

Encontering of Two Kinds of the Grace

**Studying the relationship
between common grace and special grace**



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Chapter One

Introduction

1) Motive:

I. The motive that the writer had to think to write this book in my heart was the situation, as I walked through the channel as I met one of greatest crisis in my whole life. First I thought that after I was checked up by medical doctors for a while, soon I will return to my home with arrogant attitude, naively because I believed the power of God and his miracle in my thought this issue shall be solved easily. But 15 years were passed away until now. For this event I was a paralyzed patient. Although I live in the same state but if the other crisis will come to me, I might be fallen down into the complete handicapped person or, I may become a person who I enters into the heaven. Really if I may meet more severe situation, I had to have prepared to overcome

Then I cast a question, "how can I overcome out of this crisis?" to myself. and then I was searching for the benefits of common grace faithfully Then I thought what is the encountering state of two graces, common grace and special grace in Christian life. I who believed in the power of supernatural power of God had much

prayer time personally to get the healing miracle out of God by the laying on of hands of the others, but I did not experience any wonderful healing to me. So I tried to find out special healing for my body through the channel of common grace to get better healing method with much sacrifices. Then I saw that although common grace helped my healing but it had the limited line in it. Then I thought what attitude should the Christian take between common grace and special grace. Among them I concentrate on the truth of three aspects in this paper.

First, about the health- I think that the right attitude that the one who has spiritual disease and physical disease should take. Generally the people say that disease is the result of sins. Most of diseases are the cause of the sin but the Scriptures explains that it is God's tools to make us understood the truth in our lives. Then we incline to despise the common grace but depend on the special revelation easily, finally we limit our present sickness in the patial character. As the result they appear the adduction to afflict the body or, self-mortification. Is it right? It is an unbiblical. Rather, we need correct the thought with understanding common grace. So we should admit our present disease humbly and walk through the channel faithfully. As Asa had foot disease in the Old Testament, when he seeks the doctor more than God primarily, God moved his life into the heaven. This one teaches us that as we despise to put our priority on the Lordship, this event can be treated well by God. I do not mean that the harmony of two graces should be despised. Despising common

grace can harm our spiritual life because it makes unbalance of our life.

Then for I was inclined into depending on the special grace, I got confidence that God will restore soon by his almighty hand and claimed his healing power with great self- confidence. But although much time was passed away, my disease was not improved in staying at the same state. Then I seek to another method that my disease was cured with my whole heart.

In the virtue of this issue I entered into the South Bayio University that had taught the oriental medicine subjects at Los Angeles on the Southern California in the Untitled States of America and I had studied there for 1 ½ years for my curing and also I got much knowledge of my curing. Then I knew the grand areas of common grace and was surprised at seeing the mysterious system of common grace in his creation.

Then I knew that the philosophy of both the oriental medicine science and the Western medical science are depended on the evolutionism, which is the extreme humanism not the Scriptures, the Word of God, firstly in my life. Without planning my study, suddenly I applied into the world in order to cure my weak states in my body without considering any condition. Then I was expended my understanding of common grace by knowing the world of the oriental medicine system, which traditional oriental medicine world.

What does the Scripture say about this one? It answered that oriental medicine system also should be included into the category of common grace. Why? Because the system has the attitude to treat it as the natural system precious, that it focuses on a little thing or a little grass as a precious being in their thought. And then they developed the medical science of experimentalism by analyzed and synthetical system. Moreover I appreciate God for my restoring my weak points through the means of moxibustion and acupuncture, in reducing my painful points and adjusting my high blood pressure, so I enjoy the common grace personally in my chronicle disease life. As I thought that my health came into the safe area, I wanted to apply the common grace to mission field in my mind.

Second, I knew Biblical attitude of materialism. The snare of suffering included the financial issue. Always, my wife did not complain of the financial issue and was not frustrated for it. She always was a thankful, spiritual, godly woman. I guess that it might take much trouble that she should take care of both patients together. This issue includes only me but my first daughter, Esther, began with the micro epilepsy convulsion at early time, now a grama Caesar was developed. She often was fallen down on the ground suddenly without consciousness. And also now the medicine controls her mostly but it was transferred into her mental issue.

It is the actual issue that I could not escape it in my life. Then I decided that I will not give some harm to my wife for my disease and to make a target that I will heal my weak points by myself in limited method. This was the motive to enter into a Cambodia missionary. But some following issue was financial. My wife chose the way to walk to take care of me without working. Then she disconnected to go to cleaning shop to give my clothes for cleaning. After that day I until now did not take on my dried cleaned clothes for 15 years. This action was wisdom to save the money for our family. Then I knew that this financial dealing also belongs to common grace. We did not receive much amount from our neighbors until now for our life. But as I observed the steps, I found the hands of God to provide us little by little. So as I got an amazing event in my ministry I am not surprised at these things because I am afraid of taking responsibility the privilege before God. I saw that this event also belongs to common grace.

Third, I learnt the biblical attitude in human relationship. Except curing for my health just many issues like human relationship were happened to me. Natively the writer that has introperspective nature was not social after the event I hit on a big stumbling block and inclined into the negative character more. Whenever I rose up into the pulpit I got some acupuncture in my head by myself for regulate my high blood pressure issue in the preaching time. Always I got some tension that I may die in this time for worse stress. Then I longed for finishing time of my ministry soon.

At I led the official meeting by listening to strange questions, I got much stress. Then to endure this tension was so obscure. Then I changed my saying ministry into writing ministry for constant pastoral ministry. So I searched for several methods to take care of church members. The stroke itself that I got was so urgent situation influenced that several church members left out of the church for several reasons. But by the cooperation of my co-workers I served the church for 10 years and retired it at 62 years old and left to Cambodia educational mission for this reason through God's calling.

Really the human relationship was not easy but so difficult because I should endure the unreasonable issue that was asked by tough members. Then I tried to escape out of this situation.

Already several persons had passed away but I decided to finish my America ministry because of my chronicle side effect in my health. They should walk to their appointed way I should walk to the way of God's appointment. Then I saw that my relationship issue belongs to the common grace and it was moving in the harmony of two graces, common grace and special grace.

I had learnt anatomy at South Baylo University knew the mysterious system of our body and was surprised at the delicate function. And I received much grace for reminding the mysterious system and its character made by the hand of the creator, God, although the others treated a difficult subject. Then I realized that we could not treat it easily for it was so mysterious. And also I saw the other

world by learning herbology that I should memorized the characters of about 360 herbs and their effectiveness to our bodies. The Scriptures reveals that all things we eat and drink comes out of common grace of the Lord and through the common grace we should take harmony with the special grace. (I Corinthians 10:31) And it was so mysterious to know the function of acupuncture. Although the stream of Chi was not proved scientifically, oriental treatment executed as the healing tool. The writer thought that it belongs to common grace because I experienced the unique effective. Then I realized that all things that the oriental medical system developed through the experience of the people bring about to us should be admitted the hand of God's common grace by us, then if we, who know the special grace deny them with narrow thought, it is unbiblical. The Scripture includes this one as the common grace. When we accept that God uses this function to reveal the divine character to the world, we cannot despise the natural wisdom of the men; rather we should respect it and should lead the head of the wisdom to the Scriptures, the special grace.

The life is mysterious and also the death is same in the world. Somebody accepts the death boldly but I was afraid of it actually I hated it. So I devoted myself to curing my weak, dangerous body by applying the methods, moxabution, acupuncture to my body by myself and felt the effective, and also I thought that I will enter into a mountain and plant herbs on the field and live in quiet. But God led me into the place of special grace, made me devoted myself to

the original calling ministry as a pastor. Now to this merciful God I offered my whole life to Him for His glory.

Moreover through, the chronicle suffering in the epilepsy of my first daughter, Esther I found out that mental world also belongs to common grace in the dark night. Then in my life I did not experience some miracles that I seek to the almighty God. But the Lord has revealed his wonderful working in my ministry of my mission field, Cambodia

Although we cannot live without the benefits of common grace, it is true that we despise it, moreover we reckon it as channel of committing sins. What is the relationship of two graces and how can we treat to them? So the writer reviews how the man had treated it historically, and I will define it biblically and what is the right attitude of the Christian to this one.

Chapter Two

The Definition of Two Graces and the Union

1. The definition of common grace
2. The definition of special grace
3. The definition of the harmony of encountering of two graces

For the right knowledge and wisdom in all things are begun with settling the Biblical definition, we think of the biblical definition of our terms. What do the Scriptures define two graces?

1. The definition of common grace

According to the explanation of Herman Bavinck (1854-1921) who was a great theologian in Dutch, it is better to explain the preposition of one revelation that the general revelation and the special revelation were united to understand our purpose. It is natural that the common grace that was begun with the creation was related to general revelation and also the special revelation is related to the special grace. So we cannot think that common grace is not separated of the general revelation. Revelation is the root of grace and its source. God who reveals obviously his divine character, his power and his will revealed the kinds of all graces

directly and indirectly to the world according to his purpose. This revelation was revealed to the nature and also to the man himself who is called for micro-cosmos.

Basically general grace was permitted by God not for the glory of the man but for the glory of God. (Rom 1:20-21, Col 1:15-16) So we should put the result of common grace on the creator and his creative purpose by observing the general revelation because it is the creation of the center of the man for God's glory.

Therefore as we observe common grace rightly, naturally we find out the character of God that is, his goodness, righteousness, wisdom and faithfulness etc. Of course the observation also shall be permitted to only the heart of the one who was adopted and illuminated by Holy Spirit. The Psalmist of Psalms 19 knew this fact and saw the work of God in the stream of general grace and praised God and also returned into the harbor of special grace and wanted to live as living sacrifice that his all meditation and his whole thought shall be offered to the Lord. Just it is the self-image of the one to enjoy encountering of two graces, common grace and special grace.

Let's think of three things that belong to common grace.

First, natural creatures –Common grace has the natural gifts as the divine primary gift which was offered to the man. This has the character of general revelation to reveal divine power and its

character and the means of the creation to preserve all creatures, to control them and to cooperate them. In other words it is called for providence that is the hidden hand of God to control his own people. Before the sin entered into the world, these creatures were a scene of the activity of all cultures. But as the sin entered into the world the common grace produced the sinful fruit in the world became the sinful means although it revealed the harmony in relating to the creator and the creatures one another. However God permitted that every natural law works still, not to break out until the end of the world appointed to accomplish the redemption. (Gen 8:22) And also we enjoy to get the benefits of our survival to come out of the covenant of the nature.

And because the natural laws in the creatures or, included into common grace, the development of science and culture belongs on this area and the hand of God's rule should be permanent.

Second, the nature of the man. The conscience of the man, who is the spiritual being but the human character in physical function that is the ethical function also belongs to the common grace. Conscience points the function of the laws that discerns the goodness and the evil. In the trichotomy, which claims to consist of the spirit, the soul and the body have different function; the function of the spirit has communication institute, and conscience and the one of soul, intellect, emotion and volition. So the human community life is able to be composed in the world. Here the man

knows obscurely the creator and religious activity, to devoting himself to the creator, was happened. The religious activity was closed to common grace deeply.

Third, cultural work belongs to common grace. Basically the cultural work of the man to manage the creatures and to occupy them was planned by God in developing in the flowing of time and bringing up the fruit of recovery of God's image. Although common grace was used by the sinful culture as the tools of darkness but in Christ this cultural work should be revealed to redemptive activity through the calling of Christian. So the work of evangelizing demands Christ-centric transformation in the cultural work. It means that to redeem every area is the mission of the church. Therefore as we see it, the area of common grace is very grand. As it is related to the redemptive grace, this area belongs to evangelization in the plan of God. In other words it is called for restoration of God's image.

2. The definition of special grace

Common grace is the grace through the general revelation that divine character and its power and his will are revealed through the all-natural creatures, but the special grace the grace of the redemption through the Scriptures, the special revelation which is related to salvation. It means that God revealed the way of salvation, those are, the necessity of salvation, the method of salvation, the

result of salvation, etc. that we can know completely through the Scriptures, the special revelation.

Therefore the Scriptures itself do not say the other special revelation and no revelation is expected except the Scriptures. (II Tim 3:16-17) It is the special grace that is, the redemptive grace that was offered to the chosen people. This one was not given to everybody, but it was offered to limited people, the covenant people. It is the unique grace to us in order to enjoy its abundance. So the redemptive Christian does not despise common grace and does not think of it as secular things. Rather he accepts the grace in thankful heart and focuses on the mission to obey the special command of Christ in order to redeem all creatures in Christ. because the cultural mission that we should occupy the earth (Gen 1:26-28) should be transformed into the mission to recover all creatures by the gospel. (Mk 16:15, Co; 1:23 Mk 13:10 Acts 1:8 Rom 8:22)

So the Christian devoted himself to establish the kingdom of God by the icon of redemption and defenses, explains and attacks to the world positively. In other words , he devotes himself to any situation to establish the new creation in Christ. (Mt 28:19-20, I Cor 5:17, Eph 2:15 4:24 Heb 8:13) Then the Holy Spirit works, the lifted Lord was glorified and we participate into the redemptive economy and enjoy the grace on the earth and finally we enter into the eternal kingdom when Christ will come into the world again. So as we understand

the relationship of two graces rightly we can make new work in our lives.

Recently because some people center on the benefits of the present situation, they interpreted the absolute character of special revelation, the Scriptures wrongly by dropping down the authority into existing experience and miraculous means and also brought about the corrupted fruit by breaking out the absolute authority of the Scriptures and changing the view of the revelation. Although the world shall be changed, the special revelation that is the absolute character of the Scriptures can be not changed and should not be changed because it is the evidence to make the transformed god and some idols. Misunderstanding of encountering between two graces will produce such fruit. So we should live in the balance of encountering of two graces as the sound people of the Kingdom of God.

3. The definition of the harmony of encountering of two graces

As we discuss our theme, enjoying the harmony of meeting of two graces, common grace and special grace, primarily, we should define the harmony that two graces meet each other biblically.

Here, encountering means the redemptive event of God. As the common grace did not execute its role sufficiently for the sins, God revealed the reality of two graces obviously at first in history by incarnating his begotten son, which is the primary example of the

reality of meeting of two graces. (Jn 1:14) "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. " As soon as the man had derivated out of God, God gave the promise of restoration onesidely and also he revealed it symbolically and typologically. Finally he revealed in the first in the world by the incarnation of Christ in the eschatological time. (Heb 1:1-2) The special grace entered into chaos, darkness and confusion in common grace and God accomplished His will through common grace by controlling them and filling of the divine grace. In the meaning the incarnation event of Christ was the beginning and foundation of the complete encountering of two graces. Paul who knew this reality says, "Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory." (I Tim 3:16). The harmony of encountering of two graces has the obvious division but a union that is, the copy of the unity of Trinity God in organized union. The one is the eternal absolute union; the other is the God centric depended union.

As we thought at the above, the harmony of common grace and special grace points the state united to accomplish harmony the special grace that works on the scene of common grace restore the dead common grace by its power. In the vision of Ezekiel, as he proclaimed God's command to the dried bones, they became a

great military (Ezekiel 37:1-14) and as the living water, which was begun out of the bottom of the sanctuary, flowed into the dead sea the dead fish was resurrected and the dead sea was restored (Ezekiel 47:1-12) This figures revealed the harmony to encounter two graces, common grace and special grace. Finally it pointed the fact that Christ accomplished one united grace. In one word, the redemption which two graces is united in Christ in the ultimate goal of God's plan.

Chapter Three

Historical Stream of the knowledge about the union of two graces.

Introduction:

1. The Evidences of Old Testament

- 1) *Adam's enjoying the grace before his corruption*
- 2) *Encountering of two graces that Noah enjoyed*
- 3) *Harmony of meeting of two graces in the age of patriarch*

2. The evidences in church history

- 1) *Understanding of church fathers*
- 2) *Understanding of reformers and the puritans*
- 3) *Two graces revealed in Evolutionism*

Introduction:

In the biblical theologically, two graces are expressed by creation and redemption (recreation) the creator God revealed his essential will through common grace. It means that God wanted to be glorify himself by revealing divine character through common grace (Rom 1:18-19), but by man's corruption, common grace did not attain to the original purpose but the essential will of God was not changed. Just like our salvation that the demand of the laws shall be disappeared by faith but will be accomplished by the work of Holy Spirit through believing the gospel and working of Holy Spirit,

(Rom 8:4) through the common grace the divine character was revealed and his will to receive the glory out of God shall be accomplished by his redemption and the power of Holy Spirit surely.

Common grace point to the natural all things, the human conscience and the social activity and the culture etc. that reveals the character of God and everybody is permitted to enjoy them by the creator. But the subjective being, the man rebelled against God and brought the sin into the world and also failed to attain to the main purpose of common grace. So what God is the provided to solve this issue is the special revelation? Special grace is the special gift that after he was saved out of the sin and become a new man and enjoys the common grace God prepared for him. In a short word it is the special revelation, the Scriptures. The chosen people who believe in the Scriptures received the salvation out of the sins. The grace of this salvation is illuminated to the sinner by the Holy Spirit and he is born again to become a new creature and led into the world to enjoy the meeting of two graces. In other words, the redemption accomplished in Christ makes the broken world of common grace renewed and lead them into the original world. It is called for the redemptive history. In other words we see both the continuity and discontinuity of two graces in Christ. The uncontinuity character of redemption that common grace cannot approach, but the character of continuity that accomplished in Christ harmonically by encountering two graces. This is similar to

two characters of New Testament and Old Testament, new covenant and old covenant.

Therefore as the division of two graces is obscure, the idolatry that serves the creatures as the creator will be happened but as we see true harmony in two graces, we see the sovereignty Lordship that is, the reality of God's kingdom that the authority, his power and his presence are united one another. Finally the beauty that comes out of meeting of two graces cannot come out of us but come out of the trinity God and is revealed by the presence of the kingdom of God. To this one in Rom 14:17 Paul explained that his kingdom belongs to eating and drinking but the righteousness, the peace and the joy in the Holy Spirit. In other words, "eating and drinking belongs to common grace but righteousness, peace and delight in the Holy Spirit the special grace.

These are not contrast each other, rather the state that common grace was controlled by special grace is the contents of grace that the Christian should enjoy, that is, the fruit of the kingdom of God. So if we seek the delight of the kingdom through eating and drinking, it is to commit sin. But when we stay in the special grace, if we despise common grace still we will be dropped down into the way of committing sin. So we can explain that the accomplished redemption in Christ is meeting of two graces, between common grace and special grace. In this place we enjoy the kingdom of God as the tool of common grace but in that one we will enjoy the

kingdom that all creatures are united harmonized by redemption in Christ, because the kingdom of God is the United States between common grace and special grace. Actually the revelation of John says that the heaven is expressed by symbolism but does not remove the union and the harmony related to the creature. The Scripture that was filled of much evidences of meeting of two graces, reveals to come out of Jesus Christ, Father-God and Holy Spirit-God who is the creator and the redeemer. So the Trinity God created new heaven and new and in Christ through the power of Holy Spirit and will complete the eternal salvation.

As we review how the event of harmony that two graces are encountered are revealed in the scriptures and what they, church fathers, reformers, puritans and modern science think of it, we can know the importance obviously in our lives.

1. The Evidences of Old Testament

1) Adam's enjoying the grace before his corruption

Encountering of two graces was appeared to Adam and Eve experimentally for some duration that the sin entered into the world after the creation. They who had no the experience of the sin may enjoy the experience of encountering of two graces that is, the united fellowship with God, that is, divine character as the function of creation. The metaphor that informed the condemnation to Tyro

in Ezekiel 28:11-16, the first men in the Garden of Eden were described the graces in the fellowship of Emmanuel in the world of common grace which had no any sin. They went and come between the fiery stones which mean the presence of God. "Moreover, the word of the LORD came to me: "Son of man, raise a lamentation over the king of Tyro, and say to him, Thus says the Lord GOD:

"You were the signet of perfection,
full of wisdom and perfect in beauty.

13You were in Eden, the garden of God;
every precious stone was your covering,
sardius, topaz, and diamond,
beryl, onyx, and jasper,
sapphire emerald, and carbuncle;
and crafted in gold were your settings
and your engravings'

On the day that you were created
they were prepared.

14You were an anointed guardian cherub.
I placed you; you were on the holy mountain of God;
in the midst of the stones of fire you walked.

15You were blameless in your ways
from the day you were created,
till unrighteousness was found in you.

16In the abundance of your trade

you were filled with violence in your midst, and you sinned;
so I cast you as a profane thing from the mountain of God,
and I destroyed you, O guardian cherub,
from the midst of the stones of fire."

As we read in the text before committing sin they seemed to enjoy encountering fellowship of two graces for the Lord of the united graces was God himself. The source of grace is only God.

But the Garden of Eden might create to be proper figure to the common grace, nature, even though it was not the essential creation. The grace that Adam enjoyed might be our grace now because of before Christ came to the earth.

2) Encountering of two graces that Noah enjoyed

In the covenant of Noah at the day of deluge, the covenant of nature we see that God remove common grace and permit to keep on same situation and also the special grace will be continued until Christ's incarnation and after Christ's second coming. "Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. **21**And when the LORD smelled the pleasing aroma, the LORD said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I

have done. 22while the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”(Gen 8:20-22) It means that the promise to enjoy the of harmony of the meeting of two graces although it was expressed in the symbolism still it is sure that the chosen people shall be experienced To this one Jonathan Edwards pointed the revival of this day.

3) Harmony of meeting of two graces in the age of patriarch

The first two volumes of Pentateuch, Genesis and Exodus reveal the character of common grace and special grace and its contents and its relationship to us obviously. Genesis does not aim on revealing common grace essentially, but through the supernatural revelation, the source of redemption that the Trinity God is how the grace of creation was revealed through the settlement of the trinity God's council and also it reveals how the grace of redemption be revealed in symbolism.

Among them the record of creation in Genesis chapters 1-2 reveals the reality of redemptive revelation of the Holy Spirit through Moses's experience, because although it is the event of reality, many things in it was revealed by showing the symbolisms of redemption. Division of the light and the darkness, the heaven and the earth, and pulling the land out of the water and the land and the water made the foundation that the other living being and the mankind could live reveal the symbolism, figure of the redemption Just like such things, common grace, creation and special grace, redemption

came out of one same revelation that could not be separated each other and are the tools of grace to reveal the attributes of God, his power , his glory and his will in the world by making the united harmony each other. So the Christian knows the abundance of special grace in the shadow of common. So he should be illuminated by common grace in order to understand the special grace abundantly. And also

I claim that the harmony of encountering of two grace, common grace and special grace should be depended on the restoration of God's image. As God created first man with the image of God, Adam could enjoy two graces in his life at the Garden of Eden. However the sin entered into the world, he lost the image of God and could not enjoy the common grace, because the disconnection with living God made him failed to manage the great common grace that God bestowed to him as the most blessed gifts.

But God opened the way in the center special revelation. When God revealed the special revelation, the redemptive revelation, Gen 3:15, he revealed the purpose and the method of salvation with a metaphor, those are, the redemption is to restore divine character, the restoration of God's image, and also only God began it, proceeded and accomplished without any cooperation obviously, and through the activity of the descendant of the woman it will filled by the progressive process. As such things, he explained the redemption by the all creatures of nature revealed it abundantly to

us. The redemptive grace essentially does not have excluded the common grace until now.

God preserved that we enjoy the grace in Christ by revealing the organized delicate relation of the complete united type of the picture revelation and the explaining revelation in the progressive development in Christ through his providence.

So Roman and Ephesians of Paul interpreted and proclaimed the union well. In Romans chapter 8 Paul revealed that all creatures long for revealing of God's children and lamented until the day of accomplished redemption and the one who God chose to enjoy the encountering of two graces has the freedom in free will by living a king on the earth in the new life and occupying to overcome all trials and all sufferings in the laws of the life of Holy Spirit fully. And also Ephesians chapter one that treats the figure of glorious church reveals the process to accomplish in the church through the descendant of the woman obviously to us. It reveals that the icon of redemption was united with common grace and his own people; his church enjoys the encountering of two graces in Christ obviously.

The figure in Colossians which is the twin epistle of Ephesians is the picture to imitate Christ's image. Only Christ is the self- image of encountering of two graces, because the figure of the fruit of redemptive grace, that is, god's image, righteousness, mercy and faithfulness and holiness was united by revealing God's image, the essential purpose of common grace. Really the Apostle remarked in

Galatians 4:4 " "by understanding the accomplishing event of Genesis 3:15, and understood that the redemptive grace in Christ revealed the divine economy of God eternally by encountered to common grace. And also Apostle John in the foundation of Paul understands, he seemed to understand that encountering of two graces and its union is revealed by the figure of praising the song of the lamb by uniting the heavenly elders and all creatures before the throne of God. (Rev 5 :)

In the comparing of the harmony of two graces in Paul, the Apostle Matthew divided each other and revealed the united figure to us in Christ's metaphors; the metaphor of talent, the metaphor of sheep and goats. In the metaphor of talent we see that the talent as the works and the owner evaluated according to the sacrifice of the workers by their works, they received their proper awards of common grace. The figure that the owner did not remove the original talents, common grace but to add the other talents to him reveals the redemption that two graces, common grace and special grace are united together.

The Apostle John also, in John 1:14 revealed that to dwelt with us after the word become the flesh means that the descendant of woman came in a man who we touched and felt and saw actually as a true mediator of our redemption for our communication and the one who believe in him sees the glory of father's throne and will be filled with the grace and the truth to reveal the figure of complete salvation. And also although the church lives in the earth, he lives in

great assurance of salvation in the any temptation because he was saved by the power of the almighty God through the descendant of the woman.

In the accomplished redemption in the Revelation of John we see that the Apostle was impressed by looking at the eschatological figure that the church praised the Lord with the themes of harmony of encountering of two graces, common grace and special grace. Just like this one, the unity and harmony of two graces means that to the redemptive people, the common grace is the scene and the womb of special grace. Therefore we in the common grace understand the will of God, see the glory of God and also should praise him.

2. The Evidences in church history

1) Understanding of church fathers

Generally two persons who followed the apostolic theology among the church fathers in the early time of the church constantly, Tetullian and Clement of Alexandria worked. The other respected the biblical reasonable theory claimed the principle, "we believe in it for knowing" and made the foundation of the classic apologetic theory. He understood that encountering of two graces reasonably. However Tertullian stressed that we should believe in it for we do not know unconditionally." It offered the theory of preposition apologetic theory. The principle that was the foundation of

apologetic of Cornelius Van Til influenced on the view of the Scripture by Jung Am Yun Sun Park, which was appeared by the proposition, "we should the Scriptures unconditionally" Tertullian's claim that common grace is the scene of the special grace and its womb seem to see the encountering of two grace out of apostolic biblical understanding. In fact common grace is the root and the tool of special revelation. Contrast special grace is the beginning of common grace and its purpose and its source. In the aspect of revelation these two graces are not hostile but interdependent.

2) Understanding of reformers and the puritans

After that in the medieval day they left the Apostolic view of the Scriptures there the dualism that divided between common grace and special grace each other, and them did not enjoy the harmony of encountering between two graces, common grace and special grace, and were fallen down into the situation of polarization. After that the reformers that the authority of the Scripture was recovered and the puritan Christians that it was applied in their thought and their life returned to the faith of the early church in the Acts and experienced the harmony of encountering of two graces and kept the faith in the much tribulation and brought the right way to the contemporary church. So we are surprised at seeing the evidences of their sincere ministry, self-denial theme, in the works of Puritan pastors and theologians, like John Owen, and Richard Baxter.

These evidences reveal the biblical self-image to us historically by understanding the encountering of two graces experimentally and accepting it as the foundation of their godly life as an example. After the ministry of puritan ins, among the reformed theologians, a great theologian Herman Bavinck was revealed the one who understood this one fully about two encountering of two graces. So we will treat his understanding in his summarized proposition in his book. Reformed Dogmatic.

In the time of my seminary student Dir. Yun Sun Park who was my teacher, emphasized to study theology of Herman Bavinck. "If anybody studies the systematic theology, walk through Herman Bavinck." After that I contacted his book and got much impression about his academic heritage. He thought that common grace with the general revelation as followings.

(1) The day of the early church divided between the revelation of nature and supernatural revelation. God revealed himself through the nature to everybody. The character of Christianity is depended on the special revelation of God in the Scriptures. The great theological debates were happened surrounding the character of two relationships.

(2) Roman put the weight on the theology of nature more than the reformers. The tradition of Anabaptists rejected the order of nature and had the evolutionary figure to establish up the kingdom of God. And also the Socinians rejected the theology of the nature and

claimed all knowledge of God out of the special revelation. Luther also had the dualism that was divided between the spiritual area and the temporary area. Anabaptists and Socinian extended supernaturalism naturally returned to humanism. Lutheranism and some Calvinist claim the authority that the reason follows the faith. Finally, the theology of nature extended was cruised by the Germany naturalist but did not admit the necessity of revelation. Oppositely by the influence of philosophy by Kant they approached to reasonable means to find out the existence of God.

(3) The Scriptures do not divide between natural revelation and supernatural revelation. The revelation of creation is not lack than the Scriptures in the character of supernatural revelation. God himself works in things and his providential creation, perseverance and dominion forms in revelation to have only simple power. The revelation exists already before corruption. The covenant of work is the fruit of supernatural revelation. The man who has the image of God is supernatural.

(4) The supernatural revelation is different to the direct revelation. All revelation has the mediator. God revealed himself in appearance, the word and deed. The general revelation always holds all persons. The sin does not change them. But the duration without special revelation existed in the earth. So the division between the natural revelation and the supernatural revelation is not same between general revelation and supernatural revelation. The latter duration cannot be ahead the former.

(5) The common view of Christian theologians points that common grace is insufficient. But Pelagius claims the sufficient character of natural revelation. They followed the naturalist and the theist at 18th century. Every general revelation can be provided without Christ's truth and holy grace and spiritual knowledge. Moreover the natural knowledge does not to have any errors. The great debates were happened in the history.

(6) General revelation gives the great meaning to the pagans. By this one we cannot reveal the origin of religion.

(7). every revelation has the meaning only in Christ and finally will be fulfilled. The revelation of God in the scriptures and Christ offers the glasses that common grace makes use seen more clearly. Grace and truth are united by the faith in Christ. Common grace connects to the kingdom of God and The kingdom of the earth. Creation and redemption were united in an eschatological praise cantata. Grace restores nature and religious life is connected to universal human experience well. Finally God is same in creation and redemption. Grace restores nature.

And also Bavinck in his dogmatic book remarked the relationship that special grace is related to special revelation.

. Religion cannot exist by only general revelation. So it needs the special divine appearance and the words. All religions are activated by three basic means. First, the religious confidence is revealed by

the desire to God to be closed. All religions have the holy place, holy time and holy image. Second, all religions has the expectation that the gods reveals their wills to the man. Third, it is universal that at the suffering time, they have the faith that the gods help to them specially. In all religions need appearance, prophecies and miracles. The biblical religion does not share the unique character to the other religions. (Sacrifice, sanctuary and priests) The essence is unique in comparison of the others. God in the Scriptures has the sovereignty Lordship and messiah came out of the only Israel. Biblical revelation is revealed by still the presence of God. The appearance does not presuppose the cooperation of God and the scattering of divine being. Such appearance may be impersonal presence (wind, fire), personal existence (the angels). The angel of God in the divine stages is special. This appearance still is incomplete. The appearance arrives at the climax, Jesus Christ.

(2) The prophesy and the inspiration is the other part of the revelation. In it God shares his thought in the thought of the man each other. This word may be the voice of audience or, dream, vision and the result of casting lot (Urim and Dumim) although they are different points they are similar to the function of unbiblical religion. It reveals as the illumination of the Holy Spirit. In contrast of Greek prophets, the receiver of the biblical revelation worked in the activating consciousness state. Moreover the revelation of the prophet was not a vision but came out of the innate illumination of

Holy Spirit. It is proved very clearly by the words of the Old Testament and the evidences of the New Testament.

The Holy Spirit in the Old Testament came on a person momentarily and it is not made by the prophets for the position of prophet it is more important that the personal believer executes the work of universal prophesied ministry by equipping of Holy Spirit. The prophesy as the special gift approaches to the appearance of New Jerusalem.

In the miracle God disclosure Himself in his work. The word and the work move together. The Word of God is activity and his activity is the language. The work of God observes the processing things and creation and redemption, which are the miracle. The separation between the universal work of the nature and the special work appeared by divine power is obvious. What God renewed the other by the special means is the miracle. The expectation of the last glory was revealed as the restored creation activity through the power of God's kingdom through the power of Jesus's ministry. As the Christianity was established God began with appearance of power and glory by the spiritual miracle. The miracle revealed the accomplishment of the glory of Christ's kingdom.

The self- disclosure of God does not reveal partly and until the creation and consummation reveals in the organized union and the great story and also all natures and history say Go sag the creator. All things shall be return to Him. The corrupted man looks at this

revelation in partly or, in a blind man. The special revelation needs the supply by grace. In the revelation God inform the trinity God, father, the Son and the Holy Spirit to us. The revelation is historical and was developed for several centuries and consummate at only Jesus Christ, who the mediator of creation and redemption. Finally it shall be completed by the glory of Trinity God, the purpose of special revelation.

In the above mention of historical stream of two graces we saw to reveal the right way surrounded the definition of two graces. Among them according to our inclination to each direction we may fallen down into dietary to common grace or, arrogant attitude as his covetous tool for special grace. In other word, if we despised common grace for inclining the redemption grace, it means to lose the blessed grace. We should understand that the common grace includes redemption and the redemption should accept the common grace as his tools and should enjoy the harmony of two graces.

3) Two graces revealed in Evolutionism

And for the other example Covid-19 virus pandemic was begun on November 2019. Recently we walk in the tunnel of suffering in the world. The disease makes the great transformation in us. It is fact that the virus like severe flu has led the entire world for one year to lots of people into the crisis. In them where is the encountering of two graces, common grace and special grace? Here we points two

things, first, we see the hand of God that destroys the arrogance of the man that ignores the purpose of common grace and the man can control all things with the skill of the science. Second, we see that God works in them still for his redemption although the authority of the Scriptures was reduced. A certain one uses this issue as his political purpose

We believe that God works in them by his sovereignty Lordship. Because the Scriptures, the word of God promised that we can enjoy the encountering of two graces, common grace and special grace in the kingdom of God for us who walks on the narrow way.

Our concern is here how two graces got harmony in them. We see that in the virus pandemic situation the value of common grace is more valuable. Because we see that eating, drinking, breathing touching etc are related to common grace in everything, influence to our present situation directly in our experience. Then where is the special grace? Still the grace is alive. We enjoy the grace in our present situation in the chaos time.

What grace is it?

1. We believe that God works in it. God works in America, Korea and Cambodia etc. still. God leads that we should concentrate on his working to accomplish the harmony of two graces, the purpose of redemption.

2. Out of this one, the weakness of the man and the greatness of God are proclaimed to the entire world directly or, indirectly. Every country declared the emergency direction to their people in order to stop the stream of pandemic virus but we saw the impossibility of science, professionalisms and systems.

3. And in it the public worship of the church was prohibited and should follow the uncomforted worship naturally. It is the fact that the worship depended on our life and our death was compromised each other. But through this conflict the Christian returned to himself and realized true spiritual growth.

4. Among such chaos God leads his people to his true ministry for his glory through the relevant methods. For example. I have served Cambodia church on the mission field for 14 years Basically I did not think of construction of church buildings in my dictionary But in this duration God made me finished 3 church buildings. A sponsor provided the amount to my Cambodia education mission Fellowship and my staffs Cambodia pastors finished them a negative staff was left out of my ministry. Then I saw that after I finished the project by the common grace but still it should serve the special grace continually. I am worry about that we enjoy the harmony of encountering of woo graces, In other words, although we established the church building in our ministry, more important thing is to bring fruit of the Holy Spirit through the ministry of evangelism and pastoral ministry.

Chapter Four

Harmony of the Encontering of Two Graces

1. The Life of the restoration of God's image
 - 1) *The union of two graces revealed in the book of Job*
 - 2) The union revealed in the Psalms
2. The Life in misunderstanding meeting of two graces.
3. The way to enjoy two graces

1. The Life of the restoration of God's image

As we think of the above, the view of Herman Bavinck to the relationship of two graces is arranged as five things as follows: 1) every revelation has the meaning and accomplishes in only Christ. 2) The revelation of God in the Scriptures and Christ offers the glasses to see common graces more obviously. 3) The grace and the truth are united in the faith of Christian. Common grace connects to the kingdom of God in the heaven and the kingdom of God in the world. Creation and redemption is united in the cantata of eschatological praise. 4) Grace recovers nature and religious life is connected to the human general experience well. 5) Finally God is the same in creation and redemption. The grace restores the nature.

As we think of according to the above, the encountering of two graces how does it bring up to us? Because the Scriptures are filled with the harmony of two graces and its union, as we follow the stream of the Scriptures faithfully, we can understand them. Just like in the first vision of Zechariah, the angel of Jehovah who rode on the red horse, that is pre incarnated Christ comes out of the myrtle grove in the deep valley and three kinds of horses followed him, we see the eternal victory of Christ's redemption out of the harmony between common grace and special grace. (In Revelation 6:1-2, we see that a rider on the white horse, as the first seal was opened, had the arrow and the crown and continues is fighting. The vision stresses that two graces was accomplished by redemption. Here, red color points to establish righteousness and the white color stresses that the righteousness is applied in the world and bring up the complete victory that is, the complete enjoying of harmony of two graces.) We see the encountering of two graces through Job, Psalms and the theology of John in the New Testament (the farewell sermon in John 14-16.).

1) The union of two graces revealed in the book of Job

The book of Job is the revelation that solves the encountering present problems by harmonizing of encountering two graces. The suffering of Job was revealed by common grace out of special grace and the issue of enjoying common grace again was solved by the special grace. Then God opened the door of common grace and

explained it to make Job understood. The harmony of these two graces accomplished the will of God for the glory of God. Here we see that God leads his covenant people to reveal the image of God in the world by encountering two graces, common grace and special grace. This harmony is unified only in Christ.

But although his three friends and Elijah are apologetic put on the goal to arrive the harmony but is failed. Only God can accomplish the harmony by finally as the redeemer will come to the earth. So Job longed for the coming of redeemer and confessed that only the redeemer is his hope.

Job who lived at the same time of Abraham was an example of godly persons. (Job1:1-12) Ezekiel who was a latter prophet and James who was an elder of the New Testament pointed to follow Job. What points should we follow to Job? First, we should imitate the godly was revealed personality. Job 1:2 says, "There were born to him seven sons and three daughters." His intellect, his emotion and his volition revealed the figure that God ruled over him. The personality to keep righteousness and justice in Abraham was revealed in Job. Second, he was afraid of some little sins. Because he revealed the godly standard by offering for each child to God for they commits sin in their heart in the birthday time. Moreover he always did execute same way, which means his godly life was settled in his personality. Third, God also admitted his devotion. God applauded Job's godliness before Satan obviously (8) the standard of the Christian that received the gospel should stand up on the

godliness of Job. He should be the man of God in front of God by weaponing with godly life through obeying the Word of God. Here we can say that his godliness is the harmony of encountering state of two graces, common grace and special grace.

As we saw it, Job too, who enjoys two graces was tempted by Satan. (Job 1:13-25) Destruction of common grace in Job by urgent event was a great crisis to him because he lost balance temporarily. But this suffering could not shake the harmony of two graces Job's suffering had both aspects. In the one side of them it was permitted by God for his training and in the other side, by making him committed sin by Satan.

First, the temptation of his property – the urgent report of fourth times made him surprised. The thief snatched them, some cattle's were hit by thunder, he was attacked by the group of thief intensely, and ten children were oppressed at the birthday place by hitting of thunder. It might not endure the breaking of the common grace by encountering constant accidents. Second, then after he was ashed on himself and kneeled down on the earth and confessed "Then Job arose and tore his robe and shaved his head and fell on the ground and worshiped. And he said, "Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD."(20-21)". The method that holds the hand of the sovereignty Lordship was his best way to escape this danger.

Because he knew how to overcome the crisis well. Third, he did not commit sin with his lip, the teaching of James, "when our saying is complete, we are complete belong to this case of Job. As we see that he kept his mouth out of complaint, he thanked to God and praised Him because his devotional life made him become godly life. The life of devotion to keep the balance that controls the encountering of two graces is the will of the Lord to the church.

God permitted the second temptation to him (Job 2:1-13) to reveal his pure devotion. What suffering did Job have? First he got the chronicle disease. His itching state on his whole body was severe. It was more sensitive than the temptation of materials. But Job did not lament for his loss of his common grace, the property but he reflected himself at that trouble time. Second, his wife despised him. Devil picked out him through his wife. She blamed that you should die after complaining God. Even his wife complained his purity as his crazy action. Then Job responded her, "you are a foolish woman." Then he confessed that it is worthy that we who were blessed by God accepted his curse Third, he was attacked by his friends. When his friends heard of a rumor and visited him and exhorted him with good polite attitude, his affliction became more over more. Although they took fasting time with him but their exhortation was some burden to him before they knew the truth. The way to survive some temptation is to admit the sovereignty Lordship. This is the world of harmony that encountering of two graces.

Enjoying the harmony of encountering of two graces was arranged

by the faith to believe in the providence of God. (Job 30:1-15) Job lamented in comparing of the situation of his friends. Because the fathers of his friends were lower than his godliness their devotional life did not provide any benefits to his suffering. But his worse situation was not solved and was fallen down into the pit of suffering. Then Job took the hand of God's providence looked at the Lord humbly. What did it reveal? First, Verse 11 revealed that God afflicted himself. The faith of Job that was trained through much suffering revealed after several thousand time, as the example of godliness and the pillar of devotion in the New Testament. He was surrounded by the lots of witnesses. Second, although he was attacked by his friends unmercifully, he believed that it belonged to the category of God's providence. (1-11) although he was attacked by the enemies and his house was destroyed in the severe time; he was comforted in the pocket of God's protection by keeping on his duty well in the extreme situation. The faith of providence has true consolation.

Job realized the great truth, the blessing that the tribulation gave to him out of the harmony of encountering of two graces. (Job 30:16-30) What do we learn out of this text that described the suffering of Job? First, he sat down on the impossible seats(4): the states to destroy all hope, (1) the physical pain to pick out into his bones (2), miserable dirty state like patient clothes (3), and also he experienced that the man is so weak being. Second, when he had no the answer of prayer in the spiritual wandering like a wind stream, and had the

dry bones and the dark skin burnt in the severe fever, he lamented for the discipline of God and sang the song of sorrow although he had helped the miserable people. It is the blessing that we understand our impossible being. But God did not treat him in the moment of suffering in void but trained him like the pure gold with his lovely hand.

After he was trained how did he do? He got the purified heart (Job 31:1-23) how much was he purified? First, His personal life was pure. He established the covenant with his eyes and had no false and unfaithfulness and purified his heart and his hands by the measure of justice. Moreover he overcomes the stimulated sin. He was not tempted by the women. (9) Second, he took care of the little positively. He listened to the situation of the male servants and female servants and cooperated the petition of the poor and took care of the widows and orphans like their parents. Third, he was afraid of the plague of God. Such godly life comes out of the heart to love God by the fear of God. Through his suffering Job was afraid of God more. This fear made Job become a godly person. The one who has the pure heart can see God, and the one who see God can have the pure heart. (Mt 5:8)

How about the level of Job's righteousness (Job 31:24-40)? Job reminded the wealth of his past time and claimed his righteousness. What purity did he have? First, he overcome the materialism, prohibited the idolatry and hated the evil like requesting destruction

to the wicked for their evil. Rather he was admitted his purity by even his servants. Second, He entertained the strangers and claimed his righteousness towards the great multitude. His steps were filled of the righteousness like he had no any accusers.

His life made us reminded Just like the life of Paul in Acts 20: He warned the covet, lived in the center of his neighbors and cleaned to every thing perfectly. Just like Jesus who had no house that he could not put his head, but challenged "the people to find out "your faults "because he lived on the high level "love your enemy" Job stayed in the ethical place. The trial that made Job become the purified state can make us like him.

He sang a song in the midnight. (Job 34:31-35:16) The one who adides in the harmony of two races lives the creative life. The church in the history has met lots of suffering nights. British puritans, French Huguenots, Dutch beggars and the prisoner saints of South Korea for opposite to idolatry of Japanese god all people praised the Lord in the night. In the books of Chronicle and the books of Kings in the Old Testament we see that God made them sung in the night to accomplish his will. Like Elihu confessed to Job the one who makes us praised in the midnight is just God. In the night of soul, the night of health, the night of the contemporary day, and the night of environment if we do not forget the word of God and the prayer shall be praise to the Lord. When Paul and Silus in Philipian prison praised the God, they experienced the miracle. The lots of suffering in the life of saints are to go to blessed grace

by learning the prayer of precious truth. (Job 34:31-35:16)

The one who enjoys the harmony of encountering of two graces belongs to the kingdom of God in the New Testament and the Old Testament. The example of Job shall be revealed in the one who abides in Christ more completely and more purely.

2) The union revealed in the Psalms

And enjoying of two graces of Job revealed in the Psalms mm more concretely. Actually the Psalms are filled with the rich revelation of enjoying of harmony of two graces. Among them Psalms chapter 1 and chapter 19 described this fact concretely.

Psalms reveals that the self- image of the blessed is the one who meditates the Word of God in the day and the night. The meditation of the Word or, the meditation of revelation is the scene of encountering of two graces because two grades were related to two revelations. The reality of two graces that was melted in the word of God was found by the illumination of two graces. And the founding makes we enjoyed the world of harmony by entering in our souls directly without the process of thinking. Especially Psalms 19 reveals the picture to us; it treats to the harmony of the creation and the redemption through two revelations. The harmony is revealed that the general revelation appeared in the creation shall be completed by the redemptive revelation. In other words, it approaches to the restoration of God's image.

Here, the Psalmist that the special grace which revealed common grace in the center of general revelation and the special revelation in the center of special revelation, that is, he saw the harmony of two graces in the Word of God, the Scriptures and had the delight and also all lives of God's people is the living sacrifice that offers to God.

First of all, the poet in verses 1-6 introduced the place and the time and the role of the sun, which is the center in their lives, and also he thought wonderful mysterious scan that the invisible hand of God rules over them in their moving in the time and the space controlled by God. The communication without any languages and the connection without any systems informing the news to them makes us reminded the work of Holy Spirit. It is the world that was filled with God's eternal power, divine character, that is, the character of God. In fact it is impossible to know it for ourselves, because the world of common grace is mysterious like the redemptive grace world. They can be understood by the light of special revelation in the Holy Spirit. After we reviewed the harmony of two graces in Job and Psalms, I show the elements in my experience world that I was suffered in the actual stream.

3. John Calvin who was a great reformer also pointed in his Institutes Five proper direction on the foundation of the harmony of two graces. This one was depended on the Luke 7:39 and was expressed by followings: 1) Humble Obedience 2) Self –denial 3)

bearing cross 3) the participation with the present life 5) the future hope.

It is the reality of the harmony of encountering of two graces. Although our day stays at any situation we should stand up on these things in order to follow Christ truly. This is the way of enjoying of harmony of two graces, common grace and special grace, but is not the way that common grace is despised, and pursues on the life of magician that escaped out of the world, received some mysterious supernatural power. Paul lived the powerful sufficient life that he can do all things in poverty or, richness. (Phil 4:11-13) The church that walks on the narrow way knows that the great revival, power, joy, and creative thought, do in the same position at any situation.

2. The Life in misunderstanding meeting of two graces.

The misunderstanding that the encountering of two graces may bring out makes us not followed to Christ.

The minor tribes of Tumbuon and Jarai in Ratanakiri province of Cambodia that worship the buffalo as their god inclined into the common grace but ignored the special grace. They makes common grace become their god. The idolatry was appeared by this way. Here the way of the salvation is to open the special grace. This is the evangelization. When the special grace uses common

grace and rules over special grace, we can enjoy the harmony of two graces.

Then what results will the misunderstanding the harmony of two graces brings about?

- 1) They have the unbiblical view of the life. For the nonchristian does not know the scriptures, he lives in the spiritual darkness, and also if a Christian does not know the harmony of two graces he shall be fallen down into the hypocrite in the unbiblical view of the life. The hypocrisy leaves the truth and the hypocrite man is wandering like lost children in the cosmos.
- 2) He will be dropped down into the life of materialism. And also the life to ignore the Scriptures finally because of his covet to possess the common grace, he leaves God and lost the true godliness in the external devotional life. It is the result of the hypocrite and expresses the flesh centric life for misunderstand two graces. They become the self- covetous Peron who does not know the power of devotion. This one shall be applied to anyone, in any place.

A certain silly rich person in Luke chapter 12 misunderstood that he can enjoy his abundant wealth in his warehouse for his whole life eternally by himself. The man who does not treat the common grace well may be dropped down into the curse to contrast against the special revelation. He revealed the silly person to ignore the

harmony of the two graces because God evaluated that he was not rich to God, "So is the one who lays up treasure for himself and is not rich toward God." (Lk 12:21).

They lost the balance. And if he does not stay in harmony of encountering of two graces, he lost the balance and lives in the chaos and the confusion. The one who lost the grace of Lordship inclined into the self-affection person and cannot enjoy more abundant freedom.

- 3) He will be dropped down into the negative life. He will become the flesh-centric life and does not know the order of creation. And also he cannot accomplish the creative life because of his covet in his narrow heart. But the one who knows the world of two graces has the vision that arrives to the hope out of the frustration, to the construction out of the destruction, because God he trusts in is the Lord of two graces. In other short word, he walks in the assurance of Paul, "Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. **13** I can do all things through him who strengthens me." (Philippians 4:11-13)

Although many people think that the prayer of Jabez (I Chronicle 4:9-10) is the main theme of pragmatism negatively, really his prayer was the petition that knew the grace of God in his life. "Jabez called upon the God of Israel, saying, "Oh that you would bless me and enlarge my border, and that your hand might be with me, and that you would keep me from harm^c so that it might not bring me pain!" And God granted what he asked." His identity does not be revealed to us for came out of the severe suffering, but he accepted the trial without blaming God and requests to deliver himself out of the affliction to Jehovah humbly. And he requested to enlarge his territory for his poverty. God listened to his requests. He could accomplish the creative result out of the miserable state.

Just like this one, the one who knows harmony of encountering of two graces experiences the promise that before Zurrubabel the big mountain shall become plain land by faith. The contemporary Day needs such person. We understand that it is not different to the prayer of the Lord but the petition of new other area that comes out of same root of grace. The one who knows the harmony of two graces knows that only prayer can drive out this problem.

4) He lives the humanism life. And he inclined into man- centric life against the gospel of Christ. The feature of the one who does not enjoy the harmony of two graces belongs to the man in the flesh was settled by Paul.

Paul, who remarked three kinds of man, was worry about returning to the flesh man out of the spiritual man. The one who knows the grace of encountering of two graces lives in the sovereignty Lordship as God-centric man because they fights against the self, the corruption of soul. He is afraid of the flesh (Salks) that contrasts against God so much in humanism. This is the first object that the church should fight as the first enemy.

As I explained the above, the one who ignores the harmony of two graces makes us been sorrowful also the mission field. For example, in the past the failure of the strategy of the western mission put on colonized mission strategy. It means that they had the goal that mission field people should be served them by using mission fund and their sacrifices wrongly; accordingly they revealed the miserable figure to arrive at humanism result of their mission in the development of mission. : For I provided sorting to you, you should live as my servant. "although you are so developed, you cannot grow up no more. Such thought is happened between the missionary and the mission field people generally.

In other words, also the mission field people resemble to the humanism attitude sorrowfully. For example as he received some amount out of the foreign missionary, after he cut major amount and shared the remaining amount to the others to report his false

mission ministry to the sponsors. Then the one who received some amount should serve his sponsors and should be limited their ministry for the future aids. Actually as they reveal better than his first receiver, he should not contact to the mission field directly without permitting. Actually they ignore their true benefits for they follow the secular method. It is not pleased God for he makes the common grace become the flesh. He establishes the kingdom of his flesh under the fold of Christ by using common grace in wrong attitude. If he establishes the special grace by this one, the beautiful result that is the righteousness, peace and delight of kingdom of God that they can enjoy in the earth. Therefore the godly life that comes out of enjoying the harmony of two graces is needed to our ministry.

3. The way to enjoy two graces

We have arranged the life to abide in Christ by reviewing the historical stream of understanding enjoying of harmony of encountering of two graces through our long discussion. In this chapter we review the biblical examples about how we can enjoy the harmony of two graces. In a short word, it is possible to abide in Christ. In other words, it is the Scriptures centric life that is, to live a true Christian according to follow the Word of God. We think the meaning through the apostolic teaching.

1) What is the Christian life?

A John chapter 14-16, which is the farewell of Jesus reveals the life of the Christian in Christ well. It was the discourse of Jesus to 12 disciples before his bearing the cross. As we arrange these, we can know what the Christian life is well.

(1) In John 14:1-31 we observe that his discourse was changed into his sermon at the last Passover feast. The word that he will leave to the Father gave some anxiety to his disciples but the Lord answered that if they knew the reality, rather they might take delightful. (Jn 14:28, 16:7) Their anxiety was not daily one but was the kind that the one who did not know the truth was fallen down into. Then the Lord gave the word of comfort to them.

According to Hendrickson, there are 14 conditions of comfort, those are, 1) as we trust in the Father and the Son continuously, 2) as they knew that the Lord prepared their rooms now, 3) As they knew that as he returned to them again and dwell with them eternally, 4) As they knew that departure of the Lord is to prepare the way to go to the father (4-11), 5) As the disciples could work greater work, (12-14), 6) As they knew that he will send the Holy Spirit to them (15-17), 7) As they knew that the Lord will come again by the Holy Spirit (18-24), 8) As they knew that another counselor will teaches them. (25-26) 9) they knew that he will provides greater than the worldly joy. (27) And 10) as they knew true meaning of the departure of the Lord fully. (28)

What does John chapter 14 reveal true comfort for us?

First, the source of comfort is only the trinity God. The comfort that comes out of the above cannot compare with the one of the world. It is the grace and peace that comes out of God's love and mercy. So in the Scriptures the Father –God is the healing God. (Ex 15:26), the son-God was called for the consolation of Israel (Lk 2:25) and the Holy Spirit is the Spirit of comfort that cures the wound of God's people. (Ezekiel 36:6) So the Lord says, "Let not your hearts be troubled. Believe in God;^a believe also in me." (Jn 14:1) for the world is shakable and changeable, we cannot trust in the world absolutely. But God and Christ who is the true object of faith are unchangeable yesterday, today and forever and the Lord of true comfort. (Heb 13:8-40)

Second, the work of the son-God gives the comfort to us. – Because the saints receive for God is the source of the comfort. And as he understands that the absolute salvation that God accomplished is for the believer himself, he got comfort. Because the plan of salvation of the Father-God, first of all, is for the glory of God himself and for the absolute salvation of the saints. Leaving of the Lord is not the accidental but the intended plan naturally. His departure means the death of cross. His death accomplished his plan of salvation essentially and for the complete salvation it was the foundation of personal detailed salvation. So the Lord said to Nicodemus "the son of man should be lifted up" (Jn 3:14)

Departure of the Lord was the step that accomplished the most important work in the redemptive plan of the Lord. So if the

disciples knew this fact tears. Rather shall be delightful in replace of anxiety, the thanksgiving than sorrow and divine fear than secular horror.

Third, Coming of Holy Spirit gives comfort to us.

Leaving of the Lord brought more benefits, to do greater work than the Lord, for the disciples. "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. **14**If you ask me^e anything in my name, I will do it."(14:12, 13-14) this is the word that the Lord gave to his disciples to establish the church in the world.

As they dwelt with the Lord, they so weak, after the departure of Jesus and the Holy Spirit came to them they worked more powerful tool of Christ. Leaving of the Lord was not to leave them eternally but Holy Spirit come into them to work concretely personally. The coming of Holy Spirit made them become true disciple and true Apostle.

The comfort in the above points the state of encountering of two graces. The special grace cannot compare of the common grace obviously. It reveals the discontinuity character of redemption. The abundance of true complete redemption never compare with all common grace in the creation, because this one gave the absolute

comfort to us to over pass the worst burdens and most anxiety of the man. So the Lord did not explain the harmony of two graces here. Rather the Lord revealed the limited special grace and the wonderful redemptive grace embracing the common grace. As the relative things met the absolute thing, the balance will be revealed, Holy Spirit is the mediator to connect two graces.

2) And John 15:1-27 teach the knowledge of truth that is criteria of the word of comfort. The Christian does not become the children of God for having same opinion, but because of the faith in the innate union, he became the children of God. In other words the Christian cannot separate of Christ for his spiritual union. The Lord reveals it as a metaphor the relationship between the vine tree and its branch. The text is divided three things, 1) the union of Christ and the believer, (1-8) 2) the union of the believer and the believer (9-17) 3) the believer and the world (18-27)

Christ, believer and world, theses three things always have closed relationship. As the believer inclines to relate to Christ and despise the relationship with the world, he become mysticism, but leaving out of Christ loving the world he shall become secularism. Finally two persons leave out the main line, Christ. We think of the teaching of triangle relationship by sharing the harmony of two graces.

First, the union between Christ and the Christian (1-8) – The metaphor of the Lord was summarized in verses 1-2. "I am the true vine, and my Father is the vinedresser. **2**Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit."

In the relationship between the vine tree and the branches, main concern is to bear fruit or not it. It means that the Christian should be bearing the fruit absolutely. Then the word, "he removes them which has no fruit" teaches that it is not to be cut off out of the Lord eternally. The Christian that was united with Christ was participated into the absolute union of salvation. It is a principle of discipline to train his people. The Christian can commit sin but does not take hypocrite sin habitually.

Therefore this word means that the hypocrite who was revealed like to be united with Christ shall be deleted by the providence of God. This is the warning to the Christian in verse 3. "Already you are clean because of the word that I have spoken to you". Here, "already you was cleaned" (John 3:16) means that chosen is essence, obedience is result. It is the innate devotion, not to be light godliness that is depended on moving the deep covenant and the life. His disciples were participated into the grace of salvation by the word of the Lord. Now they need the knowledge of truth as the saved one for the normal Christian life.

Then what is the fruit that the Christian should bear in their lives? It is our right doing by the grace of Holy Spirit. (Gal 5:22-23) and winning of the souls. Proverb 11:30 says, "The fruit of the righteous

is a tree of life,
and whoever captures souls is wise. " The purpose that the Lord said that the man is more precious than the world, did not mean to refuse the world culture, but to know God truly. So they reveal the light of Jehovah in the world. (Pro 20:27) God pleases the movement to make the people become the light that is evangelism movement.

Next, how can we glorify God by bearing fruit in our lives continuously? In a short word it is to abide in Christ. Here "to abide "means to stay, to dwell. In other words, as the believer united with Christ try to abide in him always he will get much fruit. Then what does to abide in Christ mean? It does not mean that for Christ saved us already, we do not need sacrifice. Rather this life means that the believer should devote himself to obey the word of God. The one who belongs to Christ hit his old character to make himself to Christ and admit the word of Christ as his life and obey the word passionately and faithfully. So verse 5, "If you abide in me"was changed into "If you abide in my word"(7).

Herman Bevin said that the word of the man... the man and his words are depended on the distance of time and space in effective part. But the word of God is different. It always is his word. God presents always with the word of God. He always works presents with his word with the almighty power. ... God's word does not separate of God himself and also out of Christ and the Holy Spirit.

All Scriptures was inspired by the Holy Spirit and continuously preserves by the work of Holy Spirit, and accomplishes them in the power and also the part of preached word has same power.

I Jn 5:14-15 says, "And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him. ". The encountering of two graces is the life to abide in Christ and to take fellowship.

Second, the Union between the Christ and the other Christian. (9-17) the unity between Christ and the believer moved into the unity between the believer and believer because every believer is attached to Christ, the head of all every believer. Ephesians 4:6: says, "one God and Father of all, who is over all and through all and in all". This is the church. Although the branches that was attached to the vine tree are separated one another, really they absorbed the nutrition out of the tree and bear the fruit , every believer in the church is supplied the nutrition out of Christ and grows up and finally arrives at the fullness of Christ. Therefore we cannot think that without Christ the unity of Christians should not be thought. If the church has no the head of Christ it is not the church of the Lord.

In the metaphor of the vine tree, to keep on the fellowship with the Lord, the teaching of "abide in me" was exchanged into ""abide in my love "and was concluded by "the life to keep the

commandment. In other words, "the live to abide in Christ means the life to obey the commandment of the Lord". Here the Lord reveals the importance of obeying life as the principle of the activity of God's people. The word, "abide in my love "reveals an example of the life of obedience to abide in the love of the father. Through this one we learn that the unity of the believer is the relationship with the trinity God.

Then watt is the commandment of the Lord? It is to love one another that are like the father loves the Son and The Son loves the church the believer should love one another. This love is the goal of the laws and the accomplishment of the laws. (Rom 13:10, Mt 23:23) by keeping on the commandment the believer reveals the image of God that he took in creation.

Third, The union between the Christian and the world.

The church united with Christ does not leave the world and lives in relationship of the world. Then we should learn how to live to the world out of the Lord. (1) It is natural that the church was persecuted by the world... The world was created by Good in goodness but as the sin entered into the world, the wrath of God stayed on it. Accordingly the people that live in the world follow the devil that takes the authority to control the air and lives with his own desire. (Eph 2:1-3) The church was saved out of the miserable

state and became the children of God. The sinners to serve the devil as their father became the children of God. So it is natural that the devil who lost his land hates the church and the Christians. The Lord says, ""If the world hates you, know that it has hated me before it hated you."(18) As we know that how did the Lord treat his people, Israel? John 1:11 said, "He came to his own,^b and his own people^c did not receive him." And also they persecuted the son of God who came into the world to reveal I the will of God. Because they persecuted the Lord without causes, they persecute the church without cause. The world that does not know the Lord hates the church. (2) So the world should be condemned by the Lord. – But God does not ignore the unrighteousness of the world. Surely they were condemned by God. Because of their obvious sin they shall be condemned by righteous God. The condemnation they received comes out of refusing the amazing love of God.

Here we arrange encountering of two graces as "the life to abide in Christ". Because common grace and special grace in Christ has the organized harmony, it is called as the harmony in Christ or, the union in Christ. It is not an abstract state but very actual and applied state. Christ is my Lord and Christian is his servant, that is, the kingdom of God in the relationship of Lord and servant, the climax of covenant and the relationship of king and servant is revealed in our lives.

The position of common grace in Christ still should be admitted as the servant to serve the special grace and if the special grace leaves out of the Lordship, it is not redemption and the redemptive life. So because Christ is the Lord of common grace and also the Lord of redemptive grace, he himself reveals his authority, his power and his presence in his every relationship.

Continuously the prophesy of the Lord in John chapter 16 is divided two parts: 1) The disciples met the tribulation in the world for the faith (33) 2) Another counselor came on them to overcome the suffering and to lead their faith. We can arrange it as followings.

First, the disciples meet the tribulation in the world. – The world always persecutes the church without any causes. Although the styles of persecution are different but it is obvious to be persecuted by the world. Then the styles of persecution that the disciples met was to be driven out of the Judaism and was killed as the Lord prophesied. In the contemporary day to be driven out of Judaism brought the horrible result. (Jn 9:22)

Why does the world persecute the church? As the Lord remarked, the world persecute the church without cause. Their persecution comes out of pure spiritual motive. In other words because they did not know God (3) the one who do not know Christ do not know the Father and Holy Spirit and has no the life. The spiritual ignorance cannot understand the work of Christ, do not know the land of the

Father-God and also cannot know the work of Holy Spirit. ""(I Corin 2:14)

Therefore when the believer is persecuted in the world he should consider that it is natural and understand that he is redeemed out of the world and should give thanksgiving to God.

Second, Coming of another counselor- The Lord promised to send another counselor to the saints to keep on the faith in the persecution.

(1) Leaving of the Lord and coming of another counselor are one of God's plans. In the redemption of God the descend of Holy Spirit was the beginning that the redemption was applied to the church. From the Pentecost Spirit event, this salvation works in more concrete, personal and more dynamic state. Therefore the coming of the Holy Spirit was not an accidental event in the God's plan, was the event to accomplish the prophesy that several prophets prophesied in the Old Testament. (Acts 2:16)

(2) The teaching of the Holy Spirit is same of the one of Father-God and Son-God. (1) Then what shall the Holy Spirit work?

The work of Holy Spirit is the same of the work of Father- God and Son-God. (13-15) Verses 13-14 expressed that the work of Holy Spirit is not to say by himself," to say what he listen to, the Holy

Spirit reveals the glory of Holy Spirit and inform the word of the Son-God to us. And also verse 15 said that the teaching of the Son is the same the one of the father-God, so the teaching of the Spirit is not different to the teaching of father and the Son. Therefore the work of Holy Spirit concentrated on two things. They are salvation and condemnation. The Lord himself is the judge at that same time the savior and the father-God is the savior and judge. Just like this one the Holy Spirit like the Father and Son is the worker to accomplish the salvation to the church and to execute to condemn the world.

. The work of Holy Spirit remarked at the above is to apply the redemption to personal salvation and applied to common grace, which is the scene of activity for chosen people to accomplish the essential will. It reveals that the harmony of two graces in Christ shall be enjoyed at the earth organized. In a short word abiding in Christ is to enjoy the harmony of two graces. It means that like the relationship of the Lord and the servant, relationship between the king and the people, the relationship between parent and children and the relationship between husband and the wife, we become oneness in the Holy Spirit

In summary we saw the harmony of two graces in John 15: and the icon of redemption moves two graces out of the farewell sermon of the Lord. Enjoying the harmony of encountering of two graces,

common grace and special grace belongs to the life to abide in Christ.

4) The perspective of the apostle John

We find out the teaching of the Lord about the harmony of two graces in the Third epistle of John 1:2 again. "Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul." (III Jh 1:2) In the Korean church the blessing of triple time which is an example to enjoy the harmony of two graces, common grace and special grace, is depended on the verse. The purpose of the Apostle about that verse is not to incline into prosperities and secular hedonism. John who knew the harmony of two graces exhorted to church to stay in the harmony of two graces. But the church still met the polarization situation and was afflicted by the temptation of Satan. John mentioned two kinds of man (III Jn 1:9-12) Thodorebe who used the common grace wrongly was the carnal man but Theodrio was the man to enjoy the harmony of two graces rightly, that is the man enjoyed the love in the truth.

Chapter Five

Conclusion

The thought that two graces have contrast relationship each other is wrong. They have interoperated relationship. We cannot live in

separated state out of common grace. But without special grace we cannot exist in the world. These two graces essentially was oneness. As the sin came into the world, we understand that two graces were separated each other. But two graces in the redemption meet each other and accomplished harmony. Like the Psalmist confessed as we live as a true worshipper that wants that my every word and my meditation are offered to the Lord we have the self-image of the one who enjoys two graces in Christ.

This is the state that we restored God's image. Enjoying his character, righteousness, mercy and faithfulness is the place to encountering two graces. So the church stresses because of losing God's image, not losing common grace. Although they have any suffering, as he keeps the image, the church does not lose the wealth.

Like Herman Bavinck pointed, as common grace serves the special grace in greatest humility, it shall be lifted up but it boasts his beauty in arrogant attitude it shall be lowed in the miserable state. Meeting of two graces in Christ are united by the power of Holy Spirit and the authority of the Word of God and enjoys only the redemption and stays in the place to please only God eternally. The Christian should live to enjoy the harmony between two graces by participating into the evangelism that is, to redeem all creatures. In other word, we should proclaim the gospel to all creatures. (Mk 16:15)

Common grace is the stage of special revelation. We who live on the stage should reveal the beauty of special grace. And also it is the life that belongs to the climax of covenant in creation and redemption. Cambodian common grace shall be revealed by knowing the grace of redemption. So we need the gospel. We should evangelize all creatures. This is the purpose of the life of reformed Christian. It means to reveal the restoration of God's image, righteousness, mercy and faithfulness. God accomplished the goal through missionary, the church, and the gospel. Therefore we should enjoy meeting of two graces at any situation and will enjoy it eternally in the kingdom of God, which is the complete accomplishment in the future.

Therefore as Calvin pointed, we should live as true Christian by trying to fellowship with Christ, and has sufficiency in his heart and eternally he should participate into the present situation faithfully and should take the view of value that the meeting of two graces will bring, in longing for Christ's second coming. (The end) Soli Dei Gloria

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