

The Theology and Its Faith of the Restoration of the Image of God

[Book I]



2020

White Young Jeon
CRFI

Preface

Since I accepted Jesus as my Savior and my Lord, I have served the church and obeyed His commands for about 50 years (Pastoral ministry for 30 years, educational ministry for 20 years and now my missionary ministry). I have wanted to express my assurance—"The theology of restoration of God's image and its faith"—because it is my assurance that as I have walked the night of long suffering, God planted the truth in my heart.

I started my life of faith as a passionate Methodist Christian in the Evangelical course. According to the guidance of God, I had studied Puritan Reformed theology and faith in South Korea, the United States of America, and served churches in South Korea, America and Cambodia. Until now, I have met many faithful theologians and pastors: Yun Sun Park, Hak Kun Kang in South Korea, M.G. Kline, Cloeney, Jay Adams, Godfrey, Frame, etc. The mentor of my doctoral of ministry, Joseph Pipa, made me strengthen my theology and faith, as well as my theme more deeply. Afterwards, I arranged them by sharing with ITCS professors and students through teaching certain subjects—Preaching, Puritanism, the Old Testament, Biblical Theology, and M.G. Kline theology, and I was encouraged by

the Cambodia Educational ministry and the mission ministry for their benefits to establish the Kingdom of God in Cambodia.

This book shall be made to proclaim the gospel to the 26 provinces of Cambodia and establish the branch churches of Peniel Presbyterian Church by recovering the revival movement of the church of Ephesus and a self- supportive pastoral ministry. This target came from the vision that God gave to me in the process of my small educational ministry to share the Scripture, His Word, to Cambodia, which is the country of water, hot weather and green grass, but also the country to have a history of sorrowful killings until the establishment of the Kingdom of God.

. I understand the meaning of my life's suffering of 13 years little by little and I glorify God. He has kept His promise: "He makes my feet like the deer, he makes me tread on the high places" (Hab. 3:18). Through this book, I will try to reveal the faithful God to the world.

This content consists of redemptive historical theology, my preaching philosophy, William Perkin's Puritan method that I have loved for my whole life consistently, as well as the several Bible study materials, parachurch movement texts, and my edition of the doctrine

of Christianity and my personal Scripture World practical works. These works are based upon my teaching ministry in reformed theological Seminary in USA, International Theological College and Seminary, CBPCP and KAPC and a Family worship writer for the American Christian Press, and now a Cambodian missionary to establish Puritan reformed theology and its faith on their heart within the 25 provinces of Cambodia.

It is so exciting for this first step to plant puritan reformed theology and its faith at the center of Southeast Asia that I have prayed for a long time in my life.

I appreciate all my coworkers, my professor friends, my ITCS students, my CPPC staff, and Peniel Presbyterian church congregation and Cambodia Peniel Presbyterian Church and Peniel branches for their warm prayer and their faithful serving of the Lord, Jesus Christ, as well as their faithful encouragement to my ministry. Moreover, my family: my wife Kimberly, my three daughters Esther, Sharon and Mary, sacrificed much for me in Christ. I believe that God shall bless them with a wonderful grace continuously.

I have spent much time on my computer writing and editing to finish my work in three different languages: Korean, English and Khmer, to

share my work with the world, according to my goal. And I remember that many saints pray for me and support my mission ministry with their precious gifts and I offer all the glory to my living God.

On December 1961, I prayed, "Lord, make me know the truth and make me proclaim it right to the world," kneeling on the snowy hill of a cold winter. God answered me by placing His faithful hand gradually in my life. So, I should be faithful to His commandment in the Cambodia Educational ministry during the remaining time of my life. "Lord, make me build your churches on the hill of the killing field!" (Mt 16:18).

June 30, 2017

At my study room at Pomona, California in the United States of America

Cambodia Educational Missionary Rev. White Young Jeon

The Order of Contents

Preface / 2

Sequence / 8

Chapter 1 Introduction / 8

1. Research Motive / 8

2. Research methodology / 10

3. Its Necessity / 10

4. The Recovery of an *Imago Dei*-Centered Interpretation / 11

Chapter 2 Biblical Definition of the Restoration of God's Image / 26

1. What is the state of the Restoration of God's image? / 27

2. Interrelationship between Father-God's image and Son-God's image / 28

3. Interrelationship between Father-God's image and Spirit-God's image / 29

4. RGI points to the glory of God / 30

5. Summary /

Chapter 3 Four Means to Restore God's image / 37

1. By the Lordship / 37

2. By the Word of God / 39

3. By the Holy Spirit / 40

4. By suffering /41

Chapter 4 The Restoration of God's Image (RGI) in Scripture / 44

I. Restoration of God's Image in the Old Testament /44

A. RGI in Pentaetuah / 44

1. Genesis / 44
2. Exodus / 72
3. Leviticus / 83
4. Numbers / 92
5. Deuteronomy / 96

B. RGI in the historical books / 105

1. Joshua / 110
2. Judges / 138
3. Ruth / 151
4. I Samuel / 169

Chapter 1

Introduction

1. Research Motive:

The theme of the restoration of God's image is the ultimate purpose of the faith and theology that I have pursued my whole life. The inspiration of this theme is brought up through the process of my faith. When I was a freshman in high school, I accepted Jesus Christ as my Savior and soon read the scripture and participated in the church passionately. At that time, I met a certain limitation in my Christian life. If I received eternal life, would I experience it in my life? So I, who had joined the Methodist church in Changwon-do in South Korea, tried to force myself to experience grace. I wanted to experience the emotions that I had seen and I wanted to feel something in my religious life that was evaluated as spiritual by my neighbor. since I understood the idealistic blessed life of a Christian. Such aspirations seemed to point towards studying the Scripture. One day I asked, "What shall I do?" about my troubles to a counselor who prayed every morning time at the church and could give me a right answer. She responded, "You should read the Scripture regularly." After that day, I made the decision to read the Scripture

every day and I love to read contents of Scripture as I studied other general school subjects. I remember that the work gave me joy and hope and a holy passion.

Nevertheless, my concern was to experience ecstasy in the form of a miracle or a phenomenon; my vision was to become a revival evangelist in my future.

One day, when I was preaching Psalms during the morning, I found that the Scripture was very strange. I tasted the sweetness of Scripture in my heart and decided that studying the Word of God was the focus of my whole life. After I met Jung Am, Rev. Yoon Sun Park, my concentration on the Scripture itself grew more passionately in my heart because of his godly life and his powerful preaching.

Additionally, Rev. Kang Hack Kun, my senior pastor and my mentor, influenced me by his faithfulness to the Scripture and his pastoral ministry through his preaching. Now I also aspire for the same grace of God that rests on his ministry.

For about 30 years, I have studied the Scripture and preached and taught the Scripture to my congregation every day and have found that the restoration of God's image is the goal of my pastoral ministry, my preaching and my teaching. After I got a stroke in the year 2004, a very serious sickness in my life, I realized that the theme was made clearer through my suffering. The restoration of God's image made

me happier in searching for the meaning of suffering. This fact has flowered among my educational mission in my Cambodian ministry, at ITCS.

2. Research methodology

In order to prove that the restoration of God's image is the ultimate goal among every ministry, I will address several areas. I will examine the examples used in the scripture and will reveal the truth by interpreting the symbolism and typology to know the process of development. Also, we will know how the restoration is developed in Christ and connect to the purpose of the contemporary church and Christian life. And last, I will show the detailed life through Calvin's direction of the Christian life.

3. Necessity

Why do we need to understand RGI as the purpose of every ministry?

- 1) For it is the purpose of the church's existence.
- 2) For it is the purpose of the pastoral ministry.
- 3) For it is the ultimate purpose of missionary activities.
- 4) The purpose of preaching

- 5) The purpose of theology
- 6) The purpose of the Christian ethic and social participation
- 7) For it is the detailed methodology of the healing ministry. Every salvation should be expressed in the place of common grace.

4. The Recovery of an *Imago Dei*-Centered Interpretation

Introduction

The recovery of God's Image (*Imago Dei*) is the ultimate purpose of my theology and my pastoral ministry. It is based on the Scripture and the reformed theology. When I was a seminary student, I had been influenced by the reformed exposition in the Westminster Short Catechism written by G. I. Williamson. Moreover, I had been inspired by the teachings of M. G. Kline's book, the *Image of Spirit's Glory*, and some books of Edmond Clownery, Sheridan Poythress, and the Puritan Preachers, etc. As a result of my studies, I would like to teach and preach about the perspectives of the recovery of God's Image. By the grace of God, I will approach the Reformed Hermeneutic with such a perspective. First, we need to understand the theory.

I. What is the recovery of God's Image?

- 1. Recovery means the redemption, restoration, and accomplishment

of the covenant.

2. God's Image points to Christ's image (Ephesians 4:23).

3. Sin had broken God's Image, but God's grace recovered the broken Image.

The recovery of *Imago Dei* includes every thought, every theory, every life, and every ministry to glorify God and fully enjoy Him forever, according to the administration of God. In short, it is the state of the fulfillment of God's fullness (Eph 3:20).

II. The Development of the Recovery of God's Image in the Bible

(1) In the Pre-creation

The recovery of *Imago Dei* is set in the Trinity God. The image of the Father, the image of the Son and the image of the Spirit are expressions of God's attributes. The common attributes of God in the Westminster Confession are explained in six characteristics. These are: wisdom, power, holiness, justice, goodness, and truth (WC Q4-A.) We can summarize them into three characteristics—righteousness, mercy, and faithfulness—that are the essential nature of the Scriptures (Mt. 23:23). The first man was created by the blueprint of the council of Trinity (Gen.1:27-28) into a being whom possessed these three elements. This was in order to

fill everything with the images of God. It can be interpreted as God wanting to fill all creatures with his attributes. The recovery of *Imago Dei* is to follow the absolute will of the Trinity.

(2) In the Creation

Creation is the first appearance of God's administration. For six days, God created the world into a masterpiece that the Trinity God rejoiced in fully, forever. The reason was not for the deep, great, wide, and long abundance that the creatures themselves possessed, but for the appearance of the immeasurable abundance of *Imago Dei* that was planted in them.

The full divine character in the creatures resulted from the word of the Trinity God. Therefore, the Word of the creator itself is an expression of God's attributes. According to Poythress's observations, the Word includes three elements: meaning, control, and presence. The Father controls all things, the Son is the meaning itself, and the Spirit is present in everything. All creatures were full of the image of God (Rom.1:21).

(3) In the first Adam

The first man, Adam, had been made by God's image to rule over all things for the glory of the Creator—by the appearance of His

characters. The man was made in God's image according to the decision of the council of Trinity (Ge.1:27-28). The first Adam, before disobedience, had the structure and function that was filled with righteousness, mercy, and truthfulness in his being.

However, these characters soon transformed into darker states because of Adam's sin. Just as the earth existed in darkness and deep chaos, man exchanged the light for the darkness of Satan's image.

God made Adam in His image; therefore, we can find traces of God's image in Adam. We guess that God had an eternal plan for His glory that He gave to mankind made in God's image. God's image was expressed in the characteristics of God—righteousness, faithfulness, and mercy. It includes three aspects of intellect, emotion, and volition (affection), which are seated in the heart (soul). God's Image includes free will to glorify God and to enjoy God forever.

(4) After the corruption of Adam

As soon as Adam had fallen into sin, God began a covenant of grace with Adam in order to recover *Imago Dei*. The salvation that Genesis 3:15 shows us includes "what the recovery of *Imago Dei* is and what God's method to recover *Imago Dei* is." In the verse, 1) we

can observe that the recovery of *Imago Dei* means having a union with God (Immanuel), 2) God Himself shall save His people with His Almighty power and salvation shall be accomplished through the death and resurrection of the seed of the woman (Christ), and 3) the recovery is, through the eschatological event, completed through spiritual warfare.

After that, the history of mankind followed the direction of the recovery of *Imago Dei*. Abraham, who was the main fountain of the covenant of grace, and Israel, the model of the people of the covenant, had been nurtured by the revelatory picture and explanation towards the progressive recovery of *Imago Dei*. Therefore, we can find justification, sanctification, and glorification as the reality of the recovery of *Imago Dei* in the lives of patriarchies of the Torah, and the abundant fruit through the history of Israel. We can listen to the spiritual songs through the Israelites' Psalms and Proverbs, and we can shout with the prophets for the eschatological hope in the complete picture of the recovery of *Imago Dei*. The Biblical ethic means the recovery of *Imago Dei*, the fruit of faith.

(5) In Christ

By the entrance of Christians in the world, the image of God shone more than O.T. age for Christ Himself is the Image of God (Col 1:15).

So, when we see Christ, we can see the true image of the attributes of God (Jn 1:1-14). John exhorted us to see God, to touch him, and to have a living fellowship with Him every day (Jn 1:1-4).

(6) The Role of the Spirit

The death and resurrection of Christ is the only fountain that erased our dreadful image and renewed it into God's glorious image. Every Christian that believes in Him has already possessed the recovery of God's Image in them through the implicative role of the Holy Spirit. Paul says that we transform into the Image of God by the Holy Spirit (II Cor 3:18). In other words, it means that we are transformed through the recreating work of the Trinity (II Cor. 5:17, Eph 2:10). This has been completed by the ministry of God of the Word in the Spirit (Phil 1:7).

Sin had broken God's image. Righteousness was changed into unrighteousness, faithfulness, into falsity, holiness into covetousness. God's image had changed into the Devil's image. It was recovered in Christ, the eschatological mediator (II Cor 5:17, Eph 4:23). As soon as the first man had fallen into sin, God promised the recovery of God's Image and revealed the symbolism in many manners to us. The first redemptive revelation is Genesis 3:15, the salvation through the seed of the woman. And when the man and

woman were expelled from the Garden of Eden by God, God made them take off their fig-leaf clothes and wear animal skin on their bodies. This is a symbolism of salvation and emphasized the salvation of Christ's death in the New Testament (Jn 1:14, Col 1:17).

III. The application of the meaning of the recovery of *Imago Dei*

When we look at the symbolism and morals in the Scripture, we first have to walk through the mirror of Christ. Then we can find out the abundance of the recovery of *Imago Dei*. In what areas does God reveal the recovery of *Imago Dei*?

(1) Three positions in Christ

The three positions of priest, king, and prophet are revealed in Christ again. A Christian is a prophet, a priest, and a king in Christ (I Pet 2:9).

The Priest should focus on mercy, the prophet on faithfulness, and the king on righteousness. The Spirit descended to reveal these three characters in the church. The death, the resurrection, and the ascent of Christ prove these positions are the center of the set example and criteria in the church.

(2) Three Ethical Fruits in God's Image

Three positions were expressed in the ethic of life as righteousness, faithfulness, and mercifulness (cf. essay of the intrusion ethic written by MGK). Ultimately, ethic is the content of Christ's image, the fruit of the Holy Spirit and the flowering of the sound doctrine. Paul explained these as the fruit of the light (Eph 5:9). In summary, there is righteousness, mercy, and faithfulness or righteousness, love, and trustfulness. In the O.T., they are expressed as love and faithfulness or righteousness and mercy (Ps 136:1-26). The Christian has three positions—the king, priest, and prophet—to reveal the gospel to the world.

(3) God's Image (three elements) in the Word

The Word of creation has three elements that can make three fruits as the channel of creation. Whenever we meditate on the Scriptures, we can see the content of God's Image. The Christian who is born again through the Holy Spirit with the Word of God (I Pet 1:23) must grow up in God's Image with the word of God (I Pet 2:1, I Tim 3:16-18). If anybody does not depend upon the Word of God, he cannot be saved out of the curse of sin. One who is truly blessed is a man who meditates on the Word of God (Poythress observed that the Word of God has three elements of God's image—meaning, control, and

presence. Frame tells us that it is authority, control, and presence).

(4) The elements of God's Image in the three positions of the Church
Righteousness, faithfulness, and holiness—the three features of God's image—are correlated to the three positions (priest, king, and prophet) of Israel, as the church of Old Testament had kept in their lives. Holiness is the center of the priestly position, faithfulness is the center of the prophet's, and righteousness is the center of the king's. Even though sin twisted the function of these three positions dark, Christ as the head of church has renewed them through the activities of these three positions in the Spirit. This is because they are positions of the Messiah and characteristics of God's Word.

The pastor, the elder, and the deacon, that are emphasized in reformed theological administration of the church, are continuations of the three positions in God's Image. The pastor must be as trustworthy as a prophet, the ruling elder must have the righteousness of a humble king and the deacon must have the mercy of a priest in Christ. They are models of God's Image, for the church members to resemble them.

This is the application of God's Image to the church. Therefore, the church pursues the Image of God filled with the divine characters that God Himself possessed originally (refer to my lectures on the

Timothy epistles).

(5) The Three Ethical Fruit in the Church.

The Eschatological Church should show the ethical elements as an expression of God's Image. The recovery of God's Image in life is the telos of all the ministries. The teachings of the Lord and Apostles have emphasized this point. The ethic of the church must be the recovery of God's image. These ethics are righteousness, faithfulness, and mercifulness. This is the life of revelation, the life of the Holy Spirit, and the life of redemption. In other words, they are holy and glorified (Vos). By its life, God was glorified and His people enjoyed the grace in order to attain the ultimate goal in their pilgrimage through the Word of God.

(6) The consummation of God's Image

Parousia of Christ will be the consummation of God's image. Parousia shall be filled by *theophany* that is in the glory of the presence of God filled with the fullness of *yada (ginosko)*. The Spirit will reveal the Image of the Spirit as an image source of holiness and glory.

When we approach the Hermeneutic by the understanding of the recovery of God's Image, we get to learn the Biblical interpretation that depends on the redemptive revelation. Moreover, we can learn

to apply this to preaching the Word of God to the contemporary church.

4. Practicing the recovery of *Imago Dei*-centered interpretation

(1) Principles

1) It is the Biblical interpretation (fusing of two horizons)—reformed hermeneutic points to Biblical interpretation. Interpreting the Scripture, it is mainly used by the scientific activity that observes the relationship of the verses with other verses. So, we must understand that there are two kinds of widely interpretative principles; those are "the verse with other verses", and "the verse with the main stream (redemptive history) of the whole books" (Augustine). The best activity of interpretation looks at the contact points between the horizon of the Bible and the horizon of the interpreter. In other words, it means that the interpreter will implicate the verses to his life. This is an interpretative application. Above all, the interpreter must follow the main stream of the whole book (Redemptive historical view).

2) It emphasizes the interpretation that depends on the redemptive historical theological view (Biblical theology)—Redemptive historical view is the foundation of reformed theology. It starts at the belief that the Scriptures are the Word of God. Therefore, the interpreter

should deeply understand Biblical theology.

3) It is God-centered interpretation (Poythress) - God points to the Trinity that are Father, Son and Spirit. Because the Scripture is the word of God that the Trinity inspired, we need the trinity God-centered interpretation. Because the trinity of creation and redemption works in the interpreter he can interpret the text rightly, it is possible to do God-centered interpretation.

Poythress emphasizes this point in his recent book, *Language a god-centered Approach*. In there he proposes three perspectives, those are: meaning, control and presence that exists in language itself.

4) It is the interpretation for expository preaching to build up the church. The purpose is to preach the word of God to the God's people. Biblical interpretation should result in preaching in order to attain life-changing results. When the interpretation attains the purpose of preaching, the fruit will finally be produced. This means that the telos of preaching is the recovery of *Imago Dei*. Also, the telos of interpretation is the recovery of *Imago Dei*.

5) It is the interpretation for salvation that absolutely depended upon the revelation. The revelation is the Scripture. True salvation comes from depending on the revelation (the Bible); this speculation includes all areas of life.

(2) Methodology (cf. the principles and methodology of Poythress p121)

Step 1. Original time and context

- a. Understand the person who is God's spokesman (the personal perspectives)
- b. Understand the text itself (the normative perspectives)
- c. Understand the circumstances of the audience (the situational perspective)
- d. Understand the total importance of God's message.

Step 2. Transmission and its context

- a. Understand the people who transmit the word: official tradition bearers and more broadly, God's people.
- b. Understand the transmission of the text and its message (the normative perspective). Both textual criticism and the history of interpretation are involved.
- c. Understand the situation of transmission. Understand narrowly the concerns of scribes and broadly God's plan for history.
- d. Understand the total importance of God's speaking to the whole church through the Scripture.

(1) Understand with different focuses.

- a) Understand later use of the passage (the exegetical focus).

b) Understand how the passage fits into the body of growing revelation (Biblical theology).

c) Understand how the passage fits into an entire body of teaching on various topics and issues (systematic theology and Christian living).

(2) Understand Christocentrically.

(a) How does Christ fulfill the passage by climaxing its truths and employing its wisdom, righteousness, and holiness?

(b) How does Christ fulfill the facts of the passages by fulfilling its promises and predictions and bringing to a climax the historical struggle to which the passage relates?

(c) How does Christ fulfill the personal aspect of communication (the prophet as the mediator)?

Step 3. Modern text

a. Understand what God is saying now through the text and the larger context of Biblical and systematic theology.

b. Understand your situation, as controlled by God.

c. Understand your gifts and capabilities and those of other speakers or hearers with whom you are communicating.

d. Understand the total importance of God's calling to you as speakers and/or hearers.

Conclusion:

The recovery of *Imago Dei*-centered interpretation is founded by the God-centered interpretation in order to teach and preach the word of God. And it points towards the fulfillment of God's character according to the interpretation of the passage in the accomplishment of God's administration. The proclamation of the interpreted word shall realize the Kingdom of God in the heart, the family and the work. This is the revival and reformation.

Chapter 2

Biblical Definition of the Restoration of God's Image

First of all, as the foundational work to attain the purpose, it is important to identify the Biblical concept of the restoration of God's image. Restoration in here is able to be interchanged by salvation or redemption. Restoration is not to return to the original state of Adam, but to approach to the higher dimension. In other words, it is the eternal state of God towards Adam, that is, the state of being united with God, as a man who has eternal life, in the state of a man who shall be filled with God's fullness (Ephesians 3:18). Although some may misunderstand that man just shall be returned to the negative aspect without having the positive aspect of redemption, here, restoration means to return to the original plan of the divine economy, that is, the complete union with God according to the trinity council. In short, our salvation begins with the restoration out of our own sins and go to the seat of unity with God.

So, the saved individual in Christ becomes a man who is united with God in his soul by the work of the Holy Spirit; a man who

has an eternal life, which is filled with God's fullness.

So, we should define "God's image" correctly, as the original image of God that our soul should be restored by God.

1. What Is the state of the Restoration of God's image?

According to Dr. Kline, when the field that the Spirit of God's glory were hovering was evaluated by God, was in darkness, chaos and confusion, the image of God points to the most beautiful state that the beautiful God saw. The work through which God made the man in His image through the Trinity council suggested the purpose of salvation.

About this point, Kline points to two facts: to want to make the man as the Son of God and to make him into a sanctuary that He can abide in. The man who is made in the image of God should represent the state of being filled with God's character. God, who made all things with his goodness, led man into the Garden of Eden. This represents the sanctuary of God. Just as a Christian shall be saved out of his miserable sin, he shall also be a sanctuary where God dwells eternally. So, the restoration of God's image is actually a life of enjoying God's life and the state to dwell in the house of God

eternally.

As we define above, the restoration of God's image is, in the eternal economy of God, the purpose of the existence of the world and the target that God's people should attain to. In the Shorter Catechism of the Westminster Confession, the first question is: What is the ultimate goal in your life?" and the answer, "To glorify God and enjoy him fully," is the applied expression of the restoration. In fact, the restoration of God's image means that our salvation begins with the mandate of applying God in our lives and then having fellowship in order to obtain spiritual grace.

We can think of it by dividing it into three parts. The restoration of God's image means to bear a resemblance to the loving character of God the Father, to participate into the redemption of God the Son (Rom 8) and to join in the power of the Holy Spirit.

2. The interrelationship between the Father-God's image and the Son-God's image

The image of the Father God, Christ's image and the Holy Spirit is interrelated, unified, with one another.

The Lord emphasizes that the fact that the Father's image was

revealed through Christ's image shows that the Son-God comes from the Father-God, that is, they can substitute each other. Furthermore, the Lord stressed that the one who see Him sees the Father. Whoever sees Christ sees the Father-God. Whoever contacts the love of Christ can see the value of the Father's love. The one who is contacted to His righteousness knows the Father-God's righteousness. The one who is contacted to the faithfulness of the Son-God knows the unchangeable faithfulness of the Father-God. The Father-God wanted to reveal His character through human form to the world, for sin came into the world; He was pleased to reveal His divine character through His Son. So, the Son-God is the begotten son of the Father-God united, abiding in his bosom. Therefore, whoever knows Jesus Christ, he never fails to know the Father-God. So the image of the Son-God is united with the image of Father-God.

Like Paul described several times about Christian salvation, to imitate the image of his son is same as imitating the image of father-God.

3. The interrelationship between the Father-God's image and the Spirit-God's image

In Ezekiel 1:28, "The image of glory of Jehovah (demot kabod adonai) points to the glory of the Spirit and His image. It reveals that the ministry of the Father-God and the Son-God are not to be separated and were united with each other, because the work of the Father-God and the work of the Spirit-God are revealed as in unison and harmony. So the Scripture expresses that the glory of the Spirit is the presence of God. Seven spirits in the Revelation of John stressed exactly this point. The verse, "They were full of seven eyes" means that the image of the Holy Spirit revealed in the world fully.

4. The restoration of God's image points to the glory of God

According to Puritan theologians, the image of God means the glory of God. So "dok" and "kabod "means the center that all weight are inclined. So God, God's throne, God's character, God's presence, control and power should be put at the center of all things. All of these display that the image of God points the glory of God. As the image of God is restored, it is the glory of God, the center of God's glory, meaning that the image of God, righteousness, mercy and faithfulness is the center.

5. Summary: Finally, we see here that the personal image of

each person of the trinity are interconnected. It means that the divine character of the trinity is the same divine character; we are unable to divide them. If any person is revealed short of the complete divine character, he is not the Biblical God. Therefore, the restoration of God's image is to reveal God's character and also, revealing Christ's image came out of the incarnated Christ. Therefore, the restoration of God's image is the restoration of Christ's image.

This is to reveal the three spiritual ethical fruits: righteousness, mercy and faithfulness, from Ephesian 4:13. In other words, it is the new character that is revealed in a Christian. This new character is the original character that the Spirit rules over, which Peter expressed to participate in the divine character. In other words, it is to reveal the divine character reflected in the ethical relationship. The revealing of the divine character through nature that had been hidden by sin was revealed through the regenerated soul; faithfulness, holiness and mercy. Simply put, it reveals his eternal love, justice or faithfulness.

6. We should make sure while reviewing the relationship of these three characteristics, that we settle that these three characteristics are the representative character of God's image. The three concepts of righteousness, mercy and faithfulness that the writer used come from on Matthew 23:23. ""Woe to you, scribes and

Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.”. And justice and love are based from Mark 11:15. Goodness, righteousness and faithfulness come out of Ephesian 4:23; the fruit of light was interpreted by the Apostle. The reason I love to talk about these three elements—righteousness, mercy and faithfulness—is to depend on the teaching of the Lord and his Apostle faithfully.

Now let’s review these three elements and their relationship.

1) First, the character of righteousness – Righteousness is not a representative of God’s characteristics. The righteousness is interrelated with holiness. The fact that without abiding in righteousness, none can reach salvation means that righteousness is the criteria of all things.

Vos explains that Biblical righteousness is divided into several things; those are: 1) a righteousness of cognizance, (taking account of all moral conduct (Hos 5:4,6,14; Ish 28:17), 2) a righteousness of retribution (Jehovah is righteous as the One who punishes sin), 3) a righteousness of vindication (an attitude or intent in God, 4) a

righteousness of salvation (II Chron 12:6, Ezra 9:15, Neh 9:33, Lam 1:18, Dan 9:14), and 5) a righteousness of benevolence (Dan 4:27, Ps 112:3,9, Prov 10:2) (Vos p. 251).

When we consider these as we review the Scripture, sometimes as we discussed it, we think that it is righteousness because the foundation of righteousness is faithfulness. Righteousness without having truthfulness, or truth, is false. So, we admit that our justice, uprightness and faithfulness, belong to righteousness.

2) Second, the character of mercy – Mercy is expressed by mercy or love. Here, mercy points to God's sacrificial love. Mercy without love, or love without mercy, is false. The place that the Scriptural love was expressed most is revealed in the metaphor of a good Samaritan. In this passage, the Samaritan had pity in his heart as he saw the Jewish man's state means, *esplanchnisthe*, the deep compassion just like when a mom bird look at the troubles of her kids that are threatened by some enemy and slained, her heart is broken. His broken heart is compared to one similar to a bird who is watching her baby that is dying. This heart was revealed by voluntary response that follows the greatest love. Actually, in the metaphor, the good Samaritan is the Lord himself; his mercy points the mercy that was expressed on the cross. This same mercy comes out of the great

love of the Father-God, the voluntary love of the Son-God and the unspeakable lamentation of the Spirit-God. So, the Apostle Peter says, "But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. (II Peter 3:8-9) Although the laws reveal obvious righteousness like a sharp knife cutting something, at its foundation, the character of love includes infinite love and mercy at the same time. The character of God that is revealed in the category of love is the image of God that the Christian should reveal.

3) Third, the character of faithfulness – Faithfulness is trust that is the foundation, the essence and the root of all these characters. Without the faithful work, every moment of righteousness and mercy becomes false. Therefore, the God of the Scripture is faithful and he accomplishes everything by his faithfulness. Then where does faithfulness from? It comes out of God and His word. This Scripture is also the expression of all trust in the faithful God. Every work of creation, providence, redemption and consummation depends on faith. This faithfulness should be the foundation of the personality of a man of God and of his ministry, because all his messages begin with faithfulness and proceeds in faithfulness and consummates with

faithfulness. So, the worker is called to be the faithful man, and the church is called to be the pillar and the foundation of truth. The laws without faithfulness and the gospel without faithfulness is never considered. This faithfulness is the purpose, the method and the conclusion of saints.

Contrastedly in the perspective of God's doctrine, the character of God consists of the common attributes and the uncommon attributes, Herman Bavinck divided it as some parts. He especially suggested on three characters as the main representative elements to me. Among these, I love to arrange them as three characters because of the settlement of the Lord and the Apostles. The restoration of God's image, righteousness, mercy and faithfulness are from Matthew 23:23.

Furthermore, to strengthen these three characters as the image of God, we need to review Luke 11:42, ""But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others. "These different terms came out of other expressions of Matthew and Mark, for other purposes. And the Psalms of David praised Jehovah God for his eternal love and faithfulness. As we arrange these concepts, we find that the restoration of God's image is

the most essential element of creation and theocracy. It is also the wheel that had moved the history of Israel to the center of redemption. After the gospel came from God, the main concern of the Lord and the Apostles was to put on the restoration of God's image, the essence of redemption. It is expressed by the character of continuity between the Old Testament and the New Testament. The demand of the Laws in the Old Testament was not destroyed but was continuous in the gospel and was revealed more beautifully until, finally, the restoration of God's image was revealed as the center of redemption. And the fact that it was revealed more obviously was because it is the ultimate goal of the stream of redemptive history. Although the Apostles used other terms for them, they gradually approached the vision of the restoration of God's image. (II Cor 6:1-3)

Chapter 3

Four Means to Restore God's image

The Scripture reveals that God has worked towards the

restoration of God's image—the completeness of salvation by several angels through at least four means.

1. By the Lordship

Who shall bring this restoration? The Scripture reveals that only God can do it obviously without compromising with man. In the primitive gospel, Genesis 3:15, "I will put enmity between you and the woman, and between your offspring^e and her offspring; he shall bruise your head, and you shall bruise his heel." is itself the truth because God Himself shall be accomplished, by a separation from Satan and a unification with God, by God's sovereignty. This sovereignty principle has already revealed that God works towards the restoration of God's image. The redemption was accomplished by several manners and several methods by his Lordship. John Frame, who keeps the theology of Lordship, saw that God Himself works out His will and would consummate it by Himself for His own glory. So, the confession of calling out "Lord" means that only God can do it.

To be in a place that stresses Lordship shall occur during servanthood naturally. This is the experience of the prophets and the Apostles and the main theme of the Lord's teaching. As Isaiah looked at the one who sat down on the throne of heaven,

immediately he fell down to the earth. He found himself saying, "Woe, I shall be destroyed!" and experienced his sovereign Lordship through the supernatural power. As an angel picked up a charcoal from the altar and touched it to his lip, all his sins were cleansed immediately. This is a personal experimental character. Although we cannot experience such a wonderful event similar to this, we see the demand that Isaiah's personal, voluntary confession and response should also happen to the sovereign salvation in us. He knew the core of the gospel well. After that, as Isaiah 57:15 said, "For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite. ", he could claim the principle of salvation where the highest one looked at the lowest and presented for his redemption. This was reflected in the experiences of the Apostle Peter and the personal spiritual depression that Paul experienced at Damascus. When Peter caught many fish, he understood that he was a sinner because he experienced his Lordship directly. Then he confessed, "Lord, depart from me for I am a sinner." Paul also knew the Lord of resurrection at Damascus when he fell down and was blinded. Then his Christological question, "Lord, who you are?" enacted the same experience as Peter's. He realized that

only Jesus is the true Lord and that he is but a servant. In other words, he experienced the restoration of God's image.

The Lord claimed that he is Lord. Then he claimed that the one who claims his Lordship and his servanthood are the saved people of God. The first blessing among the 8 beatitudes is that the poor in spirit are the foundation of the total ethics of Christianity. It means that the one who serves is actually the highest one. The restoration of God's image is accomplished by the sovereignty of God, but it does not need human help. Rather it is a chance for man to participate in the glory of God.

So, the restoration of God's image means to admit His sovereignty and to respond humbly to His Lordship.

2. By the Word of God

Another expression of the work that God accomplishes by his sovereignty is to accomplish by God's word. Through this special revelation, the sinner repents and is changed by faith and transformed into His image.

The restoration of God's image can never be accomplished without the work of His word, because the Word itself has the power that makes the transformation. The sinner who has the image of Satan repents through the Word and experiences the transformation by accepting the merit of Christ. So, the work of the gospel of the Acts happened through accessing the word of God. Whether he believes in it or not, this also comes out of obeying the Word since the Word of God is the tool that the Holy Spirit uses and is also the finger of the Lord's power. Then unrighteousness shall be changed into righteousness, violence into mercy and unfaithfulness into faithfulness.

3. By the Holy Spirit

The restoration of God's image is accomplished by the work of the Holy Spirit. It is natural that where the word exists, the Holy Spirit works. This is the principle of God's work. The work of the Holy Spirit that was not arranged by the Word may be fallen down into the flesh.

During the old and the new times, the church had always concentrated on the work of the Holy Spirit. For example, among

the many events in Acts, in Asia Minor where the work of the Spirit had stopped, the Apostle Paul moved into Europe because he saw the lead of the Holy Spirit. Revealing of Holy Spirit in creation had worked in silence at the time of the patriarchy as well as during the long time of Israel, sometimes discretely, sometimes in the type of symbolism the Spirit had worked in his own people. In I Corinthians 10:3 "and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ," does not mean to be limited to only the water event, Christ had worked effectively from person to person and event to event in the long history of Israel. In other words, it means that the Holy Spirit worked in them. Among them, it was the role of the Spirit through which the pillar of cloud and the pillar of fire was used as a way for God to protect, point, lead and purify them. The restoration of God's image was accomplished by the work of Holy Spirit that the redemption of Christ is applied concretely.

4. By suffering

The restoration of God's image, that is, the complete figure of redemption, the covenant, "I am your God; you are my children; you are my people and I am your king," had been fulfilled by several means: by His Lordship, the Word of God, the work of the Holy Spirit, and through suffering in the Scripture. The stream of redemption is

the stream of suffering. Although suffering is the result of sins, God is pleased by using it as a channel of restoration of God's image; or redemption. So unless one understands the meaning of suffering he cannot attain a sound godly life. The faith of many men of God considered their faith more precious than gold refined by fire, because they walked through the process of suffering.

God declared that the man who committed sin receives suffering, but soon God revealed that the suffering of Christ destroyed the Head of Satan, the ruler of suffering, with a wondrous method. He also revealed to us the way to accomplish his wonderful redemption by a substituted method. So, cursed suffering was overcome by another suffering, Christ's cross, fulfilled by his eternal redemption once and for all. As John Owen said, "Christ's death is the death that killed death;" his death overcame death.

This substituted character of salvation again was revealed by several events. For instance, that when the

Israelites were killed by the biting of the fire snake, God commanded them to hang the bronze snake similar to the figure of the fire snake on the wilderness. Just like how one figure of the snake did not change the other but simply changed a fire snake into a bronze snake, The Lord taught that death as the result of sins shall be destroyed by his substituted death on the cross for his own people

(Jn 3:14).

Christian salvation shall be fulfilled by Christ's suffering. It means that the restoration of God's image shall be accomplished by Christ's suffering. So, we must understand the meaning of our present suffering and endure in order to attain its purpose.

Chapter 4

The Restoration of God's Image in Scripture

When we review the role of the Holy Spirit for the restoration of

God's image in the redemptive history of the Scriptures, the theme shall be more obvious. Moreover, we should make sure the seed of redemption in every book in Biblical theology reveals more to us. First, we treat to the stream of restoration of God's image and second, to the restoration of God's image is revealed in the New Testament to make our theme clearer.

I. Restoration of God's Image in the Old Testament

A. RGI in Pentaetuah

4. Genesis

The Scripture is the special revelation. Revelations revealed by taking off the covered veil. So, when we study OT and NT, we should admit that all books are organized in an interrelated stream like the relationship between a tree and its roots, or an organized relationship between the inner organs and the external organs in the human anatomy—a stream of life. This includes the law of science but more than that, 1) we should interpret the Scripture with the Scripture, 2) and the Scripture with the redemptive light according to reformers' principles. When we carefully observe the revelation—the pictorial

revelation and the explaining revelation—we can see the light in the work of the Holy Spirit by an interpretive picture with an explanation or an explanation with a picture. Redemptive revelation shall be understood in Christ by reviewing the union and enlargement. Among them, the revelation of Genesis is the key to open other revelations. For example, the Genesis revelation shall be accomplished by the revelation of John.

Survey of Genesis

- 1) God the creator (Gen 1:1-18)
- 2) The Garden of Eden (Gen 2:1-3:24)
- 3) True worship (Gen 4:1-6)
- 4) The covenant of grace with Noah (Gen.6:1-8:22)
- 5) The grace of nature (Gen 9:1-17)
- 6) The tower of Babel (Gen. 9:18-11:32)
- 7) The covenant of Abraham (Gen 12:1-15:21)
- 8) The sign of circumcision (Gen 16:1-17:27)
- 9) The Assurance of Abraham and Sarah (Gen. 18:1-19:18)
- 10) A Prophet, Abraham (Gen 20:1-21:18)
- 11) The Godly Beauty of Abraham (Gen 22:1-23:20)
- 12) The Meekness of Isaac (Gen 25:19-27:46)
- 13) Esau and Jacob (Gen 25:19-27:46)

- 14) The Bethel Experience of Jacob (Gen 28:1-31:56)
- 15) The Sanctification of Jacob (Gen 32:1-35:29)
- 16) The Training of Joseph (Gen 36:1-41:57)
- 17) The Glorification of Joseph (Gen 42:1-50:26)

1. Background and survey

Genesis began with "And in the beginning (Breshit)." The fifty chapters reveal history from creation to the tower of Babel (1-11), and also reveal human history from Abraham to Joseph (12-50). The first eleven chapters introduce the creator God, the beginning of life, the beginning of sin, the beginning of condemnation, the beginning of family, the beginning of the adulatory worship and the beginning of salvation. The remaining parts focus on the four patriarchs: Abraham, Isaac, Jacob, and Joseph, who were the fathers of the faith. From them, the nation of Israel was started on the earth and Christ, our Lord, came from them into this world

2. Purpose: The book focuses on the restoration of God's image by the process of redemptive preparation, that is, Israel descended to Egypt for accomplishing the theocracy.

3. Summary

Theme	Four great events					Four great persons			
Division	Creation 1 2	Depravity 3 5	Flood 6 9	Nations 10 11	Abraham 12 24	Isaac 25 26	Jacob 27 36	Joseph 37 50	
Title	Primitive history (beginning of human nations)					Patriarchs' history (beginning of Hebrew tribe)			
Place	Above 2000 years (20% of Genesis)					About 300 years (80% of Genesis)			

4. Explanation

1) Survey of contents

(1) Creation of the heaven and the earth (1:1-2:3)

Elohim – God, as the source of power

Genesis chapter one is not a reproduction of myth.

(2) The origin of the heaven and the earth 2:4-4:26

(3) The genealogy of Adam 5:1-6:8

(4) The genealogy of Noah 6:9-9:29

1] The cause of the flood was the fulfillment of man's sins in the world.

- 2] The purpose of the flood was to destroy mankind.
- 3] The stressed point in the text was the salvation of the remnant.
- 4] Noah's obedience
- 5] The flood happened in the entire world.
- 6] God claimed that he shall not judge the world with water again and the world shall be blessed by Shem.
- (5) The genealogy of Noah's sons 10:1-11:9
- (6) The genealogy of Shem 11:10-26
 - 1] It is similar to chapter 5, his genealogy of chosen people.
- (7) The genealogy of Terah
 - 1] The life of Abraham, the patriarch
- (8) The genealogy of Ishmael 25:12-18
- (9) The genealogy of Isaac 25:12-18
- (10) The genealogy of Esau 36:1-37:1
- (11) The genealogy of Jacob 37:2-50:26

2) God of Creation

God's decree that was made by the divine council of the Trinity revealed the glory of God. The economy planned to reveal the glory of a kingdom that shall be filled with God's characteristics: righteousness, mercy and faithfulness. These represent the image of God in the beginning, in the process and in the consummating by

God Himself. And the work of creation reflects the work of redemption that he began, executed and accomplished in the same way. The Father God created all things and God the Son executed it and God the Holy Spirit fulfilled it by sustaining them in history. The revelation of creation in the Scripture began with a simple statement, "In the beginning God created the heaven and the earth" (1:1). In this verse, we learn who the creator is, what the character of the creature is, and who the man made in the image of God is, as a masterpiece of creation.

Explanation:

In light of redemption, we obviously know the meaning of Genesis Chapter one.

1. God of Creation (Gen 1:1-5)

The man loves to find the answer to every issue within Genesis because the book applies to every issue: the world, creature, family, Eden, sin, work, mankind, nation, Israel and salvation, etc. The main issue of creation and evolution is solved by Genesis 1:1 in an obvious manner.

That one verse is sufficient to introduce the majestic great God who created all things out of nihil (*nothing*) or, being. Therefore, the oriental philosophy that all existing beings came from a source (*Chabda*), and the evolution of amoeba developing into a man through a long process, are disproven as just hypotheses. Rather, the verse reveals the sacrificial love of the Spirit of God who worked marvelously in changing the chaotic, empty, deep and confused world into a beautiful world (1:2). "The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters." Here, *merahephet*, meaning hovering, is a unique redemptive term that is related to Moses' writings. He used the redemption of Israel by comparing it to the action of an eagle that bears its kids on its back and trains them by pushing them out of their nest. "Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions, the Lord alone guided him, no foreign god was with him (Deut. 32:11-12)." Just like the affection that a hen has for her eggs as she waits for them to hatch, the God of creation has the same affection for the world he has worked on. In the unique warm heart of the Trinity God who is God the Father, God the Son and God the Holy Spirit, the world of chaos, depth and

darkness was changed into a world of order, life and light. When Elohim God declared the Word of God, the world of time and space was made by the role of three persons in one God.

2. The creation that is filled with goodness (Gen.1:6-23)

Because God is good, the world was filled with goodness. On the first day, God made the light; on the second day, the heaven, the cloud, the sea; on the third day, the earth; on the fourth day, the sun, the moon, the stars; and on the fifth day, many kinds of fish and birds. And on the sixth day, he made cattle and man. Whenever he created each day, he was extremely pleased and expressed this by saying, "It was good." For the last creation, he said, "It was so good," as an evidence of the good creation. Because of the identity of God, goodness, love, and faithfulness were planted in every creature; creation was filled with God's goodness. As the psalmist of Psalms Chapter 19 observed, the creatures of the world were filled with the splendor of eternal love and faithfulness. The day speaks to the day, the night to the night although there is no speech, and no sound is there, and they reveal the work of God in the universe. If man did not commit sin, they might feel the love and faithfulness of God

immediately and enjoy his wonderful character and He would make them become renewed in His image daily.

How does the work of six days of creation expect the redemption work, the recreation? John and Paul saw the redemption as the background of creation working in it. We can find several symbols of redemption in Genesis chapter one.

- 1) The Light (*Gen1:1-5*) – The first creation of God was the light. The light, "ha ol" in Hebrew is the original light that is separate from the sun (Job 38:19-20, Is. 30:26, Act 26:13). First, the Light is the actual light that points to Christ, the source of all things (Col 1:17). Therefore, Christians have the reality of the light and become the light of world that moves them into the life out from the darkness. Second, Elohim God, who points to the majesty, created the light. What Moses used Elohim than Jehovah stressed the one who cannot be compared with the idols. He is the God of personality that is God the Father, God the Son and God the Holy Spirit. The Father God speaks, the Son God is the Word itself that was spoken, and God the Holy Spirit is the executor that applies the spoken word to everything and makes them relevant. This was dependent on Christ who became the time and space of history. Just like the magi saw the great star, the Christian who has the true light has a real blessing because they live by means of the power.

2) The creation of expanse (*Gen1:6-8*) – What does the creation of expanse on the second day mean? First, the expanse is the space that can be divided between the heaven and the earth. The expanse, "*richia*" in Hebrew, means to crush, or break the iron or the ice. It means that the empty space is filled with something. This action that divides and harmonizes the expanse is the first symbolism that suggests the character of Biblical salvation. In every area that Christ enters into, separation and union should be changed (*Gen. 3:15, Jn 5:24*). Second, the firmament that divided the upper waters—the clouds—and the lower waters—the ocean—was the background in which the kinds of fish and the kinds of birds were able to live (20-21). It reveals the detailed love of God who takes the responsibility for the clothing, feeding, and lodging of His creatures. It also reveals a deep significance that God warned against the idolatry of materials and made them seek daily food by living a God-centered life.

3) The appearance of land (*Gen1:9-13*) –The creation of continents that floated out of deep water also has the meaning of redemption. First, the deep water represents the world and its evil sin. It was creation that pulled the land out of the water from a state of confusion and emptiness. It seems to be the obvious symbolism

that God saved us out of the abyss of death and the curse because of our own sin. God who saved us out of the waters of evil sins is the creator who can save us out of any troubles. Second, He rescued us by His word. The word that God spoke was the main tool of the Trinity God. Through his commands, God made all kinds of plants live on the earth. Here, all kinds and sorts refer to gender. The word of God that made the genes of all plants was the seed of nature and the conscience and the revelation of salvation, the Scripture. This word is the life of the Christian. Third, God who made the earth that became the background of all plants, made it so that the land can enjoy abundant life by resurrecting our hearts that were dead due to sin and corruption. So, we should permit Christ to rule over our hearts.

- 4) The lights in the sky (*Gen1:14-19*) - The creation that was made on the fourth day were the lights in the sky. By these lights, four seasons are controlled and occur automatically. First, the sun, the moon, and the stars have no divine character. Historically, the worshiping of the sun, the moon, and the stars came out of an ignorance for their original purpose that they control the rhythm of the life. They are just simple creatures of God (14). Their light focuses on the earth and controls time (15). It is so surprising that

our redemption is accomplished in the coming of Christ in humility. Secondly, the silence of the role of the stars makes us inclined to focus on the creator (16). He made us live in the spiritual law that the sun also can be submitted for our redemption (Joshua 10:13, Is.38:8). The Christians who are saved out of sins by faith live in Christ, who is a brighter light than the lights of creation.

- 5) The creation of kinds of fish and kinds of birds (*Gen1:20-23*)
- The creation of the fifth day, that was related to the creation of the second day, was the kinds of fish and the kinds of birds. Here, what is the creation? First, other living organisms in contrast to the life of plants were made (20). The findings of grace that God prepared made us concentrate on the abundant healing of redemption (Ezekiel 47:12). Second, creation expects new creation to us because the *Bara* in verse 1 is revealed again here (21). The progressive development points to the role of symbolism representing the renewal of redemption (II Corinthians 4:16). Third, God giving his blessings first appeared here (22). God himself blessed them to detract from the idea that living creatures have a self-supporting function in them. The man who has true wisdom concentrates on his work of the creation order and learns them in humility in the empty philosophy of evolution.

The psalmist who found the depth of creation and recreation sang to the Lord and praised the Lord for His eternal goodness and love in Ps. 107:1. Paul also claimed that God concealed his divine character, power in all things that they cannot help praising Him and singing in Roman 1:20-21. The term "said" is the pre-incarnated Christ (Jn1:3). Of Christ, then, we cannot help but praise the mysterious redemption. We who were saved out of our miserable sins appreciate his goodness and his love. We also learn thanksgiving and humility because such action must be the response of all creatures.

3. God's Image (Gen.1:26-31)

Basically, the man was made into a unique contrast with other creatures because man was created to resemble the image of God. The meaning of being created in God's image is not by external elements but inner elements of the character of God: righteousness, mercy and faithfulness (Ephesian 4:24). So, God revealed his characters in all creatures, or the world, and especially revealed his will through man. However, the corrupted man cannot reveal the image of God but instead reveals the image of Satan. So, the man who becomes dark with sin shall be restored only by believing in

Christ through faith and they shall gradually be changed in the Holy Spirit.

Today, the transformation of culture and the social reformation without restoration of God's image may be a certain word-play. True reformation and new transformation should be dependent on the restoration of the lost image of God. When we reveal the image of God one by one in both our purpose and in our lives, it shall be the way to success. The Creator God who created all things wants to reveal the glory of God by revealing His image. Among them, making an image that resembles God is aimed to enjoy the character of God and to be filled with his character in the world.

The Scripture explains the reasons that man should pursue the image of God. First, it is an example of life (Gen. 1:26). The creation in his image means to make them in his character: righteousness, mercy, and faithfulness. These are the metaphor of treasures that John saw the Son of Man on the throne reveal: jasper points to his holiness, the carnelian his righteousness and the emerald his faithfulness (Rev. 4:2).

Second, it is the power to accomplish purpose. Three missions: the birth and the prosperity in occupying the earth, and the power to rule all things in Gen. 1:27 do not come from man but from the character of God. So, we should take care of the image of God within us within the family, the society and the world by faith. The Holy Spirit

came to work on this mission in the world. Third, it is the best blessing to us. After he finished creating all things, the first blessing was to plant His image into the man. So, man received an authoritative position to rule over all things. Therefore, we should respect the position that plays into the divine character and sustain it faithfully.

Conclusion:

After the creation, what did the creator do to appreciate the creature (Gen.1:28-31)? Until now the term, "it is good" appears 7 times, but here the term, "very much" was included. And what does the accepted one learn? First, he learns humility. When anyone has contact with majestic nature, the grand cosmos, and the mysterious living world, they naturally learn humility. Moreover, whenever we think of the creator who created them by His word, we shall be humble. Second, we learn thanksgiving. The intention that God created the man last after he finished making all things is to teach appreciation. My property is not mine but comes from God. Through our requests, God promised that He shall provide the best things to us, so we must have thanksgiving and praise. Third, we learn love. He made creation reveal the glory of the creator by

separating some things, being in harmony with one another and interrelating to establish God's will. The man that believes in creation can live the beautiful life.

3)The Garden of Eden

Genesis chapter 1 focuses on the creation of all things and chapter 2 focuses on the creation of the man. And chapter 3 reveals the depravity and punishment of Adam and the covenant of grace reveals at first. This lecture explains how the image of God began and what sin destroyed and how it was restored. In Genesis chapter two, we see the establishment of the Sabbath day, the establishment of the Garden of Eden, the first commandment and the first family that comes out of the creation of Eve.

1. The Day God blessed (*Gen 2:1-3*)

To settle the regulation that the Sabbath day is the day of blessing aimed to keep the day of blessing by revealing the example of God. When the man breaks the law, he shall escape out of the darkness and enjoy true rest. To prohibit personal affairs, recreation, work and to honor the day and to keep it as the day of Jehovah (Is. 58:13). Above all, that day is the day that we must be gathered at the church.

Work that was done on the six days should be prohibited and the door of the heart should be opened by thanking God in memory of creation and the recreation (Calvin). "Then you shall take delight in the LORD, and I will make you ride on the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the LORD has spoken" (Is. 58:14).

What is the purpose in establishing the Sabbath day? First, it is the day to remember the creation of God. The term "the seventh day," occurring seven times, was distinguished from the six days which were only remarked on 3 times. God made an accomplishment to fill every space of the sky and the earth with His love and faithfulness. As God set all things in the proper place, God prepared every best grace for their redemption. Second, it is focused on spiritual rest. The problems in the spiritual state of God's people during the 6 working days shall be solved by concentrating on worship, which is the relationship with God. On the Sabbath day, rest is more important than the day.

Moses uses Chapter 2 to reveal how God created the man as the climax of creation. First, God needed the man. This point that expressed this—"so God created man in his own image, in the image of God he created him; male and female he created them"

(1:27)—makes us think of a man-centric creation. God needed a manager that takes care of all things and who also should reveal His image to the world. He is a humble loving God who needed a man to glorify Himself. Second, the man is a being who has no source. When God created the man with soil, it proved that he has nothing in his existence and that he is a dependent being, not an independent one. Paul's confession teaches us the substance of creation in silence: "But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me" (I Corinthians 15:10). Therefore, the autonomous is inclined towards the way of destruction. Third, he is a living soul. God put living breath into his nostrils. The Spirit of God who was hovering on the surface of darkness, emptiness and chaos covered him with an unveiling love for His creation. Just like the work of the Holy Spirit reveals the creation of all things (Gen. 1:2) and to the writing activities of the Scripture (II Tim3:16), the creation of the man followed the same line to stress that only the communication of the Holy Spirit can do it. God's love to the man should be emphasized by the creation of the Garden of Eden.

2. Fellowship of the Garden of Eden (*Gen2:4-14*)

By time, the blessed day is the Sabbath; by place, the Garden of Eden. The purpose of God creating the Garden of Eden was to put a manager who should take care of all things as the center of all things. By such a meaning, Eden is the copy of God's throne and temple and sanctuary that is filled with the presence of God (4-8).

Moreover, the Eden was made for a fellowship with God. Verse 8 suggests that God is the owner and the man is a customer. Immanuel means to be with God, and also the eternal life that knows God experimentally (Jn. 17:3). Naturally, the place that takes fellowship becomes the garden of delight (Ek. 28:14). Although it is important that the good environment of Eden brings delight (Ek. 28:13), it is more important to take the fullness of grace and truth that comes from a fellowship with God. Although our families have fallen down into a miserable dark condition, if we are restored by prayer and word, we can enjoy the full rejoice of Eden.

And what meaning do these four rivers give us: Bison, Kihon, Hidekel and Euphrates that come from the holy mount of God and are filled with the glory of Shekinah? First, it reveals the salvation of Christ. As the rivers come out of Eden (10), only Christ is the salvation and completes it (Jn. 4:14 14:6). Second, it levels the living river of the Holy Spirit (16). It reveals that whoever believes in Christ has an outpouring of living water that points to the abundant stream of the

Holy Spirit in their heart because He is the Spirit of Christ (Jn. 7:38-39). This is the symbol of the life (Rev 21:1-2). Third, it reveals the development of civilization formatted in the throne-centric Biblical culture. Therefore, we should beget the fruit according to faithfulness in present things, because this is related to the present blessing and the heavenly award. (Mt 25:14-30)

After that day, God created the female. Why did God make a woman who has the image of God just as Adam has? First, He is not pleased in his loneliness (18). Just like three persons is oneness, Adam—who was made in the image of God—also needs to learn the union. The oneness with two persons of husband and wife reveals the best thing to us (18). Second, it teaches the importance of union through the couple to help (20-22). The image of God begins with the personality of a person and is expressed through the union with his neighbor. The salvation breaks the union with sin but creates a union with God. It is an example that the church should learn to unite between a female and a male. Three, it teaches the love of God. Adam looked at Eve and confessed “Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man” (23). It was the confession of true love. The fact that God made Eve with the best thing for Adam that suggests God’s love. The love of God in

creation was revealed more strongly in the redemption that God sent his begotten son to the world.

3. The first commandment (*Gen. 2:15-17*)

In order for God to keep the blessed environment continuously and have a better world—that is, to have mankind who has the eternal life—God gave a commandment at first to them (16-17). This commandment was just like a multiple vitamin which includes all laws and commands. What are the commandments? First, it is the command to love only God. The Lord said, "Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full" (Jn. 16:24). Paul also committed the Ephesian church to God and the gracious words (Acts 20:32) because he assured that loving the word means loving the Lord. Second, it is the commandment that demands absolute obedience. As the degree of obedience depends on the object of obedience, as the creator gives the commandment to us, we must respond with absolute obedience. Moreover, the commandment was described as the tree of life revealing the way to receive the source of blessing by choosing God and His will.

However, Adam unhappily lost the good chance and fell to the earth and had no hope. The second Adam, Jesus Christ, restarted it. We who abide in the gospel enjoy such blessings.

4. The First family (Gen 2:18-25)

In the world, God made two institutes: the church and the home. Why did God provide the system of a couple as a unit? First, the man learns that love and obedience to God through the life of couple (Ephesians 5:22-25). God provided a wife to a husband as his helper and a husband as her head to rule over the wife in her longing for her husband and his ruling over his wife. (16)

This is the blessing the Lord provides. The home is the actual preset environment to learn love and obedience of heavenly life in the future. Second, through the union of the couple they can learn the union between Christ and the church. "Therefore, a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh" (24). When we have couple conflicts, couples are able to have hope as we return to the love and obedience of the first couple.

Moses clearly reveals the recreation that was concealed in the shadow of creation in chapter three. He describes several symbols

about how man lost the image of God, what results followed them and how there was a restoration of God's image.

5. The first Sin (Gen3:1-7)

How did sin come to the man? There were several stages. First of all, the tempter, the serpent, began with a question that made them doubt. "Now the serpent was craftier than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'"(1)? It was a negative question that encouraged complaints and resentment. Even though all negative questions are not unbelief, most unbelief appear as the negative. Such doubt is the main tool of Satan. In the next step, he attacked them by lying. "But the serpent said to the woman, "You will not surely die" (4). The devil confronted them to go against the first commandment. He tempted them with sweet talk to turn them away from a relationship with God and to be chosen by Eve herself. Finally, Eve chose the autonomous and ate the fruit and led her husband to participate in the thing.

The stages to commit sin follow us in the same way. The only way to overcome such temptation is to be attached to the word of God.

How did the first sins begin and what result did it bring to them? First, it began with the temptation of Satan (1). Satan—who lost his position and was corrupted—made them give up their relationship with God. He came to Eve who was weak. Second, it brought problems in listening to the Word of God (1-3). Satan attacked her with a negative question and made her doubt listening to the word of God. To attach to the Word of God is a blessing. Third, the aim of Satan was to have man fall down into autonomy (6). She chose the prohibited fruit according to her intense corrupted desire. That little action led all people to fall into death.

And what result did it bring? First, the fear of death happened (10). This was the horror of death with no love from God because the God who approached the sinful man was the judge. Second, they escaped from the face of God. (8-10) The activity to hide his shame under a fig leaf shall be moved by hiding themselves behind the high mountain (Rev6:16). The one who follows unrighteous things escapes from the face of the Lord and remains in the darkness. Third, they were controlled by the burden of guilt. To the question of God, "Why did you hide?" Adam did not take responsibility, but pointed to Eve's temptation because his conscience was controlled by some burden. We have to praise the Lord because of Christ's merit.

6. Where are you, Adam? (*Gen3:8-13*)

This was not the end. God who created them came to them with righteousness and love. First, how was God's righteousness revealed? "And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden" (8). It points out that God did not walk in the Garden of Eden silently, but like the sound of a siren. God approached them as a righteous God and judging God. So, they hide with a fig leaf in great fear. Every sin will stand firmly before the seat of God's judgment. But even though he is a fearful God, he is also a gracious God and merciful God with grace and love.

God provided a chance of forgiveness to man (9). The question, "But the LORD God called to the man and said to him, "Where are you?" was a chance of forgiveness. But they replied only to escape the responsibility (12-13). Whoever takes responsibility and seeks forgiveness can receive grace from God, for it is true repentance (Acts 2:21).

God punished their sins. First, to the serpent, God punished him to be cursed to live on the earth unlike the other animals because he executed as a servant of Satan, even though he was created good by God. This revealed the declaration to destroy Satan (15). Satan and

his affairs were demolished by the death of Christ. Second, God added the pain of birth to Eve (16). Although the direct birth is a blessing, the pain reminds them of their committed sin. However, God permitted that their original mission should be executed in pain. Third, God offered Adam's toil of labor (17-19). Work itself was one of the blessings but God added the sweat and the pain. Finally, he punished with death. But this death shall be occupied by Christ's death. We have to raise the death of Christ, the death of all death.

1) The first salvation gospel (*Gen3:14-19*)

Generally, Genesis 3:15 has been called for the original gospel because it revealed the destruction of Satan and sins and the method of salvation out of sin. It teaches the character of gospel to us in an obvious manner. First, the salvation is to create enmity toward Satan and to unite with God. "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel" (3:15). Christ made us put enmity between Satan and made us unite with God (Jn. 5:24). Second, this salvation should be accomplished by the seed of the woman, Jesus Christ. So Paul emphasized that "Christ was begotten by a woman" (Gal. 4:4). Third, only God had accomplished this

salvation without discussing with us. Because God revealed his own volition in saying "I will put enmity."

What did God do to reveal His righteousness? First, the leader to commit sin and his servant were punished. God permitted that the covenant of work contracted with Adam (2:16-17) was accomplished. As soon as they had fallen, God soon offered a way of salvation through the seed of the woman, Christ Jesus, in promise of God's independent claim. Later, Paul understood this wonderful fact and proclaimed that God shall destroy Satan under the foot of the saints (Rom. 16:20).

2) Type of salvation (*Gen3:20-24*)

The revelation of the restoration of God's image comes here first as "types," or "shadows," of salvation in detail. The word says: "And the LORD God made for Adam and for his wife garments of skins and clothed them" (21). It suggests the death of Christ (Jonathan Edwards) because the leather clothes result from the death of an animal. And the covering by it refers to the cover of their shamefulness. Only the death of Christ our Lord could cover the shame of our sins. Therefore, we who abide in Christ have no any condemnation (Rom. 8:1). It means that we are forgiven by his merit (Heb 10:17). We receive the salvation not by the shadow but by the

reality of salvation, Christ. Only the death of Jesus moved us from death to life; it moved us from the power of Satan to the power of God without judgment.

Here, symbolism of salvation was revealed again. God promise salvation but he created it as a process of salvation. First, he prohibited them from the tree with the fruit of the life (22). God limited the rapid spread of evil sin until Christ, the tree of the life, come to the earth. Second, God drove them out from the Garden of Eden (23). By punishing the man who polluted their fellowship, God made them understand their misery of sins and the grace of salvation. And by permitting the construction of culture, God made them learn the meaning of true freedom, returning to the Lord. Third, God commanded that the angels should guard the way into the Garden of Eden. This means that the sinner cannot approach the garden (24). It suggested that only the blood of Christ can allow us to approach the throne (Heb. 10:11-14). We should trust only in Christ and his cross.

Conclusion:

The man who lost the image of God can have the way of restoration through the descendent of the woman, Christ. Although he lost the glory of the holy Garden of Eden where he was filled with the

presence of God, he can return to God only through Christ. Moses looked at the glory of salvation and the grace of the restoration of God's image, the revelation of recreation, and wrote the Torah; however, Paul who saw his face in salvation—that shall be fulfilled by the first coming of the son-God—was impressed by seeing the transformation of God's image (II Corinthians 3:18). But it was different from the transformation that Moses had with the covered handkerchief, but it was the transformed image so that we can directly see his face (II Cor. 3:1-14).

2. Exodus

The reason why we look at the book of Exodus in the perspective of the restoration of God's image as the center of redemption is to observe how the character of God being revealed as the fruit of redemption that provides us with many benefits. It makes us understand a Christ-centric revelation and see the reality of redemptive revelation consisting of symbolism and typology in Exodus, and gives us some wisdom of applying the truth to the contemporary day. Exodus reveals how the covenant of grace came through Moses and how God accomplished theocracy in Israel. It also shows symbolism like the miracle of the crossing of the Red Sea,

a physical event which gives us an understanding of the tabernacle revealed in the gospel. In this, we see the salvation of God.

Although the revelation of Deuteronomy should be treated as the theology of the Pentateuch, Christ's death (the core of redemption) is the reality of the revelation of Exodus. We will see that the original power of saved people's lives after salvation is provided from God continuously. Just as the seventy elders had shared manna with one another in front of the presence of God by the mediating request of Moses, let us approach the world of Exodus in the same way!

Introduction

We, after reviewing the World of Genesis, open Exodus, the second book of Moses and try to observe the revelation of redemption that was drawn in Exodus, in order to understand how the eternal economy of God is accomplished. We understand the name and the authority of the author as the foundational work to know Exodus and redemptive concepts: redemption out of the oppression of a foreign land, salvation out of sins, revealing of the Almighty God, the demonstration of sovereign grace, the name of Jehovah, the Passover feast, the function of the law and Decalogue, and the tabernacle.

1. Name:

The title of Exodus in Hebrew in the original book is "*Elesemot*" which means "Israelite names are following." It is "*Chulanubki*" in Korean. The name of Exodus came out of LXX and Vulgate, meaning "the released book out of Egypt".

2. **Author:**

Moses, who was a unique person as a means of revelation, was distinguished from the other prophets since he was revealed as a type of Christ. He was the head of the old covenant which was compared to Christ, the head of the New Testament. He initiated the redemption of his people as he wrote the revelation of redemption.

3. **The contents of redemptive revelation in Exodus**

Gerrhardus Vos who was a scholar of Biblical Theology pointed out the redemptive revelation concepts in Exodus as the following:

- 1) **Redemption out of the oppression of foreign powers** - The salvation of Israel out of the hand of Egypt was the motive of Exodus. The pharaohs who did not know Joseph grew to oppress Israel because they feared their growing numbers.

When the level of suffering had climaxed, they cried out and God remembered the covenant He had made to rescue them. Therefore, He called Moses out of his exile. Here, the oppression of Pharaoh symbolized the power of Satan. It was not a natural transferring of a nation because of the spreading of population but it was a redemptive picture that revealed the salvation from Satan. In this event, Exodus reveals the redemption of the Old Testament. As we know, the introduction of Decalogue (Ex.20:1-2) and the restoration contents of the book of Isaiah remind us of the events of Exodus (Isa 51:2).

- 2) **Judgment to the Egyptian gods** - When we understand the meaning of Jn 8:33-36 and Rom 8:20-21 in the New Testament, we see that our Lord interpreted them in the context of Egyptian idols. The Lord shows us how Egyptian oppression in the Old Testament is a symbol of the oppression of Satan; Paul also interpreted it by that perspective. So we should explain Pharaoh's political power that oppressed Israel in Exodus 12:12 in the perspective of a manifestation of satanic power, and the eventual overthrowing of it by the power of God.

- 3) **Salvation out of sins** - Slave life was not simply political oppression. It revealed that God put the ritual laws in order to release the Israelites from Egyptian custom of serving the idols (Ex 23:8, 19, and 21). They had been compromised with Egyptian customs under the political oppression over the course of 400 years. This was prophesied that for a short time, they would serve the Amorite tribe in order to fulfill Abraham's prophesy (Gen 15:13). Therefore, the Exodus event does not just point to the rescue of Israel from Egypt, but emphasized at a symbolic level the salvation out of deep dark sins.
- 4) **The character of the Almighty God** – God revealed the salvation of Israel out of confusion and darkness by His almighty hand. In Exodus chapter 15, the Israelites sang Moses's song, which did not focus on supernatural power through some miracle, but on the power of the Almighty God (6, 11). This principle was revealed in the original gospel, Genesis 3:15, and also showed us the development through several types in the history of Genesis. However, it is revealed here in the first figure that Israel was treated as the covenantal community of God. It was accomplished

through God Himself destroying Egypt by His own power (Ex 3:20).

- 5) **Complete righteousness** - The redemption shows the condemnation of Satan so that the righteousness of God may be revealed in the world. God revealed His justice and righteousness by sending the ten plagues, which meant completeness and finality. The judgment was not executed at one time, but was instead revealed through a progression. God told them that He shall judge them with a stronger hand through Moses and it was accomplished completely (6:6, 7:3). This suggests that the complete accomplishment of the eschatological age was progressing in light of this judgment.
- 6) **The sovereign grace of discernment** - As we saw, the salvation of the people was revealed by an obvious division within the people. The character of redemption was revealed clearly just like the character of redemption that revealed as types of separation and fulfillment in creation. The fact that God made a difference between Egypt and Israel (Ex 8:23, 11:7) identified sovereign grace and unconditional redemption by revealing that they did not earn it by their merit.

- 7) **Redemption adopted** - The salvation of this grace was developed in revealing the concept of adoption in Genesis 6:2 (Ex 4:22, Deut 32:6). The covenantal people were revealed by a symbolic union of a father-child relationship. They entered into the knowledge of God, which is a relationship to enjoy eternal life (Ex 2:24,25 Deut 7:6, 7 14:2) and the meaning of redemption came from this (Ex 6:6 15:13 Deut 7:8 9:26, 13:5 21:8).
- 8) **The name of Jehovah** - Above all, the redemption that Exodus revealed appeared by the name of Jehovah for it revealed the features of the revelation in the age of Moses (Ex 6:3). Jehovah revealed the importance of the knowledge of God by identifying the covenantal relationship of knowing Jehovah. "To know" in Exodus 6:7 points to the practical experimental knowledge from an intimate relationship with God that is more than knowing Him intellectually and emotionally. In a theological expression, it is eternal life. And the name of Jehovah, or as Moses revealed as *Adonai* in Hebrew, means "the one who exists by himself" and relates to his faithfulness (Dan 7:9 Ish 26:4 Ho 2:20 Mal 3:6). Israel, who was faithful, was saved by the grace of the faithful God

in order to serve the faithful Jehovah. This faithfulness is the background and foundation of the New Testament.

- 9) **The feast of the Passover**– Another redemptive concept was revealed even deeper by the event of the Passover feast because grace was provided through the process of atonement. Here, *pasach* means to leap, to jump over and to spare. Exodus 12:27 remarks on the offering of the Passover of Jehovah (Ex 34:25, Num 9:7-10, I Cor 5:7). We observe it to mean that if circumcision came out of Abraham, the Passover feast came out of Moses as redemptive symbolism.
- 10) **Crossing the Red Sea** – The crossing of the Red Sea shown in Exodus was the symbolism that pointed to regeneration and sanctification as the process of redemption. This event of the crossing of the Red Sea under the cloud was explained by the Apostle Paul (I Corinthians 10:1-3). Every habit and sin from Egypt was buried and they started their new life in Canaan, revealing the character of baptism (the old has gone and the new has been born again). Although Noah's rainbow and the practice of circumcision were symbols of

baptism already, the Red Sea crossing reveals this to us more concretely. The Israelites who crossed the Red Sea experienced the wonderful change as God's people. Israel, who had been oppressed by the power of the Egyptian Pharaoh as a symbolic Devil (who had dominion over custom and worldliness), was now enjoying the milk and honey of Canaan under the leadership of Moses.

11) **The function of the laws and the commandments—**

A theocracy needs people, earth and laws. Therefore, God provided the laws and the Ten Commandments; we as the people are to obey the former. The laws consist of 631 sections and details a model of ethical life through the principles of righteousness, mercy and faithfulness. These concepts aim to represent God's image. The laws—consisting of medical laws, civil laws and ceremonial laws—were related to the expression of God's character, which was composed of two parts: the commandments to God and the commandments to man.

12) **The tabernacle-** One of the most important redemptive concepts in the Bible is the tabernacle. The core of tabernacle was the center place of the covenant to the

Israelite people; this was the seat of grace, and the throne of God. The hand of God being physically present among the people served as a symbol to reveal the completeness of redemption.

4. Sequence of the book of Exodus

The survey of Exodus

Section 1 Israel in Egypt (Ex 1:1-18:16)

1. God prepared redemption (Ex 1:1- 2)
2. Moses' calling and the plan of God's salvation (Ex 3:1-30)
3. Moses, the unique prophet (Ex 4:1-31)
4. The Word that contrasts against the world (Ex 5:1-6)
5. Ten plagues I (Ex 7:1-8:32)
6. Ten plagues II (Ex 9:1-10:29)
7. The lamb of Passover feast (Ex11:1-12:51)

Section 2 Israel in Wilderness (Ex 13:17-18:27)

1. The God who leads Israel (Ex 13:17-15:21)
2. The God who provides (Ex15:22-17:16)
3. The Wisdom of Jethro (Ex18:1-27)

Section 3 Israel in Mt. Sinai (Ex 19:1-40:38)

1. The presence of Jehovah (Ex 19:1-25)
2. Ten Commandments I (Ex 20:1-11)
3. Ten Commandments II (Ex 20:12-17)
4. The Laws I (Ex 21:12-23:8)
5. The Laws II (Ex 23:9- 24:18)
6. The Tabernacle I (Ex 25:1- 26:37)
8. The Tabernacle II (Ex 27:21- 30:38)
9. The work of Moses's Intercession (Ex 31:1-32:16)
10. The glory hidden from Moses (Ex 32:15-34:35)
11. Idealistic service of church (Ex 36:2-29)
12. The tabernacle filled with glory (Ex 40:1-38)

Conclusion: If the life of the patriarch in Genesis is the symbolism that revealed the redemptive character of Christ, Exodus reveals the great figure of redemption through the exodus of Israel from Egypt. The prophets like to use these events as the background of their redemptive historical understanding. If the redemption of the New Testament is understood more obviously and more abundantly when we understand the figure around the event of Exodus, then the concept of God's redemption is revealed progressively through several symbols in Israel's history in the Old Testament so that His

own people can understand and depend on the complete redemption of Christ in the New Testament.

3. Leviticus

We who were contacted with the God of creation in Genesis and were contacted with the God of redemption, now we meet the holy Trinity God who sat down on the throne of heaven, the seat of grace in the Holy of Holies. The revelation of Leviticus reveals repeatedly through the shedding of the blood of God the Son under the demand of the righteousness of God the Father and through the sprinkling application of the Spirit.

Jehovah established the covenant with God's people, which descended on Mount Sinai in order to complete the economy of redemption through Moses's intercessional work. This work was to open the door of a more original world—the door of the throne of God and allowed people to participate in grace. Leviticus reveals the revelation of substitution that can restore the character of holiness needed to communicate with the living God by removing the sins through shedding blood. Jehovah God revealed the severe characteristic of sins in Genesis. And sometimes, he shone the

redemptive way, and in Exodus it was accomplished by the substitution offering of mediator redemption through several symbolism and typology, In Leviticus, God applied grace by using the system of the tabernacle directly to his people of the covenant. This is the primitive revelation that explains the method and the effective of Christ's atonement and the book of Hebrew clearly interpreted it.

Although we may feel bored reading Leviticus, the theme focuses on the actual way to restore the nature of holiness in God's covenantal people, that is, the way of remission through the shedding the blood, so we can enjoy the core grace of God because the redemptive history is flowing through this blood, Christ's death. Actually, this wonderful beautiful redemption revealed more powerful fruit in Leviticus by the symbolism and typology. So the author of Hebrews explains, that "and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water." (Hebrew 10:21-22)

The man who saw the reality of Leviticus, with lots of redemptive events of Christ that were revealed in Leviticus. From the first coming of Christ to his public ministry and his crucifixion accomplished the theme of Leviticus. And the redemption shall accomplish the covenant of grace by the work of application of Holy Spirit. Finally, it

shall bring up the restoration of God's image, which is our theme. In the earth, we who receive God's character of righteousness, mercy and faithfulness shall be transformed into the image of God through the shedding of blood of Christ's redemption and shall be with him eternally.

Survey

1. The theme of Leviticus

- 1) Leviticus focuses on the system of offerings that God created.
- 2) Leviticus reveals that we can meet the living God by shedding blood.
- 3) Leviticus repeatedly reveals the symbols of Christ's blood, the only way of redemption.

2. Five offerings and their purposes

- 1) Burnt offerings should follow the action of putting hands on the offering to focus on the atonement.
- 2) The meal offering is offered by God of covenant.
- 3) Peace offering is offered for fellowship between God and the offerer.
- 4) Atonement offering is to remove sins.

- 5) Guilt offerings should be offered as blasphemes are remembered.

3. The principle of salvation in Genesis 3:15 was developed into the principle of life in Leviticus 8:4, "And Moses did as the LORD commanded him, and the congregation was assembled at the entrance of the tent of meeting."

4. The Epistle of Hebrews stresses that the offering system was accomplished in Christ.

5. Leviticus concentrates on two themes: offering (1-10) and holiness (11-27)

Theme of Leviticus

The redemptive revelation in Leviticus focuses on the system of offering that was made after they established the covenant with God. This reveals to keep the way of covenantal people. Adam and Eve who were driven out of the Garden of Eden can meet God by the shedding the blood more obviously here. In the meaning Leviticus reveals the way of redemption through the bleeding of redemption.

Explanation:

1. **Name:** The name of Leviticus was attached according to the message by the Virgate and LXX. The title of original text was the first letter of Leviticus, "*yiad*" and again he called for". Because Leviticus was a bridge which connected to the Old Testament and today, it needs the allegorical interpretation.

2. **Structure:** It consisted of a simple and obvious structure.

3. The message of the New Testament revealed in Leviticus

1) God's holiness- Although we cannot discern every offering system and the concepts in the center of purity and cleansing, as God is holy, we should become holy (11:45, 19:2, 20, 26).

2) Offering System- It made the covenantal relationship kept by three methods (1). It was the present that the Lord of the covenant offers to the worshipper. 2) It pointed to communication and fellowship 3) and it healed the covenantal relationship. We see many terms of atonement – "to offer", "to sacrifice", "to make them holy", "purified" "sin and evil" etc.

3) Here are five offerings.

- (1) Burnt offering - The burnt offering (ascending) means that the fragrant offering arises, and focuses on the atonement. The laying on of hand on the offering follows.

- (2) Meal offering - It is an offering to the God of covenant and is often translated into tribute (Judges 3:15, 17-18 II Sam 8:6).
- (3) Peace offering - (7:11-38) This offering was known as "Shalom" (peace), which is the fellowship between God and worshipper.
- (4) Atonement offering- It is an offering to clean up sins.
- (5) Guilt offering- It is an offering for the priest remembering his own defilement.

4) It reveals the principle of covenant - The principle of covenant that was revealed in the covenant of grace of Moses was revealed here. Leviticus 8:4 says, "And Moses did as the LORD commanded him, and the congregation was assembled at the entrance of the tent of meeting. "The regulation stating that as they executed the rule and the laws they lived was the first principle that Adam received. (Genesis 2:17, 3:3). To keep the covenant by this principle, the living fellowship with God shall be possible but as it was broken, they shall be separated down out of grace of God.

5) Priesthood - The fact that God called the family of Aaron to be priests brings about the thought that all of Israel should live as the priests of God as the people of the covenant. So, revealing the

regulation that the priests of Aaron's family should keep proved that God demands holiness and purity from all of Israel, who were the priestly people. The life and the death of Israel depended on the success and failure of their offering. This suggested the criteria for the restoration of Eden. Leviticus reveals a closer look into the principle on the way to communicate with God, by covering their shame with a leather cloth, staying in the Garden of Eden and giving an offering on the altar.

This was the effect of the atonement offering and peace offering that were revealed the death of Christ on the cross. The one who believed in him is a true priest in Christ (I Peter 2:9) who can approach to the throne of God confidently by the merit of Christ, which He offered as an eternal offering (Heb 10:22, Eph 3:12). Therefore, the saints who were saved lived as holy ones who offered their body to God as a living sacrifice (Rom 12:1-2).

6) The relationship between Leviticus and Hebrews - The author of Hebrew stresses that the offering system in Leviticus was accomplished in Christ. Although he was compared to this externally, the effects were never compared because it was compared between shadows and reality. But we learn the reality of the regulation of the offering of Levi that Hebrews revealed through the

pictorial revelation of Leviticus. Because we were impressed by the grace of complete redemption, Leviticus is not a tired, boring book but a powerful book that casts spiritual fire and inspiration into our hearts.

7) Contents of Leviticus:

- (1) The regulation that God gave to Moses at Mount Sinai included the personal, national life of Israel.
- (2) Leviticus, a book of worship for the new nation, came out of the worship liturgy that was offered to God and the Levi tribe that were called to take care of the tabernacle tools that should be offered.
- (3) Leviticus answers two questions: first, how can sinful people approach God (by the sacrifice of the animals) and how shall they keep fellowship with God (by the obedience of God's word)?
- (4) The worship that Israel offered after deliverance out of Egypt was accomplished in Christ in the New Testament. We know the reality through the revelation of Hebrews. Israel was exchanged into new Israel—the church, the Levite priest into the royal priest—Christian, the sacrifice of animals into the death of Christ and the temporary effects of an offering into lasting, eternal effects.

8) Division of Leviticus:

1) Division:

(1) Offering (1-10) - Devotion offering (1-3), Repaying Offering (4-7), Offering Regulation (8-10)

(2) Holiness (11-27) - Personal purity (11-15), National purity (16-20), Priestly purity (21-23), The purity of the future (24-27)

2) Theme: Approaching through sacrifice (Priest) (1-10), Fellowship through the gospel (Feasts) (11-27)

3) Place: Mount Sinai

4) Time: About 1 month

8. Contents

1) Survey of Leviticus (all)

2) Three devotional offerings (1-3)

3) Two repayment offerings (4-7)

4) Priest regulation and sin (8-10)

5) The regulation of personal purity (11-15)

6) The most holy day of the year (16-17)

7) The regulation of priestly purity (21-23)

8) The purity of the future in the land of promise (24-27)

4. Numbers

Numbers is the fourth book of Moses which proclaims that human carnal desire cannot enter Canaan because it exposes temporary rebellion. The first generation especially broke the covenant of God and died miserably on the wilderness; only people of obedience could enter into Canaan, the promised land. Even Moses could not participate in the blessing because his small fault. This reveals that the spiritual battle between spiritual desire and carnal desire happened constantly in the Christian life in Romans and Galatians. It explained the fact that the hope is Christ alone, which is obvious to us. So, Numbers begins with darkness but ends with the light of hope. This hope was the introduction of Christ's hope that shall be revealed in the New Testament. The character of our spiritual conflict is found in Numbers and the solution to live as people of living hope is also discovered.

Survey

1. Numbers reveals the training of the first generation of Israel for 38 years.
2. Numbers reveals the important transitional point of redemption.
 - 1) The first part, Chapters 1-25, reveals the death of the first generation.

2) The remaining chapters, 26-36, reveal the replacement with the second generation.

3. The sin of their failure was complaining and murmuring.

4. Important chapters of Numbers

1) Numbers 12, 16-17 – Rebellion of the first generation and their punishment.

2) Numbers 13-14 reveal that the first generation died in the wilderness while Caleb and Joshua entered into the Promised Land, Canaan, with the second generation.

3) Numbers 22-24 reveal a false prophet, Baalam.

5. The pictorial revelation of Numbers reveals how to solve the spiritual conflict of the believer.

1. Theme: Numbers begins with marching from Mount Sinai to Kadeshbarnea for 11 days and ended with the rebellion towards God, wandering in the wilderness for 38 years and the figure of the new generation that entered through the door of the promised land. Numbers compares the faithfulness of God with the unfaithfulness of the people. Although God condemned them for their disobedience, God led them faithfully for 40 years of tribulation. God worked through Moses, Caleb and Joshua, who revealed His will to the believers.

2. Exposition:

1) Analysis of Numbers:

1. The old generation- preparation - marching – two months

- (1) Counting the people (1:-4:)
- (2) Purifying the people (5:-8:)
- (3) Complaining the people (9:-12:)

2. Death – Postpone wandering wilderness – 38 years

- (1) The spy of the land (13:-16:)
- (2) The death on the wilderness (17:-20:)

3. The new generation -promise- waiting- From Kades to Moab – several months

- (1) The snake and the prophet (21:-25 :)
- (2) The second census (26:-30 :)
- (3) Teaching for entering into the city (31:-36 :)

2) Theological Message - The first part, 25 chapters of this book, spoke of the death of the first generation, and the remaining part, chapters 26-36, the replacing of the first generation with the second generation as the transitional point of redemptive history. The first part reveals the sins and judgment and the lay leaders and priestly leaders rebelled Moses whom God had established (Num 12, 16-17). The people complained and murmured which did not please God

continuously. The story of the spy in Numbers 13-14 reveals that the first generation died in the wilderness and the second generation revealed the motive to enter into the land of Canaan. In spite of such things, God still loved Israel specifically as his special love and gave them hope. The event of Balaam of Numbers chapters 22-24 obviously revealed this. So, while the first part of the book produces frustration, the last part makes us optimistic with hope.

3) The application in the New Testament – The book was featured by the presence of the holiness of God. The presence of God to a rebellious people established his righteousness by judgment; but to the obedient person, protection, comfort and power were all revealed by unfailing love. Above all, Numbers is the message of sanctification by revealing how to overcome the constant spiritual conflict in Christian lives. By discerning between the Spirit and carnal desire; the thought of the Holy Spirit or the thought of the body; and being enlightened about the craftiness and misery by the revelation we have, Numbers stresses that the way to overcome is sufficiently put in God.

5. Deuteronomy

Through Deuteronomy, called for the essence of the theology of

Moses's Pentateuch, we see the grand vision of God that was revealed by Moses, the man of God, and think of the relationship with Christ who was revealed in the New Testament. As we accept the perspective of the creation event of God itself as the process of making the covenant, we examine the history of the covenant of grace that God wanted to establish the theophany in Israel. Now we again observe the total figure of the history within Deuteronomy.

In the contemporary day of the ancient near East oriental world, the format of the contract between the suzerain and the vessel is revealed in Genesis Chapters 1-3 and the structure of Decalogue in Exodus was revealed in the system of Deuteronomy, according to M.G. Kline. As Jehovah commanded his commandments to Israel, his people, He used this format to establish theocracy, the kingdom of God, in the world.

Of course, it had more meaning because of the revelation of the character of the new covenant, because the covenant that was revealed as the shadow of the covenant between the creator God and the redeemer God was accomplished in Christ. We who abide in the reality find reality in the shadow. Because God who was the subject of the covenant was their king and they were His people, if they obeyed Him, they would enjoy blessings, but if they disobeyed Him,

they would be cursed. This simple principle is revealed in the book clearly to us.

So, we are impressed as we see that the revelation of Deuteronomy spreads the confirmed covenant of our salvation gloriously in Christ like the Apostles had assured in our heart, because we, the Christian, who are the true people of the covenant, can learn how to live the new life within the true Canaan, Christ. As we think about such things, Deuteronomy is like a considerable teacher who teaches us, the people of the new covenant, to restore God's image in the new life of the covenantal people.

The world of Deuteronomy gives us a method on how to occupy the world and a direction to live in it and to enjoy the blessing of covenant people. Deuteronomy also teaches us of our mission towards the world, because as we abide in Christ, we can enjoy the grace of the new generation that was promised in Deuteronomy.

This one, the theme of my theology, ***“the restoration of God's image”*** is not just a simple system that not only reveals the righteousness, mercy and faithfulness of God in our lives through the training of suffering but also, after the Israelite were settled in Canaan, in the rest that came out of several areas, in order to have the spiritual

burden to reveal the character of God. However, if they did not reach this goal, they were warned severely that they may reveal the image of Satan.

When we see it by the perspective of Deuteronomy, we can see that on one hand, the first four books in Pentateuch are like the root, branches and leaves, and the frame of a great house; on the other hand, they were like the foundation of all the blessings in the wonderful world that Deuteronomy makes to connect to the grace and truth in abundant gospel each other.

Survey

The survey depends on the introduction of Deuteronomy written by MG Kline, who was a Reformed Scholar of the Old Testament. I accepted his analysis that Deuteronomy followed the format of the contract between suzerain and vessel and tried to add my personal assurance to understand the survey in the perspective of the restoration of God's image.

1) *Title*- The English title of the book of Deuteronomy is apparently based on the LXX's mistranslation of the phrase, a copy of the law"(17:18), as to *deuteronomion touto*, "this second law." The

Jewish title, *devarim*, "words", arises from the custom of using the opening words of a book as its name. Deuteronomy opens with the statement, "These are the words which Moses spoke"(1:1a, ASV), since ancient suzerainty treaties began in precisely this way, the Jewish title draws attention to one of the clues which identifies the literary character of this book.

2) *Date and Authorship*- The origin of Deuteronomy is a crucial significance in modern higher critical study of the Pentateuch and indeed, in studies of Old Testament literature and theology in general. According to the older Developmental Hypothesis, Deuteronomy originated in the seventh century, B.C. and was the basis for Josiah's reform (cf. II Kings 22:3-23:5), allegedly in the interests of a centralized cultus (Deu 12:4-14). That view in modified forms continues among negative critics; but would suggest a post-Exilic date, and others trace the Deuteronomy legislation to the early monarchic and even pre-monarchic period. Significant for dating of several alleged documents of the Pentateuch is the tendency to explain the supposed conflict of their codes not by resort to a long chronological evolution but by positing different geographic-cultic sources for them. Deuteronomy, in particular, is then traced to a Shechemite sanctuary. Instead of associating Deuteronomy with the

first four books of the Pentateuch, one modern approach thinks in terms of the Tetrateuch and of a Deuteronomy literary-historical tradition comprising all the books from Deuteronomy through II Kings.

Recently orthodox Christian scholars join older Christian and Jewish tradition in accepting the plain claims of Deuteronomy itself to be the farewell, ceremonial addresses of Moses to the Israelite assembly in the plains of Moab. Deuteronomy 31:9 and 2 state that Moses wrote as well as spoke "the words of this law." Some theocratic officer, in all likelihood, completed the document by recording Moses' death (ch.34) and probably "Moses' witness song" (ch.32) and testament (ch.33). He also possibly added certain other brief skeletal elements to this legal document.

The unity and authenticity of Deuteronomy as a Mosaic product are confirmed by the remarkable conformity of its structure to that of the suzerainty type of the covenant or treaty in its classic, mid-second millennium B.C. form.

3) Historical Occasion-

It is only within the framework of the administration of God's redemptive covenant that Deuteronomy can be adequately

interpreted. The promises given to the patriarchs which had been finally and truly fulfilled in Christ had a provisional and typical fulfillment in the covenant mediated through Moses for Israel. In the Sinaitic Covenant, the theocracy was established, with Moses as an earthly representative of the Lord's kingship over Israel. Then, when the rebellious generation of Exodus had perished in the wilderness and Moses' own death was imminent, it was necessary to renew the covenant to the second generation. The central decisive act of the ceremony was the consecration of the servantship people by oath to their divine Lord. Particularly, God's reign as symbolized in the earthly, mediatorial dynasty must be confirmed by securing a commitment from Israel to obey Joshua as the successor to Moses in that dynasty.

Part of the standard procedure followed in the ancient Near East when great kings thus gave covenants to the vassal people was the preparation of a text of the ceremony and the treaty document and the witness. The book of Deuteronomy is the document prepared by Moses as a witness to the dynastic covenant which the Lord gave to Israel in the plains of Moab (cf. 31:36).

4) Analysis (Outline)

1. Preamble: mediator of covenant (1:1-5)
2. Historical Prologue: covenant history (1:6-4:49)
 - (1) From Horeb to Hormah (1:6-2:1)
 - (2) Advance to the Arnon (2:2-23)
 - (3) Conquest of Trans-Jordania (2:24-3:29)
 - (4) Summary of the covenant (4:1-49)
3. Stipulations: covenant life (5:1-11:32)
 - (1) The Great Commandment 5:1-11:32
 - 1) God's covenantal lordship 5:1-33
 - 2) The principle of consecration 6:1-25
 - 3) The program of conquest 7:1-26
 - 4) The law of the manna 8:1-20
 - 5) The warning of the broken tablets 9:1-10:11
 - 6) A call to commitment 10:12-11:32
 - (2) Ancillary commandments 12:1-26:19
 - 1) Cultic - ceremonial consecration 12:1-16:17
 1. Allegiance to God's altar 12:1-32
 2. Resistance to apostasy 13:1-18
 3. Filial obligations 14:1-15:23
 4. Tributary pilgrimages 16:1-17
 - 2) Judicial- government righteousness. 16:18-21:23
 1. Judge and God's Altar 16:18-17:13

2. King and God's covenant 17:14-20
3. Priests and prophets 18:1-22
4. Guarantees of justice 19:1-21
5. Judgment of the nations 20:1-20
6. Authority of sanctuary and home 21:1-23
- 3) Sanctity of the divine order 22:1-25:19
 1. The ordinances of labor and marriage 22:1-30
 2. The congregation of the Lord 23:1-18
 3. Protection for the weak 23:19-24:22
 4. Sanctity of the individual 25:1-19
- 4) Confession of God as Redeemer-King. 26:1-19
4. Sanctions: covenant ratification (27:1-30:20)
 - (1) Ratification ceremony in Canaan (17:1-26)
 - (2) Proclamation of the sanctions 28:1-68
 - 1) Blessings (28:1-14)
 - 2) Curses (28:15-68)
 - (3) Summons to the covenant oath 29:1-29
 - (4) Ultimate restoration (30:1-10)
 - (5) Radical decision (30:11-20)
5. Dynastic disposition: covenant continuity (31:1-34:12)
 - (1) Final arrangement (31:1-29)
 - (2) The song of witness. (31:30-32:47)

(3) Moses' Testament. (32:48-33:29)

(4) Dynastic succession (34:1-12) [The end- Soli Deo Gloia]

B. The Restoration of God's image in the historical books

Introduction:

What do the 12 historical books in the O.T. that consist of pictorial revelation reveal about the restoration of God's image? We need to review the redemptive historical concepts in order to know the redemptive historical stream. Here, we can find five redemptive concepts in them that become the master key to understanding the restoration of God's image.

(1) *Temple* – the holy warfare began in the Garden of Eden with the autonomous. When Joshua worked in his conquest of Canaan, the warfare revealed the reality of the fight between God and Satan (people) against the restoration of God's image. The time of monarchy had also continued this warfare in order to achieve the same purpose. When any community quickly pursues the restoration of God's image, they can conquer against the enemy. Nevertheless, even though they accomplish victory in any situation, if

they don't keep straight their paths, they will eventually fall into misery and corruption. Finally, both the purpose and the methodology of warfare is the restoration of God's image. The warfare in Christ became more serious, more concrete and more progressive. So Paul explained for them to put on the full armor of God during spiritual warfare as his last exhortation in order to achieve the sanctification of the church.

(2) *Inheritance, kinsman- redeemer* – the second concept about redemptive restoration is inheritance. Inheritance refers to pick one: "in heritage"? or a heritage? that points to Canaan, symbolizing heaven as the last reward for God's people. Although it is invisible, heaven is revealed by the theocracy of Israel in the world. Indeed, the monarchy of Israel revealed it as the history of an invisible king, the sovereign God. Moreover, the inheritance is revealed as the redemption of the world. That was accomplished by the death and resurrection of Jesus Christ, who is the King of kings. In the book of Ruth, redemption was changed into the kinsman-redeemer as a symbolic concept of the only redeemer, Jesus Christ, as expressed through Boaz. Except these thought they had taken a habitual consciousness of their own in heritage as their lives in Israel. For example, the event of Nabot's vineyard proved that point. The two

daughters of Zelpphehad also sought to have their inheritance to God, although their father had no sons. It means that the inheritance is very important in their lives. Moreover, Rechabites' faith that they were prohibited to drink wine in his family even though he was the Diaspora, reflected spiritually the meaning of their inheritance of faith. Finally, Christ who was the source of every inheritance came to the world and he actually died and was raised out of his death for the inheritance of redemption that his own people have to take. So Paul claimed that his people in Christ had all of the spiritual blessing and God is their inheritance (Eph.1:13-14).

(3) *Theocracy and monarchy* – Another concept was revealed by theocracy or monarchy. This is the purpose of the covenant of grace that God is their father and they were the people of God. At first when they received the land of Canaan after the conquest of the land, the day of Judges for 410 years revealed the theocracy in the world. Even though that day was revealed in the chaotic state of the land, the invisible God ruled over them through the authority of judges. Even though the theocracy had been changed into monarchy in the day of Samuel, the principles could not be changed for the Lord alone must be the absolute sovereign Lord in both the visible and invisible world. However, Israel rebelled

against the gracious kingship of God. Ultimately, the coming of Christ completed the kingship by the redemption through the Holy Spirit. Therefore, now the church tastes the abundant fruit of God's kingship in the world.

(4) *Temple and high hill-* The most important conflictual point in the restoration of God's image was the success or failure of fellowship. In other words, only true worshippers can make the restoration. So the concepts of the altar, temple and high place have to be centered in that day. Even though the tabernacle was replaced by the temple or high place, the essence of worship could not be changed. The fellowship with God continued to be emphasized in their lives. The methodology of pagan service revealed Satan's image and man's image—unrighteousness, violence and unfaithfulness. However, if they repented their sins, they were instantly forgiven by God's mercy.

The temple was connected to the high place as the place of divine fellowship. Yet, the high place of those who were corrupted was made as the headquarter for worshipping the false god. The divine prophets fought against the false prophets. Lately, both the sites of worship of the temple or the high place will be accomplished the worship of Zion and the worship of Zappan. They shall be ended

that they must choose one among God's image and Satan's image.
(Refer to *Har magedon*)

(5) The Ark, the Word of God – The most practical and genuine appearance that the purpose and method of the restoration was revealed shall be the Ark representing the Word of God. God had commanded for his covenantal people to meditate on the word of God. The Word of God is truly the essence of God's image (Josh. 1:8). The word of God can absolutely transform His people into God's image by the work of the Holy Spirit.

2) The godly life of a man of God

The theme, the restoration of God's image, is gathered by Biblical concepts in history and developed toward the broader category by the chosen men of God. It was revealed by spiritual gifts and their godly lives that was shown in their leadership as follows;

- (1) Joshua – 1:1-8, 23:1-16
- (2) Judge – 1:10, 6:34, 11:29, 14:6, 19
- (3) Samuel – I Sam 1:15, 2:1-10, 3:1-21, 7:5-10, 16:12-13
- (4) David – I Sam 16:1-13, 24:5-6, II Sam 11-26, 6:16-23, 22:-23:

- (5) Solomon – I Kings 3:1-15, 22:22-51,10:1-9,
- (6) Elijah – I Kings 17:1-24, 18:-19:
- (7) Elisha – II Kings 2:1-25, 13:20-21
- (8) Nehemiah – 1:1-10,5:1-19
- (9) Ezra – Neh. 8:1-18, 9:-10:
- (10) Esther – 4:14-16

1. **Joshua**

Introduction:

The book of Joshua is one of the historical books in the Old Testament. The focus of historical books aims at the redemption of Christ in the process of historical events that expressed a lot of symbolism and typology. They abundantly reveal the salvation for His own people. The salvation was based on the restoration of God's image. So, although the restoration was revealed by symbolism and types, the obvious reality appeared in the church.

As we review the symbolism and types in the book, we are going to arrive on the reality of the image. Finally, the reality relates to God's attributes, righteousness, mercy and faithfulness. These are the purpose of redemption and the means of redemption.

In this book we can find three limited meanings to the events of the crossing of the Jordan (3:1-17), the commander of military, and the battle of the seven tribes of Canaan.

I. The Sign of the Crossing of the Jordan River (Joshua 3:1-17)

The miracle of Scripture has a meaning beyond curious phenomena. Miracles belong to pictorial revelation—we can call them explanation revelation—because God reveals His will to His own people through the miracle. What is a miracle? We can say that miracles prove our God has the supernatural power to create, to provide, and to redeem.

Why did Jehovah reveal so many miracles to Israel in the wilderness? Their lives consisted of many miracles caused by supernatural power. Among eating, drinking, sleeping, walking, and fighting in their daily life, they also experienced these wonderful events. These miracles proved the obvious supernatural power of God as a sign in the church.

These miracles include the crossing of the Red Sea, which reveals the wonderful redemption that the church was delivered out of its sins. This is the interpretation of the Apostle (I Cor.10:1-2). The event of crossing of the Red Sea actually stressed the abundant

salvation, the remission, justification, and baptism as a sign of salvation.

In the text, we can find another river crossing. It is the crossing of the Jordan River. What do you think of this crossing of the Jordan River? We must think about it with the reality of that event. What does it mean?

First, crossing the Jordan River represents another aspect of church salvation.

1) Verses 13-16 states "And as soon as the priests who carry the ark of the Lord—the Lord of all the earth—set foot in the Jordan, its waters flowing downstream will be cut off and stand up in a heap. So when the people broke camp to cross the Jordan, the priests carrying the Ark of Covenant went ahead of them. Now the Jordan is at flood stage all during harvest. Yet as soon as the priests who carried the ark reached the Jordan and their feet touched the water's edge, the water from upstream stopped flowing..."

2. It is a very great event that reveals the reality of salvation of God's people again, like crossing the Red Sea. So we can interpret this symbolic event as another aspect of salvation. I Corin. 10:1-5 explains that Paul interpreted that the church was baptized by cloud

and by water. "For I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness."

3. What does it mean? Crossing the Red Sea is a symbolism, or a pictorial revelation. What is the reality of symbolism? It is the salvation of His people out of miserable sin. Through this event, we can learn the character of our wonderful salvation; that is, to be saved out of our miserable sins. Crossing the Jordan River points toward that detailed salvation in His people who depends on the fundamental salvation. After we are saved out of our sins, we can taste actual grace in every area of our lives by the work of the Holy Spirit. In other words, we shall be saved out of our sinful desire. This is the reality of the crossing of the Jordan River. Crossing of the Red Sea points to the baptism and justification but crossing of the Jordan River is about self-denial, cross-bearing—which is sanctification.

4. After we received baptism with water, we affirm that we are saved out of sin. Basically, the baptism of water is the mark of our salvation, but more important is the baptism of the Holy Spirit. What is the baptism of the Holy Spirit? It means to be cleansed by the Spirit. In other words, it is regeneration. "Jesus answered, 'Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God'" (Jn. 3:6). Do you see the kingdom now? Do you enjoy the kingdom of God? Therefore the regeneration refers to the event of being baptized by the Holy Spirit in our Christian life. It is the reality of crossing of the Red Sea which is symbolism. This symbolism also relates to another symbolism, the crossing of the Jordan River. Two symbolisms abundantly point to the same character of salvation; therefore, we can think of two important things pictured here. As we know the spiritual union in I Cor. 12:13, "For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit." We participate in the baptism of the Holy Spirit and enjoy the abundance of baptism and baptism' grace like drinking the water. Refer to Revelation 3:20 that explain the reality of salvation as an intimate fellowship with the Lord on the one table like eating. So justification is sanctification and sanctification is also justification in salvation (baptism).

So, we understand that the baptism of water and drinking the living water from the rock signifies the abundant grace of the Holy Spirit. Additionally, the miracle that the Jordan River was divided indicates that the redemption from sinful desire as a factory to produce every sin. What does this mean?

Second, the Jordan River is the symbol of our sinful desire that produces sin.

The cross of Christ washed away every sin once and for all, forever (Gal. 5:24: "And those who belong to Christ Jesus have crucified the flesh with its passions and desires"). What we remember must happen through holiness and purity. According to the command, "Consecrate yourselves" (5), our examination through repentance and faith shall bring forth some wonderful things (3:11, 14, 16, 17).

"See, the ark of the covenant of the Lord of all the earth will go into the Jordan ahead of you. So when the people broke camp to cross the Jordan, the priests carrying the Ark of the Covenant went ahead of them...the water from upstream stopped flowing. It piled up in a heap a great distance away, at a town called Adam in the vicinity of Zarethan, while the water flowing down to the Sea of the Arabah (that is, the Dead Sea) was completely cut off. So the people crossed over

opposite Jericho. The priests who carried the ark of the covenant of the Lord stopped in the middle of the Jordan and stood on dry ground, while all Israel passed by until the whole nation had completed the crossing on dry ground."

If the Lord cleans up all of our sins, evil, and punishments, but we continue to live in sinful desire, can we overcome it by our own wisdom? The Scripture says that we cannot do that. Rom.

7:21-25 says "So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin." We can never overcome our sinful desire alone. Our endurance, our meditation and our good behaviour simply cannot influence the removal of sin in our hearts because the desire is stimulated and systematically strongly.

Jesus Christ knows this well in his ministry. At Gesthemane, he prayed to God with his disciples for his cross. Meanwhile, his disciples slept. It was then that the Lord said, "Watch and pray that you may

not enter into temptation. The spirit indeed is willing, but the flesh is weak" (Mt26:41). Do you know the meaning behind these words? Most people misunderstand that it is compassion for their physically tired body. No, it does not mean such a thing. Here, "*sarks*" means the sinful desire. It cannot reach to the standard of the Lord. It is impossible to stay there. So, we must cast the flesh desire to the seat of death, demolishment. The Lord points to the main problem here and its solution.

The solution is to believe in the merit of the cross of Christ. Our Lord chose to bear his cross to remove sinful desire. Paul proclaimed "For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me (Rom. 7:15-19)." This is the main key to remove our burning sinful desire. Only when the Spirit stirs it in our hearts can we overcome the temptation before God. So, Paul thanked the Lord and praised Him. We have to cross our own Jordan River in our lives.

For example, when we receive temptation of flesh desire, by stealing, lying, hate, envy, and sexual desire, how can overcome these in our actual life? As our sinful desire rises in our hearts, we cannot control it. We must admit this fact. At the same time, we must also admit the power of the cross. Then our life becomes thankful, to praise and to devote ourselves to the Lord as a living sacrifice. (Rom 12:1-2)

Do not follow emotion, but rather a will that depends on God, and His Word. When we see the light of the Lord, we can see our inner light. When we look at the glory of the Lord's face, we find that we shall be transformed by the work of the Holy Spirit (II Corinthians 3:18). This is the reality of crossing the Jordan River.

Did you cross the Red Sea"? And did you also cross the Jordan River in your lives? Just as the Israelites looked at the Ark of the Covenant and followed it as it moved, you shall walk in the water as dry land. We can overcome this sinful desire by following the Word of God in our actual life. Next, we see the other reality of the Jordan River through redemptive symbolism, the crossing of the Jordan River.

Third, the Jordan River represents the symbols of the devil, death, and sin in the light of redemptive history.

When we meditate on this event, we should see the reality of the symbolism for the abundant grace of our salvation that God provides through Christ.

1) We had crossed the stream of sins, evil, and conviction, the main cause of our condemnation.

It means that our every sin had been wiped clean by the merit of Christ's death, our Savior. We can claim the wonderful promise as Apostle Paul did in Romans 8: 31-37 and Romans 3: 21-22.

If we confess our belief in this fact (Christ's death) and confess that Jesus is our Lord, we are already saved out of sin, evil, and conviction (1 John 1:9). Just like Israel crossed the Jordan River, we crossed the stream of our sins by faith. We have eternal life now, we had been moved into the eternal life in the past, and we shall also not be condemned (Jn. 5:24).

Buddhism teaches that sin is like the overflowing river stream, the great mountain and the sandy mountain. But they claim that the good behaviour of a man can help them cross the sin stream. They further exhort that salvation shall come out of the good works of a human. What do you think? The teaching actually reveals this same thought in all religions, Confucianism, Hinduism, Islam, and

Natural Spiritism, except the Scripture. The Scripture, instead, reveals that any good works of the man cannot clean even one sin in his heart; in other words, he cannot calm down the sinful voice in his conscience. Do we clean up our sin in our lives by our merit? Can we absolutely do that? We absolutely cannot do that. After King David committed the grave sins of adultery and murder in his life, he confessed that he struggled in his sin within his awakened soul. "For I know my transgressions, and my sin is ever before me. Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment. Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, you delight in truth in the inward being, and you teach me wisdom in the secret heart" (Ps 51:3-6). He discovered the root of sin, the depth of sin and the power of sin. Only through one way could he find the only method of cleaning his sin. What was it? It is only by the hyssop that points to the meritorious deed of Christ, the tool to apply his meritorious deed to the heart. It means that the meritorious work of Christ purges me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow (Ps. 51:7).

One day, David confessed that "Blessed is the man who was covered his sin by the death of Christ (Rom. 4:7-8)." True repentance makes

us approach this place. Did you cross the stream of sin in your life? Did you repent your sins before God? When did you confess your sins recently? Again, we have to cross the Jordan River of sins by faith: "if we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1 John 1: 9). Through this process, we shall be changed into the image of God—righteousness, mercy and faithfulness.

Therefore we are able to receive the wonderful grace of the Holy Spirit from heaven like Elisha did in the Jordan River. He needed some processing time of his calling. He passionately sought the grace of the double inspiration of Elijah's spirit. "What do you want? He confessed the double portion of the Spirit (the power of the Holy Spirit). It is very difficult to have it in his life. Before his teacher had passed away, he could not receive it. But he did not give up on his demand to God. The Scripture did not mention the fact that he received the double gift obviously. It keeps in silence. But the revelation used symbolism to make us understand this. He crossed the Jordan River by dividing the stream by hitting it with the garment of his teacher. Then, before his action, he tore up his clothes. Their friends saw this action and understood that Elisa received the double portion of spirit from God. This is our ministry. We have to cross the stream of sins by faith, moment by moment.

The seminary is the garden of prophets that the man of God who has God's calling should rip their external sinful clothes by repentance and faith. In other words, we have to change our lives in the course of our training. We are very shameful to listen to treating the miserable issue, the relationship between the male and female. We have to cross the Jordan River. Jesus died on the cross to give this wonderful gift of cleansing to us.

2) We have to cross the dead stream of THE Jordan River.

The Jordan River points to the physical death, spiritual death and the eternal death. It is wonderful to die on the cross in order to solve this eternal death. Look at the man of God, Paul. He proclaimed, "Where is the sting of death?" Death can overcome our Christian life on earth. So we are the strongest people on earth. This is our privilege. We have already crossed over the Jordan River by faith.

Actually, we meet many deadly situations in our hearts, in family, in relationship, and in ministry. It is then that we must apply power. As the Lord commanded Lazarus to "Come out of there!" we should command the dead to establish the Word of God. Although we meet deadly situations, we challenge them because God has prepared everything for us. Christians can live an activating life on this earth. We must be assured that we crossed the Jordan River by

the resurrection of Christ from death, because we died with Christ and were resurrected with Christ. We also have living hope in Christ Jesus because the living stream came out of our hearts by the works of the Holy Spirit.

Ex: Ezekiel 37: reveals the flowing stream in the church. Where does it flow out of to the temple? The living water comes out of the bottom of threshold of the temple. It flows to the outside of the temple and the Dead Sea. Then the life flows into the dead body; the dry tree had the renewal in Christ Jesus. When we serve the church humbly, we can find wonderful life in our hearts. The Book of Acts reveals the revival that occurs out of death—suffering, trouble, persecution, and struggles in the church. The work depended on the resurrected power of Jesus Christ. Although the primitive church falls into a miserable state, the work of resurrected grace occurred in the world. This is the reality of crossing the Jordan River. On our last day before God, we have to cross the Jordan River boldly to enter heaven. Then we should walk across the water by faith because our Joshua, Jesus Christ, unlocked the water of absolute death to resurrect us into eternal life. We believe in it.

3) We overcome the power of Satan and the authority of Hades.

Another meaning of crossing the Jordan River is to conquer Satan and his power. It is wonderful to reveal this important truth by using symbolism. Crossing the Jordan River reveals the cleansing of all sins and to overcome all temptations. Lastly, it means to overcome the power of Satan and authority of Hades.

What does the Red Sea mean? Although the Red Sea is real, we can understand the reality considering the apostolic interpretation; according to I Corinthians 10:1-2, the Red Sea points to the devil, death, and sin, like the "deep state" in the first vision of Zechariah does (1:8). So, we should observe the crossing of the Red Sea in Israeli history to understand this wonderful redemption. We claim that it teaches a one-sided meaning of our salvation; that is, the state before salvation, curse and sins. From where were we saved? It was the wicked state. In the most miserable state we are saved.

So, when we fall into a miserable state, we can have the wonderful hope because we were already been saved from the absolute curse. What is the destructive state in your life? Although your mind claims that you cannot do all things, you should see the original revelation. The cross of Jesus Christ can do that. The crossing event of the Red Sea and the Jordan River teaches wonderful salvation. Do you believe in this?

Look at a paralyzed person who has fallen into a very miserable state, it is like the state of darkness, Satan, curses, punishment, sin and hell. When they approached the Lord with passion and humility, their Jordan River, their struggles disappeared by the Christ's proclamation of remission. Immediately, he was healed by the grace of God.

When we encounter struggles about our present lives, we should remember his victory that removed all sins by his merit and also applied it to that issue. By faith our present troubles have been disappeared as we accept it to our present life. Do you believe in it?

At school, we have to learn many subjects, but the more important thing is to learn about the crossing of the Jordan River by true repentance and true faith in front of God. Assure that you already overcome every sin, every absolute death and every temptation from Satan. Among these, we stress to overcome the temptation that loses holiness and purity. So Paul exhorted to Timothy: "Escape the desire of youth time." In order to overcome the provoking sins, we have to devote ourselves to the studying of the Word of God. How can we overcome these desires? It is to enjoy the truth, the word of God.

II. Who is the commander of the Israelite military? (Joshua 5:13-15)

The Scripture focuses on Christ, who is the Lord of redemption of his own people. Furthermore, the Old Testament points to Christ as the creator of all redemption, the source of our salvation. Through studying the O.T. we find multiple examples of symbolism and types of Christ. Christ worked to accomplish the decree of God, which was established from the beginning. An example of this symbolism appears in Joshua, in the form of the chief of the military of Israel. Who was the chief of the military? The following questions can provide these important answers to us.

First, what proves that the chief of the military is the pre-incarnated Christ?

The following two facts are evidence that he is the pre-incarnated Christ.

(1) He led Joshua, who took charge to occupy Canaan by standing before him and commanding them how to occupy the land. Only the Lord can lead his servants in order to accomplish the decree of God. Joshua should obey only His command as the type of Christ.

(2) He was worshipped by Joshua, because he was the pre-incarnated Christ, who had the same authority of Jehovah. Joshua bowed down before him because he is the angel of the Lord. The context proves

the reason, as soon as the word of the chief of military was revealed. The Lord revealed towards the warfare of Jehovah. Why was the commander changed into the Lord? These two terms are interchangeable. In other words, the commander must be the Lord.

In Joshua 6:1-4, "Now Jericho was shut up inside and outside because of the people of Israel. None went out, and none came in. And the Lord said to Joshua, See, I have given Jericho into your hand, with its king and mighty men of valour. You shall march around the city, all the men of war going around the city once. Thus shall you do for six days. Seven priests shall bear seven trumpets of rams' horns before the ark. On the seventh day you shall march around the city seven times, and the priests shall blow the trumpets."

Who is our commander? Jesus Christ, the one who died on the cross and rose again! He commanded us to go to all nation to make disciples and teach his word and make them to keep the word in the world. He is our commander. Mt 28: 18 says, "And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.'" We are

his company, his military, who should follow his commands in the world. So, we today obey his command faithfully: in studying the Bible and ministry relationships. This is our privilege.

Second, what did the chief command to Joshua?

By the authority of Moses, Joshua ought to take off his shoes on the earth, the promised holy land, Canaan. This place points to the heavens, the state of fullness of the Holy Spirit. This holy state should be accomplished by the holy person who was saved out of his sins. Joshua is the type of Christ.

Verse 15 said, "The commander of the Lord's army replied, 'Take off your sandals, for the place where you are standing is holy.'" In other words, the commander made Joshua to be holy. Holiness of the land was the purpose of his works. When the leader was holy, he could accomplish the purpose of God towards His own people, Israel. Now our Lord Jesus Christ works in his people's holiness by the work of the Holy Spirit. Repentance and faith to the word of God is the primary ministry of the Holy Spirit in us for holiness shall be the stage of God's redemptive ministry.

Our school life is like a spiritual warfare. The primary mission that we must maintain is to keep ourselves holy. What does this mean?

Holiness means to live a separated life from worldly thought, mind, attitude, direction and methodology. Do you keep holiness in your actual life? Don't you now struggle in your real life in your school life? We especially have to be kept from the world. "We have to be cautious against the provoked sins in our youth. Basically, the Scripture respects the godly relationship between man and woman (Godly marriage life with godly intimacy), but Satan tempts us towards secular things using the enticement of a beautiful life. Although any temptation can attack us at any time or any place, we should keep ourselves within God's wisdom as Joseph did. How could Joseph overcome the temptation? Because he knows the best method, which is to escape from the sinful place. Now, if you concentrate on reading the Word of God, and praying to God to receive grace, you can get the power to overcome temptation. Keep your holiness because Jesus Christ made us to be holy (I Corinthians 3:16). We are a temple.

Third, what is the role of the commander to occupy Canaan?

The role was to encourage his people, to keep the fear of the Lord after occupying the city. The pre-incarnated Christ appeared among the Israelites. It means that his appearance accompanied the presence of God's glory. His action suggests the military of God's

people. It is the type of Christ. Jesus as the only mediator between God and his people died on the cross in place of his people to ascend to the heavenly state. So, we believe that His death is our death. His resurrection is my resurrection and his ascent my ascent (Eph. 2:4-7). But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved. He raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

Paul confessed that "I was crucified with Christ (Gal2:20)." I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I live now in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Their wonderful position of the revelation was drawn in the text, that is, the event to occupy the city, Jericho. How did the revelation reveal to us? The following elements are listed next:

(1) His work is very simple. Whoever obeys his command can occupy the city. Their positive action was obedience, as a child follows his parent's command, for Jesus evangelized that only the

person who was like a child with an obedient and humble heart can enter heaven. Israel obeyed and followed according to Joshua's direction. Today, we should follow Jesus' direction in any situation, by the teaching of the Scripture.

(2) His work was centered on the word of the Lord, to which the ark of covenant points. When they arrived at Jericho, they must follow the Ark, which represents the presence and the Word of God. On day at a time, they should walk around the city of Jericho. Then, on the seventh day, they should march around Jericho seven times. And they should shout out with one voice: "Shout! For the Lord has given you the city!" Only this must be the attitude of their faith to the covenant, for God gave the city to them; they could claim that this is their property, God's property.

(3) They should follow the direction of God, to keep, to think, to work the Promised Land, the prepared property. They should accept that the city and its possession were offered to God. Israel should not take military possession by them. The commander focuses on destroying the city of Jericho—the first city of Canaan—as well as to maintain gratefulness in the life of the people. Jesus Christ, our only gracious mediator, accomplished these two missions as the economy of God. Joshua, the type of Jesus, did not accomplish his command

completely. As such events, the redemptive work of Jesus repeatedly revealed this wonderful theme to us.

In our school life, we follow the Lord Jesus Christ. How? By faith, we can follow him. It means that we have to accept his merit in our lives and claim it by faith and repentance. We assure that our "Joshua" accomplished salvation for us 2014 years ago. Do you believe it?

The commander of military was the pre-incarnated Christ. He appeared before Joshua, as Christ served the execution of the redemptive economy of God. He revealed obviously the purpose, the attitude and the methodology of redemption to his people. We, as part of the predestined people, should learn the goal and methodology, and serve him in the world.

III. What is the Reality of Occupying Canaan (Joshua 14:6-15)?

We think of the truth that compares the occupation of Canaan and the birth of Christ or, the presence of Christ. The reason that I compare the two to each other is to understand the reality of occupying Canaan. What do you think of it?

In fact, occupying Canaan was accomplished by the purpose of Christ's coming (Matthew 1:21). The salvation of his people is in view of redemptive history. Occupying Canaan points to the reality of redemption, the forgiveness of sins, Immanuel and the assurance of the mission. In such a meaning we enjoy the reality of Canaan in the Christian life. Also, we have to expect to experience the wonderful grace in our present life. It is the actual experience of Roman 8: that Paul tasted in his life "I am more than conquerors" and the abundant life of God's love. Do you enjoy this grace in your life?

First, it is to have the assurance of the forgiveness of Sins (v. 10).

Verse 10 says "Now then, just as the Lord promised, he has kept me alive for forty-five years since the time he said this to Moses, while Israel moved about in the desert. So here I am today, eighty-five years old!" What do you find in the event of Canaan's warfare? Why did God want to kill all tribes of Canaan? Is our God, Jehovah, so cruel, without offering mercy to the poor man? It is like the conqueror, as the cruel dictator, Genghis Khan who was a leader of Mongolia. He occupied by demolishing his enemies and their families completely. The method was also used by Assyria in history. God's command was even worse than the dictator's: Israel was commanded to demolish all Canaanite tribes. What are the implications of this?

We need the right interpretation of this event. It represents the way that God treats sin. "The wage of sin is death." This event reveals true reality to his people. So, we can understand one of the realities of occupying Canaan, which is the forgiveness of sins.

We can actually enjoy the assurance of the forgiveness of sins by confessing our actual conviction. I John 1:9 says "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1:7 adds, "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin." According to these passages, John had enjoyed abundant grace in the forgiveness of sins. This is the one of Canaan's reality. What is the worst trouble in your life? It is the issue of sin. We have to occupy this issue by the power of God. Although sin is very strong and creates misery in our lives, we believe that Jesus Christ solved the issue by His death. We received freedom from every sin. We can enjoy his permanent forgiveness in our lives.

How did the adulteress receive the forgiveness of the shameful sins in her life? "I am not condemning you. Do not commit sins." How could Jesus say such things? Because he can resolve every sin that is the essence of man's problems, and also because he accomplished

every sin of his own people in his death on the cross. Now our Lord proclaims to us, "I do not condemn you because I am the absolute offering of atonement for you." God already accepted the price of his death in precious blood. We believe this truth.

5. Example: Today, many people struggle their guilty feeling in the inner part of their lives. The guilt causes us to be worse in our lives. Although we tried to rectify our burdened conscience with our good behaviour and good things, we cannot calm the small inner voice we have. Rather, we should trust on absolute merit of Christ to cleanse our sins. Why? Only the merit of Christ can cleanse our sins because God accepted his death as the offering of absolute substitution for us. Therefore, we can believe that after we confess our sins to God by faith, we can say, "Thank you God for your merit of Christ. We can praise the Lord because of the meritorious power of Christ's death. This is the reality of occupying Canaan.

Second, it is to have the assurance of Immanuel (v. 12).

The second reality of the Canaan occupation must be the experience of Immanuel. So Immanuel represents the reality of the fullness of the Holy Spirit and the presence of the living God.

When we think of the battle of Canaan, we can find the main cause of victory. What is it? It is the Immanuel. Immanuel is our redemption. What is your ultimate goal in your life? To glorify God and to enjoy Him is the purpose of our redemption as well as the means of the redemption. The ultimate goal of our ministry shall be Immanuel—to be with God; a state of union with the Lord.

To consume milk and honey is important, but it is more important to enjoy the Immanuel, the reality of Canaan by obeying the Word of God and praising the Lord in our Christian life.

It is very easy to focus on rapidly pursuing accomplishments in the Cambodian ministry. But we must concentrate on sustaining the state of Immanuel in our ministry in order to build the will of God.

Third, it is to have the assurance of the mission.

The last reality of conquering Canaan is the assurance of the mission. Basically, Canaan was a land of destruction by the serious sins of seven tribes—by idolatry and adultery. God then drove them out, bestowing the land to his own people as a blessing that points to the sanctuary of fellowship between God and His people, the climax of the covenant. In the New Testament, it is the state abided in

Christ. What is the real land of Canaan? It is the state in Christ. Also, what is the reality of Canaan? It is to obey the great command of the Lord, Jesus Christ.

Mt. 28:18-19 says, "And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.'" Additionally, I Tim 2:2 states, "for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way." From these two passages, we can summarize two points: evangelism and education to make disciples of all nations. This is the purpose of church in the world. When the church concentrates on this calling, she can enjoy the reality of Canaan in the Christian life. In Cambodia, we can enjoy the reality of Canaan, although we encounter suffering in our lives.

Do you enjoy conquering Canaan in your life? How are you experiencing the real land of Canaan in your own life? When we live in Cambodia, I personally enjoy the nature in Cambodia in my trip; I love that. But I love the real Canaan in Christ. If I do not know these things, my life would be empty.

Conclusion:

In history, Israel did not enjoy the reality of Canaan in their times. They did not understand the reality of Canaan fully until Christ came to the earth. Today, we stay in the same case. We should concentrate on the reality of Canaan in our ministry and school life. What are they? The realities of Canaan are atonement, Immanuel, and Mission. This is the restoration of God's image: righteousness, faithfulness and mercy. Let us enjoy abundant grace in our lives.

2. Judges

The concept of the restoration of God's image relates to redemptive ethics.

When we are born again in the Spirit and the Word, we must learn redemptive ethics, the life of a true Christian, by special revelation to overcome the human ethical tendencies of our actual life. Why? Because the pilgrim of Christianity shall encounter several temptations, sometimes by appearing on the face of bright angels or, by appearing on the face of the horrible devil. We may be compelled to approach these temptations with human ethics.

The book of Judges reveals the danger of human ethics and the glory of redemptive ethics in Christian life, the actual life of the kingdom of God.

I will touch on some themes in Judges for the restoration of God's image: the eternal leader, the Angel of Jehovah, the song of redemption in Deborah and the result of human ethics in Gideon.

I. The eternal leader (Judges 1:1-10)

In the contemporary time, the people focus on leadership to lead the church correctly. What is Biblical leadership? We can learn out of the historical books. Among them, we can find the example of Biblical leadership in the church. First of all, we admit that the real leader is our God, our Lord Jesus Christ, not man. James 3:1 says, "Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness."

Who is our real leader? He is Jesus Christ. Joshua, who had occupied Canaan, had died, but the God who is the eternal leader of Israel, works still. After 400 years, their faith was corrupted because they did not drive out the remaining tribes of the Canaanites completely and they were spiritually threatened. God therefore established the judges and led His people toward the purpose of God.

Who controls warfare as revealed by the text?

First, God Himself controls all warfare.

1) When they asked, "Who is the first fighter in this battle?" the Lord showed them clear direction (1-2). God who commanded the fighting was with them. He himself is a warrior against his enemies, and also absolutely overcomes the war, for He Himself controls the warfare. In Rev 6:2, we find that Christ and His gospel overcomes every war of Christian life. "And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer." The rider in the vision points to Christ and His gospel movement. Jesus Christ controls every war in our lives. Every war in the book of Judges has been dominated by Christ. It means that Christ Himself had taken the role of warrior in all.

2) In our spiritual warfare, our personal fight is the main point in our life. What is spiritual fighting? It is not the fight of blood and flesh but it is to sustain an intimate fellowship with God by listening to his words and praying our need to God. Giving and taking are the normal activity of our Christian life. This is spiritual warfare. Then we find our real enemies are Satan, the world and sinful desire (*Sarks*). Among them, *Sarks* is the most dangerous enemy in our Christian life because the other two enemies work on the outside, but this enemy works from the inside—the soul, the spirit and emotion, intellect and volition. We can find the contacting point of our spiritual warfare. Where is it? It is the area of thinking. The Scriptures say it repeatedly to us. In Rom 8:5-8, we can

find that teaching to us. "For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God." When we take care of our thoughts, we can enjoy special grace.

3) When we study the Bible and theology, we should take care of our thinking before God. The function of thought is very important to know the truth rightly. How is it important in our lives? The Scripture says "For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion rose against the knowledge of God, and takes every thought captive to obey Christ." (II Corinthians 10:4-5). Here, what are they—arguments, opinion, all thoughts? In short, it is our thinking. Our thought points ourselves. What is the method of managing our thoughts very well? To depend on the thoughts of God, the Scripture, deeply. We must be certain to dwell in the Word of God. Do you and your thoughts stay in the Word of God, or on your own thoughts? This occurs especially if we remain in the secular thoughts of our heart. Multitudes of problems and bad thinking would occur in our lives. The Lord warned us to be careful in our lives against the evil that comes from

the inside to the outside. Mark 7:20-22 points out: "For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person." So, we need to concentrate on our concern and thinking to overcome our inner evil.

Second, they overcame all warfare through obeying the command of God.

1) The tribes of Judah and Simon destroyed the Canaanites and the Brithite, killed Adonibethek and occupied Jerusalem and Southern mountain (5-10) by obeying the command of God. The secret of their victory is to follow the order of the Lord. If they did not admit to the authority of the Lord, they shall surely fail in warfare. Obedience is the main key to overcome spiritual warfare. Paul had pointed to the important factors of this warfare as follows: Ephesian chapter 6 said that it is the fighting activity against the evil spirit and it is to stand firm in Christ. We must be equipped by Christ with: the helmet of salvation, the breastplate of righteousness, the belt of the truth, the sword of the Spirit, the shield of the faith and the shoes of the gospel of peace. Simply put, these point to the obedience of the commandments of God. Every day, we have to learn to obey the word of God in our life of warfare. When

I preached the word of God at a village house, I had explained the gospel by using pictures to the old man. He had great concern for Jesus. When I led him to the invitation of Jesus into his life, the rooster cried out in several times and, there were two noisy children. I felt that Satan attacked us during our important time. Regardless, I obeyed the direction of God for my duty was to proclaim the gospel. He accepted Jesus Christ as his savior. Already he became a new person in his life. Whenever, wherever, we need to follow the direction of God. This is obedience. Successful evangelism is to only preach of Christ to him and to commit the result to God.

2) In our lives although we walk through the great valley, if we follow the command we can overcome all things. We have to learn to enjoy obeying the Word of God. Our Lord Jesus Christ commanded his great mission for us. "Go to all nations, make disciples and baptize them and teach the word of God in order to keep His teaching." What is the only condition to get his wonderful blessing? It is to follow Him, with no turning back. This will result in true happiness in our lives.

Third, Jehovah lead the coming and going of Israel according to God's will.

1) Verse 2 says "The Lord said, "Judah shall go up; behold, I have given the land into his hand." Moses, Joshua and the other leaders had

died at their due dates; the Lord, Jehovah himself commanded their way in Canaanite life, the life of warfare. He commanded the priority of the warfare to Judah. And He guided the union of them for the successful warfare. Our leader leads us at his will.

2) The Lord is our Lord, Jesus Christ. He is the Angel of Jehovah, who was revealed before Joshua, led the warfare to occupy Jericho and helped Israel in the several battles until slaying all the Canaanites. The Lord leads us into abundant life. Ps 23: 1-3 "The Lord is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. *He leads me in paths of righteousness for his name's sake.*" Ps 126:1-6 also says "When the Lord restored the fortunes of Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with shouts of joy; then they said among the nations, 'The Lord has done great things for them.' The Lord has done great things for us; we are glad." Restore our fortunes, O Lord, like streams in the Negev! *Those who sow in tears shall reap with shouts of joy! He who goes out weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him.*

Why did they sow the seed with tears, weeping and struggle? Because they were so truthful, the will of God stood firm in the soil of truth and faithfulness. Then we shall produce wonderful fruit in our lives.

Conclusion:

Cambodia's history proves that a good leader was very important for their great life in the family. We know that Pol Pot, who was a dictator of Cambodia history, killed many peoples. Now they taste the bad influence in our lives. And, Buddha's philosophy (teaching) influences nearly all Cambodians in their lives. When I proclaim the gospel to them, they are often inclined towards religious pluralism. That is a very severe situation. There is importance in having one leader to lead the church on earth. Who is the true leader in history and in the contemporary time? Only Jesus Christ must be the real leader (John14:6). Who is your eternal leader? We should follow his guide as the good shepherd in our lives. In our school life, we should have assurance that our leader is Jesus Christ and should serve him humbly and learn his attitude, his purpose and his method.

I. The angel of Jehovah (Judges 2:1-10)

Both the beginner and the consummator of the restoration of God's image, Christ reveals His identification more obviously to us in the book of Judges by the role of the angel of Jehovah. The issue that Christ worked on in the Old Testament is very important to

understanding the stream of the redemption in the history, the main source of the restoration of the image of God. I Corinthians 10:1-2 obviously comment to us the important stream. "For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ." Christ—the Rock—follows them always. The passage should apply to every event in the Old Testament. So, we must find the wonderful proof out of the revelation in the Old Testament. Symbolism and typology should be interpreted by the perspective of redemption. Among them, the Angel of the Lord in the text belongs to this stream.

The Angel of the Lord who worked at Bochim and rebuked Israel was a unique angel, who was called for the pre-incarnated Christ. It is a very wonderful fact that Christ worked in the day of the Old Testament for his people. What is the evidence of this?

First, He reveals the deliverer of Israel by himself.

1) Verses 1-2 say, "Now the angel of the Lord went up from Gial to Bochim. And he said, "I brought you up from Egypt and brought

you into the land that I swore to give to your fathers. I said, 'I will never break my covenant with you.'" He claimed that he himself saved the Israelites out of Egypt. Exodus reveals that the Almighty God, Jehovah, delivered them out of their miserable state. The Almighty God now appeared as the face of the Angel of the Lord.

2) In the day of Judges, He was still working for his people. He who appeared as the face of an angel was not a general angel. He worked as the Almighty God. He was the same to the commander of the military, the same being who led the Israelites, and appeared before Joshua to enter Canaan. Who is he? He is really the Christ before incarnation. Although Joshua passed away, He led his people without pause through life in Egypt, the wilderness and Canaan.

3) In light of the New Testament, Jesus Christ is with us eternally (Mt.28:18-19). The uplifted Jesus Christ works in his people, church, and Christians by the power of the Holy Spirit. What does he work in our lives? He accomplishes the redemption in His people personally and universally. Today, the Angel of the Lord works in our lives to accomplish the redemption.

Second, He built the covenant and kept it faithfully.

1) As the subjective partner of covenant, God Himself claimed that he establishes it (1). The angel claimed the same authority of God. As we know, the general angels cannot be bowed to by others. They always refused their worship for they are the servants who served his chosen people, the church. (Heb 1:14)

2) But this passage claims that He Himself is God. He has the authority of God. It is a very wonderful expression. He was the same angel to appear before Gideon and Manoa, the parent of Samson. They bowed to him and he commanded them. He was revealed to Haggai by the well and to Abraham who was sitting down in the shadow of an oak tree at Mamre and to Jacob by the river Jabbok. Although each appeared in several different modes to them, He was the same Angel of the Lord who will be accomplished by Jesus Christ.

Why did he reveal himself to his people sometimes? In a word, he establishes the covenant faithfully. Holy war was not just a simple fight to conquer territory or to sustain their inheritance. It had a more important purpose, to acquire heavenly territory, to accomplish the universal church in the world. So, the small warfare of the Israelites in Canaan belongs to the great redemption of the church.

Third, he affirmed that his sayings are surely the command of God.

Their blessing and curse depended on the attitude of obedience to his command. He is the Lord. It is a surprising fact that Christ in the New Testament saved the church of wilderness out of the sin and led them and provided grace. Therefore, we must have assurance that only the one who obeys the Word of Christ, who is the fulfillment of all symbolisms and all types, shall be saved from their miserable sins.

Conclusion:

Such activities had prepared the foundation and background that God shall work to accomplish the great economy of redemption that will blossom by the redemptive ethic in Christ. Next, we must examine the negative or positive points through reviewing the ministry of Deborah, Gideon and Samson.

II. The Song of Deborah (Judges 5:1-18)

The Lord of redemption that had worked by several men and various events did not lead toward the human plan but accomplishes the

economy of eternal God in the beginning, the redemption of his own people. The harmony between His righteousness and his people's obedience, the redemptive ethic was spread by Deborah's song in Israel. What Deborah and Barak did, who after tasting the victory of God praised the Lord, was an example of the glory of redemptive ethic.

What points do they reveal in their praise?

First, the man who does not devote himself to the sanctuary of God shall be destroyed absolutely (2).

The enemy of Jehovah, the enemy of righteousness and the enemy of the Word of God cannot help himself but to live a life in darkness as the tree behind the sun. When we devote ourselves to spiritual warfare moment by moment, we can enjoy the devotional life to the Lord.

Second, the decision of Jael by ignoring human relationship for the Lord was very precious.

Jael who was a pagan killed Sisera, her husband's friend, because she saw the kingdom of God. Just like Rahab or Ruth did, she could stand up in the camp of God because she could see the glory of God. One who loves the Lord very much shall have future hope and we shall be filled with living hope.

Third, what assurance did Deborah take? (Judges 5:19-31)

Deborah, who had seen that God destroyed his enemies, was assured that only Jehovah could accomplish what was according to the prophecy that Meroz shall be cursed by the help of Jehovah (23).

How could she take such assurance? She had seen that God destroyed his enemies by the shaking of the earth that points to the presence of God (4-5). For the victory of spiritual warfare shall be achieved by putting on the full armor. Deborah, Barak, Jael and Israel had obeyed the command of the Lord for the victory. The principle of victory in spiritual battle is to love the Word of the Lord with a passionate heart. The seven parts of the full armor of God as pointed out by Paul are: salvation, righteousness, truth, evangelism, faith, and the Word and prayer; we must stand firm with a devoted heart (Ephesians 6:14-18). Let's become the Christians as the dew of the early morning to our age.

III. Redemptive ethic and humanistic ethic (Judges 6:11-24)

1. Redemptive ethic of Gideon

1) Calling of Gideon (Judges 6:11-24)

In the life of Gideon, the song of redemption was revealed as the other figure. Although he became a good channel that God used, his children became evil tools against the redemptive ethic. Who called for Gideon as a judge? How did he respond to his calling?

First, the Lord God who is subjective called for him as a judge.

The angel of Jehovah who called for Jehovah was the Lord, the pre-incarnated Christ. The Lord permitted the mission on the criteria of his calling as he called for them as the Apostles.

Redemptive ethic should be dependent on God. We should think of two kinds of callings: calling of salvation and calling of mission.

Second, how did he respond to God's calling?

He wanted the assurance of his calling obviously. He who did not take a doubt cannot have real assurance (Herman Bavinck). Because he saw the presence of Jehovah on Jehovah's altar, he got the name, Jehovah's Shalom (Jehovah's peace).

2) Condition of spiritual leadership (Judges 6:25-40)

Again, the Holy Spirit revealed spiritual leadership, the redemptive ethical state.

First, God's calling needs assurance in his heart. Although Gideon himself was so weak, God appointed him as a great warrior (12). As

we become assured in the calling of God, obviously we can execute the mission joyfully until the end. Because the one who commits the mission to us is God, the Lord of all things.

Second, he needs the obedience of the word. As Gideon obediently cut down the Asherah wood idol, he experienced the grace of Immanuel of God. Obedience is better than miracles (Luther). The life of a leader should concentrate on obedience.

Third, he should receive the fullness of Holy Spirit. As shown in verses 33-40, the spirit of Jehovah came on Gideon, and he could find assurance in the salvation and the response of God through prayer. Because the work of the Lord should be followed by the will of the Holy Spirit (Acts 1:8). Spiritual leadership establishes redemptive ethic. The redemptive ethic of Gideon—righteousness, mercy and faithfulness by following the Holy Spirit, who is the redemptive ethic spirit—was established in Canaan and in Israel.

Then the Spirit reveals the criteria of discernment to accomplish the redemptive ethic in the church of Canaan.

3) The criteria of discernment (Judges 7:1-14) In order to overcome a military that was both united and multitudinous, it was good enough to only have 300 warriors. The criteria to collect these important warriors were revealed as follows:

First, God commanded that the coward should come back to their home. The Lord works through the men of the faith and makes the men of the faith. (Heb11:6) Second, God removed the people who fall down into the easy going attitude by bowing down on the ground and drank the water, just as the field that was picked by thorn, the man that failed into the temptation of money, worry of world and worldly pleasure cannot be used by God. In a word redemptive ethic is criteria of all discernment. Third, only the awaking person as the persons who saw in the future in the text could be used in the spiritual warfare. Redemptive ethic needs the spiritual discerning function in the church. Only the people who have the redemptive ethic that they were prepared themselves as the faithful personality to living God and his word are able to serve the kingdom of God. And also Gideon's ministry revealed the method of redemptive ethic obviously.

4) The method of God's work (Judges 7:15-25) How did Gideon overcome? First, God never works through too many people. It

proved that God works in small numbers to reduce numbers of 32000 into just 300 people to teach of taking a humble heart. The miracle of the five loaves of bread and two fish and the movement of mustard seed and yeast show the method to enlarge the kingdom of God. A small number of people that has faith are stronger than a vast military that is equipped with new weapons. A few that have devoted themselves to God can transform the world (John Wesley). Second, He made him work as a spiritual leader. Gideon's warriors were men of obedience. Because they knew that God fought against their enemies, they obeyed the direction of Gideon like children. The principle that destroyed the City of Jericho was obedience. Third, we should believe that everything depends on the hand of God. Verses 7-9 remark about the words "for I have given it into your hand" obviously. As we fear the sovereign God, we can overcome our enemies. We should follow the Lord.

2. Human Ethic of Gideon

1) True victory (Judges 8:1-17) -The inner victory is more important than the outer victory. The solution of inner separation is more important than to overcome a great united military. First, the tribe of Ephraim (1-5), Sukkoth people (5-7), the complaint of Peniel (8-9) broke the harmony of Israel. The work of the Lord should be

participation into oneness of the Holy Spirit. It is the thing that made God pleased (Ephesians 3:4). We should put our heart on the internal more than the external. The man who controls himself is more of a great warrior than the man who occupies seven cities. Second, the crisis was solved by the wisdom of Gideon. Although he calmed their anger, he rebuked the Sukkotht people and Peniel who refused his requests for fighting. The man who does not devote himself to the Lord has the problem about love. So, Paul warned that the one who does not love the Lord shall be cursed by God.

2) Snare of faith (Judges 8:18-28)- Although Gideon came out victorious in his warfare, he had a big trouble to manage his victory. The work that killed Zebah and Zalmunna, God's enemy, was built by the righteousness of God. As the people requested that God shall rule over them he did well as a judge. But because he did not follow the Word of God, he was failed by being held in the snare. He tried to make an ephod of the gold pieces that his people offered. Finally, Israel failed to keep the worship of fear of God because of the serving of idols (27). Although his motive is pure, because of his ignorance of the method of worship, he failed. Although we believe right, it is more important to do right. To harmonize these two things, we should try to have a personal fellowship. So, the Lord stressed to

examine you by having a sound relationship.

3) Gideon's family (Judges 8:29-35) - The demand of God that the Lord's workers should have a sound family aims to make a complete family. Gideon had failed to manage his family even though he overcame his warfare. At what point did he fail? First, he failed in married life. Having many wives did not follow the principle of creation. Although this fact was ignored by God, the essential will of God was not same. The bright day of the New Testament should keep the principle of creation more obviously for God uses us well until the end. Second, he failed the nutrition of his children. The unharmonious state of 70 children became the clue to call for cruel murder (9:5). The cruel rebellion of Abimelech brought great tragedy to Israel. Third, his faithful character was broken. This is shown by his promise that his family would not rule over Israel and his fallen nature of making Israel worship idols (33-34). The example of leadership is so important.

Conclusion:

As the restoration of God's image in Joshua revealed, the restoration of God's image in the book of Judges reveals the same stream but more progressively, by revealing the elements of redemptive ethic in

the background of dark chaos in the valley, in the fivefold of the evil circuit of rebellion, corruption, discipline, salvation and peace. This stream actually reveals our actual Christian life in the world. To accomplish the redemptive ethic is our mission in life. So Jesus Christ warned the hierocracy to devote themselves to faithfulness and trust before God personally. "But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you" (Matthew 6:6). Although the restoration of God's image revealed in Joshua was revealed as the same stream, it was more progressive than Judges.

3. Ruth

1) The book of Ruth takes the background of relationship that was made between Israel and Moabites. The Moabites were originally created by the relationship between Lot and his second daughter. They inhabited the Eastward area of the Dead Sea and had abundant pasture for their sheep. At one time, Moab was even stronger than Israel's economy. The field of Moab was an especially historical place where the second generation had gathered before they entered Canaan.

Naomi who belonged to in the tribe of Judah immigrated to Moab out of Israel where they had departed due to the serious famine (1:1). At that time, Moab was an abundant environment. They had lived there for 10 years and her husband and two sons had died due to diseases and had left three widows. Naomi returned to her native land of Israel, Bethlehem, with her daughter-in-law. Ruth, who was her second son's widow, confessed: "Ruth replied, "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay, your people will be my people and your God my God. Where you die I will die, and there I will be buried, I will be buried..." (1: 16-17). There, the faithful Ruth served her mother-in-law just as her confession declared. God led her to marry a kinsman-redeemer, Boaz, in providence. She was the mother of the king Jesus Christ despite her being a pagan woman. The book of Ruth concentrates on the kinsman-redeemer (4:14-17).

Why did God accomplish His own divine economy through such a special case? The history reveals that God's will was accomplished not by man's will, but God's own wisdom and grace. So we can find that God's providence in the universalism is very wonderful through this book.

2) The Restoration of God's image in the book of Ruth relates closely to the two terms: providence of God and the universalism of redemption.

I. The invisible hand of the Providence of God

The creator is the provider, the God of providence and the God of redemption. After He created all things by His word, He rules over them by His Word in order to accomplish his redemption—the restoration of God's image; righteousness, mercy and faithfulness. The book of Ruth clearly casts the light of providence to us. The suffering of Naomi's family, the devotional serving life of Ruth to her mother-in-law and the entrance into the genealogy of the Messiah were included in the providence of God. In other words, God Himself ruled over a person, a family, a nation and a church by the invisible hand of God. The hand finally shall accomplish the Restoration of God's image.

First, the providence is stronger and broader than the miracle.

1) According to John Calvin's Institute, as we understand the faith of providence, we get much comfort. Wonders rise striking feeling and comfort in people who expected something in their lives. The

family of Naomi who had lived in Moab did not encounter wonderful miracles, such as curing their chronic diseases or solving financial problems. They had lived ordinary immigrant lives for 10 years without receiving the influence of theocracy in Moab. Nevertheless, the Lord prepared more wonderful events for the miserable family to accomplish the eternal economy for the redemption of Jesus Christ, just like the salvation of Israel that was delivered out of Egypt. After 50 years, David, who was a grandson of Boaz and Ruth, became the king of the monarchy that was a symbol of Jesus Christ, the true kinsman-redeemer.

Ruth had some problems in participating with the kinsman-redeemer, as the following: 1) Orpah, the first daughter-in-law had to give up her right; 2) Boaz was the second kinsman-redeemer; 3) the witnesses could refuse since Ruth was a pagan woman from the people of Kmos, a pagan god; and 4) Boaz himself could have refused Ruth as his wife. Despite these crises remaining in the situation, God led Ruth to participate with the Kinsman-redeemer by the providence of God. Providence is the womb of miracles. Free will and predestination of God do not contradict each other in providence. The people of God should hold the hand of the living God of providence in order to change Mara into Elim.

Second, the people of God have to focus on the inheritance.

1) Inheritance means the abundant fruit that comes from salvation. It is the redemptive ethic. It is the grace and peace that God rules over and provides for His people just like the milk and honey of Canaan. It is a blessing more abundant than Joseph's prosperity and ultimately reaches to the heavens. So it is the eternal inheritance. From this perspective, the Apostle Paul prayed that God opened the eyes of of the Christians of the Church of Ephesus and knew the abundant inheritance in Christ (Eph.1:18). Likewise, God made the Colossian Christians share the inheritance to neighbors in Christ's love (Col. 1:12). Also, the apostle committed the Ephesian elders to the Lord and His word in order to participate into the eternal inheritance (Act. 20:32). And the inheritance was expressed in the life of the early church in devoting themselves to receiving the Apostle's teaching, fellowship, eagerly praying, evangelizing and eating with joy and purity (Act. 2:42-47).

2) What is the kinsman-redeemer in the system of the Law? Kinsman is the inheritance that represents the property in Canaan for each tribe and each family. The redeemer means one who takes responsibility of the inheritance when the original owner passes away for some reason, like Boaz. The inheritance of Elimelek was

transferred to Boaz, the kinsman-redeemer. His duty to the inheritance included his wife, Ruth. Like Boaz lived in the center of inheritance, the people of God have to live in the center of salvation (redemption).

1) Even though Naomi (pleasant) was changed into Mara (bitterness), in the grace of God's providence, she was restored through the process of training in the hand of the Lord. Ruth was the grandmother of the King, Christ Jesus (Mt.1:).

Third, we have to follow the stream of Christ's kingship.

1) God used the faithful life that Ruth had. She, who was a woman of wisdom, was an example of self-denial, cross-bearing and a devotional life even though she learned them from her mother-in-law, Naomi. Particularly her serving her mother-in-law was a main seed in her devotional life. From this life, she learned the following wonderful virtues:

(1) Godliness- Redemptive ethic needs redemptive personality. She accepted Naomi's God as her Lord. Ruth's redemptive personality depended on redemptive godliness, the fear of the Lord. Her faith was the same character as Abraham, David and the new covenantal people of the New Testament because she stood firm on the camp of

Jehovah, Naomi's God. The Book of Hebrew suggests her deed was faith.

Faith is a choice. Lot's wrong choice made him destroy his life, but the choice of Abraham and Moses led them to taste heavenly treasures in their lives. We are assured that the human ethic is very miserable in the world.

(2) Faithfulness – Ruth's redemptive truth was expressed by redemptive ethic. We can decipher two features in it.

The first feature is faithfulness. She sustained her unchangeable state in her life. She was faithful to the family and her neighbors. Her faithfulness dominated her life. The Spirit of the truth worked in her life, although she was very insignificant in Moab. Through her redemption, the Spirit reveals the universal feature of redemption and opened the way that any chosen people among the Gentiles can approach redemption. When the Spirit of truth comes upon us, he shall lead us into the truth (Jn. 16:13).

The case of her life is the same as our redemption. The Spirit comes to the church; it automatically was received by Him eternally and in every area until accomplishing the redemption. The Spirit produced the redemptive ethic in her life.

In the global era, we must be faithful in any small thing in Christ. It is the way of victory. Ruth's faithfulness is an example of our church.

(3) Diligence – And also her faithfulness cooperated with her diligence. Faithfulness relates to diligence but idleness deceitfulness. Christ's faithfulness and diligence was the channel to accomplish the redemption in Christian life. She had spiritual diligence serving her mother-in-law (2:2-23). The spiritual diligence brings about wisdom and insight to solve any issue that occurs in the Christian life. Through her faithfulness and diligence, she met Boaz who was the forefather.

Especially in the day of world mission, we need this example of Ruth's redemptive ethic. As Peter taught us to become a virtuous missionary in I Peter 2:9, we must be in pursuit of this diligence to establish virtue in our ministry. The missionary should become one who establishes this virtue to establish the kingdom of God.

2) The Christian ethic and action are very important in completing our salvation. The criteria of judgment on the white throne shall be the faith that has deeds and the ethic; that is, the redemptive ethic (Mt 25).

2. Universalism of redemption

The restoration of God's Image focuses on the limited people, the chosen people, but is the universalism redemption. As we see before Ruth, the universal character of redemption was revealed in many events. Although God chose the Israelites as the people of covenant in the world, God revealed obviously to call his own people out of the entire world. For example, Melchizedek blessed Abram. "And Melchizedek king of Salem brought out bread and wine. He was priest of God Most High. And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!" (Gen15:18-20). Rahab was saved by God because of her fear of God. "But the woman had taken the two men and hidden them. And she said, "True, the men came to me, but I did not know where they were from. And when the gate was about to be closed at dark, the men went out. I do not know where the men went. Pursue them quickly, for you will overtake them." But she had brought them up to the roof and hid them with the stalks of flax that she had laid in order on the roof. So the men pursued after them on the way to the Jordan as far as the fords. And the gate was shut as soon as the pursuers had gone out" (Joshua 2:4-7). Ruth had also participated in the glory of the Messiah by the hand of God's providence: "and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by

Ruth, and Obed the father of Jesse, and Jesse the father of David the king" (Matthew 1:5-7). These proved that the redemption has the character of universalism. In the New Testament, Jesus Christ intentionally visited the chosen people, and the pagans and Gentiles were invited by Christ. Why did Christ visit a Samaritan woman? And why did Christ commend the Roman centurion because of his great faith? This points to the character of universal redemption.

1) In the chaotic day of Judges, a Moabite woman, Ruth, was called by God in order to participate in the work of the redemption. Why did the Holy Spirit stress her participation in the redemption because the redemption of God has a universal character?

2) Really, the universal redemption attained the climax of the eschatological day.

When Christ was born physically in Bethlehem, the magi searched for him in order to worship him (Mt 2:1-6). In the Acts we can see that diaspora came back to Jerusalem providentially. They received the Holy Spirit and lived as a witness of the gospel.

Conclusion:

The Christian has to hold the providence of God because the heavenly comfort comes out of the faith of providence. Although they were suffering in their actual situation, the invisible hand of God

prepared everything and provided for his people at the proper time, training them for accomplishing the purpose of redemption in history. The case of Ruth cast one of the brightest lights to us to see the stream of universal redemptive history. This is the main reason to proclaim the gospel to the entire world to win the lost.

4. I Samuel

Introduction

1. Under the light of the restoration of God's Image, we already have examined three books of the historical books: Joshua, Judges and Ruth. Among them, we can see that stream of glorious redemption. Continuously, we can review the book of I Samuel in the perspective of restoration of God's Image, the redemptive ethic.

The enemies of Joshua's warfare were Satan and the world as the reality of symbolism, but the book of Judges seems to be focused on sinful desire. Similarly, I Samuel pointed to the center of sinful desire, the self that expresses pride, arrogance and greed, etc. as the main enemy that controls Christian life through several kinds of characters in the world.

2. Above of all, the book stressed that the monarchy was transformed

into theocracy. Essentially, the theocracy was the purpose of God's economy, the fruit of redemption and the climax of the kingdom of God. Many picture revelations reveal the theme through the symbolism and the typology. When we interpret them in the light of the New Testament, we can understand the clues in the picture. What are they? Actually, we can find redemptive seed by symbolism. For example, we can find the issue of sins in the Israelite's battle surrounded by several metaphors. Their sinful desire was the same main issue in the Christian life. So when we encounter severe problems in the Christian life, we learn the method to handle it by the Old Testament. In the theocracy case of Samuel, we can find the obvious answers of the kingdom of God.

3. So when we treat the book from the perspective of RGI, we shall limit to certain specific issues in I Samuel: those are; 1) Hannah's theology, 2) the sinful desire to become the king as Adam 3) God's answer to their demand for a king is Christ in the kingdom of God.

I. Hannah's Theology of Theocracy

In the shifting point that transformed to the monarchy from the theocracy in the history of Israel, God had used a family and a godly woman, Hannah. Although her narrative was very short (I Sam 1:-2 :), her thought and her life revealed what the Biblical theology of

theocracy must be to the world. We are assured that the Holy Spirit who led the stream of redemption poured his peculiar grace on her in her suffering. After she passed through the valley of death, she could sing the song of the redeemed and live the redemptive ethic in the spiritually dark day. So, I love to call for the theology of Hannah, just like Jung Am, Yun Sun Park had defined in his preaching of Hannah's faith.

1. The Power of a Family (I Sam 1:1-14)

In the turning point that transitioned from the day of Judges to the day of the kings, God had worked through a family and a woman. Like a mustard seed grows until it can provide rest to the birds, the prayer and the devotion of a woman, Hannah, could establish the kingdom of God. A family, a person and her faithful devotion in a small issue was very important to accomplish the will of the Lord. Hannah's faith taught us this point.

First, it is a very considerable event that a family encounters great suffering. The world often concentrates on great things, but to God the small units matter; even as small as mustard seed. The small anxiety of Elkanah family was a channel that accomplished the will of God.

Second, she cried out to God about her barrenness, a problem that

generally people would attribute to destiny. The prayer that she poured out of her soul was the vessel that could be occupied by the grace of God. She took her passionate desire to God in order to establish the kingdom of God during the dark times.

Third, when she offered her son, Samuel, whom she had begotten by God's answer through her supplication to God, the light of hope shone through her. It means that the will of God, "revealing the theocracy by monarchy" stood up strongly through Samuel. This is the wonderful method of God.

2. The prayer that was an outpouring of her spirit (I Sam 1:15-28)

We can find God's answer to her devoted prayer by looking at Hannah. How did she pray to God?

First, she prayed in a closed room only before God. Although her day had fallen into hypocrisy, she prayed before God. The prayer that she asked only to God was the living sacrifice. "But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you" (Mt 6:6).

Second, she poured out her soul to God. Despite being criticized by Eli, she offered herself to God as a living sacrifice (15). The reason that God was pleased with her prayer was because she poured out

her spirit that truly centered her whole life on the altar of God (Rom 12:1-2). God pleases kissing between the truth and the truth (Jn. 4:24).

Third, she prayed with faith to God. As Eli was impressed by her unique answer, he blessed her and she experienced wonderful things in her life (17-19). She believed the promise of the Scripture unconditionally with her whole heart that she loved even a little grace. This is the other method of God to accomplish the kingdom of God. Although God promised the accomplishment of God's kingdom, he seeks the faithful prayer of his own people. Revealing the theocracy through the monarchy should be accomplished by the prayer of a covenantal people in I Samuel. This principle has flown in the history of redemption in the Old Testament; Israel prayed for a long time to deliver them out of Egypt and Babylon.

3. The Spiritual experience of Hannah (I Sam 2:1-10)

Hannah received miraculous grace to beget a son out of the Lord. What are they?

First, she knew that only God is the salvation. She saw more complete grace that was saved by Jehovah. So she could say that only the Lord is salvation to her enemy (1-2). Second, she approached the seat that loved only Jehovah. She praised the Lord of knowledge,

God who can measure the deed and the sovereign God who could break the arrow of the warrior and could establish again the one who had fallen down on the ground (Hab 3:18). Third, she saw that God protected them out of the hand of enemy and crushed them and He shall be God of all nations. She saw the accomplishment of Abraham's covenant. Although she had lived during the Old Testament, she was assured of the salvation of Christ revealed after a few thousand years. If we who live in a brighter day than Hannah can learn her prayer, what a wonderful experience can happen in our day? We have to go to the blessed place.

4. Let us consider the worship precious (I Sam 2:11-21)

What did God concentrate on in the history of redemption that was connected to Abraham, Joseph, Moses, Joshua, and Samuel? First, he saw the humble obedience of serving. Samuel, who was offered by Hannah, did not leave the sanctuary and served Jehovah faithfully. Jehovah received the service of a child (11). God knew the fidelity in his heart. Second, he concentrated on the living sacrifice. It revealed his humble heart (17). The grace of the Lord is too come on the heart of obedience. Samuel knew the wonderful secret that shall be fulfilled in the future.

In our day that has fallen into the mannerism of worship, we have to

offer ourselves to God by worshipping in Spirit and in truth.

5. The Decree of God (I Sam 2:22-36)

It is very fearful to keep the stubbornness that the two sons of the high priest Eli held. How was the judgment of God executed?

First, God repaid them depending on the attitude to Jehovah. When Eli despised His grace, God abandoned him and appointed a new worker.

Second, the choice of the man was depended on the decree of God. God's condemnation against their sins that despised the offering and committed adultery with the serving women in the sanctuary revealed His decree to them (25). Later, they were killed in battle (34). Third, God firmly established the strong house by the anointed. The new work of Samuel revealed the complete salvation of Christ in the future. We should not receive the precious grace in Christ without meaning, and we should be assured that it is the most important thing.

On the other hand, in contrast to Hannah's understanding of the word of God, Eli and his family were sorrowfully abandoned by the Lord to establish the stream of redemption for his covenantal people. They could not be omitted by the hand of the sovereign God for the restoration of God's image in Israel. Why was Eli, the high priest,

abandoned? Because his sinful desire polluted the holiness of God in him.

In conclusion, although Hannah was a woman in the darkened day, by God's grace she had known the world of theocracy in suffering. In other words, she enjoyed the grace of theocracy as Abraham and David had tasted in their lives. Although she lived in the day of the Old Testament, she enjoyed the grace of the gospel in Christ through the work of the Holy Spirit. The essence of theocracy through the monarchy revealed in I Samuel already had appeared in the woman because the same Holy Spirit had worked in her life.

II. The sinful desire to become king as Adam did

True grace of the theocracy through the monarchy should be revealed in the background of the dark valley as Zechariah had seen in his first vision. As Hannah's findings of wonderful redemption had come out of temporary darkness, the complete redemption—the restoration of God's image—should be accomplished by overcoming sinful desire, the source of all sins. Among the devotional beautiful faith, the sinful desire had worked against the Lord.

1. The sins of Eli (I Sam 3:1-21)

The sin of Eli was very severe because he committed unforgiving sin in his life. Where did the sin come from? First, it came out of the heart without revelation. The contrast between the hearts of the young Samuel and the old Eli revealed the importance of the revealed heart very well. The Word of God that is the special revelation (the Scripture) is so important, because only the revealed heart can overcome the temptation of sin (Ps 119:9). Second, it came out of hypocrisy. Eli's sitting expression proved that Eli himself despised his honorable position (1:9 4:13, 18). Only the faithful obedient heart can overcome the temptation of hypocrisy. Third, he was a slave of fleshly desire (13-14). Eli could not treat his sin seriously before God because he was controlled by sinful desire (14-15). The desire of the flesh always confronts against God (Rom 8:7). Let's keep the regenerated heart in order to overcome sinful desire.

2. The reality of depravity (I Sam 4:1-11)

The depravity of Christianity comes out of hypocrisy. What does the text say to us about that?

First, a peculiar event happened by sending the Ark into battle to defeat their enemy, but it was driven out by the Palestines (3). The Ark was snatched by the enemy and three thousand people were

killed there. We who have fallen into hypocrisy should learn that God is more important than external things and spiritual fellowship than the number. Second, unless we know the reality of the Ark and we are united with Christ, we shall lose complete salvation and fall into hypocrisy (4-5). The symbolism is accomplished by Christ. Without the revelation, the ignorance of reality shall occur and result in idolatry. It means that true faith was changed into false faith. Treating Christianity as a religion comes out of a misunderstanding of the revelation. We have to repent under the light of the 66 books of the Scriptures and stand firm on it.

3. Ichabod (I Sam 4:12-22)

The defeat of the warfare of the Israelites revealed that the house of Eli would be destroyed by God. What happened on that day? First, the death of his two sons (11): God condemned Hophni and Phinehas by the way that they transported the Ark of the Lord. It was in contrast to the event which had happened as the priests entered into the water (Joshua 3:15). And also like the death of Uzza, they trusted the Ark more than God. Thus, they died by God's hand. Second, the death of Eli (18): Eli who heard of this urgent news, fell from his chair and died by God because of the worse spiritual communication. He did not execute the duty of the Judges for 40

years (I Sam 3:13). Third, the death of his daughter-in-law from birthing trouble (19-20): Binhas's wife who heard of this bad news died after prophesying that the glory of God left out of Israel (Ichabod) (3:14). Our purpose to glorify God should begin with the fear of sins.

Nevertheless, the serious corruption of the spiritual leaders made them inclined toward the destruction of God's image. God Himself worked in the darkness, sometimes by the salvation, or sometimes by judgment in order to accomplish his eternal will just like the work of *merahaphat* (Gen.1:2).

III. The answer of God was Christ, the king of God's kingdom.

Among the deep dark situation, the purpose of the restoration of God's image, the redemption, could not be changed by the work of the enemy. The eternal plan of the sovereign God should be fulfilled with God's power and God's wisdom through several events. But many of the events were aimed to Christ, the Recreator and the king of God's kingdom. God's invisible hand had worked diligently and relevantly in that situation.

1. God's hand (I Sam 5:1-12)

God revealed the severe hand of God through the arrival of the Ark at Palestine.

First, God revealed that Dagon was very weak to the Palestine (4). Several events revealed the impossibility of the idol. The more important thing is not the Ark but the presence of God on it. It was a warning of God's condemnation to compare God to their idols. The heads of all contemporary idols should be destroyed by God's righteousness. Second, God gave the wicked calamity (9). Just like when Pharaoh's heart became stubborn, God provided calamity to Egypt; they experienced the power of God by receiving this severe calamity. For such an event, the board council was called and sought the method to solve that issue. As a result, the power of the Lord was pronounced in the world more broadly.

2. God's Purpose (I Sam 6:1-7:2)

The Ark of the Lord that had entered into Palestine works as a channel of the Lord in order to accomplish the purpose of God. What is the purpose? First, it was to reveal that only the Lord was God and lifted up the authority of God (5). Similar to the captive life in Egypt and Babylonia, this event revealed the sovereignty of God in the world. So God made his people long for only the Lord more.

Suffering makes us long for God wholeheartedly. Second, although man may try to overcome against the calamity, God works from above (19). The only absolute channel is God. Third, our work that we were saved out of sin is to use the sword of the Holy Spirit. To apply the written Word is the purpose of God toward us for God shall be glorified by us. To abide in the Word is the most blessed man (Ps 1:1-3).

Through such process of God's providence, Israel finally had begun a temporary revival to restore God's image of righteousness, mercy and faithfulness. This is the same situation that the judges had in the dark day of 410 years. The spirit of revival worked in them.

3. The Holy Assembly of Mizbath (I Sam 7:3-17)

Why do we call the Mizbath assembly the model of the church revival?

First, Israel was restored normally by receiving God's dominion (3). The revival is to admit that God is the king in the chosen day. To serve God by man and his means is the revival. Second, they returned to the Lord by repenting with their hearts to God (4). The repentance and faith were recovered by God. The confession "we committed sins" is proof of repentance. The revival is to repent their sins and come back to the Lord wholeheartedly. To reveal true living repentance and living life is the revival. Third, he searched for the

Lord first, in the state of crisis (6-10). First of all, when they finished offering the burnt offering to the Lord and praying to God, God sent thunder and lightning and destroyed them. First as we seek His kingdom and His righteousness, the healing of God shall happen (Mt 6:33). Hypocrisy had failed but the faithfulness of Samuel and his people prevailed.

We examined how the revival, started by a family and a person, was executed in the time of a turning point, that is, from the theocracy to the monarchy. Although human history was shaking in great confusion, God's economy of redemption could not be changed. We can especially find this wonderful wisdom of the Lord to accomplish the purpose of the covenant by changing evil into good.

Next, we should review the activation of sinful desire to seek a human king, and also the wise leadership of God to establish theocracy in Israel through the monarchy.

II. The sinful desire to become a King as Adam did.

1. The people who seek the king (8:1-22)

The fleshly corruption of the day of the Judges was continued in the day of Samuel. How did it appear?

First, the corruption of children was revealed (3). The vice of his children in contrast to Samuel resulted from the physical desire of man. It was the failure to manage their heart. As Paul pointed that the love of money shall be the root of every evil, our *sarks* make us fallen into the seat of self-boasting to refuse the power of devotion as the external things was admitted by the people.

Second, the desire that sought a human king was revealed.

Although such desire of honor was an invisible fact, it was the expression of unbelief that they did not want God to be king. The Christian life was to fight against the stimulated sins that produce the sins (Rom 7:21-22).

Third, the obedience that admits that only God is my king is the way of obedience. The heaven is the present state that we admit that God is the king and we obey His word.

2. The man whom God seeks (I Sam 9:1-14)

Even though the people demanded for the wicked king, God permitted the system of kingship to Israel. In the text, we find the qualities that the man of God should possess absolutely. First, he

served his parents honorably (1-4). The fact that Saul went to find out his father's donkey proved that he was the man of the home. The standard of the apostle was the same in the Old Testament (I Tim 3:4-5). Second, he had opened his ears toward the word of God (10). He revealed his humble personality by accepting the exhortation of his servant for searching for a prophet. He was worthy to the truth that despised the arrogant but bestowed grace to the humble. Third, he thought that the prophet is very precious (7-10). The attitude of finding a prophet to solve the problem was a very important condition.

3. God who prepared everything (I Sam 9:15-27)

God who controls all in all always prepares all necessity of his own people. Although it was wrong to seek the king of Israel, God provided wonderful wisdom to them by the excellent grace. First, he prepared the king (16). When we saw that God's plan was accomplished gradually, we can learn that our God is always waiting for the best thing for us. As Samuel saw a revelation, it was God's grace to meet him and the humble leader (20-21). Second, he prepared a prayer offering. Although Israel who was controlled by the greedy sought the sinful thing, the merciful God responded for

them who sought to save them out of the danger of Palestine. God desired that they pray until receiving the promise. When the special prayer is offered, God works (16).

4. The inspiration of the Spirit (I Sam 10:1-16)

To appoint Saul as the leader of the inheritance is the delight of Saul and his people. Here, we see that the necessary condition of God's worker is the inspiration of the Holy Spirit. How do we receive it?

First, it comes upon the heart of obedience. When they obey the leadership of Samuel, they can receive grace, (10) because the Holy Spirit comes upon the heart of obedience and makes them follow him continuously to God. The saint should confront the spirit of disobedience (Eph 2:1-2). We must have the passion to pray always and kiss the finger of the Spirit.

5. God who is the King (I Sam 10:17-27)

What did we learn from the event of the changing point of redemptive history? First, claiming the kingship of God was not changed. Samuel proposed the historical criteria by revealing that

only God was the obvious king (19). Although time had passed away, he is the king still.

Second, God accomplished his will even through their stupid claim. Although their stubbornness was the rebellion, He embraced them and permitted their establishment of a human king because He wanted His kingship to be revealed to them through the human kingship. It was a wonderful thing to reveal such real love.

Therefore, we must lift the kingship more faithfully. We who live in humble heart should enjoy the dominion of the king.

Conclusion:

A symbolism includes the seed of reality. The most dangerous enemy in redemption is sin; that is, the sinful desire. The Old Testament revealed the reality in the symbolism, but the New Testament revealed the reality in Christ more obviously.

Although God's dominion, the theocracy, might be fallen down into darkness in the monarchy, by the wisdom of God, it shall be accomplished in history. The theocracy through the monarchy is the mode of God's kingdom, the complete restoration of God's image—righteousness, mercy and faithfulness. Here, the church in Christ enjoys the grace of theocracy, Immanuel through the work of

the Holy Spirit. To fight against the sinful desire hidden within monarchy was the biggest issue, as the new covenant people always should overcome *sarks* in life daily. [The end of Book I]

Author- White Young Jeon, *CEMF & CRFI president*

- Biblical Theology (O.T), Expository Preaching and Puritanism
- D. Min., Westminster Theological Seminary, CA, USA (1996)
- M.Div., Hapdong Presbyterian Theological Seminary, South Korea (1981)
- B.A., Chong Shin Theological Seminary, South Korea (1978)
- Taught in International Theological College and Seminary in Cambodia (Chairman of Old Testament)
- Taught in International Reformed Theological College & Seminary, USA (Preaching Professor)

Published date: February 16 2020 in Cambodia

Published place: Cambodia Reformed Faith Institute

Editor: Mrs Mary Lu, Family Counselor in USA