

Biblical Theology



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2021

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Preface

Biblical Theology is the part of exegetical theology. Therefore in studying the scriptures, first of all, we should approach it exegetically to treat the Biblical Theology. At the same time we should not forget the studying the history of revelation. The revelation history means to interpret the some part of the scriptures with the perspective of the total Scriptures and also admit the historical position of the part. Therefore we arrive to assure the revelation in it by knowing the historical stream of the revelation.

I quoted the theories of few great scholars in the world to write this book long. I appreciate the Edderman press and Dr. H. Ridderbos for permission to use them. Especially I quoted many parts out of Biblical Theology written by Dr. Geerhardus Vos and also Paul and Jesus (Paulus en Jezus), Coming of the kingdom of God (De Komst Van HetKoninkrijk), Self-hiddeen of Jesus and his self-disclosure "(Zelfopenbaring En Zelfverberging) and written by Dr. Ridderbos. Therefore this Biblical Theology has the character of co-author and co-edition.

The reader should understand me about correcting the contents of Section 2, Chapter 8. Please pardon any misspellings or incorrect edits which may change the meaning. Ultimately, the purpose of this book is because I wanted to help others study theology.

April 1976

Yune Sun Park

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Section 1

Introduction

Chapter 1 The Essential Principle of Biblical Theology to Know the Scriptures Correctly

I. The Thought Dependent on Revelation

First of all, I say that only the philosophical principle of this thesis was deepened on the Christian Epistemology in *Defense of the Faith* written by Dr. C. Van Til, who was a professor of Apologetics in Westminster Theological Seminary in the United States of America. His apologetics stressed that man cannot know God by his own wisdom but only by the revelation of God can he know God.

Matthew 11:25-27 reveals that Jesus is the mediator clearly. Mediator is defined here as the one that receives the authority as the advocator before the absolute God and invites people who are unable to have fellowship with God to know God and to unite them with God. In the above text, we see two absolute facts. First, it says

that God is called "Lord in the heaven and the earth"— the only absolute God. Second, it explains the absolute fact that man can never know God by his own wisdom, but by receiving the revelation (the Scriptures) with a humble heart like children. Therefore, these two facts make us consider absolute necessity. Matthew 11:25-27 says that Jesus is the mediator, that is, he received all things out of God the Father (27). And he received the absolute authority (all things more than it) from God and invited people (through revelation) and made them known to God the Father and gave absolute salvation (27ff). First, it is impossible to know God by self-power and man's autonomy. Therefore, man needs thought that depends on revelation absolutely. Second, by the thought that depends on revelation, one can be saved.

1) Man needs the thought dependent on revelation absolutely
Man does not know God with his own wisdom. The Scriptures say, "Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe (I Cor 1:20-21)." Just like this Word, man did not know God with his own wisdom at any age. It means the failure of the autonomous. The autonomous is to leave from God and to make self sit on the seat of God's authority because Eve

was the agent of the autonomous she was corrupted. She took the authority of a judge as the devil tempted her in the view of the autonomous by measuring the word of the devil and the word of God. It means she thought in her heart that her authority was the same as the authority of God. She also had the wrong attitude that the heart of the devil is same to the heart of God. It was the thought that led to committing sin and was the departure point to leave God. Before she listened to the word of the devil, she thought in blasphemy, "Probably God knows that the devil also knows all things." She incorrectly thought that she had the authority to judge between the two beings. It was the entry point to despising the absolute authority of the only sovereign Lordship.

The autonomous is the thought that does not know God as the absolute Lord and, at the same time, ignores God. Accordingly, this thought despises God in the first place and leaves God; the process of such thought does not meet God eternally. This leads to a history of rebellion against God and a history of ignoring God. The wrong theologians reckon that the deprived history of Adam and Eve in Genesis Chapter 3 is a myth and is not a real event. But this is a wrong assumption to ignore the theism philosophy that claims that God is the absolute creator, Sovereign Lord and Savior. As we think it historically about whether the theism is correct, we believe with certainty that for sin to exist in the world, the fact the mankind

rebelled against God is obvious. Above all, because the Scriptures are the Word of God, we believe in it. But as I've said above, in the perspectives of the theism philosophical principle and history, we are assured that the deprivation of the mankind in Genesis was true.

Mankind that began with the deprivation of Eve has moved by the stream of autonomous thought. In other words, mankind uses their own wisdom to believe in the ultimate reality constantly. The autonomous thinks: "The man can know the cosmos truly at the middle perspective through studying with his intellect and then if God exists, he can know God." However, it is deceptive thought because if theism is true, then God is the absolute God and man from the first step stays in the absolute sovereign Lordship; the knowledge to God cannot be established except by God. Every true knowledge comes from God and is revealed by God. Therefore, if the operation of human knowledge flows to autonomous things without God, It is not true knowledge, because it was revealed by despising the absolute authority of God—it was separate from God. Therefore, the activity to know the cosmos by the autonomous and to search for God is not the natural attitude. This is a horrible bias that rebels against the truth. Because if theism is right, for God is the absolute God, man cannot have this natural attitude that is not dependent on God absolutely. Man has natural thoughts of God—if I may make a comparison: eyes that need to see something with the

light of the sun should admit the role of the sun because they can see all things with the light of the sun. But if the eyes think they can see by themselves and leave the light of the sun without relating to the others, with a natural attitude without having any bias, the eyes can only see the darkness, and cannot discern anything truly. Then the eyes do not have a correct attitude without any bias to the truth. Therefore, if the Theism is right and God is the absolute God, all true knowledge is called true because He Himself produces true knowledge. The man who does not follow it may leave God's absolute sovereign Lordship and believe that he can make the autonomous lead to a successful result, but this is just a rebellion of the truth. This thought cannot meet God eternally. Because man is the creature and God is the creator, he should accept that the beginning, the process, and end of his thoughts as thought dependent on God. Man fell into dark intellect because he committed sin and was punished by God. The Scriptures say that man died for his guilt and his sin (Eph 2:1), which reveals that man ignores God. Because man only knows God autonomously, he cannot believe in the word of revelation and know God. I Cor 1:20 reveals this fact. We know God by believing in the Word of God. It is the absolute requirement without exception. Therefore, if man does not receive (to believe) the word of the revelation of God, and tries to search for God without it, it is useless and not effective. It is similar to the idea of trying to see something miniscule that we

cannot see with our naked eye; if we try to see it without using a microscope, it just isn't effective.

In human history, man walked in the line of autonomous and many people passed away without knowing God. Only the one who was childlike as Jesus had said can truly know God—the one who believes in the Word of revelation of God. We can point out that the etymology of Greek and the oriental philosophy evidently followed the autonomous stream. The Greek philosophy has terminology for God and creation, but they do not refer to the true creation. They instead have meanings of dualism and pantheism. In other words, the Greek philosophers in the early time had the thought that the cosmos and god are eternal, but in the view of God, it was a theory that did not know the absolute true God. As we study Greek philosophy, we focus on Plato who brought the prosperous time of philosophy. Then a certain man misunderstood that the philosophy of Plato had insight into Christianity. Professor Paul More incorrectly claimed that Plato prepared the foundation of Christianity. We know that the philosophy of Plato belonged to antitheism obviously. Plato taught that man can understand the eternal world with his intellect and the intellectual soul does not need the help of the grace that only God saves, but man can go into the idea world with his autonomous functioning. This is extreme autonomous thought that the human soul can manage

everything just by its autonomous power. We can know that the view of the life in Plato is not the truth. Cleombrotus read the theory of the soul and fell down from a cliff and died. He did this because he believed what Plato taught him, that if the soul of man leaves his body, he instantly can enter the world of idea..

Cleombrotus did not know that man is actually not an autonomous being but lives under the sovereign Lordship of the absolute God. As the Scriptures taught, man has no right to make his soul leave his body; after the soul leaves the body, it enters the eternal world that only belongs to the hand of God alone. His soul cannot do that by himself. Thus, one who knows the truth, that is, the Christian, does not participate in the foolish action of Cleombrotus. Cleombrotus only acted accordingly because he believed in the autonomy teachings of Plato. Plato's teachings revealed many autonomous thoughts: for example, the world of time truly is not the creature in true meaning and finally it is united with the eternal world in essence. Plato obviously did not truly know God; he only used the term "god." He despised the absolute character of God and attributed the character of God's personality to an ambiguous being. Though man may have high intellect, we should be convicted that man cannot just know God autonomously—only the thought dependent on revelation.

2) Receiving the salvation by the thought dependent on the revelation

As we return to Matthew 11:25-27 again, we should recognize the words of Jesus: "All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him" (27). What is the meaning of revelation here? Revelation, or *apokalusis* in Greek, refers to the fact that God reveals himself to man and then we can think theologically. The religion that the Scriptures points to is supernatural and proclaims that only God is the absolute sovereign Lord. Therefore, all people are under the Lordship of God. Accordingly, this God interferes supernaturally for the salvation of man. God lived with Adam and Eve in the Garden of Eden (Gen 3:8), but after they committed sin, the fellowship between God and man was broken. God did not abandon them and interceded supernaturally and was delighted their salvation. This salvation was accomplished by knowing God through revealing Himself. Therefore, He from ancient times revealed Himself to His people with every manner, and all of His revelation belonged not only to Israel, but to all nations directly (Jn 4:22). Then this revelation was disclosed with many means. For example, revealing of God (theophany) was the revelation to appear before the patriarchs. And in the case of prophesy and wonders, the incarnation of Jesus Christ was the apex of all the wonders and prophesies. All these facts of revelation for all mankind were finally

transferred by the written words that are the Scriptures. Rousseau presented his questions about why the revelation of God did not come directly to any one person at any time. Because he did not know what the revelation was, he asked such vain questions. The revelation of God was transferred to us by the method of transmission.

First, because the contents of revelation are historical fact—facts centered around Christ. His incarnation, his trial and his death, his resurrection and ascension were historical facts at certain places and times. As these facts were proclaimed to us, the truth cannot help but to spread through the method of transmission. Historical transmission is the only way of informing the revelation. H. Bavinck says, "The man came into the world without anything. (I Tim 6:7) Therefore, he learns out of something in the world surrounded him." (Gereformeerde Dogmatiek I, p 351)

Second, because the facts of revelation are transferred by writing, they will be protected and transferred over a long time. Therefore, transferring through transmission is the appointed will of God (Rom 15:4, II Tim 2:2, & I Jn 1:3). The word of the Scriptures is not only a historical record of ancient time, but they are always the living Word of God. Bavinck says, "The Scriptures connected between the heaven and the earth and always stay in it (It means that the heaven will is informed to the earthly people) between Christ and church,

God and His children. The Scriptures are the voice of the living God, and His letter that he gave to His creatures. The inspiration also works as the character of the Scriptures. The Scriptures were written by the inspiration and also itself gives inspiration to us continuously" (Gereformeerde Dogmatiek, I, 375).

Bengel says, "The Scriptures were inspired not only at the time of writing, but also as it will be read, the inspiration will be given by God. Then the Scriptures breaths into us by the power to know God." (Bengel on 2 Tim 3:16).

1. The faith to the Sufficient Inspiration of the Scriptures
Our faith is not subjective but must relate to an objective object. Therefore, it walks with the view of the Scriptures together that proclaims the objective truth. The view of the Scriptures is the essential issue. We believe that the Scriptures have the authority of the word of God

1) Jesus's view of the Scriptures

Jn 10:34-36 says, "Jesus answered them, "Is it not written in your Law, 'I said, you are gods'? If he called them gods to whom the word of God came—and Scripture cannot be broken— do you say of him whom the Father consecrated and sent into the world, 'You

are blaspheming,' because I said, 'I am the Son of God'?"'. Here, Scriptures, ἡ γραφή, should be interpreted in the Scriptures. The Scriptures is the title to point out the whole Scriptures. Jesus defended the authority of the Scriptures with one phrase; he depends on the whole Scriptures that cannot be abolished because the whole Scriptures have no error. In the view of Jesus, he believed that the Scriptures have sufficient inspiration as the Word of God. To him, the word of the Scriptures is the word of absolute authority. B. B Warfield says, "These passages alone would suffice to make clear to us the testimony of Jesus to Scriptures as in all its parts and declarations divinely authoritative" (The inspiration and Authority of Scriptures, p.144).

2) Apostolic view of the Scriptures.

- (1) As they quoted the Scriptures, they state, "He said." This is a manner of saying of one who knows that the Scriptures are the Word of God (Refer to Rom 15:10, II Cor 6:2, Eph 4:8 & Heb 1:5). Such manner of saying was used by the ancient philosophers because they accepted the saying of their teachers in authority. For example, Pythagoras school of thought and Plato school of thought, and in the medieval time, Aristotle school of thought followed it.
- (2) II Tim 3:16 says, "All Scriptures were inspired by God." The word, "inspiration of God, "θεόπνευστος" is the product of the

creative breath of God. It points to the inspiration of the Holy Spirit. All Scriptures were inspired by this method.

(3) II Peter 1:19-20 says, "They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved. For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first." What is Peter's motive for saying this? It is expounded as the following: in the testimony of Christ's second coming, he introduced the evidence that he saw at the Mount of Transfiguration. He said, at that time, continuously that the word of prophecies is assured more than the thing that he saw. Here "prophecy" in Greek, τὸν προφητικὸν λόγον" should be interpreted into "the word of the prophecy". Because "the word of the prophecy" has the article "the," it points to all prophet books in the Old Testament as one united book. Verse 20, "all prophecies in the Scriptures" supports this interpretation (B. B. Warfield).

3) The view of the Scriptures in the Orthodox Church. Warfield says that the doctrine of the verbal inspiration is the ecclesiastic doctrine to the Scriptures. He concluded, "The church has believed that the Scriptures is the book of God that God wrote, the words in it, any kinds of the word are the inerrant truth and has

believed in the authority of God without failure.” (The Inspiration and Authority of the Bible, Baker House, 1987 p 106).

(1) The View of the Church Fathers

The church fathers in the time of church fathers had believed that every part of the Scriptures were the word of God. Polycarp considered the voice of the Most High, and anybody who took the wrong view to the Scriptures was condemned as the sons of Satan (Ep. Ad. Phil, Cap. VII). Iraeneaus, who was a disciple of Polycarp, said that the Scriptures are safe for it was revealed by the Holy Spirit and the Word (Adv. Haer., II, 28). Origen, who was the same age of Iraeneaus, said that because the writers of the gospel worked through the Holy Spirit, it was impossible for their documents to have any errors (Origen's word to Mt 16:12, Jn 6:18).

In the 4th century, Augustus—a great person, was a humble teacher who was forced to be a bishop by the people. He spoke about the Scriptures as follows: “The Scriptures is excellent that has the heavenly ultimate authority” (Epist. To Jerome, 82 ii 5), and also said that “the one who reads the Scriptures should read it with conviction and a safe feeling” (Epist. To Jerome, 82 ii 5) and also it was obvious that not one person of the authors committed any error (Epist. To Jerome, 82 ii 5). “The one who doubted that the writings of the Apostle and the Prophets had some errors belonged

to the wicked person" (Warfield, Studies to Tertullian and Augustine, p 109). He considered that each part of the Scriptures had absolute authority; the one who did not accept that one word in the Scriptures was connected to the whole Scriptures was dangerous (Epist. To Jerome, 82 iii 3).

(2) The View of Reformed and Evangelical Church to the Scriptures

[1] The French Confession of Faith, 1549 AD – Calvin related to this writing.

This confession says, "The words included in the books (the Scriptures in the Old Testament and the New Testament) came out of God. We received it from God but did not receive it from people. It is not worthy that the man or the angels add or take away a word from it (Article 5 interpreted with my explanation).

[2] The Belgic Confession of Faith, 1561, AD – The confession of Dutch Calvinism church.

The main writer to make this confession was Guido De Vries (He was martyred). The confession says, "We believe in all these books (the Scriptures) and accept them as the only written canon. These confirm the regulation of the faith and its foundation. The reason we receive these books was not by the agree of the church, but by the Holy Spirit who proclaimed in our heart. The books have the

evidence that they were begotten by God and it also has the evidence of God's Word. And we cannot add a word or take away a word from them."

[3] Confession of the Evangelical Free Church of Germany, 1948 AD)

This confession revealed Calvinism of the 19th century. The first article says, "In part and the whole, the Scriptures were inspired by the Holy Spirit. And these Scriptures are the standard of the faith and is the inerrant Word."

[4] Reformed Episcopal Article of Religion, 1875 AD

Article 5 says in this confession, "All Scriptures were given by inspiration out of God, the holy persons of God spoke according to the inspiration of the Holy Spirit. Therefore, the Scriptures are the Word of God. It is expressed the Word of God as well as it is just the Word of God."

[5] 2nd Heretic Confession of Faith. 1566 AD – The confession of Zwingli church) Article 1 in this confession says, "We believe and confess that the Scriptures were written by the Prophets and the Apostles—the Old Testament and the New Testament are the Word of God. God Himself spoke to the forefathers, the prophets and the apostles; now, also he tells us through the Scriptures."

[6] The Biblical doctrine of the Presbyterian church – Creeds article 1 in the Presbyterian church in Korea says, "The Scriptures in the Old Testament and the New Testament are the Word of God and are the only law of accurate inerrant to the faith and the work." This was dependent on the original creed of the Presbytery Westminster confession. The Westminster confession was made by 152 members, who gathered on the first day on July and was closed on February 12 1649. The place of this meeting was at the church of Westminster chapel, which consists of 121 theologians and 30 laypersons. Among the laypersons, scholars were there. The first article of our Presbytery creed is the summary of the Chapter 1 Article 1 in Westminster Creed. To know the historical meaning of this creed, we should review the thought of the theologians that were joined into writing the creed in detail. It generally was given to the common workers. The Holy Spirit makes the common workers understand the reality of the gospel, but did not control things like the failure of speaking."

Burgess said the following: "All Scriptures were given by inspiration and his intent is to lead us to concentrate on the Scriptures so that we should be attached to the Scriptures. Just like when the baby in the womb is supplied nutrition through the umbilical cord, the church lives in Christ through the Scriptures" (Warfield, Westminster Assembly and his Work, 1931, p.289- draft version).

Among the theologians that wrote the creed, the greatest honorable person John Bolt said, to the passage, "inspired directly" as follows: "Inspired directly" is interpreted as the Word came out of God the Father directly through the Holy Spirit. The Scriptures were inspired in its contents and its words" (Warfield, Westminster Assembly and Its Work 1931, p179).

William Bridge says, "The Word of God written is more assured than the voice that the disciples listened to on the mountain" (II Peter 1:18). To understand the Scriptures, first of all, we should correct the letter of the Scriptures. The word and its meaning cannot be separated from each other. Break out our body and then the one who has the body shall be broken. If the words of Scripture are broken the Scriptures will be broken (Warfield, Westminster Assembly and his Work 1931, pp206-207).

John White said the following. "The Scriptures is the Word of God and he tells us through it. Therefore, we cannot but ourselves help to think to listen to the Word of God if we have the Scriptures in our hands, standing up before God. As we say of the writers of the Scriptures, they are holy persons, and received the inspiration wholeheartedly by the Holy Spirit without some error, and were led by him. The Holy Spirit gave him reality of teaching as well as he gave the words of writing and its method and also all systems of

the writings. The Holy Spirit made the writers understand the Word of God then receive and write them" (Warfield, Westminster Assembly and its Work 1931, p207).

Also, he says, "The writers of the Scriptures are not different to the one who was committed by the devil. The one who was committed by the devil depended on means like the soul leaving the body and informs what he received by the devil to the people without conceiving it. But the writer of the Word of God received the inspired word in his consciousness and proclaimed them to the people with an obedient heart. The Holy Spirit did not only offer the reality of the doctrine to the writers, but He also gave the words in a written document, its method and even the order of material arrangements. It was not given to common workers.

(3) The view of three Calvinists to the Scriptures

A. The view of the Scriptures of B. B. Warfield

He interpreted II Tim 3:15-16: He pointed that "the Scripture" in verse 15 comes only one time in all of the Scriptures and stressed that Paul emphasized the divine origin of the Scriptures. At the same time, he interpreted the word, "the inspiration of God" (*deopunumatos*) in detail. In conclusion, he said that it means "God

anointed them (God-breathed). He especially interpreted "all Scriptures" carefully, so that it was clear that it includes all the Scriptures, not differentiating between books.

Within II Peter 1:19-21, he claimed and pointed to the divine authority. Warfield says that "inspired by Holy Spirit" (9 verses 21 ff) meant being transported by the Holy Spirit as something that was transported and then arrived to its purpose. The one who was inspired by the Spirit cannot speak by himself, and was controlled by the operation of God and can arrive to the purpose of God (The Inspiration & Authority of the Bible 1948 p137).

B. The view of Herman Bavinck to the Scriptures.

Like Warfield, he admitted the inspiration view of Scripture verbal. He revealed the important word at volume 1 of his Systematic theology That is, "The scriptures are not the past book that is related to the past men and the events. The Scriptures is not the dead book. It always is alive It always is the eternal living word in the present, the past and the future. God comes to his people through the Scriptures daily and says to his own children. The scriptures execute the role of connection between the heaven and the earth, Christ and the church, and, God and his children continuously. It connects to the living Lord in heaven not only the past but also in the present" (Gereformeerde Dogmatiek, I 1967, pp

356-357). And also Bavinck says "Just like logos became a flesh the word of God became the Scriptures. These two facts (incarnation and inspiration) are parallel and have a deep connection. In other words, Christ became flesh and came without glory and he became a miserable servant that is reckoned by mankind. He descended into the lowest seat and was died on the cross. Just like this, the revelation of God entered into the world of creatures, into the life of mankind and history" (Gereformeerde Dogmatiek, I 1967, pp 405). We are deeply interested in the opinion of Bavinck. It is so meaningful that the fact that the word of God came into the document is paralleled to the incarnation of Christ. He did not despise the supernatural character of the Word of God but the fact that it (the word of God) entered into the misery seat is concluded by the inerrancy of the Scriptures. He stressed the inerrancy of the Scripture claims very strongly, and at the same time he proved obviously that the representatives of reformed movement walked the same line (Gereformeerde Dogmatiek, I 1967, pp 388-385).

C. The view of Kuyper to the scriptures

He said in the Principle of Holy Theology as the following: "The word of God is not included in the Scriptures but the Scriptures is just the copy of God's word" (Dat nietin de Schrift Gods Woord,

Maar die Schrift Zelve de Photographie van Gods Woord is – idem, pp 431-432).

Chapter 2 The Theological Movement to Misunderstand the Scriptures

III. Theology of General Liberalism and Barthian Theology

1. The theologian of Liberalism, Harnack and the Old Liberalism of Hermann etc.

It is a theological movement that do not admit that the Scriptures is the Word of God and they thought that Jesus is a person who has the high ethic level and did not believe him as God. (Bavinck, Geref.

III J. H. Kok, 1910, pp 279-283, Harnack, Das Wesen des Christendom Leipzig, 1902, bl. 179-201, Hermann, Der Verkehr des Christen mit Gott, 1886, bl, 18, 92)

This movement was the activity to misunderstand the Scriptures.

2. The Movement of Dibelius and Bultmann etc.

They belong to Form Criticism (Formgeschichte). The form criticism especially dealt the common gospel and developed their theory. To this theory, Greijdanus criticized rightly as the following: The method of research that the form criticism took began with introducing "creation and confusion" (Schopfung und Chaos,1985) by H. Gunkel. Later, it was completed by Diberius, Bultmann etc. This research method cannot be accepted as the right method to study the

Scriptures. They studied the Scriptures by reckoning not the Word of God but only the book of the man (Schriftbeginnselen ter Schriftverklaring, p 217). According to their theory, the gospel of Matthew and the gospel of Luke were written by the criteria of the gospel of Mark and Q document (Q document is their artificial document). They accepted the gospel of Mark as the foundation and compared of the other gospels and then as they arrived at some different points, they concentrated on it greatly. They said, the reason that the different points happened is the first words and the events were transferred by oral means, exchanged from one person to another, who may have added things to them. Also, they did not believe in the supernatural words within the gospel of Mark, but they argued that the gospel has another document, or not to have it, etc., each other.

We oppose this theory because they cannot accomplish following theories.

First, Diberius who was one of Form Criticism said that because the Christians in the early periods of Christianity knew that the second coming of Jesus would happen, they did not have to proclaim the words of Jesus and his works to the future. They did not try to preserve them clearly. Due to these reasons, the gospels of common were written in different contents and were transferred now. But did the early church Christians really ignore that the

contents were added by other materials? It is not true. The early church Christians did not think that the second coming would happen in their time (II Thess 2:1-12). And also it was not true that the early church Christians that loved the Lord were unconcerned by the words of the Lord and His works. The early Christians knew that Jesus works and his words were the revelation of God and transferred them strictly to others (Lk 1:3) (II Tim 2:2 Titus 2:1 II Pet 3:15-16 Rev 22:18-19 references).

Second, the Form Criticism considered that all the supernatural works and words in the Scriptures as later additions and did not believe in them. But they had prejudice of unbelief and considered that the essential elements of the Scriptures—the supernatural elements—were added in later generations. But they did not find out the historical infidelity or, impurity out of the Scriptures. They said that they cannot believe in it "because they had the character of the supernatural facts. Like this one, they had a controversial theory. They decided the character of their belief according to observing the character of the written documents, so they claimed that it is the criterion of Form Criticism. And also they said that they cannot believe them because they were supernatural fact." But although the writing of the supernatural facts had historical character, they claimed not to believe in it. It is not right.

2. The Intermediated Line

The theological movement of the intermediated line appeared recently. Although this movement tried to take on the orthodoxy theological perspective according to the failure above the first one and the second one, they had not yet accepted that the Scriptures are the Word of God sufficiently.

It is still the theology to take the perspective of liberalism criticism and also to try to believe in supernatural things. "The Christology of the New Testament (De Christologie van Het Nieuwe Testament)" written by Sevenster follows this line.

Sevenster did not accept the entire method of research of the Form Criticism. But he claimed that the method of Form criticism was right (De Christologie van Het Nieuwe Testament, p 9). Although he claimed to believe in the important doctrines in the scriptures, he was a theologian not to believe in the birth of Virgin Mary (De Christologie van Het Nieuwe Testament, p 14). He said, "Because the fact of the birth of Virgin Mary is revealed at the first area of Matthew and Luke, and the others have not, we cannot believe in it" (De Christologie van Het Nieuwe Testament, pp 136-137). This was the wrong theory to misunderstand the Scriptures. The writing about Jesus rising up to Jerusalem at 12 years old was revealed only in the

gospel of Luke; it was not revealed in another gospel. Can we say that it is not true? The New Testament was written mainly to focus on the public work of Jesus. Therefore, the written events in the early time of Jesus are sparse. Can we deny the early time of Jesus? Bavinck says, "The fact of the birth of Christ's Virgin Mary does not appear in the words that the Apostles proclaimed, but we should not say that it is not true or that it is not important" (Gereformeerde Dogmatiek IV, 1929, p 270).

3. Neo-Orthodoxies

The Neo-Orthodoxy does not believe in the Scriptures as the word of God. I think some parts that I picked out of "An Outline of Biblical Theology" written by Miler Burrows, who was a professor in the Yale University, belonged to this theory. In the following pages consisting of the text above came from the translated version by professor Dong Sick You, published by Christian literature of the Society of Korea (1967) and the latter part came from the original text.

(1) Burrows revealed that it is sorrowful not to admit the Apocrypha as the Scriptures. He claimed that the Apocrypha also very valuable things as the Scriptures (p36, p19). Such sayings of Burrow were his paradox that despised the traditional teaching. To the theory that the Apocrypha is not cannon we do not need the

evidence because his book revealed several unethical elements; for example, some books are revealed to spread heresy (Docetism).

(2) Burrows again says, "The record of the same event in the Scriptures is revealed as a different figure of each other because they were not written by the same Holy Spirit" (p.42, p.24). He gave an example, the event of David's census. The record of the event comes out in II Sam 24:1 and I Chron 21:1. II Sam 24:1 "Again the anger of the LORD was kindled against Israel, and he incited David against them, saying, "Go, number Israel and Judah." In this Word, David's motive in taking the census seems to be that God himself impressed upon David. But I Chronicles 21:1 says, "Then Satan stood against Israel and incited David to number Israel." This word reveals that Satan spoke to David to begin the census. Burrows claimed that the record of the two events is controversial.

But in II Sam 24:1, God impressing upon David to take the census should be understood deeply. David's census was a great event for him to be punished by God. But as we observe the principles of the Old Testament and the New Testament, God never makes man commit sin. Therefore, the Word that God impressed upon David (II Sam 24:1) is not the event that He Himself commanded, nor did He do it by the Holy Spirit. The census of David was not right because he wanted extremely the fact that only God permitted it to him. Because just like when God permitted Satan to tempt Job, we can

say that the trial of Job came out of God. In a similar interpretation, I Chronicles 21:1 is also solved. That is, the one who impressed David to do the census directly was Satan. When we know who God is, such difficult issues can be interpreted. In fact, as the Scriptures reveal, He permits the activity of Satan in order to accomplish the will of God. Therefore, we cannot say that two stories of the same event create controversy.

(3) And also Burrows said, "The records in the Scriptures were not inspired; man (the authors of the Scriptures) who received the revelations were inspired." In other words, the books were not inspired; the authors were inspired (p.43, p.28). However, the Scriptures say that the writings of the prophets were inspired (II Tim 3:16, II Peter 1:20-21).

(4) Again, Burrows denied the historical character of Jonah and Job (p.71, p.45). But as Jesus observed of Jonah, he introduced that Job was a historical person (James 5:11). Burrows say that the historical issue in this book is not as important as the essence of religious lessons out of these contents.

But this is a misunderstanding of the character of the Scriptures. The Scriptures consider that the union between eternity and time is so important in the issue of revelation. As God teaches His people, He said with the horrible threat but with the historical fact by

approaching to them intimately or obviously. The character of revelation is one of the important features of Christianity.

(5) And Burrows claims that the Scriptures were revealed by the world-view of myth. (p169, p114). What is the myth that he says? He defined it as the following: "The mythological element must be distinguished and eliminated before we can accept whatever truth may be hidden behind it." (An outline of Biblical Theology p 170, p115). Then his claim means that because the supernatural words in the Scriptures were written myth logically, they should not be understood as literature, but we should take only the spiritual meaning from the contents. If so, the supernatural events in the Scriptures lose the character of history in the Scriptures. However, the Scriptures opposes this mythological interpretation. Christianity has features of the supernatural. The supernatural events written in the Scriptures are historical fact. To become a historical event out of the eternity is revelation. Regarding the miracles of Jesus, Bavinck said, "The incarnation of Jesus, his death, his resurrection and his ascension are the redemptive activity of God. Such redemptive activity is not a means to reveal something, but an appearance of God himself and an appearance of revelation itself. About these points, the miracle itself is history, the history became the miracles" (Geref. Dog. Vol I 1928, p.310).

(6) Burrows claims that the Scriptures reflects the pagan thought. And also he says, "The method that Hebrews and the other people think of the creation came out of the fighting between God and the dragon in the beginning. This myth often was suggested literally in the Old Testament as the myths of Babylonian and Canaan. In Genesis 1:2, : depth", Tae hum (תְּהוֹם) in Hebrews points to Tiamat in Babylon that is, the ancient time monster. (Only in this case the essential meaning was deleted completely) And the thought of Leviathan (לִיָּתָן) in the Old Testament obviously included the thought of pagan mythology". (p173 p117) But this view of Burrows cannot be relied on.

First, It is same to the word of "depth" (תְּהוֹם) in Genesis 1:2 to Tiamat in Babylon? G. Ch. Aalders said as followings. That is, Tiamat in Babylon become the female noun for ending "t" but Tehum (תְּהוֹם) in Genesis 1:2 is the male noun. And "h" letter in Tehum" does not reveal in Tiamat. How letter "He" was happened in Tehum? It also is difficult issue. Because two reasons in the above, the claim of Tehum in Hebrew came out of Tiamat is not possible. (Dit Zijn twee punten van wezenlijke beteekenis, endaarom moet het in hooge mate onwaarschijnlijk worden geacht, dat we in theomzouden te doen hebben met een word dataan het Babylonisch-Assyrisch werd ontleend. – De Goddelijke Openbaring in De Earte Drie Hoofstukken Van genesis, J.H. Kok, p 100).

Second, Aalders pointed that the word of Psalms 74:13-14 that God fought with Leviathan (לִיָּתָן) that is "dragon" also related to the creation myth of the pagan. He said that, "Ps 74:13-14 is related to the redemptive history of Israel that is, the event to cross the red sea. (Dit geeft ons geen aanleiding om te denken aan de schlepping maar wel een historisch gebeurtenis uit Israels verleden: de doortocht door Roode Zee. - De Goddelijke Openbaring in De Earte Drie Hoofstukken Van genesis, J.H. Kok, p 100).

At these points, J. Ridderbos also agreed with Aalders and pointed out that the dragon (Leviathan) concept in Ps 74:13-14 is different from the concept of the dragon in Babylon completely. He said, "The dragon in Babylon creation myth was killed by the Marduk god and his upper part of his body became materials to make the heavens and the lower part became materials to make the place of a god. But in Ps 74:13-14, God crushed the head of the dragon (crocodile) and offered the food to the habitants in the desert. This is the metaphor Egypt into "dragon", and said the event that Israel crossed the Red Sea. Therefore Ps 74:13-14 "dragon" does not relate to creation of the heaven and the earth completely. His thought tried to destroy the Scriptures with unbelief. (Maar den wordt de nauwe verbinding onzer verzen met des chepping wel zeer dubious – Commentaar Op het Oude Testament, De Psalmen II, J.H. Kok, 1958, p261)

Aaldes explained in Isaiah 27:1, Leviathan is not the dragon that was related to the dragon in the creation myth. As he observed the context of this part, "the dragon in the sea is the symbol of Egypt; Leviathan is Assyria, or, Babylon." According to him, this word said the judgment of God is to come to the earth (Is 26:21), and prophesied that only God destroyed strong nations and delivered Israel (Is 27:2-6) but did not relate to this creation (De Goddelijke Openbaring In De Eerte Frie Hoofdstukken Van Genesis, J. H. Kok, pp112-113).

EJ Young said that the Leviathan is only a metaphor to the enemy nation of God. Today there is a similar type. That is used such an expression when we say the devil to a hostile nation. The words of the prophet Isaiah does not mean that God will actually fight with the dragon (International Commentary on the O. T., the book of Isaiah II, Eerdmans Publishing Co: 1969, pp 234-235).

(7) Again Burrows say, "In Exodus 20:5 the word that God is a jealous God means his jealous character is related to his devil character (p.94). He also says that the thought of Seraphim in Isaiah chapter 6 came from worshipping the primitive serpent (p189), and the faith to the angels in the Old Testament was the heritage of the animism, the polytheism. (p 176). Such theory of Burrows despises the revelation of God and is dependent on religious evolutionism. His thinking tried to destroy the Scriptures with his unbelief. So Barton Payne says, "the books of Burrows have flown too into the

liberalism. Those that read his books can know that the books are not theology (The Theology of the Old Testament, Zondervan, 1962, p 37).

According to the scientific and philosophical study, religious evolutionism is clearly not right.

First, according to the saying of the evolutionist, religion was evaluated by the non-religious. In other words, the people made up religion by physical necessity. But according to the method that belongs to historical principles. We cannot find out the source of religion because the origin of true religion is not the historical principle but God who works in transcendence of history. We can explain true religion by presupposing God. In other words, true religion comes out of God.

Second, the evolutionist of religion claimed that lower religions (For example, polytheism) are evaluated out of the higher religion (theism) according to the development of the culture of mankind. But this theory is not able to be accomplished, because we cannot explain that the primitive religious day had the co-existence of the higher religion and the lower religion together. In other words, because the theism exists in the polytheism obviously, the evolutionist of religion cannot explain this situation.

At the time when the primitive tribes called for the gods to all things to belong to the earth in living in the same culture of the

Dark Ages, how did Israel only have a unique excellent religion (Theism)? This situation with this excellent religion was not brought about by human progressive development; it was accomplished by the revelation of God.

5. The view of the Scriptures of Barth

Because Barth does not believe in the Scriptures as the word of God, he is positively wrong. He said, "The Scriptures should be separate from the revelation itself. The evidence is not the same to what was proved" (Wir unterscheiden damit die Bibel als solche von der Offenbarung. Ein Zeugnis ist ja nicht einfach identisch mit dem vom ihm und in ihm bezeugten – Kirchliche Dogmatik 1/2, p 51).

And then Barth said that the Scriptures are the Word of God. But when he said this, he did not mean that the Scriptures are the Word of God that has positive contents. He said, "What he said that the Scriptures are the Word of God points to the existence and events which the man cannot control and observe" (Wer, Wort Gottes" sagt, der sagt Wort Gotte, der redet also von einem menschlicher Verfassung und menschlicher Voraussicht entzogenen Sein und Geschehen - Kirchliche Dogmatik 1/2, p 585). And also, "As we say that the Scriptures are the word of God, it is the work of God, it does not treat as the state and fact that we cannot treat it, but we can look at it as the activity of free God (Wer, Wort Gottes" sagt, der sagt Wort Gotte, der betrachtet also nicht einen Zustand oder Sach

verhalt, sondern der blickt hin auf ein Geschehen, und zwar auf ein ihn angehendes Geschehen, und zwar auf ein solches, das ein Handeln Gottes, und zwar ein auf freier Entscheidung beruhendes freies Handeln Gottes ist - Kirchliche Dogmatik 1/2, p 585).

And also he says, "As he said that the Scriptures is the word of God is miracle" ((Wer, Wort Gottes" sagt, der sagt Wunder Gottes.- Kirchliche Dogmatik 1/2, p 586).

Therefore as he remarked, the meaning that the Scriptures is the Word of God only when the Scriptures take the role of testimony to the revelation (the Word of God).

Is it the Word of God? He said, "Within this limitation, the Scriptures should not be separated of revelation" (In dieser Einschränkung ist die Bibel von der Offenbarung gerade auch nicht unterschieden - Kirchliche Dogmatik 1/2, p 512). But as he said the Scriptures as the word of God, as the above said, the positive content of the Word of God cannot be treated in the Scriptures. He claims that the Scriptures themselves are the word of man.

Accordingly, he claims that the Scriptures include an incorrect part. He said that the inspiration from verbal words does not mean that the word of the Scriptures has no error about history or theological character. The verbal inspiration means that God uses the failure of man and although it has fallacy, the man should accept it" (Verbalinspiration bedeutet nicht :Unfehlbarkeit des biblischen Wortes in seinem sprachlichen, geschichtlichen, theologischen

Charakter als menschliches Wort jetzt als solches von Gott in seinen Dienst genommen und ungeachtet seiner menschlichen Fehlbarkkeit als solches anzunehmen und zu horren - Kirchliche Dogmatik 1/2, p 592).

The view of Barth of the Scriptures also is different to the claim of the Scriptures itself.

IV. Higher Criticism

Higher criticism is different to lower criticism. The lower criticism is the critic to the text, in contrast, the high critic presupposes that the text is the original, and make issue that it is reliable by observing the authorship, his authorship date and the contents of the writing. The critic movement was happened strongly at 18th-19th, Astruc started it and by Graf-Wellhausen and Driver it was developed. But many claims of this critic movement were actually failed by the development of Archeology recently. For example, in the Nuzi and Mari regions, what the archaeologists found out revealed that the family's custom of patriarchies were according to historical facts.

Wellhausen claimed on the end of 19th century that the oldest book of the Old Testament was actually written this latest year. He attributed the document of the first Elohim document (for example, Genesis chapter one) to the latter year, that is, after the captivity day. Deuteronomy (D) was written during the time of Josiah. Driver also like Wellhausen thought that a certain man on the before directly of

Josiah day wrote the code of Deuteronomy and then at a later time (Josiah time) tried to reform religion. But we cannot accept this idea. Many have made an opposing theory. As Yehuda contrasted the theory of Wellhausen, the Pentateuch was written during the wandering of the Israelites in the wilderness. He claimed it because the Pentateuch (especially, the last part of the Pentateuch) was mixed with the style of Egyptian language (A.S. Yahuda, Die Sprache des Pentateuch in ihren Beziehungen zum Aegyptischen, Erstes Buch, 192). Wilhelm Moller and Griffith etc. also claimed that Deuteronomy (D) was not the book of Josiah's day. Willy Staerk also wrote the book of "matters of Deuteronomy (Das Problem Deuteronomiums)" and opposed the theory of Wellhausen. Paul Humbert, who was a strong supporter, read all these opposing theories and said that the document theory (higher criticism) was destroyed. (Die Neuere Geness – Forschung, Theologische Rundschau, 1934). We try to introduce the theory of higher criticism briefly and to criticize them as follows.

1. About Pentateuch

The higher criticism had the orthodox view of authorship and historical characters of several Old Testament books. But their theory cannot be achieved justly. They denied that Moses was not an author of the Pentateuch and denied his sincere character. However, I pointed to the fact that their theory is wrong within the

introduction of my Genesis commentary (29-34 pages). The despairing fact that their thinking structure were wrong is shown within the other books in the Old Testament as follows.

2. About the book of Joshua

The higher criticisms thought that this book was written by several authors. The reason that they thought so was that the materials of Joshua has no consistency and revealed the conflicts of one another. But their claim that the wrong materials of this book shows their misunderstanding of the fact of the book.

(1) According to their claim, according to the author of the document of Jehovah (13:13, 15:13-19, 63, 16:10, 17:12-13, 16-18, 19:47), each tribe of Israel fought in the land of Canaan, but the author of the Elohim document said that Joshua led the array of Israeli tribes and occupied Canaan (Chapters 2-12). However, two similar records that reveal the different points were not wrong. The words of chapters 2-12 said the victory of great warfare which Joshua led, but they did not drive the Canaanites into any areas (13:1). This remaining war reveals that each tribe followed to the heritage of their land and fought with the remaining Canaanites.

(2) In the contents of 4:8 and verse 9, the places to establish 12 monuments were different from one another, but in fact, it was not the fact. Verse 8 means that they established 12 stones, verse 9

pointed out that 12 stones were established by the river, the monuments were established in two places.

(3) In the event of the occupation of the city of Jericho, 6:3, 7, 10 said that the military of Israel walked 7 times around the city, but verses 4, 6 said that 7 priests walked around 7 times. Although the word seems contradictory against each other, in fact, these two events were not conflicting with each other. The military and priests walked before the ark of the covenant, the fact that both the military turned around the city and the priests walked around the city are right. To these facts, verses 8-9, 13 are written in detail.

(4) According to the higher critics, the numbers that were gathered to occupy the city of Jericho, 8:3 states 30,000 persons, 8:12 states 5,000 persons. But this also was not made for two documents were connected. Here, the difference of these numbers was solved by the following: [1] In the case that Joshua made a hidden military two times (one time is 30,000, the other is 5,000) there is no problem) [2] As the copiers copied the number, if they made some mistake, it is not the error of the original text. They might have made a mistake copying ה (5) into ל (30) (Kiel and Delitzsch). [3] The other scholars 30,000 persons in verse 3 is not for the hidden military, but they were a total number of the men that joined the war. Among them, 5000 persons could be included as the hidden military (verse 12). Within the above scenarios, if any interpretation is chosen as the right one, not accord of the number

of military does not make us thought two kinds of document. Without reading the contents of the document as the writer, nobody can unite to them with closed eyes.

(5) According to the word of the higher critics, the book of Joshua was recorded by the writer of the Jehovah document and the writer of Aloha document during some parts, and also the writer of Deuteronomy (Rd) editor recorded (chapter 1 and chapter 24). And the writers of Priest document (p) also added. Such claim was their guess and no criteria had in them.

3. About the Judges

According to the view of the higher critics, they claimed that the book of Judges were formed by the following stages, [1] From 12th century BC to the 10th century BC the stories of the judges existed through oral tradition, [2] From BC 10th century to the 8th century recorded type (Jehovah document and Elohim document) were arranged, [3] In the above Jehovah document and Elohim document were edited from 8th century BC to the 7th century, [4] At the end of 7th century BC it was edited by the scholars of the Deuteronomy document, and also [5] After the captivity time again the present edition has arrived through the last edition. And the other critics claim that the judges were made within the duration of 630 BC to 200 years BC by making it been more late than the above year.

But the ultimate theories followed the document theory that had no criteria. R.K. Harrison said that the document theory like them was mythical (Introduction to the Old Testament, 1969, p.689).

This book was written at the early time of the kingship dynasty obviously. 1:21 says, "But the people of Benjamin did not drive out the Jebusites who lived in Jerusalem, so the Jebusites have lived with the people of Benjamin in Jerusalem to this day." The time that the Jebusites were destroyed in Jerusalem was 7 years since David became the king (II Sam 5:6-8).

4. About the books of Samuel

According to higher critics, the record of the same event in the book of Samuel comes out twice proving that the author of this book was not only one. But as their claim, really does the record of an event repeat itself? I review the passages they offered below.

(1) The record of I Sam 2:31-36 and 3:11-14 about the destruction of Eli's house being told by two writers is incorrect. I Sam 2:31-36 is the warning that a prophet gave directly. 3:11-14 is given to Samuel by God.

(2) The same event to anoint Saul comes out three times; in fact, it is not a repeated record of the same event. 9:26-10:1 is the event that Saul was anointed, 11:15 is the event that Saul was established as a king. The higher critics misunderstood that three writers recorded the same event.

(3) The higher critics said that the same event that David was introduced to Saul comes out two times (I Sam 18:14-23, 17:55-58). But I Sam 16: 14-23 was the event, as the evil spirit possessed Saul, David played a harp to help Saul. 17:55-58 illustrates when David was surprised at the people by overcoming the Palestine, it made Saul recognize. So it shows that the two events are not the same event.

(4) The higher critics reported that the event that David tried to kill Saul was recorded two times (I Sam 17: 19:5 21:9, II Sam 21:19). But the man of Gad, Goliath (גִּלְיָת הַגִּתִּי) that Sam 21:19 mentioned was really was the brother of Goliath. ((I Chron 20:5).

The higher critics according to the criteria, they claimed that the book of Samuel was written by several authors. They classified the book of Samuel into materials of two days, mainly Jehovah document (10th century BC) and Elohim document (8th century BC) was established, the edition was accomplished during BC 7th century. And the Deuteronomy editor (R d) on 6 century added the materials. Eissfeldt saw the materials of L also by analyzing it. He said that it tended to respect the nomadic life. It was written until BC 964-722. Julian Morgenstern analyzed also K materials. The writer of the Jehovah document and the writer of the Elohim document had pulled some materials out of this document. They said that the date was BC 899; mainly it was the story of Moses' life.

As I introduced above, the higher critics claimed that the book of Samuel was written by several authors, not the simple author. A. But because we saw the simple character in the book of Samuel, the higher critics theory is not able to be established.

As well as B. Like the higher critics said, if the book of Samuel has a double record that may be contradictory, as we said the above, it means that the editors had closed their eyes when they edited the simple document by themselves. This is a controversial claim. In the history of edition, such an editor without having any purpose existed.

5. About the book of Kings

According to the higher critics, they claim that the first and the second book of Kings, the scholar of the author of Deuteronomy, which were related to the day of the King Josiah, edited two times—one time it was edited soon after King Josiah died (BC 600) and after 50 years it was edited again. The representative of this theory is Pfeiffer. Because the theology of Deuteronomy (the succession or deposition of kings were determined by keeping the Laws or not) stressed. But this theory has many weak points.

(1) The book of Kings pointed toward the good and the evil as "Jehovah looked at"; they thought that it was the criteria of thought of the author of Deuteronomy. But the theocentric thought is common in all books of the Old Testament. Indeed, Deuteronomy

was not the only book edited before Josiah's day or after; rather, Moses wrote at an earlier time.

(2) The people who claimed that it was the edition of the scholar of Deuteronomy claimed that the first and second book of Kings also included Jehovah document and Elohim document and L document. Such theory of document is only vain image (K. Harrison Introduction to the Old Testament, 1969, p 731).

(3) And also some of the people who claimed this theory have the same view about which one is the first edition from where to where, and the second edition from where to where. Therefore, the theory of edition of the books of Kings cannot be established the book of Kings was recorded by using the writing written by Jeremiah and the same prophets. Except the people to have the authority of the prophets, anybody had no right to write the history of the kings of Judah and Israel (II Chron 9:29, 12:15 13:22 20:34 32:32).

6. About the book of Esther

The higher critics claimed that it is hard to say that this book was not a historical fact. There were the following reasons.

(1) The event that the Jewish woman became a queen was not able to be accepted in the laws of Persia. However, there was no problem. Ahasuerus king was Xerxes king who was a dictator.

Therefore, he was perfectly capable of taking a beautiful woman for himself.

(2) According to Herodotus, after the 7th year of King Xerxes, his queen was Amestris. The record that Esther became a queen at that time is not creditable. But around BC 480, Xerxes fought with the Greek and was defeated and he wanted to receive the consolation from the honorable maid (Herodotus). During this time, Esther might have been elected. Refer to Esther 2:16 ff. But although Xerxes king had the queen, Amestris, he again would take Esther as his queen.

(3) The event that King Ahasuerus, or Xerxes, killed 75,000 Jewish enemies (9:16) cannot be believed if we are to follow according to the opinion of Esther. There is a solution to this discrepancy. A. Haaman, who was the enemy of Mordecai, had plotted to destroy all Jews (3:6). Then the plot had failed and Esther became a mediator established the essential plan to save her people. It was to kill a lot of enemies. Refer to Esther 8:3-14 B. The ancient Hebrew documents had the things that the letters were recorded the numbers into the signs. In the case of the scribes as they misunderstood, the number might be mistaken. LXX recorded 150,00 persons so it is difficult that the number corrected the number into 75,000 persons. C. At that time, it is not problem that the dictators of the ancient near the eastern area had slayed so many people.

(4) If Mordecai was imprisoned, and had arrived at Babylon with Jechonia king (Esther 2:5-6) During 597 BC, he was an old man in the day of Persian dominion (BC 485-465). Then how was he, an old man, appointed by Ahasuerus? the critics said. But at the end of the passage of Esther 2:6, "who had been carried away", the word, 'Mordecai', was not revealed in the text of Hebrew, only "he" (הוא), the relative pronoun is revealed (as the order of Hebrew text), then it is natural for it to have a preceding word "Kish" on just the above word. The man "Kish" was the great grandfather of Mordecai. So it is solved well.

7. About the book of Job

The higher critics claimed that the book of Job does not only have one author. They said that the introduction and the conclusion were written by one author but the contents seem to be written by another. They have the following reasons.

(1) The introduction and the conclusion are prosaism and the contents are written in poetry style. But there is no problem with this. The introduction and the conclusion are an explanation of the book like the appendix; it is expected to become prosaic.

Steinmueller points out that an Egyptian book that was written by BC 1900 (Tale of the Eloquent Peasant) was written as the same style (A composition to Scriptures Studies II, 1942, P, 166).

(2) Because the Introduction and the conclusion described that Job was a nomadic race. (1:3, 13-17, 42:12) but the main subject described that he was a farmer (31:8, 12, 38-40), so they were in conflict with each other. But there is no issue here. The ancient stock farmer was informed with agriculture together generally (Gen 4:2, Jude 1:14).

(3) In the introduction and the conclusion all the children of Job had died but 19:17 revealed that he still had children. However, we can understand this. "My brothers" (לְבָנַי בְּטָנָיִם) in 19:17 can be translated into "my sons". This word should be translated by "my brothers".

(4) The introduction says the cause of Job's suffering; the main subject did not mention it completely. There is no problem here. The introduction mentioned that the suffering of Job was destined by the heaven, but the purpose of main subject, Job in suffering, recorded the process of him struggling through his suffering because he did not know the cause. God in heaven knew the reason of his suffering (like the introduction); Job himself did not know it. Therefore, the introduction and main subject were described different expressions rather more naturally.

8. About the books of the minor Prophets

(1) The book of Hosea

About the theory of Hosea's authorship, Volz and Marti claim that first, the chapters and the verses of Israel's blessings (11:8-11, 14:2-9) are not the writings of Hosea. And secondly, the chapters and the verses that said the Southern nation belonged to this writing. But 1) the prophecies that Israel will be blessed in the future were not opposite to the system of this book. Hosea stressed that the mercy of God also is the experience of his faith. 2) Hosea was the prophets of the northern nations but became concerned for the southern nation and he admitted that the northern nation was the rebellious nation (3:5, 8:4). Therefore, he could say about the southern nation.

(2) The book of Joel

The higher critics claim that the book of Joel was written after the day of captivity (Driver, Merx, Cornill, Oesterly, Robinson). Their theory cannot be established because the literal style of this book is different to the books of prophecies after prison (Haggai, Zechariah, Malachi). According to the word of the critics, 1) Because this book has no term "king" and reveals only the elders and the priests, it proved that it was written after the day of captivity. But rather the day of Joel (a child king, Jonas's day) revealed the situation of the society (II King 11:21). It might be difficult that Jonas that became a king at 7 years old control the kingship.

2) Because the fact that the Jews were imprisoned in 2:2 was recorded, the date to write this book must have been after that imprisoned day. But the prisoners in the record did not point to the state of imprisonment in Babylonia, rather to the state of the Jews imprisoned by Babylon. Verses 3, 4 reveal this fact.

3) The point that the book does not say it makes us thought after the captivity date. But the mention to the idols do not remark in the prophesying books like Nahum, Zephaniah, Obadiah, which were before the prisoned date.

4) Oesterly and Robinson claim that the revelation literature color in this book (Joel 2:28-29) proved to be written during the intermediate day (about BC 200 Maccabees), because many revelation literatures came out of the intermediate day. But the color of the revelation literature was revealed also in the book of Isaiah that was the book before the imprisoned date. Refer to Isaiah 13:10.

5) The event that the Jews were sold to the Greek (3:6) proved that it was after the imprisoned date. The mention of this event was revealed before the imprisoned date. The mention of this thing was revealed already during Assyria literature of the 8th century (R. K. Harrison, Introduction to the Old testament, 1969 p 877). Also, the event that the Palestinians occupied Judah happened at the time of Jehovah king (BC 889-883) (II Chron 21:16-17). Then Tyre that was related to the selling of Jewish slaves might sell. Therefore, the

book of Joel was also written before the king Uzziah (II Chron 26:6) (Wunsch).

(3) The book of Amos

The higher critics claimed that the book of Amos had many additional passages. Pfeiffer said that promise of the Messiah (9:9-18) and hymns (4:13, 5:8 9:5-6) belonged to this additions. But this theory could not be established. The promise of the Messiah and the hymns come out of an early document of the Old Testament. Eissfeldt reckoned that 1:9-12, 2:4, 5, etc. were additions of the latter date. But this claim also has no objective criteria.

Oesterly and Robinson claimed that "the tent destroyed of David" in 9:11-12 was the evidence that was written after the day of imprisonment. But "the tent destroyed of David" could not have the meaning of the situation that the Judah dynasty had fallen down. Bentzen, who is a higher critic, also admits such interpretation (Introduction II, 1949, p141).

(4) The book of Obadiah

Oesterly and Robinson claimed that we cannot know the author of this book. They also denied the sincerity of this book and guessed that this book was made by the end of BC 6th century – the middle time of 2nd century. And then the other scholars (Pfeiffer, Rudolph, and Eissfeldt) likewise do not believe in the sincerity of this book.

The above theories were obscure guesses without any criteria. We do not need to think that the written date of this book was after the imprisonment. This book includes the contents that the Judah was oppressed (10-14), but we do not need to say that it was related to the concern of the invasion of Judah, as the day of Jehoram (BC 848-841). Judah had been invaded and destroyed by Palestine and Edom (II Chron 21:16-17, Joel 3:3-6, Amos 1:6). Refer to II King 8:20-22.

(5) The book of Jonah

The higher critics oppose that the book of Jonah was written by the prophet Jonah before BC 8th century.

1) Eissfeldt said that the story to experience of Jonah entering into the belly of the fish was a myth, and also the writer of the book was not truthfully informed to us. And the book belongs to the day after the imprisonment because it contains Aramaic style of writing (Oesterly and Robinson emphasized this point). But the above theory is not credible: a) Jonah was a real person in other parts of the Old Testament (I King 14:25), b) Jesus Christ admitted that the event of Jonah was a historical event (Mt 12:39-41, 16:4, Lk 11:29-32) c) The Aramaic style in this book did not absolutely follow the character after the day of imprisonment. The Aramaic style does not come from the Hebrew literature of later day. The Hebrew

literature in the above time revealed it, so the authoritative scholars proved (R. D Wilson, *Is the Higher Criticism Scholarly?* 1922, pp 31-32. *A Scientific Investigation of the Old Testament*, 1959, pp 112-122).

2) And also the other critics said this one, that is, "The name of "Jonah" in the book is not the author of this book but it proved that the author was not another. This is really not a difficult issue. Oftentimes, the author includes his name in his book as was a custom of authors in the olden times. *Anabasis* that Xenophon wrote similarly to this.

3) One critique was that the book of Jonah was not written by Jonah in the time of Assyria, around 430 BC and was just a fiction that he made to crush nationalism. According to this view, the man , "Jonah" was made up by the Jews allegorically, "the sea "the pagan, the "big fish" representing Babylon, and "Jonah in the belly of fish" alluding to the fact that Israel was imprisoned (Bentzen, *Introduction to the Old Testament II*, p 146). But we cannot accept this theory. This type of book was made for historical record (Unger). Additionally, the allegory above is not normal. The story that Jonah stayed in the belly of the fish for three days was allegorized—why would 70 years be made into three days allegorically?

4) Other critics shared that if the author Jonah was a person in the day of Assyria, why did he not call the contemporary king "the king of Nineveh"? In other words, they guessed that after a long

time when Assyria was destroyed, the author only used "the king of Nineveh" in place of "the king of Assyria." This theory cannot be established. There were some examples that the king of a nation was called the king of the capital of the other nations, similarly to other books. The Old Testament called the king of Israel in the northern nation for the king of Samaria (King 21:1), and called Benhadad, "Syria King to the king of Damascus. (II Chron 24:23). Damascus was the capital of Syria.

5) The critics made an issue about three days of the way of Damascus (3:3). In other words, they claimed that it means that the city was the greatest mythological, and therefore, the book does not contain historical fact. But the expression that Jonah said pointed that he proclaimed around the city for three days (Archer).

(6) The book of Micah

In 8th century B.C., the prophet Micah wrote the book of Micah, but the higher critics opposed it. Pfeiffer denied the simplicity of this book, stating that only chapter 1-3 were written by him (2:12, 13 was the exception); 4:1-5:15 were added at the day of imprisonment. Eissfeldt also claimed something similar. And other scholar's chapters 6, 7 are the thought after the day of imprisonment. Because this part is the event that the shattered Israelite into the state of prisoner were returned. But in the expression of 1:2, 3:1, 6:1, the word "hear" is written repeatedly which can prove that Micah

was the same author throughout the book. The theory of critics reveals that because this book recorded the promise that they will be returned from a scattered place, it is not the writing before the captivity. But the prophet Micah could prophesy that in the future Judah will be imprisoned and will return by the grace of God at the same time.

(7) The book of Nahum

The book of Nahum, like the book of Jonah, was a book of prophets which focused on the judgment that Nineveh received. As we see in 3:8-10, this book was written by the time that Thebes (it was called no-Amon) of Egypt (BC 663) was destroyed (3:8), before Nineveh was destroyed (BC 612)(3:1, 7). Although it is so, Pfeiffer said that 1:11-2:2 was attached by the later person and 1:2-10 is totally by the later one, 2:3-3:19 only was written by only Nahum, But these words have on the criteria.

(8) The book of Habakkuk

Habakkuk prophesied at the time that Babylon was developed (About BC 607), referring to 1:6. Therefore, the day will be the time of Jehoakim in Judah. Although it is so, the critics claimed that chapter 3 in this book was written by 3rd or 4th century BC. Because the words of chapter 3 consists of poetry. Then should all poetry

literature be a product of the time of imprisonment? Clearly, the theory had no true criteria.

(9) The book of Zephaniah

The book of Zephaniah was the book before Josiah's day (BC 640-68). (1:1) As we review 1:4-6, 8-9, 12, 3:3,7, then the moral of the Jewish society was corrupted, the written date was before the reformation of Josiah. Among the critics, Eissfeldt said that 1:2-2:3 and 3:1-13 (except 8-10) were the record of Zephaniah, the remaining part of chapter 3 was the part attached by the latter persons. But the theory has no objective criteria.

(10) The book of Haggai

Haggai exhorted to rebuild the temple for the return of the Jews like Zechariah (BC 520). Refer to Hag 1:1. Oesterly and Robinson said that Haggai himself did not write it, a certain man like Haggai wrote it. But this theory has no obvious criteria.

(11) The book of Zechariah

Zechariah exhorted to rebuild the temple for the return of the Jews like Haggai. He prophesied two months after Haggai (BC 520); the ending part of Zechariah (chapters 9-14) is considered his latter years. But certain critics claimed that this part was written by another. This theory could not be accepted because this part also

reveals the same literal style before it (chapters 1-8). Although the style in parts of the book are different (9-11 chapters), the style of the author might be attributed to a change in style of his latter days.

(11) The book of Malachi

The book of Malachi is informed to be written by BC 435. The reason to think so is due to his prophesies the day the temple had been already constructed (1:7,10, 3:1) The sin of the day was, for example, the corruption of the prophets (compare 1:6 and Neh 13:4-9) and ignoring the tithes, etc. (Compare 3:7-12 and Neh 13:10-14). Also, critics did not think that the date was later. (The end of the Introduction)

Section 2

Biblical Theology of the Old Testament

Chapter 1 Protology

About the detailed contents of the origin of all things, it is hard to know the above the word of Genesis chapter one. Genesis chapter one has the difficult contents that is interpreted by human knowledge. What we are difficult to the protology is the same to eschatology. It also is difficult to say the above things that the Scriptures say to the eschatology, at the same time, it is hard to understand some contents in the Scriptures fully.

The reason that proctology and eschatology are difficult in understanding because two things do not experienced by the man. We have the materials of Genesis chapter one in studying the protology. Genesis chapter one informs the creation of all creatures by God. What is the purpose of the record? It aims to reveal that the provider, the redeemer and the judger is God to create all things. The Scriptures is the history of redemption, the redeemer is the God to create all things. Except the one to create all things nobody can renew the man who was destroyed for the sin and can save him. (Ps 121:1-2)

I. The issue of creation order

In the order of creation Genesis chapter one reveals that the order, plant (11-13), the animal (20-23), the man (26-31). But chapter two reveals the order, the man, (7), plant (9), animal (19). The higher critics claim that these two chapters are the writings of the other authors for this different point. (Von Rad). But Aalders (G. Ch. Aalders) explained this issue well, It is as followings, that is, 1) Genesis chapter one, two has the unity. A writer says the category of creation order, 2:4 ff the history of created world, at the same time reveals some detailed things that he did not say in the chapter one. (De Goddelijke Openbaring In De Eerste Drie Hoofdstukken Van Genesis, 1932, p 56)

2) In the creation of the man Genesis chapter one stressed the spiritual aspect of creation of the man, the chapter two reveals the aspect of the material. (In Gen. 1... Alle nadruk wordt gelegd op de goddelijke zijde van de Mensch als beeld en gelijkenis Gods. In Gen 2 echter valt all licht op de sotffelijke zijde van den mensch... . –the same nook, p 267).

II. The purpose of creation of all creatures

The purpose that God created all things is to reveal the glory of God (Is 43:7), and is to use them by the man. After God created the necessary things, the fact that he created the man proved it. And also we know that he commanded, "Subdue all living things" (Gen 1:28)

III. **Creation? Or, repair?**

In the word, "The earth was without form and void, " in Genesis 1:2 Schofield says, This word means that essentially the good earth was desolated by the depravity of the angels. According to this interpretation, the earth essentially was created as the place that the angels residents.

Their depravity made confusion and emptiness so. Then the below word (3-25) it means that God repair the confused creatures. But we cannot see the teaching in the any books of the Scriptures. Not only that, in the phrase of "without form and void" we should concentrate on some. That is, " hayeda (הַיָּדָה)" in Hebrew translated into "was" does not mean "become". Hayeda does not development but reveal the original state. The verse that Schofield holds the criteria of his theory was Isaiah 14:12. It says, ""How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! ". Scofield claims that here "the Day star was cut down"points the depravity of the angels. He claim that Because of this event the earth was desolated (Gen 1:2) But this interpretation is not right. The word of Is 14:12 only compared the power of Babylon king shall be perished. In the ancient time the expression that pointed the arrogant power of the dictators into the power to influence on the heaven, comes out of Dan 8:10 too. (E. J Young, the New International Commentary, the

Book of Isaiah Vol. I, Eerdmans Publishing Co, 1965, p 440) Schofield also claims the same one out of Ezekiel 28:12-16. But the word also Prophesied that the high arrogant position of the king of Tyro shall be perished.

IV. The meaning that God created all things by his word

Whenever he created everything, he commanded with the word each time. Therefore "the word, "God said (וַיֹּאמֶר אֱלֹהִים)" came out sometimes. (Gen 1:3, 6, 9, 11, 20, 24, and 26). As we see that Genesis chapter one is able to call for the chapter of "God said". That God created all things with the word reveals the God of covenant that is, the faithfulness of God. As it is, all things were made as he commanded this fact gives more comfort to the people. That is, as God said one time, directly it is fulfilled so, the fact that he makes the covenant to save him gives the greater comfort. His word is same to the fact. Not only but, by his word all things were created reveals the cosmology of theism. In other words, it reveals that the personal God created something out of essential nothing by his power. Before this fact first, the evolutionism is proved as the false. Evolutionism thinks of the development of the nature in the cosmos. It denies that all things were existed by God who said. Especially as God created the living things, he created according to their kinds of the living creatures proved the controversy of

evolutionism that claims that the lower animals was developed into the higher animals by changing of the spaces. (Gen 1:11, 12, 21, 24, and 25) All animals shall be spread according to the change of spaces that God made. Evolutionist said that the man was developed by the monkey, it is the lie that the children cannot believe. The man executed the scientific invention continuously, but although the monkey take few 10000 years, it is impossible. Not only that, the man has religion the animal cannot has it. So the old day and today are same. Therefore the word that God created "according to the spaces "all living creatures and animals is

Second, the effusions is false is revealed. The theory of effusion, so called, claims that the original source, which is the matrix and all things existed, and the above of the matrix of all things is nothing. The eastern philosophy and the western philosophy pointed to the theory of effusion out of the ancient time. Plato in western world claims that the phenomena world comes out of Idea, the Noja in eastern world claim that all creatures comes out of the way. And also Confucius claims that all things were flown out of Taegeuk

Although the theory of effusion claims to divide between the original source and Jabda but actually it is not, because essentially the Chabda and the original source are same substance, in this theory the original source is that is Chad, Jab Da is the original

source. Just like this one this theory does not know the true origin of all creatures.

V. The evaluation of crisis theologians to the event of creation

Barth believes in the creation. He said, "If God did not create all creatures, the world cannot be existed. " (Dogmatic, III/1, S.5)

Accordingly he said that the event of creation is Sage (the word of God) Sage he told is the obscure historical expression of God in the world of eternity. He said that the creation activity of God cannot be expressed historically. (Dogmatik, III/1, s, 87) Accordingly he seemed to think that the event of creation is the revelation itself.

We admit that the all created creatures are the revelation, but Barth does not see so and says, "It is not the revelation itself, and it is not the same to true knowledge to God. And, "it cannot be written by the revelation rather it can bother to know God. (Dogmatiek II/1, S.55)

But the theology of Calvinism called the creatures themselves as revelation. (General revelation) Calvinist H. Bavinck said, to mean that "The general revelation and special revelation reveal God obviously. Therefore the man should receive the evidence despite the man himself protested God." (Gereformeerde Dogmatiek II, p. 55) This is the right thought for it is depended on the Scriptures.

VI. Understanding to creation

Heb 11:3 says, "By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible." We did not have seen the work to create the heaven and the earth. But we have more obvious method than we ourselves see it. It is so dangerous that my faith depended on looking up some the most important facts and the truths existed at the outside of our experience. We do not know the things at the outside of the womb of our mother we see the rolling ball but we do not see the rolling of global. At the other time we see the things wrongly. Therefore to the special important things we need the evidence of God, higher, greater than the man. The evidence is the Word of God; Of course, in understanding the creation we can do the reasonable demonstration. For example, it is the demonstration of this cosmos does not make by chance. All creatures to have the reasonable character came by chance is an unreasonable claim just like the darkness came out of the light. In other words, we do not believe the creation because of our theoretical system in our heart. We believe the creation for we believed the Word of God. Accordingly this faith gives the sweetness and joy and peace in the heart of the believer.

VII. The relationship between creation faith and religious life.

1. We have humble heart as we believe in God who created all things. As we believe the truth we understand what we have no essentially. I have no "my base" for myself. Job says, "And he said, "Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD." (Job 1:21) Although we have suffering we do not blame God rather as we praise God we can get humility. From our being we ourselves should know that we belong to God.

2. We have hope as we believe in God who created the heaven and the earth. The one who helps us is only God. Everything in the world shall be corrupted, passed away and disappeared. But God has the authority of the heaven and the earth and lives eternally. Psalms 121:1-2 says, "I lift up my eyes to the hills. From where does my help come? My help comes from the LORD, who made heaven and earth. ".

Chapter 2 the revelation of primitive age

Here I pursued on the Biblical Theology written by Dr. Vos (Biblical Theology, 1948, Eerdmans Publishing Company, Grand Rapids, pp. 37-50), sometimes added the interpretation of the other scholars and claim my view..

I. The revelation before the redemptive movement (Gen 1:-3 :)

The revelation of the primitive day mainly is by symbol or, typology. Here are the revelation of four symbols, the principle of the life was revealed by the tree of life, The principle of trial by the tree of the good and the evil, the principle of temptation by the serpent and the principle of spiritual death by the death of the body each one.

1. The first symbol, the tree of the life

"The tree of the life "was located at the center of the garden of Eden. (Gen 2:9) As we observed that Garden of Eden was called for the garden of God. (Ezk 28:13) it was obvious that it was God centric place Therefore it was not the place that the people will live rather the place that the man will be closed to god. There is few interpretation of "the tree of the life.

(1) Luther said that the tree makes the life of man been healthy always or, make them become younger, and he wanted that "" he

word of God can become so and he cast all doubts. (Luther's Commentary on Genesis Vol. I Zondervan. Pp. 46-47) we respect the character of almighty power of the word of God like this one. Actually we should think of the Word of God itself. But we have doubt why God gave the eternal life to the people God Only God has not to be died (I Tim 6:16) only he is the source of the eternal life.

(2) Calvin interpreted of the tree of life that Adam needs to remember that the life to receive comes out of only God (Jesus Christ). In other words, whenever he ate the fruit of the tree of the life, he needed to close to God and to remember the source of the life (God). He stressed that the tree of life itself is only the external symbol and it has no the eternal life. He knew that the tree of life is the symbol of Christ like Augustine's interpretation. (Calvin's Commentaries Vol 1 Eerdmans pp. 116-117). At this point Vos accorded to Calvin's interpretation about the symbol of Christ, but Adam did not eat the fruit. He says as followings, "The fruit of before the man received temptation; he did not eat the fruit of the tree of life. (Gen3:22), after he was failed by temptation also he did not eat it. (Gen 3:24) (Biblical Theology, 1949, p38)

Therefore I think that Adam, the forefather broke out the covenant of the work and was failed Christ kept the covenant of work in replace of him and got the eternal life. So the tree of life is the

symbol of Lord Jesus Christ by keeping the covenant of the work and becoming the way of their eternal life. The eternal life does not be separated of Christ. If it was separated of Christ, it means that the eternal life exists outside of God and then it shall be dualism. If it is so it is not proper to the Scriptures.

2. The second symbol: the tree of the good and the evil

(1) What does the tree of the good and the evil mean? According to some theory the tree of the good and the evil belongs to a myth. That is, because the gods jealousies the man and made them discerned the good and the evil and made them stayed in the states of animal and they prohibited to eat the fruit. But this interpretation treated the Scriptures wrongly by the polytheism. And also it is wrong for the tree of the good and the evil should be reckoned as the tree of magic.

(1) According to other theory, this means the tree that determines the good and the evil autonomously, that is, a tree that is, the tree related to the committed sin. After the man rebelled the prohibited command and eating the fruit, he arrived at the arrogant place determined the good and the evil autonomously. (Gen 3:22) The autonomous is the sin and the evil. The man should depend on the other (the word of God) properly. In this interpretation to know the good and the evil means "to choose" the good and the evil or, "to determine" them. However it is not natural interpretation.

(2) And according to the other interpretation the tree of the good and the evil is the means to lead to God into the state of moral maturity. Many scholars supported this interpretation in this interpretation God sees the obedience or, the disobedience by commanding it to the man through the tree of the good and the evil. Therefore if the man walked through well, he might get the goodness to obey God. As the result, he might know what the goodness is and what the evil is. True goodness is to believe God and obey him.

3. The third symbol : serpent

"Serpent" is a real thing but was used as the demand of Satan. It was the representative of Satan to tempt Adam and Eve who was the representative of the mankind.

(1) According to another report, "serpent" was not a real serpent but an allegory. The advocator of this theory says as followings. That is, 1) "How could the serpent say?

2) God cursed the serpent, "The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life." (Gen 3:14), they think that it is difficult issue. The serpent actually does not eat soil. But the word that the serpent should eat the soil means a

metaphor to be cursed and to be lowly. (Ps 72:9, Is 49:23 Esther 3:29, Mi 7:17).

As the serpent crept on the soli, it might be entered into his mouth. Just like it the serpent lives in miserable state. Therefore Genesis 3:14 does not mean that the serpent will eat the soil as the food.

(2) According to right interpretation, "serpent" was the real thing, and symbolized the devil. (Rev 12:9) The devil was the devil from before he came to the man. I John 3:8 says, "Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. "John 8:44 says, "You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. "It is a real thing and its activity is false for he is a liar. Therefore it has no power before Christ and the one to believe in Christ.

Then what is the origin of the devil? As Jude 1:6 said, he was the depravity one of the angels. (Bavinck, Gereformeerde Dogmatiek, 1910, p11)

Barth said that the devil was not the creature and say as followings, That is, "What is the origin of devil and his character? The only answer of this one is the nihil is his origin and his character. Nihil in the biblical term, is "confusion", darkness "and "hades". It exists by denying true being. Nihil (das Nichtige) term can be used to the devil. Because it was not created by God, it was not the creature. It hates God and the creature. It is like nihil (emptiness) the devil is nihil and it is not separated thing. The devil is nihil but it has figure, power, movement and activity. "The interpretation of Barth of the devil denied its creature and personality. Therefore it is not biblical.

4. The four symbol, The crush of the body

(1) The spiritual death, Adam and Eve was condemned that hid body will be died because of dis obeying the word of God (for he ate the fruit of the good and the evil.). (Genesis 3:19) But moreover, first of all, their souls left God, it was the death. That is, the fact that they thought to be shameful for their nakedness (Gen 3:7) was the evidence that they left God. (death) We can explain in detail to escape the shame they covered their bodies with the leave of fig tree as following, that is, because before they committed sin, the glory of God is with them the heart has boldness, peace and spiritual honor. Accordingly they did not feel the shame of before God. (Gen 2:25) But after they committed sin, for the glory of God left out of them, they also hated to see their figure. Therefore they

felt the sham. Then what is the shame? Like Aaldes said, it was the shame that the man feels his external personality that lost the spiritual harmonized character. (De Goddelijke Openbaring in De Eerste Drie Hoofdstukken Van Genesis, 1932, p 513).

At this point, Dr. Young had the other view. That is, before the man committed the sin he was glad to see all creatures rightly according to the creation of God. Then they thought sufficiently to see the naked body that God made. But after they committed sin because they did not see it rightly following what God made he shamed it. (Genesis p 69) But the interpretation is a good view; at the other part it included the controversy. If his naked body was the essential goodness in the view of God, after committing the sin the man shall live as naked body? Is it sin to put on the clothe?

Then why did God make the man clothed with the leather? He did so because they lost the glory after committing the sin. (Rom 3:21)

(2) The death of the body. To the death (destruction) of the body in Gen 3:19, a certain scholar said wrongly. That is, the death of Adam and Eve was the natural result of their frame, but was not the wage of their sin. In other words, Before Adam and Eve ate the fruit of good and the evil also they were appointed to die. They said wrongly, Genesis 3:19 said, it is the natural principle that the man should return into the dust. But on the above words that is, Genesis 3:17-18, the work before they ate it and their death came out of the

action they ate the fruit of the good and the evil. That is, because they committed sin they were suffered as they worked, the ending point of the pain shall be death. The pain is the prelude of death and the result is death. Here, the word, "Mal () is the conjunction to express the result of suffering. Therefore Calvin said, "Adam lives in suffering is finally the beginning of death."

As we read the last part of verse 19 we feel that the death of the man is necessary result (natural result), that is, we are impressed by the word, "for you are dust, and to dust you shall return." But of this point, Gerrhardus Vos explains as followings, That is, "This word does not say the result of death. The cause of death is sin but the character of human nature. This word reveals only the method that the death comes to them. If the body of the man was not created by soil, the death to come for the sin might be come by the other method."(Biblical Theology 1954, p 48). Calvin said as following, that is, "Because Adam was created nobly the glory of God's image shines to him at the same time; the character of the body to belong to the earth is disappeared to some degree. But as he committed sin his heavenly excellence was disappeared, he himself was revealed as only the being belonged to the earth. Surely if the first man lived rightly, he might return to the better life. He might have no corruption and destruction."(Genesis Vol I 1948, p 180)

If as certain said that Genesis 3:19 describes that death is the result of the nature, it is controversy to the word, "you shall not eat, for in the day that you eat of it you shall surely die." Genesis 2:17 says obviously that the death is the wage of the sin. Refer to Rom 3:23 the Word of God has no controversy each other. Refer to Is 34:16.

(3) The result of death, the wage that Adam and Eve received as the result of committing sin was so it was miserable. It was the permanent disconnection out of the blessed fellowship with God. After Adam and Eve committed sin they could not have the fruit of the life and were driven out of the Garden of Eden. This means their spiritual death. Of the fact that they did not eat the fruit of the life, the interpretation of Dr. Young is a good theory but some short part was revealed. He said as followings. That is, "The tree of the life has sacrament meaning it was the symbol of the life to come out of God. Only the one who can eat can eat it. If Adam ate it, he might take what he did not belong to. If he ate it, it was a stealing activity. If he eats it he might live eternally. But if he lives, under the sin and the death, eternally is not the eternal life that God gives the believer, rather it will be the eternal death. Therefore the fact that God drove Adam and Eve out of the Garden of Eden and prohibited to eat the fruit of the life was the punishment of God and also it was the kindness of God for them. Until Christ who gave the right that the man can eat the fruit of the life, will come to the world they should

not be contacted to the fruit of the life. The eternal life in the sinful state is rather, the curse but not blessing. (Genesis p 156) This thought of Dr. Young is a good thing, but he includes the wrong interpretation. The reason that God prohibited to contact the fruit of the life, is to worry about that, as they ate it, they shall survive eternally in the sinful state.

If Adam could eat the fruit of the life, they could enjoy the blessed life. The fruit of the life makes the people sustained eternally and gives the blessed life. The eternal life in Genesis 3:22 means the blessed life that the man lives with God together. God could permit such life to them. Therefore He drove Adam out of the Garden of Eden.

II. The early revelation of redemption

In the covenant of the work (Gen 2:17) God gave Adam only one commandment (the commandment not to eat the fruit of the good and he evil), when he breakout it God established to drop him down into the death. Adam who was the representative of the mankind keep the commandment of God for himself he can get the eternal life. It is the covenant of work (Hos 6:7) At this point Herman Bavinck says, "The commandment God gave to Adam was the covenant in essence of the event, that is, it is the covenant that if Adam obeys the word of God, he will get the eternal life. (Er light

den in opgesloten, dat het gebod, aan Adam gegeven in het wezen der zaak een verdond was, omdat het, evenals dat van God met Israel, bedoelde, om Adam in den weg van gehoorzaamheid het eeuwige leven te schenken. – Gereformeerde Dogmatiek II, p 607). Just like this one God created the mankind and in the point to treat him, God keep on the principle of covenant. Like the above he treated Adam and contracted with him was the covenant of work. That is, if he obeys the commandment of God he does not die and will have the eternal life.

Then now Adam broke out the covenant, he cannot but help also to die. In the covenant of work he has no the way of the life. But God remembers the mercy in the wrath of God... (Hab 3:2) As the revelation of Genesis 3:15 He promised the salvation of the mankind according to the revelation of Genesis 3:15 that is the covenant of grace. In other words, as he punishes the sin of sinners, he promised to give the eternal life through Christ. And also Genesis 3:9-24 revealed that although God got the wrath to Adam and Eve, it includes his grace. (1)As he came to Adam firstly it is the activity of grace, (Gen 3:9) (2) Eve received the pain of birth, but she begot the children, it is the grace of God. (Gen 3:16 I Tim 2:15) (3) Although Adam and Eve are driven out of the Garden of Eden, they establish the culture in the earth it also the grace. (Gen 3:23) After the man was depraved he received the wrath of God and his mercy. (H.

Bavinck, Na den valtreedt er dus aanstonds tweeerlei principe in werking: torn en genade, gerechtigheid en barmhartigheid. – Gereformeerde Dogmatiek, III, 1910, Kampen, J.H. Kok, p 205).

Then in the contract of salvation of God for Adam and Eve (Gen3:15) what contents did his grace reveal? It was the promise that he blessed to overcome the devil. To overcome is just the salvation. (Jn 12:31, Rom 16:20) the verse to promise this victory is Genesis 3:15, that is, "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." In this word we concentrate on four important truths. That is, (1) the one who makes unity between the man and the devil is just God. Here, "I will put" pointed the meaning. Just like the salvation shall be accomplished by only God's monergism. (2) In the point that the man who becomes the enemy against the devil was saved (the one to have the eternal life) the fact that the man obeyed the word of the devil is death. But in the future the day that is the enemy against the devil will come soon. (3) The hostile activity between the descendant of the woman and the descendant of the serpent shall be continued. It means that at one hand there are the chosen people and at the other hand there are the followers the devil. The body of the one who followed the devil does not come out of devil but their thought followed the evil spirit. (Jn 8:44) (4) The victory of chosen people will be accomplished by bruising the head of devil. So as the promise of salvation that God gave the

mankind, it is good enough as the expression that they overcome the devil through the grace of God. Finally the promise is same to the view of salvation in the New Testament actually. (Rev 17:14) therefore we think of it here, the word, "the descendant of the woman" did not point the messiah directly, indirectly it included message as the representative of chosen people. It means that God who gives the promise appointed a descendant (messiah) that can be represented in the descendants of the woman.

Especially in Genesis 3:15, "the descendant of the woman shall bruise your head" is our interesting point. Of course it means that the believers in Christ get the eternal life by overcoming the sin and the devil. Therefore Paul said, "The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ is with you." (Rom 16:20) The death of man was solved by overcoming the sin and the devil. (Gen 3:15). This view of salvation said that the death of the man is external enemy and the essence of the human being. Accordingly this view of salvation reveals that the view of existentialist is not right. The Karl Barth who was the existentialist, said: death is the essence of the human, it was regulated to belong to the order of the creation it is good thing. Therefore the being of the man shall be ended and shall be died. "(Es gehort auch zu des Menschen Natur, es ist auch Gottes Schopfung, die es so bestimmt und geordnet hat und es ist insoferngut und recht so, dass das Sein des Mechen in der Zeit endlich, dass der Mesch sterblich ist: K. D.

III/2, p770). He stressed that after the death of the man the being of the man cannot be continued strongly. (Der Mensch als solcher Mensch sterblich ist: - K. D. III/2, p 770).

Barth said "the death of the man belongs to the order of nature that the order of God's creation, it is good." This word opposite to Genesis 2:17. Genesis 2:17 said, "But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." This word revealed obviously that if Adam did not eat the fruit of the good and the evil, he might have the eternal life. Therefore the death does not belong to the man himself, but entered out of the outside, the power of the devil and the sin. Therefore to overcome the devil and the sin in Christ he shall be saved (the eternal life). (Gen 3:15).

Therefore the Scriptures said of the spiritual warfare much. Jesus said, I overcome the world" (Jn 16:33), Rom 8:37 says, "No, in all these things we are more than conquerors through him who loved us." And I Cor 15:57 says, "But thanks be to God, who gives us the victory through our Lord Jesus Christ. " And Eph 6:11 says, "Put on the whole armor of God, that you may be able to stand against the schemes of the devil. " And Col 2:15 says the victory of cross.

Reference: **Criticizing the view of the pagan origin**

The view of the origin of all things that pagan myths mentioned is unreliable. (1) In the myth of Babylon Mardoek god fought with Tiamat, the dragon and overcome it and he made the heaven, the earth and the hosts of heaven and made the mankind with the blood Kinguoe, the chief of Tiamat's military. (2) In the myth of Egyptian myth, Atoem that stayed on the water produced the gods, Sjoe and Tefnet and also in the center of the water Keb (land) and Noet = heaven) exited. Sjoe on the above hungered Noet on the earth. (3) In the myth of Benige, in the beginning there was the dark confused substance and the power, there the germ and mud were brought up, And there the living things. (4) In the Indian Rig- Veda, in the beginning Tad that is, the absolute one exit after that volition, laws, truth, sea, time, day and night, day and month, heaven and earth, atmosphere etc. were happened in the order. (5) Avesta in Persian said, in the beginning the Ahura Mazda that was the goat of wisdom created the good world, there Angramainyoe that was the evil god created the contrast world. (6) In the Geek myth in the beginning there was the confusion. After that the earth was happened and the man was happened, and also from the confusion the darkness and the night were produced. By union of these two produced the air and the day. And also the gods were produced by the marriage of the earth and the heaven.

(7) In the myth of Chinese, Ban KO was called for the original giant person and after his death every part of his body formed all things.

We can know that the above pagan myths all were unreliable and cannot accept them. The reason (1) they became the theory of alliance that is the body of the god made the all things. If it is true, it means that god and all things are same substance. This is the opposite thought to the Scriptures really. (2) They came out of the thought of variety gods. The gods that the myths said finally the same of the man. And also the gods were variety. This finally as the lots of all things, they were artificial gods. Such thought were the products of dark man. (3) The Persian myth actually was dualism, then it is wrong thought that do not know true God who controls the heaven and the earth by himself.

Chapter 3 the revelation before flood and the revelation of Noah age

In this title to treat the revelation before the flood, it was quoted the translation of "Biblical Theology" written by Dr. Vos (G. Vos).

The revelation of this day was revealed, firstly, the preparation of tribes; secondly, the work of grace was not much. The preparation of tribes was the preparation for the movement of redemption that will be revealed in the future. That is, owing to the flood, first of all, it needed to increase the races on the small population. And in third day for the sin was increased, it is natural that the work of grace shall be limited irreducible minimum. The revelation of this day was developed as four stages.

I. Fast development of the sin out of Cain's line. (Gen 4:1-24)

The line of Cain was developed in the material civilization. It belonged to the grace of the nature. But the grace of the nature was misused by them, and the improvement of the sin was increased. As we see it, we can see that the sin that Adam committed brought the horrible result to them. Cain was warned by God and did not repent and killed Abel. And then because he did not try to take the responsibility, he worried about only the punishment that he receives. As he arrived at the 7th generation of

Cain the pastures, music, industry was developed. But they did not thank God for the development of culture in the grace of nature rather he left farther, Lamech sang the song of sword that the song of murder. (Gen 4:23-24). This is the sin that took the murder as the power. Abs also Lamech was corrupted into polygamy out of the monogamy.

How horrible result was brought to them.

II. The development of Seth's descendant (Gen 4:25-5:32)

In the word of development of Seth's descendant, the record about the development of their culture was not existed and only the redemptive movement was recorded. In a one hand, God used some tribes and made them developed the culture, in the other hand; He used the others as the aspect of religion. Latter the Greek developed the arts, the Romans, the laws and the politic; these two nations were used at the cultural area. The descendant of Seth in the ancient time were related to the redemptive movement just like this one, However what we be careful of the point that the movement also took the least role of them. It was recorded through only the special persons in this area were compared with the some persons in the line of Cain. That is, as Cain and Abel were compared each other, the Enoch, who the son of Cain (4:17) and Enoch (5:6), the son of Seth were contrasted each other. And gradually the Enoch, the descendent of Seth (5:21-24) Lamech, the

descendant of Cain (4:23-24) were contrasted each other. The revelation revealed by the life of Enoch as the man was readopted and was restored the fellowship with God was to be saved out of the death. And Lamech, the descendant of Seth (5:27) says to the birth of Noah, "and called his name Noah, saying, "Out of the ground that the LORD has cursed, this one shall bring us relief from our work and from the painful toil of our hands." It was the thought that he wanted to be saved out of the curse. This also contrasted to the thought of the persons in the line of Cain's that is, they did not feel to receive the curse out of their forefathers and they tried to receive the consolation out of the development of culture contractedly. Just this one the movement of redemption in this day was trended very weak state, the sin was inclined to develop extremely.

III. The spreading of the sin through the intermarriage between Cain's children and Seth's children

This event was made by compromising through the intermarriage in descendants of Seth. Genesis 6:2 says, "The sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. "Here "the sons of God" pointed the descendant of devotional Seth. But there is the theory that they mean the angels, but it is not right theory. (1) If the theory is right, the history of sin at the above is not the history of mankind's depravity that was

changed into the history of depravity of the angels. It makes the unnatural context. (2) The criteria of the scholars that the words of "the sons of God" point the angels depend on Jude 6-7. It says, "And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—
7just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire." But here "the same figure" does not mean the figure of the angels but the figure as the heresy in the day of Jude. "The other desire (the flesh) points the improper using the sex that was not worthy to natural order. (That is, it is like the sin of gay) (3) Anell as Gen 6:2 "he sons of God saw that the daughters of man were attractive. And they took as their wives any they chose." Means that they took the wives and lived together permanently. The thought that the angels made the family and lived together is not fixed to the Scriptures. Refer to Mt 22:30.

What the truth of this part (Genesis 6:1-2) says continuously makes us known that the children of the devotional men belongs to the line of Seth, were intermarried, even the devotional races were corrupted. In other words the devotional line was compromised with the ungodly line the world was changed into the darker world.

Genesis chapter 6 said the depravity of the mankind much , that is, it says, "the wickedness of man was great in the earth, " (5) "Now the earth was corrupt in God's sight," (11) and "And God said to Noah, " for the earth is filled with violence through them. " (13)

VI. The judgment of the flood (Gen 6:3-9:17)

God tried to judge the world that was filled with the sin and evil. Therefore he appointed the duration of 120 years and established Noah to proclaim the repentance. (In preparing the ark) Refer to II Pet 2:5. Then because nobody except Noah's 8 family members repented God destroyed all people through the flood.

The higher critics denied the event of flood family in the criteria of the word, "Nephilim". That is, they claim that he tribe of Nephilim existed at Canaan in the day of Moses (Num13:33) If the destruction of the world is true, the fact that the tribe of Nephilim existed at the day of Moses cannot be understood. But the theory is not established. As the spies, that investigated the land of Canaan reported the word that the land had Nephilims can be interpreted as two things, that is it was interpreted as a giants (LXX) or, assailants. So Nephilim is not the pronoun but later generation it can be used to some strong nation. Or, although it is the pronoun, the spies that went to Canaan used this word, "the people like Nephilims of the ancient ". (H Green, The unity of Book of Genesis, Scribner's son's 1895, pp. 57-58)

The higher critics said that the story of the flood was united by two documents, because it has repeated stories, and the contradictory points in the record. But the repeated styles is the paradoxical style in Hebrew grammar, there are no problem. And it is possible to be interpreted that in the same events the other contents are able to be appeared. This inconsistency proves that some editor did not unite the documents. If the editor united the documents, he would remove the inconsistent points.

Through the event of the flood what we see is the fact that God is justice and mercy.

1. The justice of God

As God could not destroy the world with the flood, the state of sin and evil in the world was so severe. As H. Bavinck said, the overflowing time of the sin like the day will be happened at the day before the second coming of Jesus. (Mt 24:37-39) (Gereformeerde Dogmatiek III, p. 226)

The story of the flood comes in the ancient other nations. Especially the evidences of the ancient flood happened at the land of Chaldea can be referred to. According to the report of an archeologist, Woolly, who had excavated yearly since 1927, he found the mud of 240 cm size in the soil of Ur in Chaldea, which pointed the evidence

of the flood of Noah's time. We believe that the flood of Noah's time was historical fact through this evidence.

And also the higher critics that the event of Noahnic flood came out of the story of Babylonian flood. According to the story of Babylon flood, at the day of the king of Uruk, Gilgamesh, and Utnapishtim built a ship according to the direction of the god Ea. And to know the evidence of the flood he sent the birds to the outside, the ship finally arrived at the top of the mountain. And Utnapishtim offered to the gods after the flood, the gods were gathered like the swarm of flies. But the theory of the higher critics that the event of Noahnic flood came out of such dirty story cannot be established. The story of the flood in the Babylonia was the polytheism but the event of the flood was theism. The story of Babylon flood was unethical but the event of Noahnic flood was ethical.

2. The mercy of God

God settled the covenant of nature to Noah and the world of nature, which means that he will not destroy the earth and the world of nature again by the flood. (Gen 8:20-9:17).

(1) The relationship between the covenant of the nature and the covenant of grace,

1) The faithfulness of the covenant of nature warrants the faithfulness of the covenant of grace (Oehler, Theology of the Old

Testament, p 56) That is, We see that God keeps on the covenant of nature, and also it is revealed obviously that he will keep on also the covenant of grace faithfully.

2) According to the covenant of the nature the object of the covenant of grace (that is the prosperous mankind and the nature) God wants that the saved will become to the great multitude. (I Tim 2:4) refer Revelation 7:4. The word he created the man and blessed also was "And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth". (Gen 1:28)

3) After completing the covenant of grace the covenant of nature also is completed and then all creatures are renewed. Refer to Rom 8:19-23, II Pet 3:13 Rev 21:5 (K. Schilder, Wat is de Hemel, English translation, p 35) Bavick also said, "The father, the son and the Holy Spirit prepared the covenant of grace by the covenant of nature and completed the covenant of nature with the covenant of grace". (Gereformeerde Dogmatiek III p 235)

4) Especially the Scriptures say that the covenant of nature is the type of the covenant of grace. Refer to Is 54:9, Act 33:25-26. (G. Vos Biblical Theology, p65) it means to say as the above, it is because the covenant of nature cannot be separated of the covenant of grace.

(2) The necessity of the covenant of God,

The necessity that God established to the object, the man [1] is to make us believe his faithfulness. The relationship of the man to God is established by faith; faith is happened in criteria of the faithfulness of God. The faithfulness of God is warranted by the faithfulness of God's Word. When what he says is accomplished through the covenant his faithfulness is appeared and the man to see it believe in him (Jn 13:19, 14:29, Is 44:7, 45:21, 46:10, 48:3, 5) Refer to Rom 4:13-14. [2] In the treating the mankind, because he does not treat only one of one generation and but treats all people in all generations, he promises the things to relate to far future. As the things of the contract are appointed, the issue of accomplishment shall be revealed. (Rom 5:6 I Tim 6:15) Especially in the covenant of the nature that was made to Noah and the nature God said, "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." This covenant will be settled at the end of the world completely. Refer to Gen 9:11-16. [3] The system of covenant needs as the system of probation that to test the personality of religion and ethic The covenant of God has the same conditions to the man, the obedience to covenant (in the covenant of work the obedience to the laws, in the covenant of grace , obedience to the faith) is revealed by checking up in the process of long time. Although the believers does not receive the contents of the promise actually, but he needs to believe the promise until the end. The faith can

accomplish his religious ethical personality naturally. (Rom 5:3-4, 8:24-25 I Pet 1:6-7)

(3) The character of the covenant of God,

[1] The linguistic research to the covenant, the term, "Contract" (or, "covenant") in relationship to the covenant of nature comes at Genesis 9:9, 11, 17. This word is Berit (בְּרִית) in Hebrew original word. According to many scholars Berit came out of Bara (בָּרָא), it means to cut off. It was the word of thinking that as the contract was made in the ancient nearby Eastern area, the animal was killed and cut off and put them at the both sides. (Gen 15:10) In the custom, as the covenant partner break out it he should be cut off like the animal. Just as much as it, covenant should be broken. In the covenant of work that was made to Adam, the term, "covenant" was not used in the covenant to Noah and Abraham this term was used firstly. As such things, the covenant was stressed in the corrupted, deceived society more than the innocent day. (H Bavinck, Gereformeerde Dogmatiek III. P 209).

[2] The character of God's exclusive work

The character of God's exclusive work is observed by the historical usage of the word, covenant (בְּרִית). The term was related to the objects of the unattended. (Gen 8:9-10, 13, Job 5:23, 31:1 Is 28:15, Jer 33:20, 21, 25, Ho 2:18-19). It means that without relating to the

will of the other partner, he himself settled it. So in the settlement of God to the object of covenant, the man, he came on by the independent sovereignty Lordship. (Gen 15:8-21) God himself is depended on himself in responsibility of accomplishing the covenant. He vowed it with his life. (Gen 22:16, Dut 32:40). Because the covenant of God was made by his exclusive work, in translating covenant that is berith (בְּרִית), the Septuagint (LXX) said Diadake (διαθήκη) not Shindeke (συνθήκη). Because Shindeke (συνθήκη) is the covenant with the same partner, in contrast of, diadeke (διαθήκη) is the covenant established by God himself by a one side, the sincerity and the assurance are so obvious. If the covenant of salvation of God was depended on the cooperation of the man, the covenant cannot become the object of faith. Because the man was depravity totally and can be failed. Roman 3:4 says, "By no means! Let God be true though everyone were a liar", and Roman 3:10 says, "as it is written: "None is righteous, no, not one;" and Rom 11:35 says, "Or who has given a gift to him that he might be repaid?"

Chapter 4 The essential revelation of the chosen nation

Here we treat the revelation appeared to Abraham. We think of, first of all, the theory of the critics to Abraham. Their theory is the historical character of Abraham. Among the higher critics a certain claimed that Abraham was not real person. J Perdersen says that the history of Abraham is not actual fact and the story that was made in the day of Royal time. (Israel III-IV pp 666-669) but the great authority, W. F Albright proved that Abraham was the real person through the slate board excavated at Nuzi and Mari region. (The Jews: Their History, Culture and Religion, edited by Louis Finkelstein). Especially the event of Hagar's eviction was proper to the laws of Mesopotamia. (Dr. Harris, the survey of the Archeology, 1965, pp 21-22)

And a certain scholars claim that the biblical record of Abraham has controversy. That is, in Genesis 17:17, as Abraham was 100 years old, he confessed that he himself was old, so he could not beget the children, in Gen 25:1-4 as he passed 38 years old (after Sarah was died) because he took his second wife and begot two children, they claim that it is controversy. But this difficult issue also can be solved. Abraham begot Isaac by receiving the power of product by the miraculous power of God; we guess that the power was not weak at the latter. (Augustine) Not only that, the above issue can be solved as this thing. That has the character of Genesis's record has

the historical faithful character. It is proved through Genesis chapter 36 and 46 has the record of many names. The literately writer to write novel or, autography, does not record many name that he does not know all at one place. Such writing style was interested in by only the author that wrote the character of history.

Our faith to the fact that Abraham was the historical person depended on the authority of Jesus and the Apostles more than all apologetics. In the words of Jesus and the Apostle Abraham was treated as the real historical character. We believe that Abraham is the historical person in the criteria of such words. The feature of the revelation that God gave Abraham mainly are revealed as three things, the universalism, the supernaturalism and the principle of election. The universalism was the promise of salvation blessing, the supernaturalism is to accomplish by the power of God that the power of the man cannot do. And the principle of election means to establish by the choosing of God. The three features in the above were revealed in the movement of salvation in the New Testament.

I. The method of revelation

1. The revelation through the vision (Gen 15:1, 17:1, 20:6-7)

The word, vision" is machze (מַחֲזֶה) in Hebrew. The one who receives this revelation was not limited in total areas or, at some parts in the

operation of consciousness. The operation of consciousness of the one who receives the revelation of vision was limited in the total or, in the part was the one that departed his soul out of the body in Greek religion. As the men in the Scriptures saw the vision, they were not happened so. The biblical persons were awakened and saw the vision, as they see the vision they said and answered. Refer to Ex 4: 6: 32:7 Is 6: Jer 1: Ez 4-9. (Bavinck, Gereformeerde Dogmatiek, J.H. Kok, 1967, Vole I, p, 304) The revelation like this one said the subjective fact always.

2. The revelation through appearing of God (Theophany)

He that is, "the angel of Jehovah" (Gen 16:7, 22:11-12, 15, 31:11) was appeared and said. Who is "The angel of Jehovah"? He himself took as the attitude of God, and at the sometime he pointed God as third person. Then he is the same of God but he is the other. At the point he took the image, he is the other to God and at the meaning to be with invisible God, he is the same God.

Gerrhardus Vos found out the double meaning here. First, it was Sacramental meaning. , that is, by taking the visible image he made to be able to take the sensitive contact, second, it was the meaning of God's spiritual sign, that is, the visible angel pointed God as the third person by making the people attracted the invisible angel. (Biblical Theology, W. B. Eerdmans, 1948, p 87). Therefore we think

that the "the angel of Jehovah" is Christ before incarnation. Refer to Gen 32:29-30, Hos 12:4 Zech 3:1-2, Mal 3:1 (Payne, The Theology of the Old testament, Zondervan, 1962, pp 167-170).

3. The revelation through the dream (Gen 15:12-16, 28:12, 13:11, 35:9)

We should think of some in this point. That is, the Scriptures itself says that the dream is void. (Job 20:8 Ps 73:20 Ecc 5:7 Is 29:7-8) But it points to the general dreams that God does not use. In the meaning, God said the story of dream by pointing to void prophesies. (Jer 23:28, 29:8 Zech 10:2) But in the day of the special revelation God used the dreams as the method of revelation. As God revealed his will to Israel he used the dream, (Num 12:6), especially he did to the gentiles. (Gen 20:3, 6, 31:24, 41:1, Judg 7:13, Dan 2:1, 4:5) As we see, the dream is the awakening means to be used specially to the one who has no some knowledge.

II. The contents of revelation

This one comes in Genesis 12:2-3, the important thing is "And I will make of you a great nation, "and "in you all the families of the earth shall be blessed.". This covenant is remarked at the other chapter. (15:4-21, 17:5-8, 18:18-19, 22:17-18). "And I will make of you a great nation "included in this covenant (Gen 12:2) prophesied that the kingdom shall be accomplished by the descendant of Abraham.

Here "the nation (לְגֵי גָדוֹל)" means the great nation. This pointed to the nation of theocracy expressed as the kingdom of Israel. This kingdom ultimately is the spiritual kingdom in the center of messiah. Genesis 17:5, Abraham will be the father of all nations, because the chosen people among many nations shall be participated into the kingdom of messiah. (Calvin) It is obvious that the blessing that the people received has the spiritual character. The reason is this one. In Gen 12:2-3, "blessing" the term come 5 times; it points to the blessing of salvation through the atonement... Blessing is the opposite one of the curse. Curse is the wage of the sin, but blessing is the result of atonement. As Adam committed sin, the earth received the curse (Gen 3:17), now the covenant of Abraham promised that all nations of the earth shall be blessed through the descendant of Abraham. Here "in you "the word was revealed as "in your offspring (בְּנִיךָ)" "in Gen 22:18 more obviously. Here the word, "the seed" of course means "descendant", a person that is the messiah. (Gal 3:16).

The Sinai covenant through Moses also included the contents of the covenant of Abraham and it suggested the continuity of Abraham covenant. It related to the kingdom (the laws established the kingdom), and it has the system of atonement by the blood of sacrifice. The covenant does not rebel to the covenant of grace (the covenant of Abraham in the old time) (Gal 3:16) Just like it the covenant comes as the simple contents (same truth) Therefore the

word of covenant (בְּרִית) in the Old Testament was used as the singular. (O. T. Allis, Prophecy And the church, 1945, p 59) and the covenant of David also focused on the center of the kingdom. (II Sam 7:13-16 Ps 2:7, 110 :) Especially, the prophets in the kingdom prophesied the kingdom of messiah included in the above kingdom. (Hos 3:5 Am 9:11). And these prophets prophesied many things about the system of atonement through the messiah. For example just Isaiah chapter 53 was this one. Refer to Ps 65:2-3, 145:21, Is 19:24 40:5, 49:6, 55:1.

Then was the promise of the kingdom accomplished? We see that it was accomplished by the first coming of Jesus Christ and the movement of his gospel. But in the dispensationalist claims that it was not accomplished not yet. They said that If the Jews accepted Jesus as their messiah the prophesy of the kingdom might be accomplished, but they did not accept Jesus Christ and killed him on the cross, the accomplishment of the kingdom was postponed, and the movement of church that the Old Testament did not say obviously was developed. (Gabliein, the prophet Daniel, pp 1. 166, Christianity or Religion, p 85) But in the word of Jesus, there is not the word, the accomplishment of the prophesy of David's kingdom was postponed completely., and are only the word that the Jews lost "the kingdom of God" that the kingdom shall be deprived by the pagan and the similar words. (Mt 21:43) Refer to Mt 8:11-12, Elk

14:24. This word that the kingdom of God that is, the kingdom shall be transferred to the gentiles pointed to the movement of gospel in the New Testament. The word to be deprived and the word to be postponed are different each other. Especially Jesus said that the kingdom prophesied in the Old Testament (the kingdom that God rules over) shall be accomplished by the movement of church through proclaiming the gospel. Especially the metaphor of Matthew chapter 13 pointed it, in the prophecy of Matthew 16:16 to point to only one event, used the kingdom of God in replace of the word, the church.

As we says on the above, the scholars of dispensationalism claim that the kingdom revealed the external character and the prophesies of the system of sacrifice were accomplished by the church in the New Testament. They said that this prophecy was accomplished literally by the Jews. But this theory is not right because of as followings, (1) by the atonement of Christ the system of sacrifice in the Old Testament were abolished eternally. (Heb 9:10) (2) After the atonement of Christ, the one who enjoyed the inheritance of the kingdom of God was not the physical nation of Israel, but the new Israel that is, the true church. (Mt 21:43, I Pet 2:9-10)

The prophesies of the Old Testament to the New Testament have the external color. Therefore they seemed to be the center of the nation of Israel. For example, they are as followings, (1) the prophecy that Messiah shall come in the house of David. (Jer 23:5,

30:9, Ez 34:23-24, Hos 3:5 Am 9:11) He is the king (Zech 9:9), the prophet (Dut 18:15 Is 11:2) , the priest (Ps 110:4, Is 53: Zech 3:8) (2) The prophesies of the restoration of sacrifices through the messiah (Is 2:2, 30:19, 35:10, 52:1, 56:6-7, 60:7 61:6, 66:20-23, Jer 3:16-17, 35:10, 52:1, 56:6-7, 60:7, 61:6, 66:20-23, Jer 3:16-17, 30:18, 31:38, 33:18, Job 1:17, 21 Mi 4:1-2 Hag 2:6-9 Zech 1:17, 3:3-8) (3) the prophesies of the blessing of material through messiah (Is 2:4, 32:15, 20, 51:2-3, 60:17-18, 62:8-9, 65:9, 22 Jer 31:12-14, Ez 34:14, 29, 36:29-30 Hos 2:18 Joel 3:18, Am 9:13-14 Mi 4:3-4 Zech 8:12, 14:8, 10) (4) the prophesies that the gentiles shall be entered into Israel. (Ps 21, 24, 45,46, 47 48 68 72 86b89 96 98, Is 18:7, 19:18-25, 25:6-9 Jer 3:17, 4:2, 16:19-21, 33:9, Joel 3:2-15 Am 9:12, Ob 1:17-21, Mi 5:3 Zeb 2:11, 3:8-9 Hag 2:7, Zech 2:11 8:20-23 14:16)

For all prophesies in the above take the external color, they seem to point to the center of Israel. But it is not right. The reason that the prophesies take the external color revealed that they are the shadows of the reality (the spiritual things to relate to the church of the New Testament) (Heb 10:1)

Chapter 5. The revelation to relate to the system of chosen nation

The contents of the movement of the revelation in the day of Moses were revealed at that time that Moses delivered Israel out of Egypt and proceeded into Canaan.

I. The meaning of the movement of Exodus

According to Vos (G. Vos), in nature, the movement of Exodus is the redemption that God saved his chosen people out of the sin. It is the sign of the movement of salvation in the New Testament. Israel served the idols in Egypt (Josh 24:14 Ez 23:8) and also was persecuted by the country of idolatry. This is the external type of this world that serves the sin and receives the harm of the sin. (Biblical Theology, Eedermans, 1954, pp 127-128). Therefore the movement of Exodus has the prepared meaning of the work of Christ's redemption in the New Testament. Then "the rock" that the water came out of points to Christ in the New Testament. (I Cor 10:4). Refer to Heb 9:9, 10:1. Bavinck said that all words in the Old Testament were accomplished in principle. (Het gansche Oude Testament wordt Principieel in Hem vervuld). Refer to Rom 15:8 (Gereformeerde Dogmatiek III, J.H. Kok, 1967, p 317). The Apostle Paul said Christ as the lamb of the Passover feast. (In Greek, the Passover feast), (I Cor 5:7) This is same to prophesy that the movement of Exodus prophesied the movement of Christ's salvation.

According to Von Rad the record to relate to the movement of Exodus was the edited documents of theological interpretation accomplished by Israel for long time. (Old testament Theology I, pp. 280-281, Harper & Row Publishers, 1962) The theory as this one means to deny that the record about the movement of Exodus is the word of God to take the authority. Therefore this treatment of such theology does not say that the record of the movement of Exodus prophesies the movement of salvation of Christ in the New Testament. G. Von Rad is wrong because he did not admit the Scriptures as the word of God. And w. Eichrodt opposes the interpretation of the orthodoxy that the movement of Christ's salvation in the word of the Old Testament revealed the type. (Old Testament Theology I, pp 280-281, Harper & Row Publishers, 1962). Just his view of this one was wrong.

II. The name of God related to Exodus (the doctrine of God in Moses)

The name of God related to the movement of Exodus was Jehovah (יהוה). The meaning of Jehovah is the eternal self-existence and the one who accomplishes his promise absolutely. Exodus 6:2-3 is the obvious explanation to the holy name. Exodus 3:14 said that Jehovah is interpreted as "the one who is self- existence", in the phrase "I exist by myself, I go for myself." who is the one eternal unchangeable being. So the holy name includes the meaning that

God shall accomplish the redemption surely. Because He, like the meaning of his name, he is the absolute sovereignty Lord, nobody can interfere to the movement of salvation. If he chose some as the vessel of his glory, he shall do that but if he chose him as the vessel of wrath, he shall do that. (Ex 9:16, Rom 9:22-24). And for he is the unchangeable God, he accomplishes the movement of redemption he began with until the end. He is just Jesus Christ. The fact that Jehovah in the Old Testament is messiah himself was informed also by observing Malachi 4:5, ""Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes." That is, before Jehovah came, first of all the Baptist John came into the earth. The authors of the New Testament thought that the word of the Old Testament pointed to coming of messiah. (Warfield, *Christology and Criticism*, Oxford University Press, 1929, p. 26).

Once upon a time, the holy name, Jehovah" is one of the names of messiah in the synagogue of the Jew. (A. Edersheim, *The life and Times of Jesus the Messiah*, 1883, I. p 178). The word, Lord (Κύριος) in The Septuagint (LXX) took it and made the holy name of Jesus. Therefore in the epistle of Paul and the other parts of the New Testament, Calling Jesus as Lord proves that he was identified to Jehovah.

III. The theocracy

The life of community that Israel was established out of the day of Exodus was the theocracy that accepted God as the king. Therefore

in the day of Samuel as Israel people demanded a king, God refused it temporarily. (But after that God permitted it) in the theocracy the sovereignty of the religion and the politic belong to one God. Just like the nation of the accord of religion and politics is the type of the glorious kingdom of God revealed by the supernatural power. The kingdom of God has no distinguishing between the church and the nation. , there the church is the kingdom, the kingdom is the church. Therefore "And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. " (Rev 21:22) because the heaven has no any materials all things is religion. Really it is the kingdom of the priest and the holy people. (I Pet 2:9)

Then what are the laws of the theocracy? Does not it belong to the grace but the compensation? The Jew mistook to treat it as the laws of compensation. But the essential thought in the Old Testament is different. In it G. Vos pointed four things to the fact that the relationship of the laws is grace, that is, 1) Because the event of Exodus of Israel was happened before they received the laws, keeping the laws was not able to become the cause. 2) The reason that they got the blessing of Canaan also was the fact that they kept the laws. (Dut 9:6) 3) although after Israel committed the sin they were punished, it did not mean the eternal abandonment. But whenever they repent, their punishment was reduced.

As he repents what he was forgiven came out of the grace. For the wage of the sin is death although the sinner repent his sin, without the laws of grace, he should be died. 4) In the ritual part of the laws, the relationship of the man was established by the grace, it teaches us much. For example in the temple, they offered the price of atonement like offering the sacrifice. Then the blood shed out of the lamb is the type of the promised blood of Christ who will come in the future, so it revealed the system of salvation by grace obviously. (Biblical Theology, Eerdmans, 1954, pp, 142-145)

IV. The ritual laws

Among the ritual laws, the important representative things are here as followings.

1. Tabernacle

It does not mean the place that God dwells but the place of fellowship with the men to save them. At the same time it is the type of the church in the New Testament. (Eph 2:21-22, Heb 3:6 I Pet 2:5).

2. The sacrificial offering

The fact that the man offered the blood after the animals was killed by the offered in the Old Testament was the system God commanded to them. Cain and Abel offered each offering to God, in

it the offering of Abel was accepted by God but Cain was not accepted. Just like this one, what is the cause of the result? It noting but also to prove it by the scriptures. Hebrew 11:4 said the fact that Abel offered it by faith is the accepted cause, and also the point that he offered God the better things is also the reason. "Better sacrifice" (offering) does not say only the attitude of faith but the worthy character of the offering. Then in offered sacrifice only faith is worthy condition but also the method of the objective worship is necessary condition. We believe in it rightly. Except Christ no one come to the father. (Jn 14:6)

Then how did the system of sacrifice begin with? First, it was established by the covenant of God surely. (Ps 50:5) Of the meaning of the sacrifice, the character of covenant that is established the system of sacrifice is more important because it comes out of the authority of God. Faith is happened by the background of the authority of God and reveals the effective because of the authority. What the Psalm stresses sometimes is the innate obedience more than the external ritual of true sacrifice. (Ps 50:9-15) Refer to Jer 7:22-23. Second, the revelation of God nothing but also to the sacramental character. The man covered with the body should be treated by the sacramental character, to the spiritual facts (and to the future facts). The sacramental is the system of God to represent the spiritual facts according to the symbol. Although Paul Tillich is

the extentionalism theologian with the different perspective to our views stressed at this point, "The protestant should treat the sacraments character impressively. If it has no the sacramental character visible church shall be disappeared." (The Protestant Era, Chicago, 1948, p 94). The sacramental sacrificial system included in the Old Testament has the prophetic meaning. As Hebrew 9:9 says, "which is symbolic for the present age "is the meaning. The author of the book of Hebrews said that the sacrificial system is the manner of the flesh, and it is the mark of the spiritual system in the New Testament. (Heb 9:10)

(1) Of the burnt offering (Lev 1:3-17) the word, burnt offering means to rise in Hebrew, which is the proper name of the complete devotion. Then as the last order, to burn (עֲלָה) the offering on the altar is different to burn it to destroy completely. (שָׂדָה) burning (הַקָּטִיר) on the altar does not destroy, burn the offering and is transformed into the high nobility. Geerhardus pointed to this one. (The verb does not describe burning of the consuming kind, but of sublimating kind, a process whereby something is changed into a finer substance – Biblical Theology, 1954, p 186). Therefore the concept of this verb reveals that burnt offering is the metaphor of consecration. Really as the man devotes himself to God, his personality was sanctified. Therefore here the special term of this offering, "aloma smell" (בְּרִיחַ - נִיחֻם) also mentions the result of

devotion well. Because this offering is the total devotion, it has the names (כליך) of "totality" or, "complete" offering.

Despite this is a devotional offering, it has the order to sprinkle the blood of sacrifice on the four areas. (Lev 1:5) The offering of the Old Testament has no the atonement element and the independent thing. (G. Vos) this is the principle in the New Testament that although the believer do whatever, he abide "in Christ".

Although the believer devoted himself to God, his continued pollution and incomplete issues should be solved by the atonement. (P. Fairbairn, The Typology of Scriptures II, 1900, p 302)

And the burnt offering was continued at the sanctuary for the all Israel nation. (Ex 29:38-46, Lev 6:9 Num 28:3) This was symbolized the fact that Israel received the grace continuously (the offering itself was offered by God) and devoted themselves to God. Devotion does not belong to only the special person but any people of God should do it.

The thought that we should offer the offering to God has been rooted in the heart of the mankind from the beginning. H. Bavinck says, as followings, That is, "In the history before the depravity the Scriptures have no offering. But then also in the general meaning we cannot deny that at that time in the general meaning there were the offering as the element of cultural activity. Anyway, through the

committed sin of the mankind the system of offering was developed and the atonement was systemized. The deprived mankind live in the impression of God's wrath than the concept of God's goodness, and then offered the atonement offering not only worship and thanksgiving, but for fear. (Geref. Dog III, 1910, p 357). Then in the system of offering the mankind has many mistakes. Therefore God revealed the method of worship it is the religious and ethical offering.

The mankind like the above needed to worship God like his life. they demanded the absolute complete offering and the priest in silence. This demand was accomplished in one time by Christ. Bavinck says, "In Christ all holy covenant became Amen. "(In Hem zijn alle beloften Gods ja en amen .- Geref. Dog. III. 1910, p 363). Christ is the completeness of all offering. In the meaning of principle Christ offered the burnt offering for us. He offered himself as the offering for the high priest. It replaced his people. (Jn 17:19 Eph 5:2) The devotion of general believers is executed in Christ. That is, they received the benefits that Christ offered the effective of the atonement and the burnt offering. They also become the burnt offering by such devotion. As the above said so, this is the result of Christ's devotion. In the meaning, Heb. 9:14 says, "how much more will the blood of Christ, who through the eternal Spirit offered

himself without blemish to God, purify our conscience from dead works to serve the living God.”

(2) Of the meal offering (Lev 2:1-6).

The meal offering means “the present (מִנְחָה)” in Hebrew. This offering is to offer the rice cake made of the fine powder with the oil, the incense and the salt. Especially the fine powder was the symbol of the sacrificial effort. G. Vos said that because the materials (the power of the grain) of this offering keep on the life of the man also it means the life.” (Biblical Theology, 1954, pp. 175-176) The salt is the symbol of the purity (the opposition of the impurity of the believer), the oil is the Holy Spirit, and the incense is the prayer. (Biblical Theology) 2) this offering is not to donate some to God like the pagan did. According to the teaching of the Scriptures (1 Cor 4:7), the thing that the man offers the sacrifice to God means to admit to receive it out of God and return to offer it to God. 3) The meal offering does not established independently, but always it was accompanied by the sacrifice of the blood. (Fairbairn) This points that the believers to receive the atonement of Christ also should do every good things in the merit of the blood of Christ. 4) This offering is the symbol to offer the effort of God’s people. In other words, this is the symbol to become the abundant righteous activity by offering the effort of God’s people. Because the offering of this sacrifice belongs to the character of the plant, it reveals that

he should offer the harvested grain after he cultivated the land grew them and produced it. The grain, the main thing in this offering is grounded and made the fine powder is the metaphor of human sacrificial effort. Then as this offering become the daily food, it relate to not only the spiritual work but also to the general work.

Rom 11:16 "If the dough offered as first fruits is holy, so is the whole lump, and if the root is holy, so are the branches." means this one. All activity of the believer and their effort should be cauterized the Lord. I Cor 10:31 says, "So, whether you eat or drink, or whatever you do, do all to the glory of God. "

We see that the offering belongs to the plant was offered to the Lord much. Cain also offered such offering to God. (Gen 4:3) His offering was not accepted to God because his meal offering did not accompany the blood of sacrifice according to the laws of meal offering and he had the unbelief. Refer to Heb 11:4.

The bread of presence prepared on the tabernacle and the temple also had the same principle of meal offering. It means the offering that all people of Israel offered and it was the metaphor of the fruit of righteous effort that they should offer before God. It was the type of the righteous effort that all believers in the New Testament should offer. But this life of the believers was reflected out of believing that Christ became the meal offering (that is, to become

the bread of the life). Jesus himself became the meal offering by the effort of obedience to the father. (Jn 4:32-34, 6:35).

(3) Of the peace offering (Lev 3:1-17)

"שְׁלָמִים" in Hebrew of the peace offering means the sacrifice of peace. This is to offer some voluntarily for thanksgiving, vows, but like all the other offerings has the element of atonement that the blood should be sprinkled on the altar. Whatever the believer do before God he should depend on the blood of Christ. In the sacrifice to offer the oil o God (Lev 3:3-5) means to offer his life and to offer the best one a sign of thanksgiving. This offering means the fruit of peace that was accomplished by Christ (Rom 5:1).

The order to eat the sacrifice in the peace offering is important. The ceremony to eat the sacrifice does not mean only eating and drinking, but had the spiritual meaning. It is revealed that the one who eats the sacrifice should follows the several spiritual order (Lev. 22:10-16, 30). The work that they eat the sacrifice pointed that the believer has the special relationship with Christ, compared to the offering

The believer does not content only to see Christ, to believe him out of the outside but out of accepting him in his heart like taking the food. We understand this truth by observing the ceremony of the Passover feast more detail. As Israel kept the Passover feast, first of

all they painted the blood of the lamb. (Ex 12:7) It was the metaphor of atonement. And after that they entered into the house and ate the flesh of the lamb. As they ate it, there are several rules. 9 Ex 12:8-11). It was not meaningless. It reveals the spiritual truth that the believer of Christ should enter into deeper faith. Jesus also taught to believe the Lord like eating the food. (Jn 6:53-58) What does to eat and to drink mean? 1) Like he himself eat and drink, the thing that he was saved by believing Christ also should be executed by himself. , The other, to replace me cannot believe in Christ. Then his redemptive merit, his death and his resurrection power become the life in our heart.

(4) Of the atonement offering (Lev 4:1-5:13)

In Hebrew, "חַטָּאת", the atonement offering means the sin, because this offering came out of the issue of committed sin, it was distinguished with the other offerings by using this word. The word that Jesus Christ did not know the sin but made him as the sin for us (II Cor 5:21) means the atonement offering. The atonement offering was established that the man is forgiven by God because of their weakness and their sin. Leviticus chapter 4 reveals, "To commit sin" or, "unintentionally (בְּשִׁגָּגָה) ". This word (בְּשִׁגָּגָה) was translated by same Hebrew word. (2, 13, 22, 27) In the strict meaning, it was translated by failure, (by erring, by mistake, or, by oversight). (P. Fairbairn, Typology of Scriptures) The fact that the man committed

sin by his mistake does not mean that he did without knowing completely the fact that it is sin but, means that, although he knew that it is sin, he committed sin for his weakness, his weak character and the temptation of outside. Kurtz pointed the point well. (Sacred Offering, p. 90) The committed sin like such thing is different to the error sin (Dut 4:42) and the blasphemy sin to the Holy Spirit (Mt12:31 Heb 10:26-29 I Jn 5:16). This is the sin that the man committed the commandment of God because of his weakness.

The meaning of the action of laying hands on the animals is so important. "Laying hand on" means to oppress the hands strongly (לָמַד אֶת־יָדוֹ); it is the same word of "to press severely" in Psalms 88:7. The laying the hands on the head of the animal is the metaphor of the action that the believer transferred his sin to the animal, which is the action of faith. The believer should believe in Christ as just this action. Spurgeon said that "This is the essence of the faith is not the degree to contact to Christ, but we incline to bear our heavy burden on him. (Christ in the Old Testament, 1899, p 349)

The thing that the priest touched on the blood and sprinkled it on the curtain of sanctuary and patched it on the horn of the incense altar (Lev 4:5-7) is so meaningful action. This work is the type of the fact that Christ entered into the sanctuary of the heaven. (Heb 9:12). This thing is sufficient because it is executed at the place God know. This action was executed only to God. The thing that he sprinkled

the blood on the curtain on the endurance of the holy of holy place means that the sinner can enter into before God. And sprinkling it on the horn of the incense altar, the sinner gets the incense of prayer by believing the blood of Christ by faith. Pouring out the blood into the bottom of burnt offering also has the important meaning. It is the type of the truth that the power that God accepted the personality of the sinner is only the blood of Christ. The altar of the burnt offering is the place that the believer burnt the living sacrifice with the heart of devotion and thanksgiving, and the bottom means the criteria and the foundation etc. The priest poured on the blood in the bottom as the meaning that the bottom was established by the blood. To burn the skin of the calf all parts at the outside of the region had meaningfulness. This is the metaphor of the event that Christ was died at the outside of Jerusalem city. (Heb 13:11-12)

Reference – The wrong theory of the laws of ritualism.

A certain scholar say that the offering system in the Old Testament come out of the other nation around of Israel because they had some offering system with the priest and the offerings. But it is misunderstanding. Although the offering system of Israel had some similar points to the other of the pagan nation on the surface, we cannot need to say that it came out of the other nations. Because

God's word presented on the man, although some similar system came into them, it is not any troubles. Although some expression of the word of God are similar to any religious one and the system, it reveals the external little aspect but really it is great different each other like difference between the heaven and the earth. For example, as he translates the Scriptures into Arabian version to proclaim the gospel, he translated God into Allah, who is the name of Moslem's god. Of course the God in Christianity and Allah in Moslem are different. But for the method that the translator expressed God is only term, Allah, they borrow it and uses directly. Therefore it is not right that the Christianity terms and system is similar in surface to pagan's one, without considering them the several system of the Christianity come out of the other nations. For example, let's think the view of Mowinkel. He claimed that Isaiah 6:1 "the Lord sitting upon a throne, high and lifted up; "came out of the pagan tradition around of Jewish nation. In order words it was originated out of establishing the king at the yearly ceremony. (Psalmenstu dien II, Das Thronbesteigunge fest jahwas under der Ursprung der Eschatologie). Then this ceremony to establish a king expressed that their god became a king in first time. But Isaiah chapter 6 does not mean that Jehovah became the god in first time but he is always the God. Therefore in the aspect of extremely, although two facts of some things are similar, we should not say the same things.

Critics, Alford Haldar says that after the Exodus the tabernacle and the system of offering etc. established in the Israelite nation were taken out of the Canaanite. He claims that in the offering system of Canaan a prophetic and priestly king was informed as a god. Continuously he said that Moses was mythologized and was considered as a god (Ex 4:16). At this point, the offering system in Exodus was similar to offering system of Canaan. (Associations of cult Prophets Among the Ancient Semites, Uppsala, 1945 pp 91-92) But such claim of Hundal is not being accepted. In the Scriptures Moses was informed as a real man (not a myth person) many chapters and verses about Moses does not point to

The image of some concepts and some metaphors.

And also Wellhausen scholar party said wrongly, "Moses was not Theist and the laws (Ten Commandments) he provided also belongs to the day after of Moses. But it is coercion. If Wellhausen party's word is right how can he explain the tradition of Israel that accepted as the proclaimer of the laws? Israelite people knew that only God's word should be obeyed absolutely. They had believed traditionally that the laws, the word of Jehovah came out of Moses. Such strict tradition could not be approached by human thought and myth. And also as the ministry of every prophet in the Old Testament protected the laws and the knowledge of God Moses was a historical real person. Therefore the history of revelation in the Old

Testament can be replaced to one person Moses. (Heb 3:1-6) So the denial of his historical character is not right.

Chapter 6. The revelation of the day of prophesy

I. The feature of this day

This time pursues on the new historical event, that is, according to the event that Israel established a king, it was revealed. This system of prophesy aims on defending the sin of the theocracy that was established the man as the king. The prophets were sent to the theocracy and became the watcher to sustain the theocracy. It was begun with the day of Samuel. (Vos Biblical Theology, Eerdmans, 1948, pp. 203-204)

In original language, it is hard to settle the meaning of the prophet (נָבִיא). G. Vos said the meaning abstracting out of Exodus 4:16 Jer 1:5, the prophet is the regular prophet appointed to replace God. At the early time Augustine took the same interpretation.

II. The divine origin of prophesy system

According to Duet 18:9-22 because the people of Israel that soon enter into Canaan should not live as the other tribes, God said that in the future he will establish the system of prophet. (Dut 18:15). Dut 18:15, "The LORD your God will raise up for you a prophet like me from among you." is the promise of messiah, at the same time the promise of the system of prophet. Therefore the system of prophet does not come out of

The superstition of the Canaanite 9 the system of false prophets) but for block it God executed. A certain scholars said wrongly true prophets were developed by the false prophets, it is wrong. How can the prophesy (for example, messiah prophesy) to the great, true events come out of the false? The good things cannot come out of the evil things. True prophets say the word that received the revelation out of God and by controlling of the word of God. But the false prophets (1) he lays for his personal benefits and his covet; (2) he said the false prophesy by deceiving of the evil god. (3) He did not receive the word of God but he misunderstood it he says.

III. The method that the prophets listen to the word of God

Among the "Dogmatic" volume 1 written by H. Bavinck, I choose some and explains it as followings.

(1) The prophets in the Old Testament knew that they were called by God for prophesy at the special perspective (bepaald ougenblick) (Refer to Ex3:, I Sam 3:, Jug 6: Jer 1: Ez 1:-3:, Am 3:7-8) Then sometimes their calling not by their volition, but by some unique works.(Ex 3: Jer 1:5-7 26:5 Am 3:8) Therefore they could not teach with his will.

(2) They did not receive the revelation but receive them with the heart to discern the Word of God obviously. (Ex 3:11-12, Num 12:8,Dut 18:18 II Sam 23:2 Hab2:1, Zech 1:9,13,2:2, 7, 4:1, 4, 11, 5:5,

10,, 6:4). They separated the word of God by saying "Jehovah said" (וַיֹּאמֶר יְהוָה). Sometimes the prophesy that Jehovah directly said was revealed by the word style to admit Jehovah as the first person. (Ex 4:12,15, Num 23:5, Josh 1:1-11 II Ki 17:13,Is 7:10, 8:1 Jer 1:4-5, 11, 7:1-2 Ez 2:1 Ho 1:12). They did not proclaim what the word of God was not.

(3) They knew the place to receive the revelation and its time obviously. (Is 16:13-14 Jer 26:1 33:1 34:1 35:1 36:1 49:34 Ez 3:16, 8:1, 26:1 Hag 1:1 Zech 1:1)?

(4) They had consciousness through discerning the word of God of his thought. (Numb 16:28, NE 6:8). And then declared that the one who taught the thought of the person (not the thought of the Spirit) and prophesied it was "the false prophets".

(Is 9:15 Jer 14:14, 23:16,21,22,26,32, 36, Ez 13:2-3, 6, 9, 17-18, Zeph 3:4).

(5) True prophet does not say his thought in his heart but the word of God, the word that he received is not for himself but for the others, and they had no the right to conceal it and also no the freedom. (Ex 3: , 4: Dut 4:2 12:32 Jer 1:7 ,17, 26:2, 42:4 Am 3:8).

The prophets revealed in the above proclaimed the evangelism with his mouth. But the same principle was related to their documental

evangelism (translation) (Ex 17:14, 24:4, 34:27, Num 33:2, Dut 31:19, Is 30:8, Jer 25:13, 30:2, 36:2, 27-32, Dan 12:4 Hab 2:2).

IV. The wrong theories to the method that the prophets listen to the Word of God

1.Kuenen said as followings. That is, " the reason the prophets said that the contents of his proclamation is the word of God is not to claim that it is the word of God because it is truly the word of God, They claim so because it is the devotional false to make the people persuaded powerfully. But this theory is the stubbornness not to be proper with the claim of the prophet. Is not it the fact that the prophets rebuked to the false prophets was because their teaching is not the word of God but their subjective thought?

2. And certain say that God gave the prophets the core of some teaching, they enlarged it and proclaimed it. But it is the false stubborn theory to be controversy to the scriptures. The prophets proclaimed what he received out of God.

3. And certain says wrongly that the prophesy of the prophets come out of the divination.

But 1) All the Old Testament contrasted the divination and condemned it strongly. (Dut 18:10-14) Not only that 2) the prophets received the word of God normally and proclaimed it

passively. 3) They did not work for the salary of materials and because it is the word of God he proclaimed in the persecution without hesitating. But the fortune tellers were fallen down into the temptation by the artificial craft, so called; they informed their personal understanding to the other by tempting from the sinful desire.

4. A certain scholars think that the method to receive the revelation is same to the divines of pagan prophets wrongly. The critics Harsher and the other scholars the method to receive the revelation of the prophet recorded in the Scriptures is the same to the pagan divines. But their claim is wrong, because the pagan prophets enter into deviations; they concentrate on meditation and afflicted their bodies etc., and several methods.

And as they entered into divisions, they seem to be the lost his mind or, the insane person. But the true prophets in the scriptures were different to receive the revelation. They do not use the mind means and physical method and as they received the revelation by the work of God in their heart. As they received the revelation their self-consciousness was operated continuously.

The critics pointed few facts to establish their theory in the Scriptures.

First, The critics claims that sometimes by pointing to the abnormal activity that the prophets in the Old Testament took, they also were participated into the same situation like the pagan divines. For example, as Jeremiah taught that the nation of the Jew was arrested in Babylonia, Jeremiah bore the yoke on his back and walked on the street of Jerusalem (Jer 27; 28:) and Isaiah walked with his naked feet in order to reveal that Egypt and Kush will be arrested (Is 20☺ just like that. Refer to Ez 4:4-8, 12:1-7, 9-17. But such action of true prophets had the symbolic meaning and revealed the will of God. In the contrast of it, the one who took the divines in abnormal action were meaningless.

Second, The critics also claims that according to I King 20:35-42, also the prophets prophesied in the same situation like pagan divines, But in the written record the action of one of the prophets already took the revelation of God and transfer it to the king was a method. When the king Ahab could kill Benhadat, the action to release him rebelled to the will of God. Therefore the prophet took the symbolic action to point the sin of the king Ahab.

Third, the critics said according to I Sam 19:19-24 that true prophesy written in the Scripture came out of the same situation of pagan divines. What the above chapter and verses taught said that Saul arrived at Lamanayod to catch up David and prophesied, even he took off his clothes and lied down and prophesied before Samuel.

We can see three things that were different to the divines. [1] The fact that Saul was lied down in the naked state did not make him prophesied. Before Saul went to Lamanayod already he had prophesied on the way. Therefore he did not take the method like naked state and lying down state for his prophesying. [2] Here to be naked did not point to sure naked states in Hebrews, (עָרֹם) refer to Job 22:6. It might mean that he took off his king garment. Of course he was humiliated by the work of God's Spirit and he took the disciple attitude not the king's attitude. [3] Napal (נָפַל) in Hebrew means to lied down or to be fallen in state to bowing his head down on the earth in humility, and it might be to kneel down. This word can be translated into to lie down. The Hebrew other word, to be lied down is Shakabe (שָׁכַב).

V. Are the true prophets the authors of the Scriptures?

We answer of this issue as followings. That is, they are nothing else but to be the author, in principle, because they do not stay at his day but influence until to the latter day. For example the messiah's prophesies they said is related to the latter generation so they should write it and proclaim it to the latter generations. (At 3:24) Actually the prophets recorded that in the meaning that they recorded their prophesy on the preface of the prophesy book. As we see the word, we cannot say that only the preface is the word of the prophet and the other is not prophesying. The prophets themselves

felt the necessity to proclaim the prophesy until to the latter generation. (Is 30:8 Jer 30:2 36:20-32, 51:60 Ez43:11 Hab 2:2)

Chapter 7 The Spirit of God revealed in the Old Testament.

The term, "The Spirit of God" does not reveal much in the Old Testament comparatively. 18 books in 39 books do not reveal the word obviously. But it did so, they have no the necessary reasons to use it in the books. But it is not short that the teaching of "the Spirit of God" became the historical doctrine. Is the word, "the Spirit of God" in the Old Testament same to the word and the contents of "the Spirit" in the New Testament? Of course these two things have same contents. (1) THz one who led Israel was the Holy Spirit in the New Testament. (At 7:51) (2) The one who gave the faith to the saints in the Old Testament was the Holy Spirit. (Il Cur 4:13). (3) The same Holy Spirit established the ritual sacrifice of Israel (He 9:8) (4) the same Holy Spirit said through every prophet. (Mt 22:43, Mk 13:36, At 1:16, 28:25 Heb 3:7, 10:15), Refer to Me Pet1:11 Il Pet 1:21. Then how many kinds of the work of Holy Spirit in the Old Testament? B. B. Warfield classified it as three titles as followings.

I. The Cosmical Spirit

Genesis 1:2 says, "The Spirit of God is hovering on the surface of the water." It points the innate work of the Holy Spirit to relate to the creation of the heavens and the earth. Here, A Hebrew (מְרַחֵם) translated into "hovering" is so meaningful. It points that a hen

embraced down on the eggs (brooding). The innate work of Holy Spirit already had happened from the creation. In the work of creation He hovered over and accomplished the words of the transcended God (the command of God in Genesis chapter one). B. B. Warfield compared it with the transcended character of God. The cosmetic work of Holy Spirit is recorded many in the Old Testament. Refer to Job 26:1, 32:8, Ps 36:9 104:30, Prov20:27.

II. The History of Theocracy

The Holy Spirit worked for ruling of Israelite theocracy. For example, the fact that the Holy Spirit came on the judges (Judg 3:10,6:34, 11:29,13:25, 14:6, 19, 15:14), the fact that came on Saul and David (I Sam11:6, 16:13), the fact that Holy Spirit came on the people who made the parts of the tabernacle. (Ex 28:3, 31:3, 35:31), the fact that Holy Spirit came on 70 elders (Num11:17, 25), the fact that Holy Spirit filled with his wisdom to Joshua fully, (Dut 34:9) and the prophets received the prophesying gift from Holy Spirit. (Num 24:2 I Sam 10:6 II Chron 15:1, 24:20 Is 48:16 Mi 3:8)

III. The Individual Spirit

The Holy Spirit makes the person regenerated and him become the children of God. This means that his spiritual work and his moral

work. This is his work that accomplishes the holiness. This work of Holy Spirit was happened in the Old Testament as the New Testament. (Gen 6:3 Neh 9:20, Ps 51:11). In this point the prophets looked forwards the abundance of the work of Holy Spirit in the Old Testament like the New Testament. The prophetesies that God outpours the Spirit on them like pouring the water abundantly (Is 32:15 40:29, Joel2; 28-30 Zech 12:10) pointed to this one. The Baptist John and Jesus pointed to the accomplishment and expressed the word, "the baptism of Holy Spirit". (Mk 1:8. Jn 1:33, At 1:5)

Then "the baptism of Holy Spirit" means the universal work of Holy Spirit in the New Testament. In other word, it means that the work shall come on the entire world without distinguishing the tribes and the nations. Therefore it does not mean the fact that a person received the baptism of Holy Spirit arrived at the higher spiritual standard. Although the Christians in the Corinthian church received the baptism of Holy Spirit, the degree of their lives is low. Refer to I Cor 3:1-4, 12-13.

In the point we should think of "the fullness of Holy Spirit" separately. The exhortation of Paul, "receive the fullness of Holy Spirit" (Eph 5:18) does not mean that the man can be perfected by the Holy Spirit. Here the word, "receive the fullness of Holy Spirit" (πληροῦσθε ἐν Πνεύματι) is the present command type does not

point the momentary fullness. In the Greek grammar, the command of the present type means to command to do continuously. (John R. Stott, the baptism and fullness of the Holy Spirit, Intervarsity Fellowship, p.33)

Therefor in conclusion the prophesy of the prophets to the movement of Holy Spirit in the New Testament said the abundant work of the spirit obviously. It was accomplished so the day of New Testament become the day of Holy Spirit. (II Cor 3:6-8) Therefore in the day of New Testament, the heart of the people in the New Testament is transformed spiritually and morally. This abundant accomplishment is the feature of this day. But at the point we should take to mind the other. It is the fact that external miracles shall be happened just like the abundant work of Holy Spirit. Of course this miracles have no the meaning of Apostolic revelation. But God is alive now as the highest sovereignty Lord, if he wants to do now, he can do the supernatural miracle.

Chapter 8 The thought of Old Testament about disappearing of the life after the death

I. The method to treat this issue

The death of the life is so important more than the others. Every person does not want to die. But the death comes to everybody. Therefore the man "and deliver all those who through fear of death were subject to lifelong slavery. " (Heb 2:15) This issue was explained by Christ who overcomes the death (by the resurrection) obviously. Lk 16:27-31 says, "And he said, 'Then I beg you, father, to send him to my father's house—for I have five brothers—so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the Prophets; let them hear them.' And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' ". Jesus, in this part taught that the only powerful method to make them believed the world of future is not the experience of the coming world, but the word of the Scriptures. Here, Moses and the prophet" pointed the scriptures in the Old Testament. Comparably, the Old Testament has little amount about the state of existence after the death (especially the issue of the eternal life in the believer) But we do not feel some complain. Although it is little one in the Old Testament, actually it is not true. The part we understood it is only little. For example, Exodus 3:6 says, "And he said, "I am the God of your father, the God of

Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God. “This word means that the children of God shall live the eternal life. Then before Jesus taught the meaning to them nobody know the meaning. Refer to Matthew 22:32. After r the body of the believer, the verses that his soul will live eternally come out of it. That is, the Old Testament is the blind state of the revelation, but it is not the fruit, like the New Testament did, it does not reveal the truth obviously. But the Old Testament teaches it comprehensively. In other word, the Old Testament presupposed the afterlife and gives all lessons. (Schultz)

II. The teaching of the Old Testament to the life after death of the Christian

Especially in the Old Testament the teaching of imperishability of the life after the death is pointed as followings

1. The revelation in Genesis

The event of Enoch in the Genesis (Gen5:21-24) God brought Enoch into the heaven. (24) This word (לָקַח to be taken) that is revealed only one time in the Scriptures means to bring in taking. This word contrasts to the word, “to be died” (מוֹת). This word was used here in contrast of the word “to be died” obviously. The meaning of the word was revealed by the word, “to be moved” (metadidemi) the word means that Enoch was not died and he was moved into God.

Then Enoch was moved even his soul and his body into the kingdom of God. This event revealed the representative truth of Christianity. The Scriptures teaches the salvation of soul and the resurrection of the body.

2. The revelation in Exodus

Moses listened to the word of God who was appeared in the fire in the bush at the mount Horeb. (Ex 3:1-6) That is, it is "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." We should read the interpretation of Jesus (Lk 20:37-38), he found the meaning of living God out of the passage (Ex 3:6), As God tell Moses after 500 years since Abraham was die, he said "I am God of Abraham", this word made sure to be presupposed that Abraham is alive at the kingdom of God at that time (The time of Moses) because God is the God of the dead person and the living person. (Mt 22:32) Here, the dead means the spiritual dead man. At the same meaning Jesus said that "And Jesus said to him, "Follow me, and leave the dead to bury their own dead." (Matthew 8:22) Therefore here the death does not means the non being, but the man under the curse. (The state not to be repented, that eternal punishment) Then who is God? He is the one under the curse that is, the God of living person. Then when did Abraham become the living one? It was the time that he was the object of God's covenant. In

other words, As God became his God, he became the living person. As God became God of a certain man, he became the living man. The covenant that God became his God is not temporary but eternal. According to the covenant God gives the eternal life and through him God makes him received the effect of eternal covenant. Therefore the eternal life is God himself. Accordingly the word "πάντες γὰρ αὐτῷ ζῶσιν" follows him (Lk 20:38) as we translated this word directly, "because every man lives through him" that is, every man is resurrected through God. Just like that Jesus stressed paradoxically the fact that he is the life and the resurrection and as he accepted God, he gets the resurrection too.

In the issue that the man lives (until the blessed life of coming world and the resurrection) only God is sufficient. Therefore the Old Testament used many word of God to replace the coming world. Such expression is the character of truth in the Old Testament. To the man not to seek the blessed life in the other place except God, the record also should be God-centric. If the man accepts God in the present time the eternal life was included completely in him.

The view of eternal life of God-centric life is different the imperishability of the pagan philosophers. Socrates considered at his dead bed deeply, he said four demonstrations to the eternal life of soul. Among them as the simplicity (the character not to be separated, not to be melted) of the soul, he argued the eternal life

of soul. Platon also demonstrated as such thing. But their thought was wrong for they thought the autonomous of the man. They did not know that the death of the human is the punishment (the wage of sin). Moreover they did not know that their true life belongs to only God. The Scriptures testimonies that only God has no the death. (I Tim 6:16)

3. The revelation in other parts in the Old Testament

We see the word of the life after the life of believer's death out of Job 19:26, Ps 17:15, Ecc 12:7 and many the other passages. Now here I interpreted only the word of Job 19:26 as the representative passage. It says, "And after my skin has been thus destroyed yet in my flesh I shall see God, ". The word, "And after my skin has been thus destroyed "means that "left out of my body", or, "without my body". Therefore the outside of the body is same meaning of "after the death". C. Van Gelderen also interpreted son (Denkt Job wel aan een leven der ziel na den dood, een leven in gemeenschap met God, maar nuet aan eene opstanding des vleesches. – Zielsgeschiednis Van Job, 1931, bl. 45) and Gustav Holscher also interpreted "without my body" (Mithinist 19:26 nicht zu ubersetzen: , vonmeinen Fleische aus", sonder, ohne mein Fleisch" . – Handbuch zum Alten Testament, Das Buch Hiob. 1952, s. 49). Like a certain scholars to interpret as different contents, if they interpreted "" out of the body (As that he got the body that is, yet he is alive), it does

not fix to the word, "after my skins was rotten". We cannot say that Job moaned after his death as ", he can see God at the state of his living flesh directly.

Ps 49:15 says, "But God will ransom my soul from the power of Sheol, But God will ransom my soul from the power of Sheol, for he will receive me. Selah for he will receive me. Selah ". Before this one (Mt 19:26) said that the future of the man who does not know God is void, here it stressed that the one who gave the eternal life is only God. Refer to Matthew 19:26. That is, the man has no the way to receive the eternal life in him but only God has it because the man cannot save the man but god can do it. And "to accept" the word, the Hebrew (לָקַח = Laka) is the same meaning to bring Enoch to God (Gen 5:24). Here of course, the psalms passages means that God bring him after his death.

Ps 74:24, the word, "and afterward you will receive me to glory. (תִּתְּנֵנִי אֶחָדָר כְּבוֹד תִּקְחֵנִי:)" also says the world of the future. That is after the life on the heart was passed away, he bring me into the world of the glory."(Ibn Esra, Kimchi, Calvin). We except this one should remember that "and the dust returns to the earth as it was, and the spirit returns to God who gave it."(Ecc 12:7) this word, "And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell." is the same of Jesus's teaching (Mt 10:28). And it teaches that the man consists of the soul

and the body, two parts obviously. And the word teaches that the soul to be departed go to God.

III. The board line between the kingdom of God and this world

In expositing this issue I translate "What is the heaven? (Wat Is De Hemel?)" Written by the great Dr. Schilder and introduce.

1. The thought of the kingdom of God in the medieval time

This thought was influenced by the effusion theory (that belongs to Neoplatonic) the view of the heaven of Dante is the representative. This thought thinks that all things have different degree in the good and the evil, the brightness and darkness., the man can enter into the heaven by his effort (his meditation) Finally the man was changed into the god and his character should be lost. But the view of the heaven as such a thing arrives to the conclusion by having some elements that the devil also relates to the heaven. Because according to the effusion theory of stage in the medieval time, the different point of the good and the evil of all beings is stage, not to be the contrasted thing. Therefore Dante in knowing the heaven said that we need the help of pleasure god and every high level god. But the heaven that the scriptures does not mean that the character of every existence are disappeared. It is established the climax of

peace and love and also the board line of every different things more clearly. God always is God, the man always is man. And the devil and not to be repented persons were prisoned in the hell in contrast of the heaven eternally, the Scriptures teaches. The theory of purgatory is the product of the philosophy of effusion.

2. The view of Hegel

His thought is to see the world as a structure of mind and claim it is nothing except it. Accordingly he sees that the eschatological and idealistic world is the ultimate developed state of this world, and denied the biblical heaven that is the transcendent world over the present world. Hegel's thought is pure naturalism, the humanism. He sees that the God and the creature world do not contrasted each other but comprehensive state. He sees that God and the world are the unity. He denied the corruption of the mankind and discernment of the first Adam and second Adam (Christ) is the history of a development. Therefore he admits only the value of history and denied the power of prophesy to the history. Accordingly because he thought that the blessed world of the heaven does not exist, it is wrong. The thought of Hegel that does not separate between the creature world and the heaven denied that the one who was transcendent the world. It is the philosophy of intrinsicism.

But the Scriptures separated between the world of creatures and the heaven in the beginning. Gen 1:1 "In the beginning God created

the heaven and the earth." Says it. The last verse of the Scriptures, Revelation 22:20, "Amen. Come, Lord Jesus!" says it. The creator that created the world to transcendent the world exists, and the judger to transcendent the creatures world exists.

3. The view of Kierkegaard

He claims the attitude that opposites to Hegel's thought, God is the demolishment of history. (God is in de hemel en gii zijt op aarde).

Hegel said the comprehension of

God and history. (Both and) but Kierkegaard says "if it is God, he is not the history. (Zoowel God, alsook het schepsel) ". (entweder oder). He says that "the eternity" cannot enter into the history.

There is not the bridge between God and the man. Accordingly because the structure of his theory did not think of heaven, it is wrong.

4. The view of Karl Barth says

According to his theology, he said that God always declares the negative in the history. He did not think that the covenant of work and the covenant of grace as the historical type. It is wrong, because his theory structure does not think of the biblical heaven.

5. The kingdom of God that the scriptures says

The heaven is not the highest level existence that the theory of effusion says and also it is not the absolute transformation of all things and the pantheism of Hegel said. Not only that, Like the existentialism proposed, the thought that the world of history is not dualistic whole objects that cannot be the moment object. And by contrast of the soul and the creatures despising the creatures but admitting the value of the eternity, establishing the heaven has no any relationship is unbiblical.

The heaven that the Scriptures says that for God created (Heb 10:11) it has the character of creature. And then the heaven is the center of God and God rules over it so it has the character of eternity. What God consider value all things entered into it (heaven) through Christ. And the power of heaven works in the present through the work of Holy Spirit. Therefore it is fact that the heaven has the transcendent relationship to the present world but it is not transcendence relationship. Because of this one the tension of Christianity Christians is not dualism. In other words, his enduring time and his longing for the glory to come is not dualism. We should not contrast to the time and the eternity as dualism. Heaven is not this world. But to save this world people we developed the movement of the kingdom in the world. It is the work of Holy Spirit to make the world people believed the blood of Jess Christ.

Chapter 9 The prophecy to Messiah

The birth of Messiah should be believed absolutely because the prophecy of the Old Testament was accomplished. The Old Testament has many prophecies of the messiah. According to H. Bavinck the prophecies of Christ, or, the promises come all 456 times. (Gereformeerde Doogmatiek VI, 1910, p 256) All words in the Old Testament can be said to prophesy the messiah (Christ). Especially the words of the prophets are so generally the representative chapters and verses about the prophecy in the Old Testament as followings. Gen 3:15, 9:26-27, 12:1-3, 15:5, 22:17, 49:8-10, Mum 24:17-19, Dut 18:15 II Sam 7:14 (Heb refer to 1:5) Ps 2:1-4, 4:2, 7:14, 9:1-7, 11:1, 12,26:4, 19, 28:16, 35: 42:1-9, 49:6, 50:4-11, 52:13-53:12, 55:4, , 59:20 Jer 23:5-8, 30:9, 31:38-30, Ez 11:14-21, 16:53-63, 17:22-24, 34:23-31, 36:22—28, 37:22-28, 40-48 , Dan 2:31-45, 7:13-14, 9:24-27 Ho 1:10-11, 2:14-23, 3:4-5 Joel 2:28-32, 3:1-2, 18-21, Am 9:7-15, Jon 1:17, Mi 2:12,-13, 4:1-13, 5:1-5, Hag 2:7, Zech 3-4, 9:9, 12:10-14 13: 14: Mal 3:1-6, 16-18, 4:1-6 etc.

We classify all chapters and all verses according to the contents as following.

I. The things that points to Messiah himself.

The words that called him for the king are lots, (Ps 2:6, 45:6-7, Dan 7:13-14). The descendant of the woman (Gen 3:15) the descendant

of Abraham (Gen 15:5, 22:17-18) , Scepter, star (Num 24:17), the anointed (messiah) (Ps 2:2), the son of God (Ps 2:7), the cornerstone (Ps 118:22), Wonderful, counselor, the almighty God, everlasting father, the king of peace (Is 9:6), the bud of Jehovah (Is 4:2), the great light (Is 9:2), the branch of Jesse (Is 11:1) the eternal rock (Is 26:4), Rock (Is 28:16), the one who God chose (Is 42:1) the servant of God (Is 49:6) Jehovah, our righteousness (Jer 23:6) David (Jer23:6) David (Jer 30:9) The one who rules over (Mi 5:2), My servant (Zech 3:8), the well to clean up the sin and the dirtiness (Zech 3:1) the righteous sun (MI 4:2). Except them there are lots.

II. The indirect prophecies to relate to Messiah

- 1) It prophesies that the people of messiah shall be lots. (Hos 1:10-11) 2) it prophesies that the holy covenant shall be confirmed more (Hos 2:14-23)
- 2) It prophesies that in the day of New Testament the spiritual blessing shall be to the Jews. (Hos 3:4-5). 4) It prophesies that in the New Testament (the day of messiah) God shall pour the Holy Spirit. (Joel 2: 28-32) 5) it prophesies that before the second coming of Jesus Christ the warfare of all the world will be happened (Am 3:1-15), 6) it prophesies that the movement of spiritual kingdom that the movement of gospel (Is 2:1-3) Am 9:7-8, Mi 4:1-13) 7) it prophesies the ultimate victory of the church (Ob 1:17-21) 8) it prophesies that the resurrection of Christ will be revealed as the

type. (Jonah 1:17-18) 9) it prophesies that the gentiles believe the gospel and return to God. (Is 19: 18-25) 10) It prophesies that by the gospel regeneration shall be happened. (Jer 31:31-34, Ez 11:19-20, 36:26-27) 11) the people of God return to God (Ez16:53-55) 12) it prophesies the church in the New Testament (Ez 40-48) Dan 2:31-45, 7:13-14, 9:24-27) etc. Except them there are many things.

III. The important character of Messiah

1. The character of movement of salvation of universal messiah

(1) Genesis 3:15 says, "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." Because this is the first prophesy of messiah that was reveled at the early time of the history, it is for all mankind. It was the promise that God gave to Adam committed the sin. The feature of this prophesies is reviewed by several things as followings.

1) It was not related to only one nation but to all mankind. As God gave this prophesy, before the countries and the nations was happened. Therefore this prophesies gives the hope to any nations in the latter generation. Refer to Hag 2:7.

2) Messiah saves the people by making them put the enmity to the devil. Adam and Eve were died for their sin because they listened to the word of devil and took the fellowship with the devil.

Therefore the way to save the mankind that belongs to the devil is to make them put enmity to the devil.

3) Because the mankind takes the enmity to the devil for them God puts the enmity between both sides. "I will put enmity between you (devil) and the woman. ".

4) The fact that two kinds of the people will be come was prophesied. What two kinds of people will be revealed was proved by the descendant of woman and serpent that is, the descendant of the devil. This one also was not classified by blood relationship but was classified by the covenantal relationship that is, the chosen people and not chosen people.

5) The prophesy of Christ's trial was included here. The fact that the descendant of devil harms his heel is the prophesy of messiah's trial.

(2) Dan 2:34-35 says, "As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces.... But the stone that struck the image became a great mountain and filled the whole earth. "Because this means the kingdom of universal and eternal messiah, it is related to all nations. And In Dan 7:13 also, the eternal kingdom of the son of man also is related to all nations. Refer to Dan 7:14. The prophesies of the universal character of messiah are lots except this one. (Dut 32:2 Is 65:1 Ho 2:23).

(3) Not only that, the prophesy of universal messiah comes out consistently through all the Old Testament. Warfield stressed this fact by pointing even Zellin who is a liberal theologian of the Old Testament agreed with him. (Biblical and Theological Studies, The Presbyterian and Reformed Publishing company, 1952, pp 95-100). The contents that Warfield pointed is summarized as followings, [1] the prophesy that Messiah arrived at the end of the earth and rule over all nations. (Gen48:10, Mich 5:4, Zech 9:9-10)) [2] The prophesy that Messiah destroys anti-Christ nations. (Num 24:17-19, Ps 2:9, 110:1,2,5). [3] The prophesy that messiah will judge all nations (Is 11:3-4) [4] the prophesy that messiah will save all people (Jer 23:5-8 Zech 9:9) [5] the prophesy that messiah will realize the peace in the all the world. (Gen 49:11-12 Is 11:6-9 Mi 4:4-5) etc. The same passages as the above contents come in the others, here I did not mention only.

6) The Jewish Messiah

Then from which nation shall the messiah be born? It is what we should think of.

Of this issue the Scriptures prophesied before the mankind was classified in the world. It was the prophesy that God gave to Noah who included Gen 9:26-27. It says, "He also said, "Blessed be the LORD, the God of Shem; and let Canaan be his

servant. May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant."

Here it was prophesied that the tribe of Sham will serve Jehovah God. Really after that the messiah was born out of the descendant of Abraham who belongs to the tribe of Shem. (Refer to Gen 12:3, 22:18).

The fact that messiah was born in Jew does not bother against the character of messiah's universe. God does not discriminate the nations of the mankind according to the blood. Therefore God permitted that messiah came out of the Jew was not only for the Jew. The fact that messiah was born out of the Jewish nation was the thing that God pleased. In this meaning the Scriptures revealed many things of the Jewish elements of messiah preciously. The purpose that Jesus said, "You worship what you do not know; we worship what we know, for salvation is from the Jews." (Jn 4:22) also means this one.

As Pilate asked Jesus , ""Are you the King of the Jews?", Jesus was not shame to his Jewish man.(Jn 18:33-38) Therefore the Old Testament used the messiah in " the son of David", or, its similar terms so much. (li Sam 7:12-13 Lk 1:32-33 Is 11:1-5 Jer 23:5, 33:15 Ez 34:23-24, 37:24-25)

3. The suffered Messiah

The reason that the messiah who saves the mankind should be suffered absolutely is the sin of the mankind and their curse. The way that saves the cursed mankind is only to substitute their curse. Messiah substituted our sinner and was suffered, which Jesus himself testimonies and the Scriptures says it. (H. Bavinck, Gere. Dog. III. P 452)

Among many passages of messiah's trial especially Isaiah chapter 53 is the representative one. Dr. Young see the prophesy of the messiah's suffering in Dan 9:26 also. He in Dan 9:26, "an anointed one shall be cut off and shall have nothing. (יִכָּרֵת מְשִׁיחַ וְאֵין לוֹ) Desolations are decreed. "Phrase points the prophesy of messiah's death. He said that "shall be cut off (יִכָּרֵת)" points the death in the Old Testament and Is 53:8 also has same meaning.

4. The excellent Messiah

(1) Almighty God (אֵל גִּבּוֹר) Refer to Is 9:6, 10:21. The Old liberal theologians thought that this is a messiah; it does not point the divine character... that is, he as the man sat down on the kingship of David and become the representative of God. (G. S. Goodspeed, Israel's Messianic Hope, 1900, p120, James Crichton, International Standard Bible Encyclopedia, 1915, p 2040). But the Scriptures reveal obviously that the messiah is the one who possess the

character of God. The thought that the dominion of messiah shall be eternal. (Is 9:7) he becomes the subject of the work of Holy Spirit. (Is 11:2). The thought to destroy the wicked with the breath in his mouth. (Is 11:4) etc. Pointed to the divine character.

(2) The son of man. Refer to Dan 7:13 "The son of man" means of course, the son of the man. But we see that it pointed to the special person. This, Daniel chapter 7 revealed that in the contrast of the nations of world is compared to the nescient beasts, the excellent person to establish the kingdom of God. Therefore this word does not point to simple man rather in the contrast of it, the glorious heavenly personality. (Warfield, Christology and Criticism, Oxford University Press, 1929, p 47). The Scriptures stress the divine character of the messiah. Refer to Ps 2: 45:6 110: Is 9:6 MI 5:2 Jeer 23:6 Zach 13:7 Mal 3:1. F Godet says, "The doctrine of messiah's divine character is the core of totality of the Old Testament. ". (Hastings' B. D. IV, p 124 Old testament Prophecy, 1903, pp. 367-368)

B. B. Warfield says, " the doctrine of divine character f messiah is limited to few passages, is the essence of the eschatology in the Old Testament It does not separated of the hope to God who came to his people. It is the heart of Israel's religion in nature. (Christology and Criticism Oxford University Press, 1929, pp. 47-48) Especially the prophets in the Old testament prophesied many about the coming of Jehovah" or, the dominion of Jehovah, then the

representative chapters and the verses are Is 40:3-5, 9-10, 52:7 etc. These passages revealed that messiah is the Jehovah himself obviously. The fact that The New Testament (Especially in the epistles of Paul) calls Jesus for the "Lord" (κύριος) means that Jehovah in the Old Testament is just Jesus. (LXX translated "Jehovah" into "Lord").

Section 3

The Biblical Theology of the New Testament

Chapter 1 The theory of covenant

Matthew 1:1 says, "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham ", it means that God sent Christ as his promise and accomplished it. The covenant of God in the center of Christ was given to Abraham and King David. God promised to Abraham, "I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." (Gen 12:3) and also "and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice. ". (Gen 22:18) This word obviously had two promises. The one revealed that messiah shall be born in the descendants of Abraham. (Gal 3:16) The not only the Jews among all nations many people will be participated in the blessing of salvation of Christ. (Rom 4:12, 23-24) And also the covenant that God gave to David was the center of messiah, for example, II Sam 7:12-17 points on it. In the word "And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever." (Verse 16) has the point that should be accomplished by only Christ. (Lk 1:32-33) And this promise also offered to Christ was not applied to only

Israel but to all nations. It is revealed in Isaiah 55:3ff-5 obviously. It says, "And I will make with you an everlasting covenant, my steadfast, sure love for David. Behold, I made him a witness to the peoples, a leader and commander for the peoples. Behold, you shall call a nation that you do not know, and a nation that did not know you shall run to you, ". The covenant that God gave to Abraham and David was revealed at Matthew 1:1. Abraham and David are the representatives of the people who received the promise that the messiah will be born out of their descendants.

This covenant was not limited to the physical the Jews, to the objects of the righteous. The forefathers which included in the genealogy of Jesus were not only the Jews but were the gentiles (Rahab, Ruth) and the wicked kings. So we see that, the accomplishment of the plan of salvation of God does not belong to a blood- relation. And the depended on the righteousness of the ma. We can think of followings like H.N Redderbos's view. That is, this covenant, in the accomplishment, and in choosing the tools of accomplishment, God is free fully. The irresistible work of God's covenant, just like that, shines out in the all things. (Korte Verklaring Der Heilige Schrift, Matheus, p 25). A Schlatter says, "what Matthew thought how the sins of the man was connected in the history of Israel and the house of David, and the grace of God's forgiveness was revealed abundantly, and overcome the depravity, In the

replace of it no, through it make us known how his gracious work was fulfilled sufficiently. (Erläuterungen zum Neuen Testament, Vol. I, p7).

I. Religion and Covenant

True religion is not the other except covenant (or, promise). True religion has the source that God himself humiliated and came into the man. This character of true religion existed without relating to before and after of the depravity of the forefather. The man has no the qualification and the right to approach to God because he is the creature and the corrupted sinner. But as God comes to the man by his merciful virtue and said to them, finally the communication of God and man will be opened and the covenantal relationship will be established. This is the relationship between God and man directly. Every higher level life in all reasonable and moral existence becomes the type of covenant.... Love, friendship, marriage the other social common relationship, the industry, science, the arts were established on the covenant. In other words they were established by the sense of trust and the concept of duty. Therefore it is not surprised to the noblest and the richest life that is religion has the character of covenant. (H. Bavinck)

All other religions except the Christianity, in the strict meaning, are depended on the naturalism or, the pantheism. Therefore they have no the covenantal objects. Because the naturalism makes the man

thought the god that cannot say actually they has no the object of the true religion. For example Confucianism is closed to naturalism sometimes, and at the other time it is closed to the pantheism (Polytheism) Confucianism does not know God who tells with the man. And Buddhism is a kind of pantheism because the character of Buddha is a part in the human heart. Studying the meditation in Buddhism means the understanding of the character of Buddha, the effort of the autonomous, but is not established at the covenant with the personal God that is, true God. The fact that Buddhism is the autonomous is obvious through the evidence of the Buddhists.

But only the Scriptures of the Christianity reveal the covenant that God established to the man. For this covenant true salvation of the man is established.

First. Because he sent his begotten son and accomplished the work of redemption according to his covenant, we live with the faith to the accomplishment of redemption. The accomplishment of the covenant related to the work of redemption is the blessing to us in the present and the forever. Therefore we cannot only but have the faith and the hope.

Second. We received the event that the covenant of God was accomplished as the word of God and received the purification through the word. II Peter 1:4 says, "by which he has granted to us his precious and very great promises, so that through them you may

become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.” Because the word that accomplished the covenant worked by the power of Holy Spirit, the soul that believe in it gets the work that the Holy Spirit sanctifies. At the pagans did not admit their holy book as the heavenly promise. Accordingly the pagans do not think that it will bring some spiritual power. For example the religions like Buddhism walks the way.

Third., the salvation that got by the accomplishment of covenant gives the comfort to the believers. That is, at the tribulation time and the temptation time it makes our hearts filled with delight and endured until the end because the salvation is too great, the promise that God himself said is faithful and through Christ they become Amen and then they should be established surely. The purpose that God settled never be changed and has no any stumbling block out of any accidents events. The promise of God is not depended on some conditions in us. It had been accomplished in Christ and will be completed by God.

III. The historical research of covenant

The word, “covenant” is diadeke (διαθήκη) in Greek, that Berit (בְּרִית) in Hebrew was translated. Deismann said that it means the will (Das Licht vom Osten, Tübingen, 1908, p 243) but the New Testament

and the Old testament have no the meaning. This, in the Scriptures, to give the grace to his people, was the activity of voluntary covenant that God took. The New Testament revealed less than the Old Testament comparably. (33 times) Among them only one place took the meaning of "the will". (H. bavinck Bereformeerde Dogmatiek, J. H. Kok. III. 1967, p 185)

God in the beginning time found the man and came to him and said, promised and accomplished as to the covenant. This is the contents of the New Testament and the Old Testament. And the old covenant that is, the covenant to the nation of Israel and the new covenant that Christ established are accord in the point of the covenant of grace. Let's think of the covenants.

1. The meaning of covenant

The word, covenant is Berit in Hebrew. Covenant is established between the personality to personality, God treated the man as a personality and take personal relationship with him. The pagans have not the thought of covenant, because their relationship, so called, the relationship with the god is not person alone. The united relationship between God and man is established by the accomplishment of covenant. That is, as the man accepted the will of God and obeyed it, it is established. The time to break out the covenant was the separation of God and man. Schilder said as

followings. That is, "Because without the practice of the covenant, no true unity has, the unity of God and man of eternal rest in revelation chapter 22 is the result of the climax of covenant. And again he says, "Every punishment is the repay of covenant, every sin is breaking of the covenant. Except the covenantal relationship we cannot think of the hell."

2. The kinds of covenant revealed in the history

Theologically, the covenant was classified by two kinds, these are, the one is the covenant that has the condition of work, and the other is the covenant that is saved by grace. The one is that God settled to Adam but for he did not obey it, he was punished. But what God established again is the covenant of grace to save the man out of this punishment. It was classified as two kinds. 1) Before Christ who was the Lord of the promise came into the earth; it was established to treat Israel people as the partner by reservation. For example, the covenant that God did to Abraham (Christ will be born out of his descendants and received the land of Canaan as the type of the kingdom of God) and the covenant that God did to Israel at the mountain Sinai (the type of the fact that his people will be substituted by the blood of Christ- Exodus chapter 24). This is the Old Testament. 2) The covenant that was established by coming of Christ, the Lord of covenant. This was revealed well by

saying at the day of the Lord's Supper. (Lk 22:20) We treat to the new covenant centered.

First, the most important thing in the new covenant is the blood of Christ that was replaced the sacrifice. What is the meaning of the blood? It is interpreted by observing the meaning of the old covenant revealed in Exodus, because thing that Jesus said the blood of covenant by reminding the Old Testament. Then what does "the blood of covenant" mean? Robertson Smith said that it means the unity of the life between God and his people. The reason that he interpreted it so was depended on the activity that the half part of the blood of the sacrifice was sprinkled on the altar (Ex 24:6-8) and the other was sprinkled to the people. And G. Vos ignored the interpretation was published obviously as followings. That is, "If the blood of sacrifice means the unity of God and the man, the other ceremony (the order to read the document of covenant to the people and receive their vows.) Between two ceremonies to sprinkle the blood to the altar and the people, should not be executed. Therefore it is difficult that the view of Smith on the above should be accepted. The blood of this sacrifice, rather, means the atonement to break out the wall of sin. This is the orthodoxy interpretation. After they sprinkled the blood on the altar and break out the wall of the sins of the people, they could approach to Jehovah. This meaning is supported by Exodus 19:10,

22. Therefore in the ceremony of the new covenant of the Lord, the blood means the atonement. (Mt 26:28 Heb 9:14, 22)

Second, In the new covenant another important thing is to be promised that the participated person will be remission as well as to get the kingdom of God as his inheritance (The Old Testament compared the land of Canaan with the kingdom of God) (Lk22:29-30) Of course, the Lord of the covenant in the ceremony, did not receive the contract of any burden (like the old covenant) Only He himself practiced the blessing of all salvation to them. Because the Lord of covenant bore all burden and established the covenant. The salvation is given to us by God who established the covenant through the means of covenant. But they never get the salvation by personal sacrifice.

3. The character of relationship in the covenants

(1) The relationship between the new covenant and the old covenant. The Old covenant is not the covenant of the work but also the covenant of grace. The Laws and the prophesy is not controvert but the type of Christ. The Old covenant that God gave at the mountain Sinai was the type of the new covenant. (It came out of Jesus Christ – Gal 4:2). The one demanded the obedience of the laws but it did not give as the condition of salvation, but mistake them lived as the chosen people before God.

(2) The relationship between the covenant of grace and the covenant of work. The covenant of grace concealed the covenant of work (what God pointed to Adam), was only the new method to realize it and to complete it. What Adam failed was by second Adam, that is, Christ restored and completed it. For the man enjoy the blessing of the kingdom of God, the principle that he should obey God was not changed. In the covenant of grace God required that they should pay the wage of the sin and they should obey the laws, the burden of the man is same to the covenant of the work. Only the different point to the covenant of grace was the fact that Jesus Christ as the one who took the responsibility to obey the laws replaced for his people and was substituted to the seat of Adam.

IV. The Soteology in Christianity as the accomplishment of covenant

1. The process of covenant

The trinity God predestinated the covenant to save the mankind and established it before the eternity. It was that is, the eternal covenant (*pactum salitis*). What were revealed by following this eternal covenant were the covenant of the work and the covenant of grace. Because the man is not able to keep the covenant of the work, what God promised that Christ will establish was the covenant of grace (*Foedus Gratise*). The movement of revelation in the Old Testament and the New Testament reveals the covenant of grace

and also treats to the activity of God that related to it. The Old Testament is the part of promise in the covenant of grace and the New Testament is the part of its accomplishment. But the New Testament is not to have the part of promise. It is the accomplishment and also makes we had the hope of salvation to the world of eschatological future in the criteria of the accomplishment at the present. In other words, as the development of the covenant through the manipulative grace that God gave (Gen 3:15), the covenant of Abraham, the covenant of Moses and the covenant of David all belong to the old covenant and also had the character of grace. And especially what was accomplished by the blood of Christ

Is the accomplishment of the old covenant in the Old Testament and also is the new covenant. At the parts that the word to relate to the New Testament and the Old Testament does not reveal directly included much covenantal thought indirectly.

2. Several thought to relate to the fulfillment of covenant of grace in the New Testament

I call them for the thought of covenant here. I described only the important things here as followings.

(1) The exclusive work of God in the covenant of grace. It means that in accomplishing the salvation of the man according to the

covenant, God himself started voluntarily and took responsibility totally.

(2) The thought of the accomplishment of the Old Testament. The Old Testament is not the edition of the short stories without having any criteria. The prophesy of the Old Testament belongs to the covenant and the words of the Old Testament except it was accomplished by Christ in the Old Testament. Accordingly the movement of the New Testament by Christ is the fruit of the accomplishment of the Old Testament. Then it is severe, broad and abundant more than the blessing of the day of the Old Testament. Bavinck said, "God reveals his grace gradually always more abundantly more fully. In the day of the Old testament the life like a servant now it is freedom, like a metaphor now it is the reality, , like shadow, now the light, the grace for only one nation , now for all nations, the fearful relationship , now the relationship of love, the messiah who was promised came now. (Gereformeerde Dogmatiek , JH Kok 1967 III p 18)

(3) The revelation of the Old Revelation is same to the Old Testament.

H. Bavinck pointed the system of wrong thought that both thoughts did not have accord in the thinking historically. We summarized his

word and points as followings, that is, Anabaptism claims to have no the evangelical contents in the Old testament, Socialism claims that the Old Testament is lower than the New Testament, Arminianism looked the Old Testament as a covenant, which promised the degree of the worldly blessing, Luther at his early time sometime said that the difference of the Old testament and the New testament is similar to the one of the laws and the gospel. But at his latter time he corrected his opinion and claimed that the Old Testament also had the promises of the abundant gospel. In finally as the reformed theology was arrived, the reformed thought that the New Testament and the Old Testament had the same thought was developed. The reformed theology did not start out of Coccejus, actually, the principles was begun with Zwingli, proceed by Bullinger and Calvin, and were studied by all reformed theologians in Germany, British and Dutch. (Gereformeerde Dogmatiek, JH Kok, 1967, III pp 188-190). As we see the Scripture in the perspective of reformed theology, the thought of Old Testament and the one of the New Testament are same essentially. Of course, for the New Testament is the accomplishment of the Old Testament the doctrine of God and the other thought essentially is same to the Old Testament.

And also Dr, J Ridderbos said several things in the meaning of the same though of the New Testament and the Old Testament. That is

"The Old testament did not make without the blood. Just like so Christ came to the earth as the sacrifice of atonement to remove the sin. (De Apostolische Kerk, Kampen, p30). And also he again said, "There was the truth in the day of Old Testament and were not concealed completely, they had been revealed by several signs, symbol and types. It was revealed by the full light, that is, Christ is the mediator of his covenant, its head, the reality of all contents". At a glance, the promised blessing in the Old Testament seems to be materials but not the spiritual. But the spiritual blessings in the Old Testament only was clothed and expressed by the natural elements.

(4) The principle that the laws was given by the presupposition of the fact to be redeemed

To this point also Bavinck pointed rightly, that is, After Abraham was justified (Genesis chapter 15) like he was directed by God to live on their lives rightly, The people of Israel also came out of Egypt by the grace, received the laws at the mount Sinai to be holy in their lives. This fact came in the preface of the laws, that is, it was ""I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. " (Ex 20:2). The movement of God's salvation is revealed by the principles of covenant (or, promise) and grace from the beginning to the end. Both the Old Testament and

the New Testament are same. But the modern theology that does not know the Scriptures despised the fact but claimed that the religion of the New Testament was evolved out of the religion of the Old Testament. Then they did not understand the unity of the covenant of grace. (CK Cumming's the covenant of grace p5) Not only that, the dispensationalist said that they did not understand the unity in the principle of the covenant of grace through both the new covenant and the old covenant. They thought that the man of the Old Testament was saved by the laws, but the people in the New Testament got salvation by grace. (Dr. Lewis S. Chafer). But it is the theory does not understand the Scriptures systematically.

Chapter 2. The salvation theory on the teaching on the mount

What did Jesus Christ teach about the salvation of the mankind? Did he teach to get the salvation by the work? A certain scholar said that because Jesus taught the laws and the moral on the teaching on the mount (Mt 5:-7 :), he taught only the moral as the way of the salvation that was different to the teaching of Paul that is saved by faith. Then did the teaching on the mount say the doctrine to get salvation by the work? Never does it.

I. The teaching revealed in the eight blessings (Mt 5:3-12)

The eight blessings do not teach the way to enter into the kingdom of God rather it is the opposite teaching of that.

1. The first blessings

This teaches to find out the stage that he cannot do any things because he have no the righteousness. "the poor in Spirit" does not mean the humility that the person treat to the other but that the man find that he cannot have any righteousness before God. "To mourn" means the repentance because he has no any right things but only sin in him. "To be meek" means to recognize him rightly as the above and the attitude to obey the lead of God and his words only. That is it is the faith. "To be hungry to the righteousness and thirsty to it." is to repent his sin deeply and to believe in the

righteousness of God, to longer for getting the righteousness of God out of the above.

2. The next four blessings

After the man becomes a believer of Christ it teaches the responsibility and duty that he should do as a believer. "to be mercy" means that when the man to get the righteousness of God see the miserable one who does not take any righteousness in the others, he get mercy heart. As he has mercy to the other he get the mercy of God to himself. (James 2:13. And "his heart is pure" means that when the man that was regenerated by the word of God, because the eyes of his soul was opened serves only one God, knows God more over more. (Mt 6:22-24) "to make peace" means that when the one who gets the peace with God in the virtue of the merit of Christ proclaim the gospel of Christ to the other, the one who listened to the gospel is made peace with God. And "to be persecuted for the righteousness" was remarked here at the last part because it is the greatest blessing of the believer... Although the one who was persecuted for righteousness cannot find the place that he can stand up on the earth, the kingdom of God is his.

II. The Savior and Lord of grace , the accomplisher of the laws (Mt 5:17-18)

Verse 17 says " ". In the word the one who accomplished the laws that makes the man entered into the kingdom of God is Jesus. The sincere declaration is the proclamation of gracious messiah that came to substitute his people. Sevenster said wrongly, that in this passage, the word, "I came" was the expression that pointed the mission of the prophet (not the messiah) (Christologie Van Het Nieuwe testament, p 104), H. N. Ridderbos pointed that the word, "I came" was the messianic declaration. (De Komst Van Het Koninkrijk, pp 96-97). E. Smilde also, "I came", the word means that Christ came in the earth as the substituted one. (Leven in de Johanneische Geschriften, p 106). He again explicated the passage," that the word, "I came" were used several meaning, the all cases are related to the redemptive history of Christ. Especially they were used about the purpose that Christ came into the earth. (Mt 5:17 Mk 1:38 2:17 Lk 12:49 19:10), the thing that he will come in the glory was used (Mt 16:27, 25:31) and also it was used to relate to the thing that he will come on the earth as the judger (Mt 26:64). Therefore the word, "he came" is the eschatological obviously." (Leven in de Johanneische Geschriften, p 47)

III. The moral standard to interpret the laws in remained parts except the 8 blessings. (Mt 5:17-7:29)

The word of this part also is not the any hopeful declaration of the legalism. This part also teaches the way to be salved indirectly by

believing Christ. That is, the standard of true laws is so high, it reveals that it is difficult that the man keeps on it, so it makes the man expected (believed) the way of salvation only by faith. Jesus treated mainly the laws in 5:16-7:29; the view of the laws of Jesus cannot help but to be compared with the one of the Pharisee highly and deeply. That is, the standard of the word is so high and perfect that the man cannot keep on them. And it is not humanistic laws but the Theotheism laws.

5:17-48 mentioned purely the view of the laws , verses 48 said, "You therefore must be perfect, as your heavenly Father is perfect. ", 6:1-18 taught the method of the practice of the laws, There Jesus refuted the concept of the Pharisee out of bounds he taught God- centric life that to do perfectly in the front of God.

1. The spiritual view of the laws of Jesus to opposite the external Pharisee

In one opinion, "The teaching on the mountain contrasts to the laws of the Old testament". But Jesus does not opposite to the Old Testament. He claimed that the Old Testament proclaimed himself (Jn 5:39), he said that the Old Testament was accomplished through him. (Mt 5:17) In his teaching on the mountain can we see that "You have heard that it was said to those of old, 'But I say to you "(Mt

5:21-22, 27-29, 33-34, 43-44) the passages opposite the Old Testament? We cannot do it. We can translate the passages directly as followings, "you listened that the word is arrived to the old persons but I tell you." This word meant that "you" heard the teaching that the Pharisee introduced the law wrongly. Jesus did not oppose the laws but the teaching of the Pharisee itself that taught the laws wrongly. The laws that Jesus revealed in the teaching on the mountain was the spiritual laws, the essential spirit of the laws in the Old Testament.

The Pharisees saw the external figure of the laws or, understood it wrongly and taught it, Jesus revealed the contents of the laws of the Old Testament, included its spirit obviously. For example, the law, "do not murder" included the commandment that do not hate the others, and the laws, "do not adultery" included that you should not embracer the adulterous desire. The Pharisees did not see the laws deeply and broadly. They saw the laws simply but did not see the principle, that is, they saw the external figure but did not see the inward part. Accordingly they did not know the horrible part of the laws and they did not find that it is impossible that the man keeps the laws completely by the power of the man. Therefore they did not enter into the true faith that are justified by believing the merit of Christ, but they stayed at the place of hypocrisy that they felt the sufficiency for themselves

Then who can do, in the teaching on the mount, the laws that Jesus interpreted? Before this laws whoever lamented for he cannot trust himself as followings, "O Christ, please replace me, I depend on you only." Just like that, the high teaching of the laws of Jesus makes himself understood a sinner and depended only Christ. (Gal 3:21-24)

2. The necessity of teaching of the Laws of Jesus in his teaching on the mount

(1) Because the contemporary people had the wrong view of the laws, He needed to correct it. The one who do not know the laws rightly does not know the sin, the one who do not know the sin does not know the atonement. Before Jesus gave the lesson of atonement to the people, first of all he taught the laws rightly. It is like that the elementary teacher taught his students after he reviewed the past lesson, he teaches the new lesson to them.

(2) Not only that, Jesus as the executer of the atonement that all mankind is established by the grace of God, and also he taught that the grace does not perish the laws. Therefore he stressed also the covenant of the work and said, "If you're right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole

body go into hell. "This word reveals the principle that he receive as to his work in the strictly. And also chapter seven comes the similar word. That is, ""Enter by the narrow gate. "(13), "Every tree that does not bear good fruit is cut down and thrown into the fire. "(19) ""Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. "(21). Refer to verses 24-27. The problem and activity to enter in the heaven are the undivided teaching. As we see, Jesus's teaching seems to be different to the teaching of Paul that is stressed to receive the salvation by faith. In other words, Jesus seemed to say the salvation by the covenant of the work, but Paul seemed to say the salvation by the covenant of work. But as we think of following facts we solve the issue.

1) The covenant of grace revealed the meaning obviously as the demand of the covenant of the work is applied at a part only. In the dark part the white point is revealed more clearly. The peace descended after the unsafely is revealed the essential element, the meaning of remission in the place of the strong quilt is revealed more strongly. Because the guilty sense is not proper in our personality, the happy sense of remission will be continued. Just like it, the accuser in the essence of our personality does not remove his trace. Although the Scriptures have the covenant of grace just like it, the covenant of work continuously accuses.

2) As the covenant of the work, it says any time and any places. It is the reason of his existence that he requests what he should request. The truth is revealed only as the truth. Because of the covenant of grace, the covenant of work the mission itself was not reduced. As the Old Testament says to the death of the saints, the godly man also said simply that he was died, but for the way of the eternal life the concept of death seemed to be not reduced. Refer to Gen 5:5-31

3) We should think that as we see the teaching on the mountain, the state of Jesus's revelation had been finished. We should expect that all teaching except the teaching on the mountain will be revealed and we should see the total things. The teaching on the mountain was the lessons to correct the view of the laws the Jew misunderstood, but it is not all things of the revelation. It is natural to explain the laws naturally at this stage. Without knowing the laws, we cannot know the sin, without knowing the sin we cannot know the cross of atonement of Jesus.

4) We should remember one more it is the fact that the command of Jesus includes the power to accomplish the command of Jesus. He commanded to the one to have the dried hand, "stretch out your hand" and at the same time he gives the power that he can stretch out his hand. The Lord gives the commandments to us, and

also he himself accomplish the commandments for us and also he becomes the worthy persons to the holiness of commandments

3. The principle of the activity of God's children

At the part Jesus said the different points between the principle of the life of God's children and the one of the life of the Pharisee. But here the opposite principle to the principle of the life that the one who calls God for his father takes is the Pharisee's one. At this part the thought who calls God for his father in several time are revealed. (1, 4, 6, 8, 14, 18), the one to call God as his father is the chosen people. Jesus in this part revealed the different points between the Pharisee and the chosen people. That is, it teaches that the Pharisees live to reveal the external figure to the others but he one calls God as his father should live in God sincere centered life. Spurgeon said to the different point between the chosen people and the not chosen people as followings, "Isaac is not same to Ismael. Isaac meditated at the evening time meditate on the wilderness. It means to think the holy things in quiet time and pray to God. Ismael revealed all things to covet he worldly things. Although the man was trained and so called become godly without receiving the renewal of Holy Spirit he cannot have the secret life as the children of God. Such man cannot reveal the godly figure as a religious man and can quote the Scriptures. And such man can be devoted himself to the movement of self- salvation and the self-

controlled life. But his religious service belongs to only external part only. They cannot enter into the Spatiality centered life and cannot enter into this place. Although the flesh heart is moved religiously, it is the enemy of God; it does not be harmonized with it and cannot be peace with God. "(According to Promise, pp 12-14, 16).

The children that God chose does not live to do the righteousness before the people. They chose the way of faith and took the attitude to the way of faith and in quiet time to be accepted by God. The principle of the activity that Jesus taught his disciples is just this one. He said, ""Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven. (Mt 6:1)" And "But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. And your Father who sees in secret will reward you. "(Mt 6:3-4) such word is the teaching that his disciples should do spiritually and should live toward God obviously. (Refer to Rom 6:10-11) The principle of this activity is spiritual and God centered. It can be executed by the saved through faith and grace.

Chapter 3 the teaching of the kingdom of God

The words, "the heaven" and ""the kingdom of God" are revealed at the synthetic gospel many, and John 3:3 is revealed. It is the word

that Jesus kept the fact that the kingdom of God has come in his heart because the regenerated believer can see the kingdom of God. (Jn 3:3) Just the gospel of John stressed on the presence of the kingdom of God. Of course it is revealed by several expressions. That is, "Whoever believes in the Son has eternal life; "(Jn 3:36), "an hour is coming, and is now here"(Jn 5:25) revealed it. But about the future of the kingdom of God, "that is, the great eschatology, the Scriptures does not keep on. (Jn 5:28-29, 6:44, 12:48, 14:3, 21:22) The present of the kingdom of God and its future are revealed many by the Synthetic gospels. In order to know it obviously, I summarize "coming of the kingdom of God" (De Komst Het Koninkrijk) written by H.N Ridderbos and introduce It here.

I. The background of the word, the kingdom of God

We cannot help but think that the term, "the kingdom of God" (Mt 3:2, 4:17) that Jesus and the Baptist John used has the background of the Old Testament. The Old Testament has no the term of the kingdom of God, but has much thought of the kingship of God. In the point that God created the heaven and the earth and rules over them, and rules over Israel is the king. The thought that God will come back to the world as the king of Israel is the thought to waiting for messiah. It comes out of the books of prophet. (Ps 40:-50, 52:8, 59:16 Zeph 4:3 Zech 14:16-17) The contents of this prophesy was the objects of Israel nation but actually is the spiritual

and eternally and relate to the great salvation to influence to the mankind. The thought of the background of the kingdom of God that Jesus and the Baptist John had did not come out of the literature of revelation in the medieval time (From Malachi to Jesus) The literatures of revelation seem to reveal some about the kingdom of God. For example "The psalms of Solomon (De Psalmen van Solomen) say the restoration of Israel. The book of Enoch and the story of 12 patriarchs (De Psalmen der 12 patriarchen) have the salvation of Israel's nation and the hope of the supernatural cosmos salvation and the ascendance of Moses says the kingdom of God that shall be accomplished at the world of the heaven by supernatural power. But the above literatures cannot bring about the thought of Jesus's kingdom because as the above remarked, the concept of the kingdom of God of the revelation literatures did not consist of the consistent contents. Not only that, the thought of Jesus focuses on the center of Jesus, the thought of the literature of revelation did not focus on the kingdom of God. Just like it they are different each other. We think that the concept of Jesus to the kingdom of God came out of the Old Testament. The fact is proved as we study the document of gospel historically.

II. The movement of kingdom of God and the church

We should see the same thing between the movement of the kingdom of God and the church. We can discern two things as

following. The movement of the kingdom of God included the church and the movement of universal salvation that expect the accomplishment of God's promise and its completeness in more broadly. And the church of God is his chosen people.

III. The Baptist John and general features of kingdom of God that Jesus proclaimed

1. God centered

Coming of the kingdom of God has two meanings. That is, they are the redemption and judgment. Redemption is to lead his people to have right relationship with Himself; the judgment is to punish the opposite against Him. These two things are established in the center of God. The evangelism of the Baptist John followed to it as well as the evangelism of Jesus did so. Harnack who was the liberalism interpreted wrongly to the redemption. That is, the movement of Jesus's redemption that is the motive of movement of evangelism is to treat the soul of the man preciously. Wendrand also thought that the human state was the motive of the movement of the kingdom of God. (The evangelism of Jesus) But we should see that the movement of the kingdom of God is depended on the God-centric criteria. Although the redemption is so important, it is not the movement of the kingdom of God itself, but it is only its present.

The movement of the kingdom of God reveals that God is the creator, the covenantal Lord, the king and the redeemer. The New Testament was begun with God-centric issue and ended with it. The kingdom of God in the New Testament is not the ideal society on the world and the state of human ethical development. Coming the kingdom of God means that God came into the world through his begotten Son, Jesus Christ.

2. Power centered

The book of the gospels claims the meaning of movement more than the meaning of the place. Jesus and the Baptist John used the word that the kingdom of God has come. (Mt 3:2, 4:17) Just coming of the kingdom of God like this one, included in the center of the element of personality. The kingdom of God reveals everything in the center of personality (the son of God) it is revealed out of the metaphors of the kingdom of God. Especially it is revealed many things through metaphor's teaching in the books of the gospel. (Mt 13:24, 18:23, 20:1, 22:2, 25:1)

3. Messiah centered

The first part of the books of gospel, especially, the beginning of the gospel of Luke said that the kingdom of God came with the birth of messiah. (Lk1:32-33, 2:5-14) And also the evangelism of the Baptist John parallelized the coming of the kingdom of God and the

coming of messiah. Like he said, the messiah will give the baptism by "the Holy Spirit and the fire", and it pointed to the movement of salvation of messiah and his judgment. And also the evangelism of Jesus revealed the same contents. Refer to Mt10:23, 13:40-42, 16:18 Mk 9:1.

4. The character of the future or, the eschatological character

The Baptist John revealed the character of the future of the kingdom of God as "the wrath of the future" in his preaching, and Jesus furthermore, said, the situation of coming world, the blessing of the future much. Refer to Mt 6:10, 7:21, 8:11, 13:43, 16:28, Lk 13:29.

The modern interpreters misinterpreted the verses of the eschatology. CH Dodd said, "These eschatological chapters and verses did not mean the eschatology at the last day of this world actually. It pointed to the destruction of the Judah nation. The word "the son of man will come" comes out of the books of the gospel but it is what Jesus said and the addition of the latter people. Jesus said such things but it should be interpreted as the symbolical saying. That is, because the fact that the eternal kingdom of God has come presently was not expressed by the experience in space and in time, he said it as the kingdom of God in the future

figuratively." (De Komst van Het Koinkrijk, p 54). But the theory of Dadd is wrong. R. Bultmann saw the eschatology of books of the gospel as the existentialistic speculation settlement (Entscheidung) as the myth. That is, he did not see the view of eschatology in the books of the gospel as the concept of horizontal time, but the human existentialistic relationship to the existential of God, that is, it means that the time to be stopped as the settlement of the man or, the attitude of psychological choice.

But it is wrong. The view of the eschatology in the books of the gospel brings always the horizontal, universal salvation.

Not only that, the view of the eschatology in the books of the gospel came out of the latter literature of revelation also is wrong. Because the character of the eschatology in the latter literature of the Jews was different o Jesus'. The literature of Jewish revelation is too much imaginative.

5. The character of presence.

The presence of the kingdom of God does not mean the eschatological ultimate stage but transitional presence. Coming of Jesus into the earth means that the kingdom already has come and the accomplishment belongs to the future. We know the evidence that the kingdom of already has come has the transitional character by seeing that the time of the wicked is remained. As Jesus prayed

for Peter and the other disciples not to be fallen down into the hands of the devil, the word also teaches the fact that the devil works in the presence time of the kingdom of God continually, and also the word that the devil to test Jesus left Jesus for temporarily revealed that the work of the devil is continued in the world, and after the demon-possessed person was healed, if he does not follow Jesus positively the devil will come again to him also teaches the same principle. Not only that in the metaphor of the kingdom of God (Mt 13 :) the word that the devil scattered the tares in the field, reveals the deceive rebellion that the devil executes in the movement of the kingdom of God. But the fact that the devil blocked the movement of the kingdom of God only reveals only the sure presence of the kingdom of God.

As Jesus said the presence of the kingdom of God and also he said that he came on the earth with his life on the earth. At the point we have the concentrated passages. Mk 1:15 says ""The time is fulfilled." Lk 4:18-19 revealed that the work of Jesus was the accomplishment of Isaiah 61:1-2. Especially, "And he began to say to them, "Today this Scripture has been fulfilled in your hearing." (Lk 4:21) should be concentrated. And also the other that we should concentrate was the fact that as the Baptist John sent his disciples to Jesus, and asked "Are you the one who is to come, or shall we look for another?"" , it is his answer. He revealed that his work is the messiah work

obviously. (Mk 11:45) And continuously he pointed the different time between the day of the Baptist John and the latter day. The fact that he said so means that his coming means the presence of the kingdom of God. (Mat 11:11)

(1) The presence of the kingdom of God was proved by the fact that he overcomes the devil. The word, "the kingdom of God has come" came at Luke 11:20. Although the critics in the text, "has come took each different view, the below context points the meaning clearly. The work that Christ Jesus drove out the devil proved that his authority and his ruling came on the earth. All works that he overcame the devil and as the devils approached to him, they could not endure proved that the kingdom of God and his authority had come.

(2) The presence of the kingdom of God was proved by the signs of Jesus. In the answer of Jesus to the question of John's disciples the wonder to heal the diseases, he declared that coming of messiah means the evidence that the messiah came into the earth. (Mt 11:5) And coming of messiah means that the kingdom of God came into the world. (Dan 7:13-14). A certain scholar said that the wonder of Jesus also is the gift that only the person receives and executes it. For example, R. Otto says, "For such wonders also were executed by the prophets and Mahomet's believers also, the miracle of Jesus also was the same thing. (Reich

Gotte und Menschensohn, 1934, pp 285-289) But it is wrong for he mistook to observe it. (Lk 10:17-20) Especially to give the power to do it to his disciples was unique (Mt10:1, Mk 9: 28-29, 16:17-18, 20 Lk 9:1) the miracle that he rose the dead, above of all, had the meaning of the presence of the kingdom of God. For Jesus miracles means that messiah has come (Mt11:5, 12:22, 15:28 Jn 9:7 39) it has the presence of the kingdom of God. Not only that, His miracle means that the one who saw it, should request to force his decision. (Mt 12:30, 13:58)

(3) The presence of the kingdom of God was proved by the evangelism of the gospel.

The presence of the kingdom of God was proved by what Jesus executed through proclaiming the gospel, revealed obviously in his answer to the questions of John.(Mt11:5) The word, "the gospel (good news)"comes out of the book of Isaiah. (Is 52:7). As we see it, the evangelism of the gospel is the accomplishment of the prophesy of the Old Testament. This accomplishment of this prophesies made the presence of the kingdom of God.

(4) The presence of the kingdom of God was proved by the possession of the present salvation. As Jesus said to give the kingdom of God to his disciples, he used the present tense or, the future tense. (Mt 6:33,21:43, 25:34, Mk 10:15 Lk12:32, 22:29) But we cannot think that the expression of two times are a controversy each

other, because we know the part of the present of the kingdom of God and the part of the future of it. Not only that to the present part of the kingdom of God, nothing cannot be used the future tense. To the person who does not receive the salvation, the kingdom of God can be treated only as the kingdom of God is like the future to the present of it. Not only had that, as the books of gospel said the kingdom of God compared it of the treasure. The believer was treated as the man who bought it and got it presently. (Mt 13:44-46) And the books of gospel revealed that the salvation comes to the believer "today" (Lk19:9)

(5) The presence of the kingdom of God was proved by the significance of Jesus

The event of the presence of the kingdom of God reveals that the messianic authority of Jesus is not future part but the present part (as Jesus had come in the world already). If the messianic state of Jesus is the future part, the presence of the kingdom of God mentioned for long time in the above cannot be established because the kingdom of God is with the messiah. Schweitzer and Michaels etc. claimed that the messianic state of Jesus belongs to the future part but never to the preset part (the contemporary day of Jesus). That is, as Jesus lived at the earth, he did not say that he was the messiah. They said, that the all greeting remarked that Jesus was the present messiah (the time Jesus lived at the earth)

came out of the passages corrected by the latter church. (Schweitzer, Das Messianitäts-und Leidensgeheimnis, p 67 :)

But it is the false theory. The books of the gospel proclaimed that also as Jesus lived at the earth, he was the messiah consistently. 1) As Jesus was baptized, God proclaimed, that is, "This is my beloved Son, with whom I am well pleased." (Mt 3:17) and also proclaimed that he was the preset messiah. And also God proclaimed it at the mount of the transfiguration, three disciples listened to it. (Mt 17:5). The meaning of this word was that Jesus was the messiah. 2) The work that Jesus did with his absolute authority proved that he was the messiah already on the earth. The absolute authority of Jesus was revealed as several types. At these points we can think of several passages. Especially Matthew 11:27, Lk 10:22 revealed the relationship of the existential father and son and also Jesus himself proclaimed that he had all authority. There the word to the authority he received was revealed by the past tense, moreover he revealed his messianic mission on his shoulders. Not only have that, his past tensed ""also reveals the absolute character of messianic authority. (Mat 5:17, 10:34, 40, 15:24 Mk 1:38, 2:17, 9:37, 10:45, Lk 10:16 12:49, 51) especially the passages he came according to the prophesy revealed the fact. (Mt 11:2-6 Lk 4:17-19, Jn 5:39-47). He was the object of prophesy and its accomplisher. The passages, "I say to you "or, "come to me "proved his authority of his messiah. (Mt 7:23,

11:28, 25:12) And Jesus pointed to himself as the kingdom of God or, the same level of God also proclaimed this fact. (Mt 10:32-42) As the above said, Jesus came on the earth as the messiah. Therefore it is sure that the kingdom of God has come with his presence in the earth obviously. To the kingdom of God in the future will be treated at the latter. (About the kingdom of God and the great last day) especially.

(6) It was proved by the relationship between the kingdom of God and his commandment. Jesus taught that we will have the case to abandon our all things for keeping his commandments or, for the Lord. (Mt 19:12 Lk12:33) To give this teaching does not mean that he wanted to make a new society, or, the kingdom of God returns to the state of no possession. After that the latter eschatologists said that these commandment Jesus gave (it means to throw away all things for the Lord) were the kinds of the extra laws (Ausnahme gesetzgebung) for the kingdom of God revealed in the future. That is, this law seemed to be the laws of the warfare time that postponed all normal lives. (J Weiss) but this theory is impossible. This commandment was proclaimed in the urgent character, because the kingdom of God has come in the world. Therefore it was "the new commandment" for the present kingdom of God. The kingdom of God was revealed in the future completely, but it also is true that it has come with the first coming of Jesus.

IV. The issue of expectation to approach the kingdom of God

The passages to approach to the kingdom of God are Mt 10:23, Mk 9:1, 13:30 etc. Mt 10:23 said, "When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes." This word seems to teach that the kingdom of God will come at the day of Jesus that closed time. How can we interpret this verse? In the following theories, we see the right interpretation and also we find the wrong lesson in it.

- (1) In the center of Wrede, the extreme skeptics said that these approached methods were not the pure character of the books of the gospel but had no the criteria.
- (2) Schweitzer said wrongly, "As Jesus approached to the kingdom of God, he misunderstood that the glory and power of the kingdom of God in the contemporary day will come".
- (3) Cullman and Kummel treated the fact of the first coming of Jesus as the important thing but not treat the future kingdom of God. Cullman said, " " the kingdom of God has come " means to begin the new day by Jesus' first coming, but he did not treat the future kingdom of God as the important thing. Schniewind also said that the method to approach to longer to the kingdom of God was

not misunderstanding, but it means that at the first century the new day will come on the earth. But these scholars were wrong because they ignored the great eschatological passages in the eschatology of Jesus and claimed this theory (The theory of long- waiting in approaching). The meaning of the passages of long-waiting in approaching looked at the day that Jesus was died , was resurrected again, ascended and sending the Holy Spirit by the Lord, the day of the New Testament will come completely.

V. The kingdom of God and the issue of great eschatology

The great eschatology is the additional last point in the day of the New Testament. Because the great eschatology did not separated of the new day that Jesus came firstly and was accomplished in the world, it was connected to the stream of the present day. (Only the realization is not the natural extend of the day of the New Testament, and will be accomplished by the coming of the son of man supernaturally) The books of the gospel have many words of this great eschatology.

Some scholars claim that one of them was wrong because the passages to reveal the signs of the last days (Mt 24: Mk 13: Lk 21 :) and the great eschatological passages that like thunder the kingdom of God came momentarily (Lk 17:24) take conflict. That is, the record

that says the sign of the eschatology is wrong, but it was the result of the new edition the canon, but it is not right. And also Luke 17:24 that does not say the sign of the second coming does not oppose that the signs will be revealed before the eschatology, as only the eschatology came to the world some signs was told by limited state.

Chapter 4 Christ that the synoptic gospels reveal

The word, Christ () was translated the messiah (= the anointed). Christ is the savior and the Lord who came as the fulfillment of the prophesy in the Old Testament.

I. Jesus is Christ

I John 2:22 said, "Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. "Just like this one the synoptic gospels said the fact that Jesus is messiah. Refer to Mt 16:16-20, 11:25-27.

1. Jesus's self-claim

Jesus himself claimed that he came into the world as the accomplisher of the prophesy in the Old Testament. Repeatedly just like this one, the representative passage is Lk 4:17-21. H. Bavinck said that all the prophesies of Christ in the Old Testament or, all his promises were recorded 456 times. (Tal van plaatsen warden Messiaansch verklaard, glijk de LXX bewijst; de Joden vonden in de Schriften zelfs 456 Messiaansche beloften. – Gereformeerde Dogmatiek, III J. H. Kok, Kampen, 1910, p 256). Just like such things, many prophesy of messiah and his promises were accomplished by Jesus, we should believe in Jesus as Christ and glorify God.

2. Proclaimed by the character of the document of gospel

The documents of gospel have the supernatural character. The word that the documents have supernatural character means that there were the messianic state and his divine character. For example, (1) it pointed Jesus as "the son of God" (Mk1:1), "the children of David" (Mt 1:1, 9:27,15:22,20:30-31, 22:41-45), "the son of man" (Mt12:40,16:27 Mk8:31 13:26, 29,, 14:62, Lk 9:44) (2) Jesus said that he received all things out of the father-God (Mt11:27, Lk10:22), he declared that the kingdom of God has come (Mk 1:15) He controlled the kingdom of devil with the absolute authority. (Mk 1:25) and he claimed that he got the great authority for the remission. (Mk 2:9-11). Such supernatural words were revealed same power at the beginning time and the last time. As we observed them, we can know that his consciousness of messiah was not developed gradually and revealed the same character of completeness from the beginning to the end.

Then the supernatural character of the books of the gospel was united with the historical character. As that, the supernatural character of the books of gospel is not mythological but has the historical fidelity. The materials of the events that the documents of the gospel took the historical character were proved not by the speculation – centric, but the fact centric color, that is, the materials of the document of the gospel was fixed to historical supplement

(de historische toonzetting). We can see that the character of gospel document is different to the one of the epistles and also is different to the Acts obviously. The books of gospel revealed the thought, the knowledge and the system, etc. To proclaim him, directly but it does not say the more developed thought after his resurrection. For example the books of gospel have many name of Jesus, but the term, Lord is few. And the son of man, the term comes many in the books of gospel, but the other of the New Testament is few. Not only that, the gospel of Mark reveals that Jesus concealed the identification of his messiah much, it is proper to the process of his treatment before his resurrection. (Mk 1:35-38, 45, 5:43, 6:32, 7:24, 36, 8:28) As we see that the character of record of the book of gospel was fixed by the contemporary day truly. Such supernatural character was united with the historical character. These two things were the same system from the beginning. The historical Jesus was the historical Jesus who was revealed by God in the beginning.

Then among the scholars some have some issue of this fact. If Jesus was messiah in the first time, why did he warn not to inform that he is the messiah (Christ) to the others in the books of gospel? It is fact that Jesus warned to his disciples not to inform his identity of messiah at some time. (Mt 16:20, Mk 3:12 Lk 4:41) These points to "the Messianic secret".

Of course the attitude of messianic secret sometimes was revealed by the indirect saying. It is like that after he executed the miracles he requested it to inform to the others. (Mk 5:43, 7:36, 8:26, 9:9), the miracles are the evidence of messiah. (Mt 12:23, 38, 14:33, 16:1 Mk 2:10, 12, 3:11, 7:37, 9:3, Jn 2:11, 7:31, 10:25, 14:11, At 2:22, 10:38). Not only that, He used many metaphors in his teaching, it also was the indirect saying of messianic secret. (Mt12:40, Mk2:19-20, 4:10-12, Lk8:17, 11:31-32, 12:49, Jn 16:25).

I explain more about the messianic secret as followings.

(1) The false claim of the general liberalism theologians. These knew that Jesus was only a religious genius and did not know as God. They said that Jesus admitted himself as a prophet and gradually he was arrived to proclaim him as the messiah through his self-consciousness was developed. That is, according to that the numbers of Jesus's disciples were increased gradually, the opposition of the enemies was happened in Jerusalem, and he retreated into Galilee. But at the last time he raised to Jerusalem with the resolution of death and then he arrived at think that he was the messiah. (Harnack, Bousset, Weinel, R. Otto, Holtzmann) These scholars thought new wrong image. The method of their studying borrowed the materials of the religious historical party.

(2) The claim of extreme critics, the representative of these scholars was Wrede and Schweitzer. Wrede said as followings, so called, as the result of the literature critic. That is, "the book of gospel also cannot believe it as a historical original document. Whether Jesus admitted himself as the messiah or, not, it is difficult that nobody answers to the issue." (Das Messianitats und Leidensgeheimnis, Gesch. D. Leb – Jesu- Forsch, 1933, p369). Wrede took the skeptic attitude to the messianic consciousness of Jesus and claimed wrongly. Schweitzer said as followings, that is, "the work of Jesus was doctrinal. Jesus worked all things with messianic consciousness. But until before his messianic work was accomplished completely, he did not publish it publically. As he received the baptism, he knew that the time to messianic realization was approached closely. And after his experience on the mount of transfiguration he published the fact to his disciples at Caesarea Philippi and proclaimed it completely at his trial time. But it was the imaginative mistake of Jesus." (). The fact that Schweitzer said so did not come out of believing in the Scripture faithfully. As he said the above, Schweitzer claimed that Jesus admitted as the messiah because he was fallen down into the religious mistake. But it was the wrong theory to come out of the unbelief of Schweitzer.

(3) The right interpretations to messianic secret

The reason that Jesus concealed his messianic status is explained as followings. [1] In the principle that he did not say the truth without caution to the people who suborned with unbelief and not to repent, he concealed his messianic status. [2] The political misunderstanding that is for the people tried to make him as the king of the world, he was concealed himself his messianic status. [3] He concealed his messianic status to keep on the order of revelation. That is, the reason that Jesus kept on silence at some time was that the character of messiah was the trial. Trial and messianic status are united as oneness. Accordingly his public statement of messianic status was begun positively as he arrived at the time of his trial. Therefore we concluded as followings, that is, Jesus was concealed his messianic status at some time but it did not mean that he was not the messiah.

II. The substitute death of Christ

The reason that the messiah who saved the mankind was suffered absolutely is that the mankind was committed sin and was cursed. Except the savior and the Lord that can save the mankind only should substitute their curse, there is no the other way. Because Jesus himself received the trial for our curse he himself proclaimed the truth.

The fact that Jesus died on the cross was not accident event that he did not think basically. The books of gospel say his atonement death from his first holy ministry. (Mt 9:15) Especially Jesus says, "even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Mt 20:28) this word prophesied his substituted death. Earnest Burton says, " in the verse ", and to give his life" (δοῦναι τὴν ψυχὴν αὐτοῦ) does not mean the death but to be alive and to devote himself and to obey him, here only Jesus taught to his disciples to be devote themselves to help the mankind by revealing his example. (Biblical idea of Atonement, 1909, pp 114ff). But Seeberg said that "and to give his life" (δοῦναι τὴν ψυχὴν αὐτοῦ) pointed his death at any time. And also Schlatter says that "Jesus stated that he will enter into the death as the ultimate complete evidence to protect the others. " (Der Evangelist Msttaus, p 602) to establish his claim that this passage pointed to his death, the Jewish literature offered the same expression those are, " חַנּוּן נִפְשׁוֹ עַל מִצְוָתוֹ (Tos. Berak. 7:7.) ", "נִפְשֵׁי נִחְסֵי עָלֶיהָ" (Sifre Deut. 306, - idem, p. 602), etc. . And then Th. Zahn also interpreted as such meaning. (Das Evangelium des Matthaus I. 1903, p 604).

A certain scholars interpreted ", and to give his life" (δοῦναι τὴν ψυχὴν αὐτοῦ) as his death but did not admit the death of atonement. It has only the meaning of the general sacrifice. (It does not mean the salvation of the personal soul out of the sin and

punishment) H. N. Wendt, F. Niebergall, J. Weiss etc. followed the same interpretation. (Warfield, *Biblical Doctrines*, pp 315-316). B. B. Warfield evaluated as followings, that is, "although the meaning Jesus proclaimed was revealed obviously and was proved by his disciple more surely, the above critics were strayed out of that and said the other voice. "The declaration of Jesus did not dropped down in the earth without producing the fruit. It was revealed in the teaching of his disciples directly. "(*Biblical Doctrines*, p317)

Because the above critics finally did not know "a ransom (λύτρον)" in Mt 20:28, they concluded wrongly. Also Ritzchl claims that ""the word has no the meaning of substitution in the New Testament but the meaning of the general alms... (Warfield, *Biblical Doctrines*) but Warfield says, "The Greek, lutron ((λύτρον)), that is, the substituted offering and the expressions to come out of it has the linguistic meaning (the meaning of substitution)... therefore when any Greek wrote any expression to have a language root, could not use it without having the consciousness of salvation, we can say safely. "(*Biblical doctrines* p 341) And Warfield say again "LXX revealed 19 times of the word, lutron, the words mean the substituted offering." (*Biblical doctrines* 0341)

According to the apostolic words in the epistles, the death of Jesus is substituted death. We see that the words of the Apostles belong

to the authority of Jesus. Did the Apostles break out against the essential heart of Jesus and interpret his teaching wrongly by himself? S Jesus chose then what authority did he offer to them? Matthew 10:40 said, "And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. "To this word, A, Shatter commentated, "through the apostle comes to the people they got the chance to accept Jesus, with accepting the Apostles accepting Jesus himself. And the same relationship is applied to the relationship between Jesus and God. If the man accepted Jesus with him he accepted God. "(Der Evangelist, p 352) Ridderbos says, "Jesus stood up at the background of the Apostles and gave his authority to them. Therefore the entertainment to offer to them finally they did not accept it but Jesus himself accepted it. ". Matthew 10:40, quoted at the above, for as Jesus sent his disciples to evangelism, he said it, it pointed to the authority of his ministry obviously. It was not the word to give to the general believers. The twelve apostles Jesus chose is the essential holy position which the total church of the New Testament (Twelve is the number to point all churches in the New Testament). Therefore H. Ridderbos says again, "the essential elements of the Apostles in the New Testament were related to the coming of Jesus Christ and his ministry." (Der Evangelist Matthaus p 352).

As we said the above, as the position of status of the Apostles are the ambassador to have all authority of Christ, they proclaimed the word of Christ that Christ wanted faithfully and they did not exaggerate it or, make it falsely obviously. The doctrine of substitution that they taught at the books of gospel and in the Epistles proclaimed the thought of Christ directly. As they proclaimed like the prophets in the Old Testament, It was their mission to proclaim the thought of God that sent them obviously.

The gospel of John also explained the death of Jesus as the substitute death obviously and abundantly. (Jn 1:29, 3:14, 6:53-55, 10:16-18, 11:47-52, 12:32-33) Despite it was so, the critics in interpreting the death of Christ in the synoptic gospels, they did not take the passages of the gospel of John, because they did not admit the thought of the gospel of John but thought as the interpreted thought of the latter generation. But they misunderstood the gospel of John. It is fact that in the external part the different colors between the synoptic gospel and the gospel of John are revealed. But rethinking of them these two books had no different thought essentially.

(1) The authors of the synoptic were stressed the activity of Jesus and were recorded, the author of the gospel of John focused on the eternal life in the Jesus's teaching. It is natural that the expression of the literature makes different things by the materials and also it is

natural that the character of description. In the writing to the same person, to write the history of the man and his thought can be written as different characters (or, until the styles)

(2) And also the synoptic gospels have the deep theological thought. Especially, Matthew 11:25-27 is the thought that all theologians agree with the style of thought of the gospel of John together. There it says, ""Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable on the Day of Judgment for Tyre and Sidon than for you. And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. But I tell you that it will be more tolerable on the Day of Judgment for the land of Sodom than for you." These words go through the theological thought of John well.

G. Vos says that Jesus admitted himself as "the servant of Jehovah" in Isaiah 53: he said Matthew 20:28. Vos pointed the same things between the thought of Mt 20:28 and the one of Isaiah 53: that is, in the thought of Matthew 20:28, first, the thought to give the life comes in Isaiah 53:12, Second, the thought to serve exists in Isaiah 53:11 (as LXX) Third, the thought to serve many people with substituted death come out of Isaiah 53:5 (The Self-Disclosure of

Jesus, pp 285-286). The synoptic gospel, except Matthew 20:28, the word of the trial of Jesus and his death were found at following passages. Refer to Mt 16:21-28, 17:22-23, 20:17-19 Mk 8:31-9:1, 30-31, 10:32-34 Lk 9:22-27, 44-45, 18:31-34.

Chapter 5 The Theology of Apostle John

I. Christology

1. John saw that Christ is incarnation of Logos in the beginning. Some scholars said that the theory of logos in the four gospels came out of the thought (the philosophical thought of Greek) of Philo (born at about AB 20) in Alexandria. But observing Christ as Logos is the thought of the Old Testament. Not only that, the theory of Logos by Apostle John and the one of Philo are different each other. The Logos of the Apostle John is the personal God but Philo's is abstract.

2. John saw that Jesus is the son of eternal God

(1) The theory of general son of God. Wendt claimed that the qualification of the Son of God in the gospel of John is the same to "the one of the son of God" of the general believer. But it mistook the plain meaning in the general passage. The system of John's thought treated to both sides essentially each other. As John said, Jesus Christ is the son of God eternal existentially, but the believers are the son of God adopted historically, experimentally. The book of gospel said of the qualification of Jesus as the son of God by the eternal pre incarnated being often (Jn 1:1)

The qualification of the children of the believers is established by believing Christ. (Jn 1:12)

The qualification of the son of God of Jesus is not the product of historical experience. In 10:34-36 says, "Jesus answered them, "Is it not written in your Law, 'I said, you are gods'? If he called them gods to whom the word of God came—and Scripture cannot be broken—do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? ". It is obvious that "Is it not written in your Law" "Jesus said, was reminded out of Psalms 82:6. He called the judges for the gods. Jesus depended on the poem (Ps 82:6) to claim his identity of God's son. His demonstration was not Analogical Argument but a fortiori. That is, as the general men also were committed the work of God, how did not God treat to his son that was sanctified and sent by him into the world? It was such a stressed argumentation. That is, he means the eternal God, the son of God.

(2) The theory of the son of God in Holy Spirit

According to this theory, the qualification that Jesus is the Son of God does not mean the qualification of the eternal self-existence but mean that he, as a pure man live with the Holy Spirit. The contents of this theory are as followings. According to the theory of Lutigert, in the gospel of John, the passage, Jesus sees the heavenly things and listened to them, it has many names of God. Then the work to see and to listen to it comes out of Holy Spirit in the present time. In the meaning of receiving the fullness of Holy Spirit,

Jesus has the name of the Son of God. But the chapters and verses that the theory took do not mean that Jesus became the son of God, but, because he received the Holy Spirit, he received the Holy Spirit as the Son of God. (Jn1:33-34) Not only that, His seeing of the heavenly things and his listening of it are not limited to the present experience but the experience of his incarnation. For example, because in John 3:32, "He bears witness to what he has seen and heard, yet no one receives his testimony.", the verb of his seeing and his listening are perfect tense, is the experience of incarnation, because his incarnation fact is revealed the present tense in this passage.

(3) The theory of ethical son of God

Harnack is the representative of this theory. He said that in the gospel of John, calling Jesus for the son of God does not mean the son of God as the eternal self-existence, in the aspect of religious ethic, he was called for the son of God because he obeyed God. (Jn 10:18, 12:49, 14:31, 15:19). But as we read the gospel of John his religious ethical life was not revealed as the cause of the qualification of the son of God. At any parts in the gospel of John, such lessons are not revealed. The religious ethical life of Jesus is the fruit revealed as the result of the qualification as the son of God.

(4) The theory of historical son of God

A certain scholars claim the theory of son of God in the foundation of begotten son. That is, it pointed that Jesus became the son of God from the time to be incarnated. But the qualification of the begotten son (monogenes) did not come out of the result of incarnation but has the qualification of the Son before the eternity. Jn 3:16, 18 IJn 4:9 do not mean that God sent Christ as the begotten son, but sent the begotten son (before incarnation he is the begotten son). The fact that Christ became the begotten son is not revealed by some events in the history but belongs to the immeasurable eternity we cannot know.

Reference – Father position of God

(A) The pagan religion had the concept that they called God as their father. But the contents are different to the Christianity and it is true that their gods also were not true God. What they called the god as the father pointed that in the meaning of admitting as their forefathers. The Greek called Zeus as their father.

(B) In the Old Testament they called Jehovah as father was to treat God as the father of the messiah or, the father of Israel, but never have they called God as the father of believer.

(C) In the New Testament as two meaning they called God as father. First, it means the father of Jesus Christ. In such a meaning, it was revealed in the gospel books, (Mt 11:25) and in the epistles

(Rom 15:16 II Cr 1:3 11:31) Jesus called God for father but he did not call for our father in a meaning of the union with himself and the other together because Father Position to him was unique ontological, eternal. Next, as the general believer called God for the father (Mt 6:1, 13:43 Lk 6:36, I Cor 1:3 II Cor 1:2 Gal 1:1 Eph 1:2, 6:23, I Peter 1:2) It was the name that they especially were adopted by the merit of Christ and they were born again by the Holy Spirit. (Rom 8:15-16)

II. The gospel of John and Gnosticism

1. Realized Eschatology

R. Bultmann said, "The redemptive work of Jesus is found by the expression of Gnosticism. In the gospel of John, Jesus is the son of God who exists from before the eternality and was the word with God. He was sent to the world to make the blind see the light as the light. (Jn 9:39) And also he is the light and the life and the truth. He brings all salvation and blessing as the revealer and calls the one who belongs to the truth to himself. After he accomplished his work and was lifted up into the heaven and prepares the way for his people. After that he accepts them into the heaven. He is the way to arrive to it. We can see the Gnostic thought out of the expression. The myth of Gnosticism says that redemption is the present realization. But it is the thought of the gospel of John. The

eschatological event in the gospel of John is realized at the present. The gospel of John said that the eschatological event had realized at the present. This thought is different to the Jewish eschatological thought. The Jewish one looks to the future in the horizontal perspective.”(Primitive Christianity is its Commentary Setting, pp 197-198) And Bultmann looked the horizontal eschatology (in seeing the time as straightly the judgment will be executed at a point of the future) as a myth, it should be demythologized (Demythologisierung). But his theory is not right. The reasons are

- 1) All book of the New Testament recorded the horizontal judgment of God to the world consistently. How can he delete all things? If it will be done, it means to perish all the New Testament. It means that it treats the New Testament wrongly.
- 2) We should accept the view of the horizontal time directly. God promised the salvation in the view of horizontal time, as the time was fulfilled he has accomplished it and accomplishes it. As God promised to Abraham, before 2000 years he sent Christ and redeemed his people. (Lk 1:55, 73). Again at the criteria time of accomplished event he prophesied the last time of the world. Therefore the redemptive history of the Christianity will be accomplished in the horizontal history.
- 3) Gnosticism has no the hope of future but the gospel of John included the future in the realized eschatology in the present. John

3:16-18 reveals the present realized eschatology, but only it stressed that the complete character of the movement of Christ's salvation , it does not remove the judgment and salvation of the future. For example, in John 3:16 "should not perish" cannot say the future eschatology absolutely. To the "perish" Gerhard Kittel also thought "here the destruction remarks the eternal ending without hope." (Theological Word Dictionary I, p 395). : "destruction" that Kittel means points that the present tense says the miserable state as the result of the judgment. A. Schlatter also says that this word remarked the ultimate judgment of God. (Der Evangelis Johannes p 98)

And we need to think of "is condemned already" in John 3:18. Here this word does not despise the existence of future judgment. This one who does not believe will meet the misery state in the future but already the discernment has been revealed in the present. Not only that, the expression that reveals the character of present condemnation stressed the complete accomplishment of Christ's redemption more than stressing the present condemnation'. In other words, the movement of the revelation of Christ or, the movement of salvation has only the ultimate completeness. There are no the revealer and the savior better than Jesus Christ, the son of God. The thought of John who called him for the begotten son of God also stressed this point. In other word, he is the absolute unique Son in

contrast of the general servant of God. (Mt 21:37-42, Heb 1:1-2) So according to believing Christ the ultimate future of the man has already settled in this world. John stressed only this point. He did not despise the judgment of the future. Theodore Zahn said to this passage, "the judgment was dropped down on the one who does not believe". But the declaration of the judgment will be executed at the end of the world. J.H. Bernard said the same meaning.

(International Critical Commentary Gospel According to John I. P121) Therefore the claim of Bultmann, which in the meaning of challenging to the traditional eschatological view (the horizontal eschatology), this part (Jn 3:16-18) were mentioned is wrong.

4) The Apostle John said the historical horizontal judgment in John 5:28-29, obviously, and in John chapter 6 also said so. Jn 5:28-29 says, "Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. " This word says the great judgment that will be happened at the last day of the world.

Despite it is so, Bultmann did not think that this word come out of the original text, but the additional part of the latter people.

(Johanes Evangelium pp 196-197)

But the claim of Bultmann is only the false thought. The discord of documents of this passage is not revealed. At these points the fact

that all documents have same contents is not accident. It proves that the writing of the author is fact. Not only that, all scholars of the New Testament inform that this text (Jn 5:28-29) is the original text in the context. F. W. Grosheide, who is the famous in the world said that verse 27 said the judgment of the future before than this text (Jn 5:28-29) and this part is the extend part of that text.

And Schlatter said as followings, that is, "The work of resurrection and the work of judgment of Jesus in John 5:19 was stressed to practice in the present time. The power like such work was based on the authority of his future judgment like the written part (28-29). (Johannes evangelium I. P, 152) Then Schulatter showed to this point, that the Apostle John revealed the juxtaposition of two thought. Those are, the present practice of the eternal life and the practice of the last day of the world.

The situation of juxtaposition was the used method of the expression of the Apostle John. Also John 6:40 reveals the same method. It said, "For this is the will of my Father that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day. ". The revealed thought here, is that the believer possesses the eternal life in the present and also they received the eternal life as the state of resurrection. Not only that, in John 6:44, 54, the Apostle John expressed the eschatology according to the horizontal time by using the word, "the last day". And he used "last day" in John 12:48. There he said the juxtaposition

of the present judgment and the future judgment, that is, "The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day." reveals it. The fact that the word that Jesus said on the earth has the authority to judge the future also means that the word he said in present has the eschatological character like the judgment. As we see it, the movement of Jesus's gospel has the ultimate importance to have the eschatological character. And the word of Jesus that has the character of the judgment was not limited to the present but also will influence to the last day.

2. Regeneration

Bultmann thought that the regeneration in Jan 3:3 was influenced by Gnosticism. He said, "John used the terms as well as he chose some thought of Gnosticism." (). But Bultmann got the obvious faults at this point. The Gnosticism has mainly, the documents of Madean, Mechechian, and Hermetism. The authoritative scholars evaluated that the most documents were made after Christ. According to the other scholars the essential thought of these documents came out of the small religious party in the center of the Baptist John before Christ, but many scholars opposite it. Lietzmann in the liberal scholars opposites this one violently. Therefore Mache and Riders who were the great scholars of the New Testament claim that Gnosticism did not influence on the Christianity but the

documents received the influence of the Christianity. Not only that, Regeneration in the Gnosticism documents revealed the thought of Pantheism but the Christianity theism. We can quote the thought of regeneration in Gnosticism as followings. Those are, "Tat who is the son of Hermes said as followings. As he said, "Father, God made a new being. I know all things. I know not by my physical eyes but by the operation of my heart." His father Hermes said as followings, "That is right. If the man regenerated, his knowing does not come the physical body but by not physical. "Then Tat, his son said again, "Father now I see with my heart. I see that I myself am all things. I stays in the sky, and also on the earth, in the water, in the air, I am an animal and a plant. I am the baby in a womb; I am a baby that does not beget. I stay in any areas "(W. Scott, *Hermetica*, Oxford, 1924, pp 246-247).

As I said at the above, Bultmann, first of all, thought that the word, "regeneration "in the gospel of John received the influence of Gnosticism. But we do not need to say that the word, "regeneration" is the private term of Gnosis. In the day of Christ the term could be used the word. Of course, we cannot say that the term could be used with Christianity contents. But the Christianity in proclaiming the native truth could take some secular terms somewhat. Of course as they took just like that, they took it with the new contents of the Christianity naturally. At this point we can say an example.

When the missionary came to Korea and proclaimed the gospel in the early time, they called the true name of God for "God". Then the name of God did not belong to some special religions, but was used generally. In spite of that they took the term in translation of the scriptures. The term "regeneration" does not come out much in the Old Testament. But the thought of regeneration in the Old Testament exists obviously. In the case of it the thought of the Old Testament could be expressed by the words of the Greek. We can see the fact again. That is, the Old Testament has no the word, conscience. But Of the human psychology to be expressed by the word, "conscience" the Old Testament says much. Finally this one was expressed by the word, conscience in the New Testament. Because the term that the Old Testament has no suddenly was revealed in the New Testament, we cannot say that it was influenced by the other religions.

3. Contrast between the upper world and lower world.

Bultmann claims that thought of the upper world and the lower world in the gospel of John are the thought of gnosia. (Theology of New Testament I. p 175) In the Old Testament the term expressed directly, literally of the contrast of the upper world and lower world. But proverb 15:24 reveals the contrast expression. Although the Old Testament has no much in the literal terms, ideologically, contrast of

God and man, the contrast of the heaven and the earth were revealed much in the New Testament as the term was revealed as a special term, we cannot need to think of it strangely. The thought of the Old Testament arrived at the New Testament shall be expressed more obviously.

4. The thought of the descend of Christ

Bultmann claimed that because the contrast of the upper world and the lower world belongs to the Gnosticism, the thought of Christ's descend (speaks in the New Testament) also belongs to Gnosis. In other words, in the thought of Gnosis has thought of "the redeemer redeemed", "the redeemer redeemed" was the primitive person in the day of pre-history was revealed by overcoming the materials by him, and he came down in the earth out of the heaven to save the souls that was prisoned in the materials. Bultmann claimed that just like that, these thought influenced on the theology of John and Paul. But this interpretation of Bultmann was escaped out of the fact. At this point the thought of Gnosis and the thought of gospel of John were different so much. The one of Gnosis was only UN historical myth but the one of John was related to the historical person. The primitive person in the gnosis, his birth, his life and his death do not take the history. But Christ who John proclaimed was born as a true person, had the food and the water with the people, was suffered, was died and was resurrected. Not only that,

as John proclaimed the thought that Christ came down on the earth out of the upper comes out of the Hebrew thought that Bultmann called for, which comes out of the synoptic gospels. (Bultmann said that the gospel of John received the Greek thought influenced by Gnosis) As we see the synoptic gospels it revealed that Christ was the one who existed in the beginning, and came down in the world obviously. The thought "I came" (Mt 5:17, Lk 12:49-51) means that the one who was in the heaven came on the earth. Therefore the thought that Jesus came into the world was what Jesus himself proclaimed.

5. About the relationship of father and son between Jesus and God

John 5:20, "For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel. ", states the relationship of father and son between God and Jesus. Bultmann claims that the contents were the thought of Gnosis of Plotinus, Philo and Hermetism. (Johannes Evangeikium). Gnosticism says that the world is the son of the god. (W Stott, Hermetism pp232-233). But this thought of Gnosis is different to the one of John. (1) John says that the relationship between God and the son of God, that is, the personal relationship with Jesus, but Gnosticism says the relationship of effusion. (2) John says that the movement of Jesus was the accomplishment of the

prophecy of the Old Testament, which it did not have related to the pagan thought. What Jesus had the qualification of the son was the thought of the Old testament (Ps 2:7), and the spiritual fellowship between God and Jesus was revealed in the Old Testament.

6. The thought that the one to listen to the voice of the life-giver will be resurrected

John 5:25 says, "Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live." Bultmann claimed that it came out of the myth of gnosis, out of the document of Mandeian (Johannes Evangelium p 194). At this point, he showed several passages that Odeberg collected out of Mandeian. That is, (1) the voice of the life shouted out. The ear of the awaken one listens to, A certain listen to it and rose out of death, A certain one sleeps continuously. (Ginza Left 596, 9) 2) to listen to the sound of the life, believe in it, receive the teaching, he hate the death and get the life. (Ginza Right 12) 3) the spirits of the men who was made by blood and flesh listen to the voice of the life, believe, and will dwell in the honorable temple, the house of the life. (Ginza Right 12) etc.

But the content in the document of Mandeian is different to the thought of John very much.

(1) The one who shouted out to the souls of the men is not historical person, the artificial universal existence, but the Apostle

John stressed the voice of God's son to have the human character also. Jesus, who the Apostle John saw, was the son of God and a historical person. (Jn1:14, 2:1, 12, 4:6, 5:27, 7:1, 8:59)

(2) The document of Mandan pointed that Holy Spirit is the god of the darkness, Jesus as the false messiah, (CH Dodd The Fourth gospel, 1953, p119) How the Apostle John can take the thought out of the strange document! There can be no such thing.

(3) The scholars admit publically that the document of Mandeian was made of AD 7th century because there is the name of Mahomet. Although some parts among these documents were revealed before Christ, the included thought is related to the dualism of Persia. Such thought opposites against the scriptures. It is clear that the Apostle John did not accept the thought obviously.

(4) The doctrine of salvation in the document of Mandeian teaches that the souls leave out of this world, but the doctrine of salvation of the Apostle John said that the resurrection of the believers is the consummation of salvation. Just like that these two things are different completely.

7. about the fact of eating the flesh of Christ and drinking his blood

John 6:51-53 reveals that Jesus said that the one who eat his flesh and drink his blood receives the eternal life. Bultmann said 𐤀 this part is related to the communion of the Christianity, And the

communion came out of the mysterious ceremony (Mysteries) Greek Phrygian. (Joannes Evangelium p116) In the mysterious ceremony of Greek Phrygian, took the drum and plays the cymbals with eating and drinking. And as they worshipped Dionysius the god, they cut off the flesh of a cow and the worshippers ate the raw flesh, which was the representative of their gods. (J. G. Machen, The origin of Paul's religion 00 281 -282) But such mysterious ceremony of the Greek was happened chronically much later than the Apostles, how did the thought of Apostles receive out of them? Not only that although the elements of Greek mysterious ceremony is included in the early time of the Christianity, the contents are different to the thought of Christianity each other. The contents is the pantheism or, polytheism or, magical. In the contrast of it, the communion that Jn chapter 6 said was depended on the thought to eat the lamb of the Passover feast. The word of Jesus at this part (John chapter 6) is related to the event to keep on the Passover feast. (Jn 6:4) Not only that, the thought that eat the flesh of the son of man and drink the blood is only a metaphor of the faith to the sacrifice of atonement of Christ.

8. The thought of John to the heavenly world."

John 14:1-6 says, ""Let not your hearts is troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for

you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way to where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me." Bultmann said that the hope of the future world that is remarked here, has no the color of Jewish Christianity but came out of Gnostic myth that said individually. (Johannes Evangelium p 465) Bultmann said that the view of the future in the gospel of John is the thing that the soul was lifted up the heavenly world like Gnosticism said. Of course, here the word means that after departure, the Christian soul rises to the world of heaven but is different to the Gnostic thought completely.

The view of afterlife in Gnosticism is pantheism and belongs to effusion. Hans Jonas said of the soul that Gnosticism thought as followings, "The man is a part separated of the essence of God." (Gnostic religion p44) Document of Hermetic (Hermetic) said that the heart of the man was separated of the essence of God like the ray of the sun was separated of the sun. (Libelius p 12 XII) Accordingly the ascend of the soul in the gnostic thought means the unity of God again essentially and gradually after he was sanctified and rose up the above. (Hans Jonas, The Gnostic Religion, pp 45, 166). Just like such thought come out of the book,

Hermetism (Liberius 1:25-26). There is the saying that the soul to be departure out of the world goes through the seventh stage world and then he arrive at the heaven, will be sanctified and will be changed into God. I quote the word as followings, that is, as he was requested of the ascend, Poimanddres answered, "If your body will be melted, you will walk through the heaven. First, the heaven is the place to add this thing or, to reduce this thing, second, the heaven is the place to have all evil craft, third, and the heaven is the place of the sinful desire to deceive the man, fourth, the heaven rules over the arrogance. Fifth, the heaven is that the unholy courage and boldness rules over, sixth, the heaven is the place the wicked desire to become richness. Seventh, the heaven is the place to wait for the false to harm the people, the souls passed through the heaven eighth, he entered into the substance and receive the original power and then enter into God. This is the completeness."

Just like this Gnostic thought is wrong because it said the salvation of the autonomous. But the salvation of John is the salvation by the work of God himself. John 14:2 is depended on the thought of the Old Testament. (Ps 49:15, 73:24) Removing the myth (Demythologisierung) was the method of existentialistic interpretation, the expression with the human terms to God mostly is myth, Bultmann claimed wrongly. But the Scriptures said that the Scriptures are written by the word of the man, inspired by Holy

Spirit and accurate inerrant word in the several areas. (II Tim 3:16 II
Pet 1:21, rev 22:18-19 Is 34:16)

Chapter 6. The Coming of Pentecost Holy Spirit

The main contents of the Acts are the proof of Holy Spirit to the redemptive work of Jesus Christ. Like that as Jesus was on the earth, he promised, he ascended into the heaven and he sent the Holy Spirit, counselor. The movement of mission of the Apostles was started by receiving the Holy Spirit. Coming of the Holy Spirit who was descended on the Pentecostal feast was the character of discontinuity. In other words, the descending of Holy Spirit on the Pentecost day was happened only one time in history, and also it cannot be happened again in the history. As the fruit of this discontinuity event the church is established eternally, the chosen people are received the grace eternally. Certain scholars said that the descending of Holy Spirit in the Pentecostal day had no the character of discontinuity. He said, "Except in Jerusalem, in Caesarea (Acts 10:44-46), in Samaria (Acts 8:14-17), in Ephesus (Acts 19:6), did not the Holy Spirit come on? " But this event also was the result of coming of the Pentecost Holy Spirit.

I. The meaning that the place of coming of Pentecostal Spirit revealed

At that time the place that the disciples were gathered was not the temple but personal upper room. (Act 1:13, 2:1-4) at this point we should think that Then the movement of Holy Spirit was not

established by the ceremony of the worship in the Old Testament, but rather in the atmosphere that transcended it. (In the pray at the upper room in Jerusalem – Acts 1:12-14) It means that it was not controlled by the external aspect, was concentrated by transforming the heart as the sanctuary. The veil of the temple was broken out. (Mt 27:51 Lk 23:45)

II. The descend of Pentecostal Spirit is the fulfillment of God's promise

The disciples waited for that believed in the promise (covenant) that gives the Holy Spirit.

They listened to the last request, "And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high." before his ascend. (Lk 24:49) They saw the ascend of Jesus directly (Acts 1:9-11), returned to Jerusalem with joy. (Lk 24:52) Therefore they who were gathered at the upper room took the tension like to see the new heaven and the new earth it was the great event that they left out of subjective thought and hold the objective faith of promise sincerely. The accomplishment of Father's promise that they longed for had the eschatological character. Because, like Peter interpreted, it was the prophesy of the descend of Holy Spirit of Joel 2:28 ff. The word of Joel 2:28 ff was the prophesy of eschatological character obviously.

There, Greek word of "last day" (ἐν ταῖς ἐσχάταις ἡμέραις) was the private term that means the eschatological day. So it is sure that the descend of Holy Spirit that Peter saw as the accomplishment of the promise, belongs to the eschatological day. Accordingly they who waited for the promise of the father had the eschatological tension in their heart. The contents of Father's promise that they waited for was the baptism of the Holy Spirit as I remarked at the above.

III. The purpose of coming of Pentecostal Spirit

The purpose of descend of Holy Spirit was to proclaim the resurrection of the Lord. (Acts 1:8) The resurrection of Christ is the completeness of the event to save us. H. Bavinck said, "If Christ was risen again in the body, it means that the one who controls the power of the sin and the death was not be occupied. Then it means that the overcomer is not Christ, but Satan."(Gereformeerde Dogmatiek, III, 1910, p 497)

The important things to establish our salvation is guaranteed by the resurrection of the Lord. That is, his resurrection guaranties his messianic status (Act2:36, 3:13-15, 5:31, 10:42), the fact that he is the son of God. (At 13:33 Rom1:3-4), the grace of his powerful salvation (At 2:23-24, 4:11 5:31, 10:42), His lightness up (Lk 24:26, At2:33 Rom 6:4, 10), our justification, (At5:31, Rom 4:25) the source of all

spiritual blessing (At 2:33, 4:12 5:31 Rom 6:4), our resurrection (Rom 8:11 I Cor 6:14), the foundation of Christianity church (At 4:12 Rom 8:11 I Cor 15:12) etc. Without the resurrection of Christ, such blessing things cannot be established. All wonderful words in the New Testament come out of the resurrection of Christ.

IV. The descend of Pentecostal spirit is the baptism of Holy Spirit (Act 1:5)

What is the baptism of Holy Spirit? Baptism means to enter into the covenant. I Corn 12:13 said, "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." As we see that, the baptism of Holy Spirit is the grace of Holy Spirit that makes the unbelievers repented, beloved and entered into the community of the people of covenant (the body of Christ) Stott said that receiving the Baptism of Holy Spirit generally, whoever participate into the grace of the covenant of salvation. (Baptism and Fullness of the Holy Spirit: Green & Co. 1964) Therefore the baptism of Holy Spirit is not able to say as the expression that is limited by the fullness of Holy Spirit. Paul said that the Corinthian church members belong to the flesh. (I Cor 3:1-2).

V. The descend of Pentecostal Spirit and the gift of the tongue

Acts 2:1-4 said the descend of Holy Spirit and also the tongue verse 4 said, "And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. " Of course this tongue was the event that the disciples spoke miraculously at that time. And they are the languages of several countries in the world. (Acts 2:9) But the tongues treated in I Corinthians chapter 14 were the spiritual tongues that nobody can listen to them. Then does this miracle happen in the day of church? The day of church was separated of the day of revelation that the day of the Apostle. The day of the Apostle took the standard miracle and the revelation. God executed the basic work that had the meaning of the foundation to establish the church. The miracles and the revelation in contemporary day established the root of the church and her foundation. At the meaning Paul compared the work of the Apostles of establishing the foundation., that is, I Corinthians 3:11 says, "For no one can lay a foundation other than that which is laid, which is Jesus Christ." It means that the Apostle received the revelation and the power to proclaim Christ and revealed the gospel. The church builds up on this foundation. (Eph 2:20 Rev 21:14) As we think that, the apostolic work is like the root in a tree. The root stays on the settled place one time. The leaves that come out of it are like the root essentially, the figures are

appeared as much different one to the root. God is unchangeable, his power is still but his economy of his work was revealed by the one at the day of Apostle, and in the day of church, he revealed the other. As he led Israel on the wilderness he provided the manna out of the sky, as Israel entered into Canaan, he stopped to send it to them. But it does not mean that he was changeable. Now as we think of the day of the church, it is like the tree that comes out of the root, in the growing time, it does not need to reveal the state of root again. Just like that, the church does not need the Apostle work that means the root. Only what we remember in that point, although the day of church has no some miracles to reveal the sign of the Apostle, the special providence exists. (L. Berkhof, Systematic Theology p 68) Special revelation does not belong to the history of revelation; also it is the wonderful surprising because it has the special interferences of God. For example, it is a case that when we pray for the patient, God cured him by his grace. But it is different to the miracle of Jesus and the Apostles. If we think of an example to be healed by God, (1) the miracle of Jesus and the apostles, all patients were healed, but the healing of the day of the church, as we pray them the one was healed or the other was not healed. (2) not only that, the sickness that was healed by the Jesus and the Apostles were not happened again. The healing in the day of the church can be happened again. (3) The body of the patient that

Jesus and the Apostles healed was healed completely; the healing of the day of church does not do it.

Three facts on the above reveal the feature of healing in the day of church. The reason that brings about such features does not mean that the fact that the power of God is weak.

The power of God works without changing now. But the different point in the economy of his work reveals the standard character of the day of revelation (Jesus and the day of Apostles, Our faith should take the standard of Jesus Christ and the Apostolic evangelical contents (the Scriptures) and should take rest in it. If in the day of the church some body executed the standard miracle like Jesus Christ and the Apostle, they also received the authority's revelation like the Scriptures.

Therefor we cannot think that today tongues are the same standard of the tongues in the day of the Apostles. Today the movement of much tongue has much false tongues. Of course, such tongues should be prohibited. Only the one who speaks the tongues for his personal benefits should keep on the direction of I Corinthians chapter 14.

Keeping the lesson of Holy Spirit, if the movement of true tongue will be happened we should be careful to the opposite attitude of that. We cannot say that the day of church has on the tongue by

Holy Spirit because the Scriptures said that the tongue is the gift that God established in the church. (I Cor 12:28) Not only that, because the one who speaks tongue by Holy Spirit get the personal benefits through the gift. (I Cor 14; 4)

VI. The descend of Pentecostal Spirit is the movement of missiology

What we should caution in the description of the descend of Holy Spirit at Acts chapter 2 is the fact that the sound of mighty rushing wind was appeared with "divided tongues as of fire", which it means that 120 tongues were appeared on 120 people. "And began to speak in other tongues" (Acts 2:4) added to this one. Just like that, the work of the life accompanied the work of the testimony (the work of the tongues. "Fire "in the Scriptures means the judgment and occupancy. Jesus came to cast the fire to the earth (Lk 12:49), it means that the gospel of Christ shall subdue the world. Just like that, the work of the life and the work of Holy Spirit are the work of one Holy Spirit in the same time. The place that the life works accompanies the movement of testimony or, the movement of occupancy. In the order of creation God became Adam as the living soul, and commanded to be fruitful and multiply and fill the earth and subdue it."(Gen 1:28) In the order of salvation also he gave the spirit of the life to the man, the man who received the life, through the movement to proclaim the gospel should be subdue the world.

In the Pentecost day the Apostles to receive the Holy Spirit said "the mighty words of God" (it is the work of salvation) (Acts 2:11). This pointed to the fact.

The movement of testimony is not one of many works of church but is the central activity of the church as the basic work. This is the expression of the life of true church. If the believer does not proclaim the gospel, he rebels to the laws of the life of the believer. The church cannot help but proclaim the gospel although she does not try to proclaim the gospel. The great command of mission became the law of the life in the church. Acts 1:8, "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." reveals not merely state what the church would do, but what the church would be.

In other words, in essentially the church have the elements of the witness. The sound church cannot help but to proclaim the gospel voluntarily, although they have no the external command. Therefore the work of mission should be doing at the part of the church. This work should be executed by all church. Hendrik Kraemer said that as soon as the Pentecost church was happened, the beginning of missiology (speaking by the other tongues) was so meaningful event. (Kerk en zeding, The Hague, 1936 pp 24-27) It was not executed by the motive of the external command but the activity that was rooted

in the internal life. (Gustan Warnecl's Evangelische Missionslehre, p 263)

The thing that the disciples that were gathered at the Pentecost day spoke the other tongues marked that the church is the missionary in criteria of this character. The interpreters have different opinion of "spoke the other tongues ". But they all are accord to one point, that is, it is just the tongue that says the mission of the world. Any interpreters do not interpret the contents that the tongue of Acts chapter 2 gives the person benefits. Eduard Zella, who was a new theologian of Tübingen scholar claims that the purpose of the book of Acts is to reveal the universal character of the Christianity. (die neue Religion für alle Völker bestimmt). (Die Apostelgeschichte Stuttgart, 1854, pp 97ff). At this point, although Harnack (Adolf Von Harnack) has no the traditional expression. He said, "The purpose of the book of the Acts the mind of Jesus was revealed for establish the mission of the Christianity. (Die Apostelgeschichte, Leipzig, 1908, p10).

The above scholars did not understand the meaning of the Pentecost event rightly, but they are similar to the conservative scholars only of the purpose of the event. At this point as we compared their opinion, we pointed that they also accord to only this thing. Among the conservative group, the forefathers thought that from this points, the Apostle spoke the languages of other nations miraculously, After that they had the grace to speak the

foreign languages Among them, Theophylact said that " " pointed to be like the situation of putt the hands on their head After the reformation continuously it was interpreted so . Calvin also said that the Apostles received the gift to say the foreign languages permanently to proclaim the gospel to the other countries.

(Commentarius in Acts Apostolorum, ad, cap 2:2, 3, 4). Luther also published the same interpretation like Calvin, Benedicto Aretio also thought so and also except them many interpreters agreed with this one. (Phillippus van Limborch , Johannes Gerharduus, Johannes Pleovier, Hugo Grotius, Andrea Andriessen, Alexander Duff).

Then we should not take the contents for taking some as followings in the fact that the Apostles spoke the other tongues. That is, God established his missiology with the beginning of the church. Therefore the mission ministry does not work in the some orange in the church but all church should do it. The thing that God gave the mission ministry to the church is not additional gift (Donum superadditum). It is the essence of the church. Therefore the church should receive the power to execute the mission work out of the essence. About that part (pp 189-192) (the mission movement of the Pentecost descend of Holy Spirit) I translated the dissertation (Pentecost Ann Missions) written by Harry Boer.

Chapter 7. The Eschatology

I. The eschatology of Existentialism

The view of Existentialistic eschatology observes the New Testament not as the future of horizontal future but vertical present. It is called for the Realized Eschatology in the theological world. Karl Barth interpreted that the eschatology of the New Testament as such horizontal present in his book, "The Resurrection of the Dead" translated by H.J. Stunning. He interpreted "in a moment", in I Cor 15:51, "Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed." as followings. That is, the resurrection will be happened in a moment. The moment does not mean the part of time, because it means the part of time, the resurrection cannot be happened to all people at the same time. It means the present (Comment: The present that Barth said is not the time of this world but the present transcended the time and the space. "(The Resurrection of the Dead, translated by H.J. Stenning. P 208). According to this word although Barth believed in the resurrection of body, his resurrection is not the resurrection of the dead body that will be raised out of the death at the last time in the history. The place of resurrection in his perspective, a present of the past time and the present time, that is, the chance to be attached to

the same time. He said, "The one who understands the eschatology rightly does not confuse to the ending of the history. And also he did not confuse that the eschatology do not mix with the destruction of history. The eschatology can be told to be near the end in anytime. We can say only that in the day of the most supernatural universe, also the eschatology is near. The word that the eschatology is near always can be said."(The resurrection of the Dead, translated by H. J. Stenning, p 106) Such view of Barth opposites to the horizontal eschatological perspective of the Scriptures.

R. Bultmann said wrongly, in his commentary of the gospel of John, that the eschatology of John was only the realized eschatology. In the criteria of John 3:18, "Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.", Bultmann denies that the judgment is the dramatic universal event. (Eist nicht ei dreamatisches kosmishes Ereignis. Idem p 11) But, It was the wrong interpretation. The word, "is condemned already" does not despise the judgment of the future. This is the misery thing to the unbelievers but it means that the condemnation has already been revealed at the present. Not only that, the expression of the present condemnation that was used here stresses the consummation of the movement of Christ's salvation than the

character of present time. In other word, it has only the movement of revelation through Christ or, the last completeness of the movement of salvation. There are no the more powerful revealer and the savior than the son of God, Jesus Christ. The thought of the Apostle John who proclaims him as the begotten son of God, also stressed this point. That is, he is different to the general servants and the only absolute son without the others. (Mt 21:37-42, Heb 1:1-2) Therefore according to the fact of believing Christ or not, the human future was settled. John stressed only the point. He does not despise the judgment of the future.

Zahn (Theodore Zahn) said to this passage, "The unbelievers had already judged but the declaration of judgment will be practice at the last day of the world. ", J.H. Bernard also said the same meaning. (International Critical Commentary, Gospel according to John, I, p121).

And Bultmann said that the interpretation of John 5:28-29 also means to deny the judgment of the future. That is, he claimed that this passages (John 5:28-29) included the eschatological view of the future is not the writings of John essentially, but the additional contents of the latter person. (Johannes Evangelium, pp 196-197: Auf alle Falle aber sind v 28f der Zusatz eines Redaktor.). He claimed so because that the passages has the eschatological view of the future. But his claim that they are the additional contents of the

latter person is the false theory without criteria. Because the different points of the documents to this passages are not found, and John 6:39-40, 54, 12:48 also said the judgment in the future.

The eschatological view of the New Testament says the event of the horizontal universal future obviously. The view of the time in the Scriptures proved it that is, the prophesy of the Old Testament that the event of the New Testament is the event of the horizontal future, finally was accomplished. Therefore we can say as followings. That is, the movement of the salvation in the New Testament looks the great judgment (the second coming of the Lord) according to the view of the horizontal time.

II. The eschatology of the New Testament

1. The thought of the coming close of the eschatology

We sometimes see the word that the eschatological time comes near in the New Testament. For examples, "The night is far gone; the day is at hand"(Rom 13:12), "Let your reasonableness be known to everyone. The Lord is at hand; "(Philip 4:5) "for the coming of the Lord is at hand. "(James 5:8), "behold, the Judge is standing at the door", (James 5:9), "The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers. ", (I Peter 4:7), "for the time is near", (Rev 1:3), "the appointed time has

grown very short. " (I Cor 7:29) and something like that. Why did the primitive church think that the second coming of the Lord is near? The reason that they thought such thing is not the perspective of the amount of the time. (Heb 1:1) but the perspective of the quality of the time. In other words, the character of the day of New Testament has already the eschatological character of the time, the second coming of the Lord are come near. The movement of gospel in the New Testament is directly to some part of eschatological movement; the second coming of Jesus is the last day of the last days that is the great last day. For this reason, the prophesies of the Old Testament does not say the second coming but said it by united with the movement of gospel in the New Testament. HN Ridderbos said, "The eschatological view of the New Testament, especially the eschatological view of Paul (in the movement of salvation) because the perfect tense and the future was not united each other, the thought to come near the last day was happened" (Paulus, J H. Kok, N. V. 1Kampen, 1666 p550) the thinking structure of the above is different to the eschatology of existentialism to ignore the movement of salvation in the future and to claim only the realized eschatology.

2. The issue of the time of eschatology

Then the word of the books of gospel and the epistles of the time of the second coming of the Lord has no the complex contents in summary. But the lessons of Revelation 20:1-6 complex for producing several interpretation. What are the theories of millennium days recorded there?

1) Postmillennialism

L. Boettner proposed the theory as followings in his book, "Millennium" that is, "The Postmillennialism claims that the golden time of the Christianity for 1000 years before the second coming of Jesus. In other words, there are the day of the most of the mankind believed the gospel. This theory is proved by following passages.

1) Mt 28:18 mentions that Jesus Christ received the authority of the heaven and the earth, this authority cannot be failed, and absolutely it will come the time that he destroyed the opposite power.

Criticism – The above theory cannot be established. Although the movement of the gospel has taken the background of the power of the heaven and the earth, we cannot guess the day that all mankind's will be repented Mt 28:18 includes that in the background of the authority of the heaven and the earth, the gospel is proclaimed into the all the world and finally by the second coming of the Lord the enemy of God shall be demolished.

2) The many prophecies of the Old Testament prophesied that the golden day come in the history of mankind. The passages are Isaiah 2:2-4 Dan 2:44.

Criticism – The above chapters and verses includes the elements that was completed by the supernatural interfere of God (second coming) Isaiah 2:2-4 prophesied by identifying between the thing of the New testament and the thing after the second coming. Especially Dan 2:44 said that the kingdom that God will establish at the last day is different to the kingdom of the world, "it shall be established eternally". It shall be established completely by the second coming of Christ. Therefore this passage is not to prophesy the golden time limited before the second coming of Christ.

3) Because the number that is saved is more than the number that will be destroyed, before the second coming of Jesus the golden time of the Christianity (the day that almost all mankind believe in the gospel) will come in the world.

Criticism – Rev 19:11-21 means that Rev 10:11-21 said that the power of anti- Christ (it is the political power) shall be perished obviously. Anti- Christ is compared with the beasts (Rev Chapter 13) it is different to Satan (spiritual existence). Anti- Christ received the political authority out of Satan and works. (Rev 13:2). And also Daniel chapter seven compared the political authority as the beasts. Therefore the victory that Revelation19:11-21 describes, shall be

accomplished by the destruction of the kingdom of the wicked anti-Christ through the second coming of Christ's supernatural power.

4) L. Boettner offered the other evidences in order to claim coming of the golden time that the gospel occupy all the earth. It is accomplished by the development of science in the contemporary day and the improvement of material civilization. (The Millennium, pp 38-53).

Criticism - The above theory is wrong. Really will the several scientific developments bring the abundant fruit of the gospel like he pointed? As the science will be developed more over more, the weapons to kill the people will be developed and then the church shall be corrupted.

5) L. Boettner again offered the other reason to prove that the golden time in the center of the Christianity surely will come in the human history. (The day that all mankind believe in Jesus), that is, he did not accept the claim of the Scriptures that at the last day of the world all mankind will be corrupted extremely, he interpreted the meaningful passages differently. According to his word these passages (Mt 24:37-39, Lk 17:26-30) seem to reveal the extreme corrupted corruption, but really it is different. (The Millennium, p133).

For example, Mt 24:37-39 says, "For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. ".

According to Boettner Here, the people at the time of Noah ate, drank, marriage of the male and the marriage of female do not teach their sins but only it stressed that the flood will come to them suddenly in their ignoring. It means that the time of second coming of Christ also is like this situation.

Criticism – The interpretation of Boettner that the above said came out of not see the Scriptures deeply. Of course, the word of the Scripture teaches the character of the suddenness of the second coming. But at that same time the severe corruption of the mankind also that will be happened just before the second coming. The reasons can be explained as followings. That is, for the corruption of Noah's time was extreme severe, they were dark and did not believe in the warning of Noah and they met the flood suddenly, Will not the time of the mankind also be followed to it? Because the most mankind in the time of second coming is extreme corruption, the day will; come like a thief to them. But only to the sons of the life it shall not come like the thief. (I Thess 5:1-5)

6) L Boettner again interpreted that Rev 20:4-6 is the supported passage of post millennialism. That is, he claims that for this chapter adverse talked about the souls (verse 4 ff), it is not the resurrection of the body but the life of the soul in the heaven. (The Millennium p 264) He continuously said that in this part there never are not the words of "the Jews" or, "Jerusalem" or, the elements of some kingdoms of the world. (The millennium p 264) He claimed that in this part, "a live "(verse 4 ff) does not mean the resurrection but the regeneration. Rather, "the first resurrection" the word (verse 5) also does not need to interpret the resurrection of the body. The Scriptures says that the regeneration means the kinds of resurrection. (Eph 2:5 Col 2:12, 3:1)

Criticism – We do not accept the interpretation of Boettner sufficiently, like this one.

In the passage "the first resurrection" (ἀνάστασις ἡ πρώτη) in Revelation 20:5, the word, "resurrection" is the professional term of the resurrection of the body, (I Cor 15:12, 13, 21, 42) the example of the usage of regeneration never be revealed in the Scriptures.

2) Amil-millennialism

Amilleannialism claims that the duration of 1000 years in Revelation chapter 20 is the day of the New Testament (the day to proclaim the gospel on the earth, or, the medium day) Rutgers

attributes to Augustine as the origin of this theory. (Premillennialism in America p 72)

Criticism - It is difficult to support this theory for several reasons as followings.

(1) The works of Satan as the record of Revelation reveals the historical process but the Amillennialism does not admit that it is the process but that one event (That is, because of the death of Christ on the cross, Satan was dropped down out of the seat of advocator, the gospel in the New Testament overcame him) are repeated as several emphasis. This is wrong. The contents recorded at the book of revelation reveals the historical process of the work of Satan. [1] Rev 12:10 said that Satan was dropped down out of his advocating. Seat, it means the establishing of the day of the New Testament. But [2] Revelation chapters 13-17 does not teach the general temptation of Satan but the developed movement of the beasts (Anti- Christ and his false prophets) on the earth by his ultimate riot. This is the things of the last day of the world obviously. This is the same of movement of the man of lawlessness written at II Thess 2:3-8. There is the historical process of this movement is revealed by stage state more clearly and arrive to just before the second coming of Christ. This work to break out the movement of anti-Christ will be established by the second coming of Jesus. Rev

19:11-21 reveal it obviously. The Apostle Paul also said the same word. (II Thess 2:8)

(2) The Scriptures says the judgment of two times. [1] The judgment to the church Mt 24:31, I Cor 15:51-52, I Thess 4:14-17 etc. said that the resurrection of the believer and his transformation will be happened firstly. Revelation 2:1, "the first resurrection" agrees with this passage and means the resurrection of the body. And also the judgment revealed by the harvest the grain in Revelation chapter 14 also reveals that the saints was treated specially (gathering the chosen people) Refer to II Thess 2:1. The thought that the church will be judged firstly is stressed by the scriptures. The Scriptures said that the believers are the judges of the world and the angels, (Mt 19:28, Lk 22:30, I Cor 6:2-3) after the church primarily is judged and true believers is resurrected firstly, do not they have the authority to judge the others? The word that the Lord brings the believers also pointed that the judgment of the church will be happened firstly. (Mt 24:40-41 Lk 17:34-35) Refer to I Pet 4:17. [2] The judgment to the wicked. Rev 20:11-15 said to judgment of the people who did not recorded in the book of life but it does not judge the believers In this word never has the expression of the blessed resurrection and its life. In contrast of it, Rev 20:4-6 has such expression.

3) Premillennialism

1) Exposition: This is a theory that as the second coming of Christ, the Christians that were died already will be resurrected And they will be transformed into (I Thess 4:16-17, I Cor 15:52), are lifted up the air and accepted Christ and will be descended into the earth and then they will execute like the king with Christ for 1000 years (although it is not the literal number). This is the most powerful interpretation. Bavinck pointed Revelation 20:1-10 and said, " It is the most powerful supported passages for premillennialism in the contrast of, it offers the most difficult issue to the opposite one of premillennialism. (De voorstanders van het Chiliasme vinden, behalve, in het Oude Testament, in deze pericoop hun sterksten steun en de tegenstanders zijn er niet in geringe mate verlegen mede en hebben er al hun exegetische kunst aan beproefd. – Gereformeerde Dogmatiek, 1911, Vol. IV, p 751).

2) The exposition of difficult issue of the premillnnialism. Often the people said the difficult issues to the premillnnialism. Among them two issues are as followings, First, they claim that they cannot understand that Christ who came second came into the earth, and the resurrected believers will rule over the kingdom of millennium as the kings. The scholars give apologetic to this issue, that is, the kingdom has no the temptation of Satan (Rev 20:1-3) the world people comparability are good but they should be ruled over. Then the resurrected saints rule over them with Christ. (Rev 20:1-3)

It is similar to the providence of God through the angels to the present world. Second, As the others in the Scriptures said, the second coming is the last judgment, the day of 1000 years was not put between the second coming and the judgment. At this point I answer by introducing the theory of Abraham Kuiper. Abraham Kuiper got the Amilmillenniarism and actually took the similar theory of the premillennialism [1] Kuiper is similar the premillennialism in the interpretation of Rev 19:11-21. General Amilmilleninnalists claimed that Rev 19:11-12 means the movement of evangelism of the New Testament, and does not point the second coming of Christ. The representative of the theory is B. B. Warfield. But A. Kuiper said that Rev 19:11-12 reveals the figure of the second coming of Christ. (The Revelation of St. John, 1954, pp 258-259). The interpretation of Kuiper just like that agrees with the pre millennialism. The punishment of the beast in Rev 19:20 means to remove great Anti- Christ that will be appeared at the last day of the world. The beast revealed at the book of revelation does not point to the one who controls the power of the air, that is, the invisible devil which activate at the last day. The beast is the government of the last day in the world that was established by receiving the authority of devil (Rev 13:2). The fact that the world government was compared to the beast comes out of the chapter7 of Daniel Actually the movement of the beast in revelation chapter13 below is related to Daniel chapter 7. And [2] Kuiper see

that the 1000 years in Rev 20:1-6 will come after the second coming of Christ. This claimed also is similar to the premillennialism. Only he did not say that this part points the kingdom on the earth continued for long time, but supported the theory of amillennianism that opposes it. For example there are his words as followings.

"Christ did not say the medieval day between the second coming and judgment.... The chapter and verse of eschatology in the New Testament said the second coming as the ultimate conclusion that reveals the event of the eschatology... the second coming of Christ and his judgment united one unity, it is impossible to have a long day between two events. "(The Revelation of St. John, 1954, pp 271-273). Then he said continuously, "1000 years should be interpreted as literally. It expresses only the completeness of God's activity." (The Revelation of St. John, 1964, pp 277). Then he pointed this duration and stressed the short transition time that Christ comes on the earth and makes the people repented. He thought that in this duration for Satan were bound; the work of salvation will be practiced most effectively. And he said that this duration should not count by human accounting method, and the duration that God works directly (The Revelation of St. John, 1964, pp 282-284, 293).

This interpretation of Kuyper reveals to have, after the second coming of Christ really the special duration that makes the people

repented. This is different to the thought of all Amil – millennialists. We can admit that his claim just like that is like the claim of premillnnialism. Kuyper observes the 1000 years as the transitional additional day, the preamillinnialism see that 1000 years is the long term comparably. Therefore the different point of these two things depends on only the short term or long term issue. Because 1000 years is the additional day only did not remark the lesson of the last day in the other parts of the Scriptures. Prophecy sometimes is expressed in summary and omit the additional parts much. For example, Ps 2:7-9, the short word includes the long time from the first coming of Christ to the judgment We can see the summary type in the word of Christ For example, The scriptures tells us the reality of heaven , and sometimes it keeps the silence sometimes and say the second coming as our hope. The text does not remark the heaven and overpassed it. I Thess 4:13-14 said, "But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep." Here Paul did not say the heaven as the hope of the dead but the second coming of Jesus. Refer to Acts 17:30-31, I Cor 1:7 4:5 Phil 3:20-21, I Thess 1:10, 3:13, 5:23 Tit 2:13, Heb 10:36-37 James 5:7 I Pet 1:7 13 I Jn 3:2-3

Chapter 8. The Ethic of the New Testament

The ethic that the New Testament taught, not the secular ethic has the following features

I. God commands the moral and makes them practiced it. The philosophers of secular ethic only demonstrate the contents of the ethic but does not come true it actually. But Jesus revealed the ethical contents and makes them practiced it. As Jesus told the standard of the ethic sometimes, especially he did that at the early time of his holy ministry. The method to accomplish the ethic was the death of his cross and Holy Spirit. At the early time of his holy ministry he said the standard of the ethic; some wrong theologians said that Jesus came only as a teacher to teach the laws. When we review the early time of his holy ministry, the teaching of the laws is his main thought, (although there is not the methodology, that is, the thought of the atonement). It was the natural order that Jesus' teaching was revealed so. The contents of the ethic that is, the standard firstly should be revealed than the methodology of the ethic. If the methodology firstly came, it is ridiculous. As we revealed the ethic issue, we should say not "how", but "what (standard)".

Then what is the standard of Jesus' ethic? It is revealed through his teaching. For example, Matthew 7:12 said, "So whatever you wish that others would do to you, do also to them, for this is the Law

and the Prophets." Grosheide said, "We can say that it is the golden laws because although this word is short, it revealed strongly that we should love our neighbors." (Kommentat Op het Nieuwe Testament, Mattanus, p 116).

This is not the moral law of Confucius that the man should not do what it harmful to me to the others. This is the positive law of love to give benefits in the situation to him whatever the other give me anything. Here, it includes loving the enemy. Mt 5:47-48 said, "And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? You therefore must be perfect; as you're heavenly Father is perfect. "To this love Jesus" again said, "And a second is like it: You shall love your neighbor as yourself." (Mt 22:39). About the command of the law of love, the epistles also teach the same principle to us. (I Cor chapter 13, James 2:18, I Peter 4:8-9 I John 4:7-21).

Now next important issue is the method to apply the high moral laws. How can we achieve this law? The New Testament teaches that the man cannot do it for total wicked and has no the power to do goodness. (Rom 3:10-18, Eph 2:1) how can we arrive at the level? Therefore Jesus was died and was resurrected. So he accomplished these laws completely. Mt 5:17 said, ""Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them". Jesus Christ was died to replace his people and accomplished the righteousness completely and then the one

united with him was released out of the dominion of the sin completely. Not only that, because the power of his resurrection (Holy Spirit) make the life of believer renewed continuously, it is possible to do the laws. (J Murray, Principle of conduct p 221) Col 1:9-12 pointed the methodology of the ethic of the New Testament obviously. It said, "And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; being strengthened with all power, according to his glorious might, for all endurance and patience with joy". In the passages the word, "to make us done" comes out often. This word means to point the fact that God makes us accomplished it.

II. Tendency to incline to the inner part than the external part

Jesus rebuked the Pharisees that were inclined into the external part much. He taught that the work of the man should be evaluated out of his heart. Mt 5:21-22 said that in the meaning that the essential cause of the murder is to hate, it should be judged strictly, Mt 5:28 said "But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart", Mt 6:1-7 "Beware of practicing your righteousness

before other people in order to be seen by them". He said that God see the one that do the righteousness before God.in secret repeatedly. This is the stressed word that we should do everything rightly before God (the spiritual fellowship). Mt 15: 8 also treats the importance of the inner part.

Just like that Jesus emphasized the inner centric life in the practice of the ethic; it is the core of the ethic of the New Testament. The reasons are as followings.

(1) It makes us to give thanksgiving for the grace of redemption and makes us executed the goodness. Refer to Lk 7:47. When the Apostle Paul began with the moral laws to exhort the Christians, in the preface starting the word, "therefore" in Romans chapter 12. Has the meaning as followings. That is, because Christ redeemed them they should do everything with the thanksgiving. I John 4:11 "Beloved, if God so loved us, we also ought to love one another. ", also has the same meaning. Refer to Rom 14:6 Ii Cor 5:13-14 Col 3:17.

(2) It makes us had the motive to do it by seeing the reward of heaven. The New Testament has many promises to offer the general reward to the one to do good work (Mt5:12 6:1 10:41, Mk 9:41 Lk 6:23, 35 I Cor 3:8 14 9:17 I Tim 5:18 II Jn 1:8, Rev 11:18, 22:12), and also it says much about the reward and punishment of eschatology. (Mt 7:19, 19:28, 24:44, Mk 8:38, 13:35, Lk 21:36 Rom 14:12, I Cor

15:58, II Cor 4:14, Col 3:4, I Thess 5:9, Heb 10:35, Lk21:36, Rom 14:12, I Cor 15:58, II Cor 4:14, Col 3:4, I Thess 5:9, Heb 10:35, James 5:7, I Pet 1:7 13, II Pet 1:10-11, Rev 7:15).

Some scholars thought wrongly that doing the good work because he expects the reward belongs to the low level ethic. But this is the arrogant humanism that does not need the protection of God, or, is the arrogant heroism that makes the man become God. Because God made the man and the morality, they should be controlled by God. It is worthy that the man looks at God and has the fear and does the righteousness for his reward in his position. The principle of such work cannot be separated of the essence of the man, the depended.

(3) It makes that the one who lives by the Holy Spirit can do the moral work. The Christian does not become for himself but was born again by the Holy Spirit that is the man created as a new man. II Cor 5:17 said, "All wrongdoing is sin, but there is sin that does not lead to death. " Regeneration is the basic of Christian ethic. (I Pet 1:22-23, I John 3:6-9) Therefore the good work of the Christian is the fruit of the Holy Spirit who works in him. (Gal 5:22-23).

(4) It makes that the motive of ethic is God-centric life. The Christian should do all good work for the glory of God. Refer to

Rom 11:36, the characters of Ethic in the New Testament that I introduced at the above are revealed by the ethic of the Apostle's epistles.

III. The moral in New testament is God-centric life

1. The ethic related to the church

Romans chapter 12 is be able to be important part in the ethic of Christianity. Verse 1 told to the Christians "offer your body as the living sacrifice that God pleases." Grodheide interpreted this part rightly that is, "Paul thought that the total life of the Christian is a sacrifice offered to God." (De Openbaring Gods In Het Nieuwe Testament, p 272). At this point, Ridderbos also "the love that the Christianity should do to the others should be executed by the love to God." (Ana De Romaine). Vos said, about the character of Theistic ethic as followings, that is, "The righteousness the man should do has the source of God, it exist for God and is judged by God. (Biblical Theology p 419) And the word of verse 2, that is, "that by testing you may discern what is the will of God, what is good and acceptable and perfect." also reveals the ethic of theism. The activity of the believer should please God by discerning the will of God and obeying it.

3-10 verses teach that the Christian should live for the church, which is the body of Christ with love through the gifts that Christ gave. Therefore especially verse 11 reveals that the logical theme of the

love of brother is changed temporarily into "Do not be slothful in zeal, be fervent in spirit, and serve the Lord. " After that the love theme is continued again. Only the word of verse 12, "Rejoice in hope, be patient in tribulation, be constant in prayer. "Seem to not be related to the love. But the love accompanies the heart of hope and the sacrifice surely. (1 Cor 13:7 1 Thess 1:3) and it shall be established by the life of prayer. Therefore the word of this passage (12 verses) also is related to the love. A. Nygen said in the meaning of this is related to the love, as followings, that is, "The thing that Paul remarked love at the preface (verse 9) is not accident the thing that he did do, it has some meaning as he did at the other place. For example, as he mentioned "the fruit of Holy Spirit", there he took the love at the preface, it does not mean that it is one of below virtues lists, but the matrix included all other virtues. ... Love endures in hope, love always tries to love. "(Der Romerbrief p 302)

2. The ethic related to the government

Rom 13:1-7 reveals that as the believer related to the government also he should do by the God centric life. In other words, he should live his national life for the purpose to glorify God. When Paul stressed the obedience to the government claimed for a reason, "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. "(Verse 1). In other words, he should obey because he respects the will of God.

Here, "For there is no authority except from God, and those that exist have been instituted by God. " Of course, only government does not mean the settlement of God. The New Testament says that even all cultural areas in the human society are settled by God. Therefore Henry Meeter pointed this one and said as followings. That is, "The society of the mankind has several areas, for example, family, science, arts, crafts, industry, agriculture, church etc. Because every area are appointed by God to serve each area faithfully. In each area they have absolute right. When each area establish their duty faithfully, the outside groups like the country, the church, the society cannot invade them If they attacks them It means that they attack to the authority of the representative of that area. "(The basic Ideas of Calvinism p 159).

But the obedience to the authority that Rom 13:1-7 teach does not mean that we should obey unconditionally although the government commands to rebel to God. Of course, our text has no the conditional contents. But as we read the text we should remember that the author treats only the issue of limited obedience. Here Paul did not treat the abnormal difficult issues in obeying issue to the government. (F. W. Grosheide, *Openbaring Gods Het Nieuwe Testament*, p 178). If Paul treated the difficult issue about this issue, he might not say that we should obey to the government

unconditionally. Calvin revealed the attitude of the people to the government; he said like that we should not think the revolution. But his word it means that as the personal position we should not rebel the government anytime. Personally we can opposite to obey the law of government against God with passive attitude. But the man the man cannot remove the king (although he is a dictator) by using violent activity as personal position. (Henry Stob, the Christian Concept of Freedom pp 24-215). Calvin thought that high level officials or, the additional organs should protect the people out of the riot of the king and remove the source of the evil dominion, if it need that, (Institute VI 20:31) And also at the other place he said, " It does not exist so beautiful work to deliver the government out of the tyrant" (Institute II 10:6) But we think that Calvin's opinion is the legal reformation than the revolution.

Especially we see the word that obeys the authority that means to obey God in Rom13:2. Then the one who obey God should caution the fact that the direction of the leaders that is representative of the authority is the will of God carefully. The obedience that discern the will of God and follows it cannot admit that unconditional obedience. Because it is not the unconditional obedience it belongs to the God-centric attitude.

Not only that, as the text mentioned when we obey the officers of the representative of government it said, "for the sake of conscience." (Verse 5) This word also stresses the God centric obedience

strongly. H. Ridderbos said as followings of the point, that is, "Here is the word, the conscience because the demand of obedience came out of God.

"(Aan De Romeinen, p 293).

Because the Christianity (it is not the personal qualification) do for the government directly, they should do indirectly as they do for government. But we should remember that although our responsibility has the indirect character, the influence can be excellent essentially, because The Christianity has the truth like the light of the world. H. Meeter said of the indirect role of the church to the government as followings, that is, "The church can give the indirect impression to the government by giving the influence to the conscience of the officers and the people. When the conscience of the officers and the people become to the Christianity closely, the government come to the law of God closely to the religion and the ethic. This indirect impression is accomplished by the method as following. (1) As the church proclaims the gospel it will be established. That is as the church proclaim the gospel it teaches the principles of the word of God that will be applied to all rest of the life. Of course, the principle of the word includes the principles of political life. (2) The Christian should explain the principle of the Scriptures that relates to the civic life at the educational institute. (3) The Christianity got the general concern to the word of God

through the newspaper and all mass media and tried to impress them.”(The basic ideas of Calvinism pp 146-147)

3. The freedom of faith-conscience and God-centric life

Paul, in Rom 14:1-15:13, treated the freedom of the conscience of faith in the Christianity, that is, adiaphora issue, Adiaphora means as followings. That is, it is the principle of the activity about the issue that is not revealed the fact that the Scriptures prohibits or, commands obviously. In the contemporary day of the Apostle Paul adiaphora included the issue to eat the meat, the issue of date for keeping on the religious feasts. But mainly the issue to eat the meat. It is sure that then there was some augmentation between the one to eat the meat and the others not to eat the meat. (Verse 3). Paul taught that of this issue everyone should be freedom by committing the issue to everyone, and should not criticize each other. The reason that they should not criticize each other also Paul said the attitude of God-centric life. Although the motive of the Christian life (in the issue of conscience freedom) is for only the Lord (verse 8), they are not the object of their criticize. Just like that he treated the issue as the principle of God-centric life always. Especially verse 15 said, “do not destroy the one for whom Christ died. ”, verse 20 said, “Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. ”All words revealed the thought of Christ-centric life (God centric life)

that should be settled as the motive of their activity. Especially, "I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. "(Verse 14) seems to be teaching the autonomous. In other words this seems to reveal that the issue of goodness and the evil was depended on the human thought. But this comes out of the limited situation of adiaphora. In the situation of adiaphora the Christian has the freedom to settle according to the conscience of faith. But the freedom of the Christian faith never is autonomous. Because I the issue of adiaphora the Christians according to every conscience of the faith. Should do what become the glory of God (to be worthy to the will of God),

It is the freedom to come out of the God-centric life obviously. We should not stay at the standard that the others think in their conscience. (Institutes III, 19) At this point Dr. Sob said as followings, that is," at the issue of adiaphora we should not be bound to the standard of the conscience of the other. At this issue we have the freedom to do with the standard of our conscience. (Added by the translator) But it does not mean that the Christian has no concern the ethic. Everything we do for the meaning to serve God, and for his glory, or, as he does not do (miserly) he committed sin. We should do godly before God or, ungodly or, do thanksgiving or, do unthankfully (wrong)."(The Christian Concept of Freedom, Grand Rapids, International Publ., P 51). Therefore we, in the issue of

adiaphora, also understand that we should live in God centric life according to his good conscience.

Chapter 9. The Theology of Paul

I. the character of Paul's experience of the conversion

This experience of Paul (Saul) was recorded at Acts chapter 9. Is it the same to the experience of the mystics? Bengel thought that it was not different that the great emperor Constantine saw the cross in his vision; F.F. Bruce thought that this experience of Paul was like the experience that Sunder Singh saw the light in his prayer time or, the image of Christ. (The New International Commentary on the New testament, the book of the cuts, p. 196)

But the experience of Paul is established the Apostolic authority (I Cor 9:1, 15:8), It was not the degree that he saw the vision, but the heaven was opened and really he saw Jesus Christ. Grosheide said, "Through the self-testimony of Paul (I Cor 9:1, 15:8) the experience of Damascus was not the degree that he saw a vision but he saw actually Jesus Christ revealed. Banana also testimonies so. (Act 9:27) Refer to Acts 22:14-15. Appearing of Jesus at the Damascus to Paul was a special event that should be separated of the vision. According to I Cor 15:8 the fact that Jesus revealed to Paul was the last event. (Handligen 1-4 p 296) In the day of the church, the mysterious experience is not unvalued but is not inerrant as apostolic experience.

Among the critics says, to the experience of Paul that it was happened for out of order of his body, or, by his psychological

reason it was happened. Now we can review the theories as followings. (1) The theory that was happened by the disease of the body. The experience of Paul's revelation that remarked in II Cor 12:1-9 was the event that was happened on the road of Damascus in Acts chapter 9. And the revelation came out of the thorn (disease?) that Paul possessed. But II Cor 12:1-9 does not suggest that it was the gift through the thorn that pierced him and it explained that the thorn contrasted to the revelation each other. Paul appreciated God for the revelation but he called his thorn for "the angel of Satan" and prayed that it should be removed by God. (2) The theory that treated to the psychological situation. According to this theory, the conversion of Paul on the way of Damascus is the expression of his psychological operation that from before he approached to Jesus Christ in his heart. He that claimed the theory said through the criteria of Acts 26:14 (the word, "it is hard for you to kick against the goads."). Basically, as Paul persecuted the disciples of Jesus, he got troubles in his heart for he knew the word of Isaiah chapter 53. That is, he might take the trouble doubt, "If Jesus was the prophet that belongs to the messiah in Isaiah 53: that is, it the substitution of cross right?" and Paul did not deny the resurrection of Jesus because he was a Pharisee. So he might have the psychological stress, "if they who I persecuted were right, what shall I do?", finally it made him seen the vision of conversion psychologically. But it is not fact. In the contemporary day the

unbelieving Pharisee did not believe that Isaiah 53: was the teaching of the substitution of the messiah. And as we review that the thought of resurrection of Christ, they knew that at the last day the resurrection shall be existed. Not only that the meaning of Acts 26:14 only mean that Paul's persecution of the church was the stupid action like hitting his heel with a drill. The revelation Paul saw on the way of Damascus was pure supernatural event.

II. Jesus Christ who Paul saw

After Paul was converted directly, the fact that he confessed Jesus as the son of God (or, Christ) was what he understood by himself through the revelation of God. His view of Christ is not to make the man become the myth, or, the religious historical thought. Let's review the false theories.

1. The theory of myth in the general liberal theologians

They claimed that the gospel of Mark was the document that we cannot trust the most incredibly, According to the document Jesus was only the moral person, his disciples and Paul made Jesus absolute (that is, mythicized) and called for Christ. It is the theory of myth. Of course the view is not right.

(1) Generally the myth comes out of after the long time that the related persons were passed away. But the gospel of Luke that included the event of Virgin Mary was written by Luke who was the evangelist and a doctor of Paul's co-workers. This fact was admitted by Paulus (1828), who was the humanist and Harnack who was the head of neo-theology. Harnack said that the gospel of Matthew also was written at the same time that the gospel of Luke was written. (Niue Untersuchungen zur Apostelgeschichte, 1911, p105)

(2) The essence of the Christianity is not to teach some important concepts (or, ideals) but to proclaim the fact of the atonement (only this one) that was accomplished by Jesus. So as much, the Christianity is depended on the historical sincerity. So as much, the Christianity is the contrast to the mythological religions that teaches some concepts. Therefore Machen said, "The Christianity is not stood up by the criteria of concepts but by the criteria of the record of an event (the things Jesus Christ accomplished as the redeemer. Without this event, the world is dark completely, and the mankind shall be destroyed in their sin. Only finding the eternal life is not salvation, because the eternal truth brings up only the frustration. But the new way was opened to the man that is, it comes out of the blessed thing that God gave his begotten son."

(3) The mythology is the action to make God with his own image because it cannot express the concept of God necessarily

because the deprived man cannot know true God. Therefore such mythology was crushed by only the truth revealed by God. The revelation and the myth are non-commercial.

The myth exists only in every religion of the autonomous (it is not the religion of revelation). The Christianity that was revealed in the center of the word of God is filled with the principles to contrast the principles of myth. The people who stand up at the outside out of category of the thought depended on the revelation. The recent philosophers also cannot leave out of the mythology in their thought. In the meaning Dooyeweerd said as followings, that is, "Hume is the mythology in the psychologically, and Kant in the transcendent conceptually. The mythological consciousness was not limited only to the primitive thought. It has been developed by the highest theoretical abstract in the philosophical and religious thought" (A New Critique of Theoretical Thought, Vol. II, pp. 325-326)

The Christianity opposites the mythology anytime and anyplace because it follows the thought depended on the revelation. The Christianity opposites the mythology and condemns it in essence.

(4) The evangelism of the Apostles is not Christianity-centric thought, but the centric events of Christianity. They devoted their lives to God to proclaim the historical events of Jesus.

2. The theories of the religious history

Gunkel says that before Paul meet Jesus already he got the preconception of Christ. He claims that such thought of Paul came out of the revelation literatures of the Jews (the edited books were happened at the duration after Malachi to Christ that in the medieval time), the other ridiculous religion that the Old Testament has no. But the messiah of revelation literature is different to the messiah Paul testimonies. The concept of messiah (Christ) in the revelation literature comes out of I Enoch, Solomon's Pomes, and IV Ezra etc. The messiah recorded in the pomes of Solomon had the supernatural character the king of the world in the line of David but is not the preexisting being. The messiah recorded in the pome of Solomon was the political messiah and is different to the messiah of Paul. Of course, the view of messiah of I Enoch also is different to the one of converted Paul. Because the messiah in I Enoch is described the one who had no relationship with the saints in staying at the heavenly world it is different to the view of messiah of Paul. And the messiah recorded in IV Ezra is the political messiah, so although it sad that he lived for 400 years, but he will be died (VI Ezra 7:26-31), the death is not substituted death. Like this, the Judaism did not know the substituted death of the messiah. The cross makes them slipped down. But the messiah Paul saw after his conversion is the son of God that worked with God in the creation and was united with his people warmheartedly and was died the death of substitution.

Reintzenstein or, Boussett etc. said wrongly like that the concepts of Jesus Paul had come out of the contemporary paganism. At this points I introduced the criticize of Dr. Machen summarized as followings. It was revealed in his book, Origin of Paul's Religion. That is, in the contemporary day of Paul also the philosophers despised the original religions. In fact the religions of the day were so miserable. Such miserable religions was not able to be interesting one by Paul. Not only that,

Because the features of the Christianity do not have the mixture of the others, Paul could not be compromised with the other religions. But we can review the religions (the religious parties) of this contemporary day as followings. [1] Dionysus mysterious party. - The mysterious activity of this party was executed by dancing and eating the raw flesh. [2] Orpheus mysterious party - it was the pleasure –god party and had the soul- reincarnation. [3] Elourinian Mysteries – This party had the ceremony that they went to the sea and killed the pig and offered it as the offering and executed it in eating the barley food inserted in the water. As the noble Christianity proclaimed true resurrection, the fact that took the thought of the below religion is false. [4] Cybele party, - This party claims as followings. That is, the young person, Atis was loved by Cybele, the goddess, for he was died she lamented. Then the party has no the thought of resurrection, and only the goddess took care

of his body. [5] Isis & Osiris party According to Plutarch, Osiris was the brother of Isis and were married each other. Then the younger brother, Typhon rebelled to him and made a box and said, "I will give the box to the one who was fallen down into it" Then as soon as Orisis entered into the box, Typhon covered the box and cast it into river Nile. Fter Orisis was died and became a king in the other world and he overcomes Typhon through his son, Holus. It was the story of the party. It is informed that the Egyptians serve Orisis as the king of the dead.

[6] Adonis party - Adoris is the husband of Aphrodite. He was bitten by a wild pig and was died. Because of it the goddess lamented, the people thought this one, hit on their breasts and cried and offered the sacrifice to Adonis, then Adonis was resurrected. But it was not the real resurrection and was recovered, to mean that the grain tree will be come out again. This was called for an offering of agriculture.

The summary of Greek religions are lie the above. They were the inferior religious party. The theory that they were the materials referred to establish the Christianity is stupid word. Reitzenstein claim that Paul's religion came out of such religions, because the terminology of Paul is similar to the terms of Greek religious party. For example he says that gnosis (wisdom) that Paul used came out of the Greek religious party. But gnosis in Greek religious party is related to god- incarnation. But it in Paul (wisdom I Cor 12:8) does

not use as the mythological meaning. Gnosis could come out of the Old Testament. And Reitzelstein claims that the spiritual man (πνευματικός) in the epistle of Paul also came out of Greek religion party. But in Greek religious party the term was related to the myth of the man. And Bousset said, in his book, "Lord Jesus", that Paul attached "Lord" to the name of Jesus by quoting out of the Greek religious party, that is, calling Jesus for the Lord does not come out of Jerusalem, but came out of the custom of serving the pagan assembly god at Antioch or, Dazus etc.

Jerusalem church knew that Jesus is the messiah (Christ) of the second coming but did not admit that he came in the Spirit, not the Lord of the assembly god, because the books of the gospels that has no contact to the gentile, has no many word, Lord, Bousset claimed. Then do not the books of gospels have the word, Lord? Matthew 7:21, 16:16, Mk 11:3, 12:35-37 have the word, "Lord". How can he explain it? How was Maranatha (Μαράνα) in I Cor 16:22 chosen? The term, Maranatha (Lord, come to us) was translated the Aramaic into the Greek. So it is obvious that the term came out of Palestine that used the Aramaic. Just it is that the term Amen which we use came out of Palestine. Not only that, because Paul believe the Old Testament as the word of God, he used by quoting the term, the Lord (Κύριος = it was the translation of Jehovah) that comes much in the Old Testament that was translated into the Greek.

In Conclusion, Ridderbos said, (1) the story of Greek religious party was not consistent and historical. But Paul's thought of the resurrection of Jesus was historical and consistent. (2) The story of Greek religious party is not ethical as well as does not say the thought of atonement. But the religion of Paul was ethical and pointed the atonement.

III. The independent character of the source of Paul's theology

The activity of Paul was revealed at the book of Acts and the epistles, in them the epistle of Galatians is the representative. The record the experience that Paul had gone comes out of the epistle of Galatians. It was the record that the theology of Paul came independently. Gal 1:16-17 says, "was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus". Refer to Gal 1:1.

As Paul encountered to the original apostles several time (Act 9:26-30, 15:1-29, Gal 1:18-24, 2:1-2, 3-10), but he did not learn additional things. (Gal 2:6) But Paul is the same to the view of the gospel. It is obvious that their gospel comes out of a Spirit. It raises our faith.

IV. The soteology of Paul

The doctrine of salvation of Paul says that the man was atoned by believing Christ and was justified before God. Just like it Paul stressed that only Christ is the righteousness of the believer. (Rom 1:17 I Cor 1:30, II Cor 5:21) Therefore Paul stressed that the attitude that the man should take is only the faith. (Rom 4:5) He said that faith also is the present of God. (Eph 2:8, II Thess 3:2)

So did he think that the Christian does not need some work? It is no. He stressed that the deed of the Christians is important. He remarked that ". And he especially said in I Tim 6:18-19, "They are to do good, to be rich in good works, to be generous and ready to share, thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life." In this part how did he emphasize the good work? Verse 18 the word, "the good works" come two times. The word of the Scriptures taught the truth that is saved by faith but it does not mean to have no the relationship between the faith and the work. (1) Faith brings about the goodness. As we have the faith to believe in the Lord, our wicked thought was removed. Not only that, (2) if we did not goodness, our faith lost the passion. It is like a tree; the root of the tree is like the faith, the tree like the good work. The root in the tree is so important. But the tree was cut off, the root is died. Although we think of separating the faith of the work logically, actually two things can be separated each other. (3) The practice of

good work is the concrete part of the faith. But the modern believers that hate to practice the goodness analyses faith and work and think like that faith can exist without work wrongly. And they teach so. Although the word is not the merit of salvation, but it is the contents of a part of the faith (faith itself is not the merit of salvation) James says, "So also faith by itself, if it does not have works, is dead." (James 2:17)

[The end of Biblical Theology]