

The Voice of Cambodia Reformed Faith Institute

Published Date August 01 2022

Number 202204

Edited by Dr. White Young Jeon/ Dr. Hang Rock Kim

co-workers- Sokhen Chea, Charany Yoeun, Sreyeak Kohn, KakaDa Un, Kimeng Tuy

Editing Team – Dr. White Young Jeon, Dr. Paul Han, Dr. Grace Oh, Dr. Hang Rock Kim



Ratanakiri Oyavdav Por Pot Church (pastor Rochom Derm) on July 2022. This church building was transferred to Pot Por church that is located at Pot Por Village through Dr. Grace Oh and Mrs Grace Brewer to evangelize 27 Oyavdav villages.

This bulletin aims on sharing the sound doctrine to encourage Cambodia Christians and to make them obeyed to go to evangelism in order to occupy 14000 villagers in 25 Cambodia provinces.

Cambodia Reformed Faith Institute

[Letter of the Editor]

CRFI pursues on the reformed theology and its faith that so called for, the Puritan - Reformed Faith. It follows the line of Calvinism, the thought and godliness of Dr. Jung Am, Yune Sun Park, who Korean Church begot. About 40 years ago, I had met him in my time of Hap Don Theological Seminary, and I had been impressed by his godly life and loving the truth (the Scripture). As I have served Cambodia church in the providence of God until now, I assure that Cambodia Mission Field needs the puritan reformed theology and its faith in their thought and their lives because of the characters of Cambodia church, those are, the background of majority Buddhism, the emotional tendency of Cambodia church and the dream of the prosperous pragmatism and the pursuit of the worldly hedonism etc. I think that she should leave out of the elementary stage in the sound gospel as the infant state, just like the word, Hebrew 6: 1-2, "Therefore let us leave the elementary doctrine of Christ and go on to maturity, ..." Of course, the basic evangelism, the basic teaching and the elementary events should be used for their spiritual encouragement and their spiritual growth. But they need more advanced approaching in their actual activities. Because they should prepare the mature attitude to establish up the true church in their lives. I assure that they should learn the faithfulness of Dr. Jung Am and his godliness in their heart. So CIFI (Cambodia Reformed Faith Institutes) concentrates to publish his main books, "His bibliography, the Scripture and My life", and His sermons and his commentary. A the primary project, the Commentary of the Revelation of John and his reformed doctrine, " Reformed Dogma ticks" and "Biblical Theology" shall be prepared to publish them in the Cambodia church field by translating English version to translate it into Khmer version. Among them some important parts shall be insulted into this Voice of Reformed Life. This volume includes the importance of the speculation to depend on the revelation (the Scripture), "The mediator of Christ and the suffering of the man (Mt 11:25-26)" Except it, the important issue of Calvin's Institute, the lectures of four writers are treated by their special understanding of their major aspects. May the grace of God be with the CRFI students, readers and writers?

June 01 2022

In Christ

Dr. White Young Jeon, the Editor of the Voice of Reformed Faith

Corner of Biblical Apologetics – Defense, Explanation and Attacking

Recently we observe some heresy in Cambodia mission field. One of them influence on the Cambodia Christians by the means of technology instrument and financial aids. So CEMF makes sure what the sound doctrine in the Scripture through my book, *Reasonable Reformed Doctrine* as the sound salvation issue.

Lesson 25 The Word of God and Sacraments

Main Points:

- 1. The word of God is the most important means of the grace.*
- 2. The word of God reveals the effective as the means of grace through the work of Holy Spirit.*
- 3. Three roles of Holy Spirit*
 - 1) Sacrament includes external elements.*
 - 2) The sacrament is the spiritual expression of innate spiritual grace*
 - 3) This external sign and innate grace have union.*
- 4. The sacrament was revealed by circumcision and Passover feast in the Old Testament and the baptism and communion in the New Testament.*

The Word of God and Sacraments

I. The word of God

Roman Catholics think that sacraments are the most important means of grace we thought that the word of God is the most important means of grace.

1) The Word and Holy Spirit

The means of grace "term are used widely, here it was used as the describe of the means for revival of the church. As we say the word of God it is not the word of personality (the second person of Trinity God, Jn 1:1 ff) or, the creative powerful word (Ps 33:6), but the word of God that the Scriptures is included and proclaimed to the church. (I Peter 1:25) Just this one is the gracious word and become the means of the most important grace. As the gospel was proclaimed, if we stresses on the word, the gospel can be proclaimed by this one. In other words, through conversation and religious exhortation the gospel will be proclaimed to the family and the school. The word can be revealed the effect by the work of Holy Spirit as the means of grace. Only the word of God is not sufficient to make the faith and the repentance but it is only a means. The Holy Spirit does not work generally without the word of God. The proclamation of the Word brings up the fruit through the work of the Spirit.

2) The role of the word, the means of grace

The word, the means of the grace consists of two parts, those are, the laws and the gospel.

Rom 10:17 so faith comes from hearing, and hearing through the word of Christ.

I Cor 1:18 for the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

The laws, the means of grace, above of all, makes the man awakened the sin of the man (Rom 3:20) and realized that he is impossibility to respond to the demand of the laws. And executes the school master to lead them to the Christ. (Gal 3:24)

Rom 3:20 for by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

Rom 7:7 what then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet."

I Jn 5:3 for this is the love of God, that we keep his commandments. And his commandments are not burdensome.

Second, Also it makes the believer reminded his duty and become the norm of their life to lead to the way of salvation. It exhorts that the sinners comes into Christ out of the sin by faith and repentance, and promises that the one who repents and believes can receive all blessing of salvation in present and the future. The gospel is the power of God to give the salvation to all believers. (Rom 1:16, I Cor 1:18)

Rom 1:16 for I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

II. General sacraments

The word of God is complete as the means of grace, but the sacraments was not complete without the word of God. In the different to Roman Catholics church, we should teach that everybody to need the salvation needs the word.

The word and the sacraments have some different points.

- 1) The word is absolute necessity but the sacrament is not.
- 2) In the contrast of thing that the sacrament makes faith strengthened but the word produce faith and make it strengthened. Sacrament.
- 3) The word exists for all the world, but the sacrament is limited only for the Christians and his children

We should caution several sections.

- (1) The role of sacrament

The sacrament has three roles

- a. The external mark

Every sacrament includes the external elements. This consists of the water in the baptism and the bread and the wine in the Lord's Supper. Although the one who receive it simply says that he receives the sacrament, but if he does not receive the totality, he loses the important role of it.

- b. The expression of internal spiritual grace

When the signs of God are revealed some, it is called as the internal thing of sacraments. It is called for the righteousness of faith (Rom 4:11) the remission (Mk 1:14) faith and repentance (Mk 1:4 16:16) or, the unity with Christ through the death and the resurrection of Christ. (Rom 6:3-4 Col 2:11, 12).

c. The union of the appeared mark and the reality

This consists of the essence of sacraments actually. The case to accept the sacrament in faith, the grace of God is provided to him, we can define as followings, "A sacraments is the holy ceremony that Christ made, God's grace is revealed in Christ and the sensitive sign sealed, applied, and the believers express his faith and his obedience before God.

1) Numbers of sacraments

The Old Testament day had two sacraments, circumcision and the Passover feast. Circumcision was established at the time of Abraham, the Passover feast was established in the Moses 'day. They were the bloody sacraments harmonized with the laws of Old Testament. Also the church of New Testament day has two sacraments, baptism and communion without bloody.

After Christ offered his complete sacrifice, it does not need any bloody sacrifices. Roman Catholic Church extended the number of sacrament by adding confirmation, panacea, orders, matrimony and extreme unction etc.

2) Comparison between sacraments of Old Testament and the New Testament

Roman Catholics claim that there is the essential different point in two things. The Old Testament is simple type, and influences on the legal activity of the one who receives personally, but in their spiritual state it is no effect to them. In the other aspect the New Testament day in the heart of the one who received the sacrament, according to their spiritual state, what some grace works comes out of the practice of sacrament. However in fact they have no essential difference. (Rom 4:11, I Cr 5:7, 10:1-4 Col 2:11)

Rom 4:11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,

1 Cor 5:7 Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb has been sacrificed.

Col 2:12 having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.

Jn 6:51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh."

But it is divided by some parts.

The sacrament of the Old Testament had the national meaning with the spiritual meaning.

1) The sacraments of the New Testament make we returned to the complete sacrifice, but the sacraments of the Old Testament were accomplished by looking at the sacrifice of Christ.

2) The sacrament in the Old Testament does not provide to the one who received the immeasurable spiritual grace like the sacrament of the New Testament.

[Editor Page]

The Mediator, Christ and the Suffering of the Man (1)

Written by Dr. Jung Am, Yune Sun Park, translated by White Young Jeon

The mediator, Christ and the Suffering of the Man (1) (Mt 11:25-30)

I try to preach four dissertation sermons under the title. What I say in the preface is the fact to come out of depending "The Apologetic philosophy of the Christianity" written by Dr. C Van Til, who is the greatest theologian at Westminster Theological Seminary professor of Apologetic in United States of America.

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 ourselves 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 *apokalūsis* (ἀποκαλύψαι) 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).

Christ's saving activity threefold: first the prophetic office,

Written by John Calvin **Calvin's Institutes of Christian Religion**

Vol 4 - Book 2 Chapters 15-17

CHAPTER XV

TO KNOW THE PURPOSE FOR WHICH CHRIST WAS SENT BY THE FATHER, AND WHAT HE CONFERRED UPON US, WE MUST LOOK ABOVE ALL AT THREE THINGS IN HIM: THE PROPHETIC OFFICE, KINGSHIP, AND PRIESTHOOD

(I. Christ's saving activity threefold: first the prophetic office, 1-2)

1. The need of understanding this doctrine: Scriptural passages applicable to Christ prophetic office*

As Augustine rightly states, the heretics, although they preach the name of Christ, have herein no common ground with believers, but it remains the sole possession of the church. For if we diligently consider the things that pertain to Christ, we will find Christ among the heretics in name only, not in reality. So today the words "Son of God, Redeemer of the world," resound upon the lips of the papists. Yet because they are satisfied with vain pretense of the name, and strip him of his power and dignity, Paul's words apply to them: "They do not hold fast to the Head" [Col. 2:19 p.].

Therefore, in order that faith may find a firm basis for salvation in Christ, and thus rest in him, this principle must be laid down: the office enjoined upon Christ by the Father consists of three parts. For he was given to be prophet, king, and priest. Yet it would be of little value to know these names without understanding their purpose and use. The papists use these names, too, but coldly and rather ineffectually, since they do not know what each of these titles contains.

We have already said that although God, by providing his people with an unbroken line of prophets, never left them without useful doctrine sufficient for salvation, yet the minds of the pious had always been imbued with the conviction that they were to hope for the full light of understanding only at the coming of the Messiah. This expectation penetrated even to the Samaritans, though they never had known the true religion, as appears from the words of the woman: "When the Messiah comes, he will teach us all things" [John 4:25 p.] And the Jews did not rashly presume this in their minds: but, being taught by clear oracles, they so believed. Isaiah's saying is particularly well known: "Behold, I have made him a witness to the peoples, I have given him as a leader and commander for the peoples" [Isa. 55:4]. Elsewhere, Isaiah called him "messenger or interpreter of great counsel" [Isa. 9:6, conflated with Isa. 28:29 and Jer. 32:19]. For this reason, the apostle commends the perfection of the gospel doctrine, first saying: "In many and various ways God spoke of old to our fathers by the prophets" [Heb. 1:1]. Then he adds, "In these last days he has spoken to us through a beloved Son." [Heb. 1:2 p.] But, because the task common to the prophets was to hold the church in expectation and at the same time to support it until the Mediator's coming, we read that in their dispersion believers complained that they were deprived of that ordinary benefit: "We do not see our signs; there is no ... prophet among us, ... there is no one ... who knows how long" [Ps.74:9]. But when Christ was no longer far off, a time was appointed for Daniel "to seal both vision and prophet" [Dan. 9:24], not only that the prophetic utterance there mentioned might be authoritatively established, but also that believers might patiently go without the prophets for a time because the fullness and culmination of all revelations was at hand.

2. The meaning of the prophetic office for us

Now it is to be noted that the title "Christ" pertains to these three offices: for we know that under the law prophets as well as priests and kings were anointed with holy oil. Hence the illustrious name of "Messiah" was also bestowed upon the promised Mediator. As I have elsewhere shown, I recognize that Christ was called Messiah especially with respect to, and by virtue of, his kingship. Yet his anointings as prophet and as priest have their place and must not be overlooked by us. Isaiah specifically mentions the former in these words: "The

Spirit of the Lord Jehovah is upon me, because Jehovah has anointed me to preach to the humble, ... to bring healing to the brokenhearted, to proclaim liberation to the captives ..., the proclaim the year of the Lord's good pleasure," etc. [Isa. 61:1-2; cf. Luke 4:18]. We see that he was anointed by the Spirit to be herald and witness of the Father's grace. And that not in the common way-for he is distinguished from other teachers with a similar office. On the other hand, we must note this: he received anointing, not only for himself that he might carry out the office of teaching, but for his whole body that the power of the Spirit might be present in the continuing preaching of the gospel. This, however, remains certain: the perfect doctrine he has brought has made an end to all prophecies. All those, then, who, not content with the gospel, patch it with something extraneous to it, detract from Christ's authority. The Voice that thundered from heaven, "This is my beloved Son, ... hear him" [Matt. 17:5; cf. Matt. 3:17], exalted him by a singular privilege beyond the rank of all others. Then this anointing was diffused from the Head to the members, as Joel had foretold: "Your sons shall prophesy and your daughters ... shall see visions," etc. [Joel 2:28 p.]. But when Paul says that he was given to us as our wisdom [I Cor. 1:30], and in another place, "In him are hid all the treasures of knowledge and understanding" [Col. 2:3 p.], he has a slightly different meaning. That is, outside Christ there is nothing worth knowing, and all who by faith perceive what he is like have grasped the whole immensity of heavenly benefits. For this reason, Paul writes in another passage: "I decided to know nothing precious ... except Jesus Christ and him crucified" [I Cor. 2:2 p.]. This is very true, because it is not lawful to go beyond the simplicity of the gospel. And the prophetic dignity in Christ leads us to know that in the sum of doctrine as he has given it to us all parts of perfect wisdom are contained.

(ii. The kingly office-its spiritual character, 3-5)

3. The eternity of Christ's dominion

I come now to kingship. It would be pointless to speak of this without first warning my readers that it is spiritual in nature. For from this we infer its efficacy and benefit for us, as well as its whole force and eternity. Now this eternity, which the angel in the book of Daniel

attributes to the person of Christ [Dan. 2:44], in the Gospel of Luke the angel justly applies to the salvation of the people [Luke 1:33]. But this eternity is also of two sorts or must be considered in two ways: the first pertains to the whole body of the church; the second belongs to each individual member. We must refer to the first kind the statement in the Psalms: "Once for all I have sworn by my holiness; I will not lie to David. His line shall endure forever, his throne as long as the sun before me. Like the moon, it shall be established forever; the witness of heaven is sure" [Ps. 89:35-37 p.]. God surely promises here that through the hand of his Son he will be the eternal protector and defender of his church. We find the true fulfillment of this prophecy in Christ alone, inasmuch as immediately after Salomon's death the authority over the greater part of the kingdom was destroyed, and-to the shame of the family of David-was transferred to a private person [I Kings, ch. 12]. Afterward it diminished more and more until it came to a sad and shameful end [II Kings, ch. 24].

Isaiah's exclamation means the same thing: "As for his generation, who will tell it?" [Isa. 53:8 p.]. For he declares that Christ will so survive death as to bind himself with his members. Therefore, whenever we hear of Christ as armed with eternal power, let us remember that the perpetuity of the church is secure in this protection. Hence, amid the violent agitation with which it is continually troubled, amid the grievous and frightful storms that threaten it with unnumbered calamities, it still remains safe. David laughs at the boldness of his enemies who try to throw off the yoke of God and his Anointed, and says: "The kings and people rage in vain ..., for he who dwells in heaven is strong enough to break their assaults" [Ps. 2:2, 4 p.]. Thus he assures the godly of the everlasting preservation of the church, and encourages them to hope, whenever it happens to be oppressed. Elsewhere, speaking in the person of God, David says: "Sit at my right hand, till I make your enemies your footstool" [Ps. 110:1]. Here he asserts that, no matter how many strong enemies plot to overthrow the church, they do not have sufficient strength to prevail over God's immutable decree by which he appointed his Son eternal King. Hence it follows that the devil, with all the resources of the world, can never destroy the church, founded as it is on the eternal throne of Christ.

Now with regard to the special application of this to each one of us-the same "eternity" ought to inspire us to hope for blessed immortality. For we see that whatever is earthly is of the world and of time, and is indeed fleeting. Therefore Christ, to lift our hope to heaven, declares that his "kingship is not of this world" [John 18:36]. In short, when any one of us hears that Christ's kingship is spiritual, aroused by this word let him attain to the hope of a better life; and since it is now protected by Christ's hand, let him await the full fruit of this grace in the age to come.

4. The blessing of Christ's kingly office for us

We have said that we can perceive the force and usefulness of Christ's kingship only when we recognize it to be spiritual. This is clear enough from the fact that, while we must fight throughout life under the cross, our condition is harsh and wretched. What, then, would it profit us to be gathered under the reign of the Heavenly King, unless beyond this earthly life we were certain of enjoying its benefits? For this reason we ought to know that the happiness promised us in Christ does not consist in outward advantages-such as leading a joyous and peaceful life, having rich possessions, being safe from all harm, and abounding with delights such as the flesh commonly longs after. No, our happiness belongs to the heavenly life! In the world the prosperity and well-being of the people depend partly on an abundance of all good things and domestic peace, partly on strong defenses that protect them from outside attacks. In like manner, Christ enriches his people with all things necessary for the eternal salvation of souls and fortifies them with courage to stand unconquerable against all the assaults of spiritual enemies. From this we infer that he rules-inwardly and outward-more for our own sake than his. Hence, we are furnished, as far as God knows to be expedient for us, with the gifts of the Spirit, which we lack by nature. By these first fruits we may perceive that we are truly joined to God in perfect blessedness. Then, relying upon the power of the same Spirit, let us not doubt that we shall always be victorious over the devil, the world, and every kind of harmful thing. This is the purport of Christ's reply to the Pharisees: because the Kingdom of God is within us, it will not come with observations [Luke 17:21,20]. Probably because he professed himself King under whom God's highest blessing was to be expected, the Pharisees jestingly asked Christ to furnish his

tokens. But he enjoined them to enter into their own consciences, because "the Kingdom of God ... is righteousness and peace and joy in the Holy Spirit" [Rom. 14:17]. This he did to prevent those otherwise too much inclined to things earthly from indulging in foolish dreams of pomp. These words briefly teach us what Christ's kingdom confers upon us. For since it is not earthly or carnal and hence subject to corruption, but spiritual, it lifts us up even to eternal life.

Thus, it is that we may patiently pass through this life with its misery, hunger, cold, contempt, reproaches, and other troubles content with this one thing: that our King will never leave us destitute, but will provide for our needs until, our warfare ended, we are called to triumph. Such is the nature of his rule, that he shares with us all that he has received from the Father. Now he arms and equips us with his power, adorns us with his beauty and magnificence, enriches us with his wealth. These benefits, then, give us the most fruitful occasion to glory, and also provide us with confidence to struggle fearlessly against the devil, sin, and death. Finally, clothed with his righteousness, we can valiantly rise above all the world's reproaches; and just as he himself freely lavishes his gifts upon us, so may we, in return, bring forth fruit to his glory.

5. The spiritual nature of his kingly office: the sovereignty of Christ and of the Father

Therefore, the anointing of the King is not with oil or aromatic unguents. Rather, he is called "Anointed" [Christus] of God because "the spirit of wisdom and understanding, the spirit of counsel and might ... and of the fear of the Lord have rested upon him" [Isa. 11:2 p.]. This is "the oil of gladness" with which the psalm proclaims he "was anointed above his fellows" [Ps. 45:7], for if such excellence were not in him, all of us would be needy and hungry. As has already been said, he did not enrich himself for his own sake, but that he might pour out his abundance upon the hungry and thirsty. The Father is said "not by measure to have given the Spirit to his Son" [John 3:34 p.]. The reason is expressed as follows: "That from his fullness we might all receive grace" [John 1:16 p.]. From this fountain flows that abundance of which Paul speaks: Grace was given to each believer according to the measure of Christ's

gift" [Eph.4:7]. These statements quite sufficiently confirm what I have said: that Christ's Kingdom lies in the Spirit, not in earthly pleasures or pomp. Hence, we must forsake the world if we are to share in the Kingdom.

A visible symbol of this sacred anointing was shown in Christ's baptism, when the Spirit hovered over him in the likeness of a dove [John 1:32; Luke 3:22]. It is nothing new, and ought not to seem absurd that the Spirit and his gifts are designated by the word "anointing" [I John 2:20, 27]. For it is only in this way that we are invigorated. Especially with regard to heavenly life, there is no drop of vigor in us save what the Holy Spirit instills. For the Spirit has chosen Christ as his seat, that from him might abundantly flow the heavenly riches of which we are in such need. The believers stand unconquered through the strength of their kings, and his spiritual riches abound in them. Hence, they are justly called Christians.

Paul's statement does not detract from this eternity of which we have spoken: "Then ... he will deliver the Kingdom to his God and Father" [I Cor. 15:24]. Likewise: "The Son himself will ... be subjected ... that God may be all in all." [I Cor. 15:28, cf. Vg.] He means only that in perfect glory the administration of the Kingdom will not be as it now is. The Father has given all power to the Son that he may be the Son's hand govern, nourish, and sustain us, keep us in his care, and help us. Thus, while for the short time we wander away from God, Christ stands in our midst, to lead us little by little to a firm union with God.

And surely, to say that he sits at the right hand of the Father is equivalent to calling him the Father's deputy, who has in his possession the whole power of God's dominion. For God immediately, so to speak, wills to rule and protect the church in Christ's person. Paul explains in the first chapter of the letter to the Ephesians that Christ was placed "at the right hand of the Father" to be the "Head of the church, which is Christ's body" [vs. 20-23 p.]. He means the same things when he teaches in another place: "God ... has bestowed upon him the name which is above every name, that at the name of Jesus every knee should bow ... and every tongue confess what is to the glory of God the Father" [Phil. 2:9-11 p.]. In these words Paul also commends the order in the Kingdom of Christ as necessary for our present

weakness. Thus, Paul rightly infers: God will then of himself become the sole Head of the church, since the duties of Christ in defending the church will have been accomplished. For the same reason, Scripture usually calls Christ "Lord" because the Father set Christ over us to exercise his dominion through his Son. Although there are many lordships celebrated in the world [cf. I Cor. 8:5], "for us there is one God, the Father, from whom are all things and we in him, and one Lord, Jesus Christ, through whom are all things and we through him" [I Cor. 8:6, cf. Vg.], says Paul. From this we duly infer that he is the same God who through the mouth of Isaiah declared himself to be king and lawgiver of the church [Isa. 33:22]. For even though [the Son] consistently calls all the power he holds "the benefit and gift of the Father," he merely means that he reigns by divine power. Why did he take the person of the Mediator? He descended from the bosom of the Father and from incomprehensible glory that he might draw near to us. All the more reason, then, is there that we should one and all resolve to obey, and to direct our obedience with the greatest eagerness to the divine will! Now Christ fulfills the combined duties of king and pastor for the godly who submit willingly and obediently; on the other hand, we hear that he carries a "rod of iron to break them and dash them all in pieces like a potter's vessel" [Ps. 2:9 p.]. We also hear that "he will execute judgment among the Gentiles, so that he fills the earth with corpses, and strikes down every height that opposes him" [Ps. 110:6 p.]. We see today several examples of this fact, but the full proof will appear at the Last Judgment, which may also be properly considered the last act of his reign.

[Back to the Bible corner]

<p>Be filled with the Spirit (Eph 5:15-21)</p>

<p>Dr. Hang Rock Kim, CEMF CRPLS Director</p>

He had served as Africa Morocco missionary for 5 years and has PH D of Oriental Medicine in America and studied Moody Bible Institute and Westminster Theological Seminary M. Div.

What happens to your soul when you are filled with the Holy Spirit?

1. You become joyful. Your life is filled with Joy of the Lord.

Joy in Christ is the mark of being filled with the Spirit. You become very musical.

Verse 19, "Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord." You feel like singing to the Lord, making melody in your heart.

2. Not only joy, Your heart is filled with thanksgiving and gratitude.

Verse 20, "Always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ."

"Always giving thanks" means perpetual, continual, unstoppable gratitude and thanksgiving."

"To God the Father For everything"

What happens when you are thankful for everything, when your life is filled with gratitude and thanksgiving?

Thankful heart, grateful heart eliminates grumbling, Complaining, self-pity and bitterness and depression and worry and discouragement and gloominess and pessimism.

3. But not only musical joy and Thanksgiving and gratitude, your life will be filled with loving submission to each other's needs.

Verse 21, "Submit to one another out of reverence for Christ."

4. On Top of all those. *Joy, Thanksgiving, gratitude* and *humble love*—which are the marks of being filled with the Spirit. Your life will be filled with courage and boldness.

You will become courageous and bold by the Power of the Holy Spirit.

You will be bold in witnessing.

Acts 4:8, "Peter, filled with the Holy Spirit, said to them:

Acts 4:19, "Judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help speaking about what we have seen and heard."

No one can fail to be bold and eager and courageous in witnessing when the Spirit is producing in him overflowing joy, perpetual gratitude and humble love.

Oh, how we need to be filled with the Spirit! Let's seek it! Pursue it!

Number 1

Then, how do we get filled with the Holy Spirit?

1. Fill your mind, Fill your soul, and Fill your being with The Word of living God.

Verse 18, "*Don't be drunk with wine*, and be filled with the Spirit!"

How do you get drunk with wine? You drink it. Lots of it. Then you get drunk.

The wine of Paul's day was so weak; you would have to drink for hours to get drunk.

So, How then shall we get drunk (filled) with the Spirit? Drink it! Lots of it.

Paul said in 1 Corinthians 12:13, "We were all given the one Spirit to Drink"

Jesus said in John 7:37-39, "If anyone is thirsty, let him come to me and drink.

Whoever believes in me, as the Scripture has said, streams of living water will flow

from within him. V.39, by this he meant the Spirit, whom those who believed in him

were later to receive."

How can you drink the Spirit?

Paul said in Romans 8:5, 6, "Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires."

We drink the Spirit by setting our minds on the things of the Spirit.

What does "setting the mind on" mean?

Colossians 3:1, 2 says, "Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things.

"Setting the mind on" means *seeking and pursuing and following after*, directing your attention toward God.

So, drinking the Spirit means seeking the things of the Spirit, directing your attention to the things of the Spirit, being committed and devoted to the things of the Spirit.

Then, what are the "things of the Spirit"?

When Paul said in 1 Corinthians 2:14, "The man without the Spirit does not accept the things of the Spirit of God.

When Apostle Paul said, "the man without the Spirit does not welcome or accept the *things of the Spirit* of God" he was referring to his own Spirit-inspired *teachings* (2:13) about the thoughts and ways and plans of God (2:8-10).

Therefore, "The things of the Spirit" are the teachings of the apostles about God.

Jesus also said in John 6:63, "The *words* that I have spoken to you are Spirit and life."

Therefore, the teachings of Jesus are also the "things of the Spirit."

So, drinking the Spirit means setting our minds on the things of the spirit.

And, setting our minds on the things of the Spirit means directing our eager attention to the teachings of the apostles about God and to the words of Jesus.

If we do this long enough, we will get drunk with the Spirit.

In fact, we will get addicted to the Spirit.

Instead of chemical dependency, we will develop a wonderful Spirit-dependency.

Number 2:

How can we be filled with the Holy Spirit?

2. We can be filled with the Spirit by prayer, through prayer, in Prayer.

Luke 11:13, "If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him!"

Acts 4:31, "After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly

If you want to be filled with the Spirit you must pray for it.

And that is just what Paul does for the Ephesians in chapter 3:19,

Paul asks his Father in heaven, that the believers may be filled with all the fullness of God."

Ephesians 3:19, "To know this love that surpasses knowledge – that you may be filled to the measure of all the fullness of God."

Drink and pray. Drink and pray. Drink and pray.

Psalm 34:8, "Taste and see that the Lord is good; blessed is the man who takes refuge in him."

Let me summarize today's message for you:

Don't get drunk on wine, but be filled with the Holy Spirit.

When you are filled with the Holy Spirit of God,

Your soul, your life will be filled with love, joy, peace, patience, kindness, goodness, gentleness, and self-control and courage and wisdom and power. (Galatians 5:22)

Power to stay calm under attack,

Power to be peaceful. Power to be patient. Power to be kind. Power to be good and gentle.

And power to be self-controlled.

How do we get filled with the Spirit?

- The Word of God. Fill our life with the word of Living God like John Calvin and Jonathan Edward.

Psalm 1:1, 2, "Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord, and on his law he meditates day and night."

- Prayer: What is prayer? Talking to God, fellowshiping with God, listening to God, casting all our worries and anxiety to God.

I Thessalonians 5:16-18, "Be joyful always; Pray continually; Give thanks in all circumstances, for this is God's will for you in Christ Jesus."

Go to God and drink out of the streams of living water and Pray.

- And Get to Know Him, the Holy Spirit.
- Pursue Him
- Desire Him, As the deer pants for the water
- Ask Him to fill you with the living water
- Remember Christianity is not a religion, is a relationship.
- IS HE Real in your Life? Pursue Reality, Relationship with the Lord Jesus in the Spirit.

As the deer pants for the water
so my soul longs after thee.

You alone are my heart's desire
And I long to worship thee.

You alone are my strength, my shield
To you alone may my spirit yield
You alone are my heart's desire
And I long to worship thee.

You're my friend and you are my brother
Even though you are a king
I love you more than any other
So much more than anything

You alone are my strength, my shield
To you alone may my spirit yield
You alone are my heart's desire
And I long to worship thee.

I love you more than gold or silver,
only you can satisfy.
You alone are the real joy giver
and the apple of my eye.

You alone are my strength, my shield
To you alone may my spirit yield
You alone are my heart's desire
And I long to worship you.

[Professor Lecture 1]

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

By Dr. White Young Jeon, CRFI, president

This article expresses the theology and its faith of Dr. White Young Jeon and shall be edited into 10 times.

[The Tenth Part]

C. Restoration of God's image revealed in the major prophetic books

2. Jeremiah

Survey

- 1) We are going to think of the book of Jeremiah in view of the restoration of God's image following examining the characteristic of Jeremiah's revelation. According to the stream of redemption the book of Isaiah is called for the gospel of the Old Testament for it draw the revelation of the New Testament. 700 years ago Isaiah revealed the birth, the death, the resurrection and the second coming of Christ. So Isaiah shows us the continuation and discontinuation between the New Testament and the book of Isaiah. Finally the book of Isaiah focuses on the restoration of God's Image.

1. Jer 1:-25:13 the announcement of judgment against Judah and Jerusalem

1. Prosperity in poverty (Jer 22:10-19)

God plans that the success in tribulation, not the prosperity in abundance. God made them reminded the prosperity of their fathers in order to repent their sins.

First, the cause of suffering - They built their houses with unrighteousness and injustice. If they used many cedar trees to build their houses, because they thought to become the king, they were fallen down into the hypocrite people. (18-19). We should find that our prosperity and our success do not come out of the palace of cedars but out of the tent of wilderness.

Second, the prosperity in suffering. But God who prepared the way in the red sea makes them blossomed in the destruction and despair. Although the ancestor in the old time did not eat abundant food and did not drink the fresh water, they had justice and righteousness for prosperity. This is the core of prosperity. The reason that god commanded to the brotherhood in poverty was to keep the

fear faith of the Lord. We should try to abide in Christ we should walk to the way of prosperity.

2. The Obedience of the Word of God (Jer 22:20-30)

The reason of Judah's destruction was the habitual life that they were fallen down into despising the Word of God. (21) Like Hobny and Binhas as they were failed to listen to the Word of God from the youth time their thought and their habits were personalized in them. As the result the leaders, the allies and the kings were punished by God. Why is the habitualization of the word a great blessing? First, because that the Word of God is the life. As we obeyed the Word of God, the effective shall be revealed and as we personalized of the word of God, we can get the safety place of our lives. (Jn 15:7) When we know the world of the word we can have parsing, worship, prayer, serving, alms, and value-view rightly. Then they can live abundant life in the world. Second, the view of the Scripture must be obvious. We should believe that the Scripture is the Word of God and the life of the believer. As the believer was born again he had the function to listen to the word and use it in his life. We should try to obey the small word of God in his life.

3. Salvation by a Righteous Branch (Jer 3:1-8)

The spiritual leader of Judah was punished by God for they did not take care of them. (1-2) God promised to appoint the other leaders to accomplish his own will. This is the salvation that God execute by sending a righteous branch. What is the salvation of the righteous branch? First, as we attached on the righteous branch we can get the salvation. The righteous branch is Jesus Christ. (5) As the time arrives in the world, a righteous branch shall be raised out of David. One bud, one soft branch is our savior. Second, He rules over them as the king. He rules over the world by his wisdom that is core of fear of the Lord and execute in the world with justice and righteousness. And by the power of Holy Spirit he accomplishes his salvation.

We should expect his abundant salvation and should depend on him. We should serve the Lord humbly with having the assurance of salvation and dream of abundant salvation in our day.

4. Participation of Jehovah's Council (Jer 23:9-22)

The prophets and priests and kings of Judah were miserable for their sin, adultery, false and wickedness. (14-20) why were the people of God fallen down into the miserable place? First, they did not receive the revelation. The false prophets speak his word by themselves without having any revelation in their heart. (16) Revelation did not come out of man but God. The believer was born again by the revelation and was grown up bin it and his salvation is accomplished by revelation. So the man who does not receive revelation ever know God. (Mt 11:27) The church should be fulfilled of

revelation. Second, they did not participate into the assembly of Jehovah. The council of Jehovah points the plan of God and his decreed. (18, 22) Prayer means to participate into the council of God. As we ask our requests to God and receive his word in the prayer time. So whenever we should follow the word of God and we should think how his will shall be accomplished in prayer.

5. Experience but the fire and the hammer (Jer 23:23-40)

The believer needs the experience of Jeremiah that received the word of God because the foundation of the church and root of faith are put the understanding of sound doctrine. What is the experience that is like fire and hammer in the word of God? First it is the experience of fire. Fire is the symbol of condemnation, the baptism of judgment, and is the work of Holy Spirit that removes the sin and makes them having passion because the word works in heart like fire. There is the false fire. In verse 26 The dream story that the prophets despises the word of God and speaks false teaching did not come out of the Holy Spirit but come out of himself. True fire is the fire of Holy Spirit because understanding the Word of God is the power of the Spirit. Then we can get the cleaned heart, cooling heart and passionate heart. Second, it is the experience of hammer. Fire- experience influence on the personal growth and the hammer experience influences on the ministry. Jeremiah experienced this reformed word. Like a hammer, our chronicle thought, old habit, strengthen block and false doctrine are by destroyed by the word of God. So the man who received the word of God should say faithfully. (20) We need such experimental activities.

6. Two baskets of the fig (Jer 24:1-10)

The vision of two fig baskets reveals the prophesy of the obeying person and disobeying person in their future. What contrast revealed in them? First, although the obeying person was arrested, finally God shall make them possessed the heart of God, served Him wholeheartedly, and known God more deeply. (1-7) although we meet some persecution like rebellious persons, as we obeyed the word of God shall get the living way. Second but the one who disobeyed God shall be destroyed by sword, plague and famine. Like the basket figure are same but the contents is different, the one who obeys the word of God and the other who disobey them shall bring the different results clearly. The believer who is called for as the children of obedience should concentrate on the consistent obedience and taste the wonderful grace of God.

7. The mission of Jeremiah (Jer1:11-19)

How did Jeremiah who God called for and became a prophet execute? First, he depends on only

the faithful God. He depended on the almighty God strongly that revealed the vision of almond tree (11) like Aaron's stick was revived by God's power. Second, God made them stood up before God. God taught that through a vision of boiled vessel towards the south, in the future the invasion of Babylon shall be happened because they served the idols. (13-16) Third, God made them endured the fear. (17-19) God promised that God shall become the strengthen city, the iron pillar and the bronze wall and encouraged him who was like a child. We who are called for by Christ should depend on the faithful powerful God and proclaim body.

8. Judah's Sins (Jer 2:1-28)

Israel's sin was to throw away God, the source of living water, and to become the corrupted heart and to lose the faith of fear of Jehovah. What was the sin?

First, unbelief (20) it was the movement that they took off the yoke and chains of God. Like a fish that left out of the water soon be in the death, as they left the word of God, that moment shall be begin with destruction. The complete death was depended on the stream of time.

Second, used idolatry. (22-25) Like an animal in sexual desire their sin to love adulterously the pagan idols was controlled them. Although several styles were revealed in the outside self-worship and covet was rooted in their heart as their gods.

Third, corrupted leader. (26) Because the king priest and prophet lost righteousness, mercy and faithfulness. (Mt 23:23) They were controlled by the sinful nature. It means that they failed to deny himself and to follow God faithfully (Lk 9:23). We should return to God immediately out of such sins.

9. Sin that does not repent (Jer 2:29-3:5)

First, they did not repent their sin because they had no responsibility. (35) Their claim that the wrath of God left out of me come out of their spiritual darkness. We need the conviction like a thief on the right side of cross, and like the attitude of taxcollector that he confessed that he was a sinner. This was true repentance. This grace comes out the self-founding in the light of illumination of Holy Spirit. And also they could not repent from the blackness of faithfulness. (43:1-5) as we are trustful repentance come out of that. We need the experience like David, by meditating the love of God and the faithfulness of God.

Second, the result of not to repent was the hypocrite man. They lost shame and s sincerity and they were prohibited the coming of early raining and the later raining, and became the men of covet; in the godly figure they committed sin. We need the spirit of truth in such

temporay day.

10. Come back to Jehovah (Jer 3:19-4:4)

In the miserable sinful states the calling of God was continued. (22.16-19). what is repentance?

First, It is to know that salvation comes out of God. The salvation of Israel comes out of faithful almighty God who keeps his promise. They were the people who although they said Lord, Lord but they rebelled to God and claimed his will in their lives. Second, it is cultivation the old soil. (3) Like the seed that were dropped in the throne their wealth, their anxiety and their pleasure (Mt 13:7, 22) because our fighting comes out of such heart. Third, it is the way that executes the circumcision in their heart. The circumcision of heart points regeneration through faithful repentance and faith (Rom 2:28-29) When the piece of a grain was taken off like new life was revealed, in the work of Holy Spirit we can see the new thing. We should return to living God directly by faith. (Zechariah 1:3)

11. As we are warned (Jer 4:8-18)

The text reveals that when the wrath of Jehovah was executed as the invasion of Babylon, the one who returned to Jehovah was blessed. First, the cause of fury was so religious. The cause was the rebellion of Jehovah. (17-18). in verse 9, surprising of the king, the priest and the prophet revealed the spiritual corruption. As they left out of God who was the source of living water, they shall become the trash of all nations.

Second, nobody escape out of the violence of curse. It revealed that the great destruction (6), great surprising (9), sword (10) shall come swiftly like an eagle. (13) Third, the method to escape out of curse is repentance. As verse 1 repentance means to return to God. Returning from our thought is the first step of hope. We should walk to the way.

12. A righteous man (Jer5:1-19)

The righteous in the text does not mean a complete purified man ethically, but the person who received the word and repented and obeyed by faith. Why do we need the righteous?

First, they run away to the way of destruction. (1-2) Because of the corruption of the day we need the righteous. Righteousness comes out of the obedience of the word. Sometimes the Word came as fire (judgment) and the sweet raining, and sometimes the healing power of both edged sword. The word of God itself is spirit, life and righteousness. The one who

meditate on the word in day and night is the man who walks on the way of the righteous. In the man the light is and the power works and the power to resurrect the others. Second, the grace that opens the door of hope at the valley of Agol comes out of the righteous like Jeremiah. The fact that God reveals the work of salvation in the day through Noah and Abraham was the shadow of Christ as true righteous man. Through Christ we become the righteous. We should live as the righteous in Christ.

13. Sin that block the grace (Jer 5:20-31)

God who lamented for they had no one righteous man revealed how Judah's ending is miserable.

First, what kinds of sins did they commit? Spiritual ignorance (21) not self-control (22), betray (23), fullness of false (27) injustice, oppression (28) and false and covet (31) came out of not thankful heart even though they received God's grace but did not glorify Him. (Rom 3:10-18) It is important to thank the present situation in our lives.

Second, what is the result of the sin? It makes them stopped from God's grace continuously. The reason to stop the early raining and later raining was to be terminated to God (Isa 59:1-2). The prayer is the key to open the door of treasure. It is blessed that we try to keep the life of grace by relating with God who promised the grace on grace.

14. Enjoy the Word (Jer 6:1-15)

Jerusalem which does not repent shall be fallen into unordered state and confusion. Among them desolation (3), the punished city (6), the water that gushed the evil (7) and miserable transferring the holy instrument shall be happened. (12)

First, what kinds of sins did they enjoy? There were covet, (13) false, spiritual safety (14), violence, thief and oppression. To the persons to enjoy sins the truth, the wage of sin is death, was applied.

Second, we should enjoy the Word of God. The basic cause that they were fallen down into miserable place was not to take circumcision in their ears. (10) And also they lost the delightfulness of the word that they could have as they study the Scripture, mediate it and obey it. Like the experience of two disciples at Emmaus, as we enjoy the sermon, interpreted words, we can get wonderful world.

15. The essential reason to warn the hypocrisy (Jer 7:1-11)

The sin of Judah that brought the destruction was hypocrisy. Although they entered into the sanctuary they had no any changing life. So Jeremiah exhorted that your way and your behavior should keep rightly. How can we overcome this one? First, as we abide in the faithfulness, we can overcome it. They were fallen down into the hypocrisy by evaluating the external part of Canaan land because their faith did not connected to their work. They made the den of thief in the temple in order to fill their covetous desire, but not true worship by using the name of God. Second, as we have the eyes of God, we can overcome it. The work that takes the perspective of God shall be taken n by praying to God on the word of God truly. The believer should have the eyes of God because prayer is the best means of the application of Word, the praying believer can discern the truth rightly. We should enter into the secret room to overcome the hypocrisy and to get the proper grace out of God.

16. The church, the house of prayer (Jer 7:1-20)

In verses 1-15, the fact that they were driven out of Shilo was the most miserable state. How could it recover?

First, we should know the reality of sin rightly. Faith without work, prayer without knowledge (13) prayer without obedience (15) is the miserable. As we repent our sins with help of Holy Spirit, it shall be restored. Second, we should remove the evil and devote ourselves to the Lord. Devotion in verse 18 was so precious. Rom 12:1-2 that are offering his body as living sacrifice should be checked up always. The heart of saints and the church should be changed into the house of prayer. The prayer that is not fury and quarrel but dignity and self- control shall be accepted by God. This is the healing method. Although we are fallen down into the extreme corruption without any hope in our lives if we pray to God like Hannah, in pouring his spirit on God. Surely new works shall work in our lives. We should be lifted up the aroma of our pray.

17. The People of Truth (Jer 7:1-28)

God demands that we become the people of truth. This rebuking points the disobedience of truth. How can we become the people of truth? First, we should admit the concern of God that wants obedience more than offering. God wanted to listen to the God's voice more than burnt offering. (21-24) Obedience is the foundation of covenant and the way to receive blessing continually. (23) We understand the value of obedience and try to do it. Second, we should listen to the truth well. Because they did not devote themselves to obey

the Word, they became the stick- neck people (26) they should devote themselves to obey the truth. (28) In other word it means to study the truth, the Scripture, to apply them and to obey to follow the standard. Third, they should response to the truth that proclaimed by the prophets. God works through the pastor in the church that God put his word in them, so we should love him and walk to the way of the truth to experience true freedom.

18. Cause of God's Wrath (Jer 7:29-8:3)

God has the reasons that God's wrath should pour out to Judah. What is it? 'First, the idolatry on the altar which God's name was put were executed boldly. (30) It is to break out the first commandment which is the foundation of all commands. They replaced to worship the creator into the creatures, that is, the heavenly host. God's wrath stays on the people who do not keep the first commandments of God. Second, they offered their devotion that they should offer to only God (31). They established the temple at the valley of Hinnom and offered their children. The sin that God hates made the grace of God left out of them. (32-34, 8:1-3) We should return to God and offer ourselves to Him in truth and in spirit.

19. Israel's Hope (Jer 8:4-12)

Like a man in snare, the sin of Israel was to reach the extreme state. They were fallen down into the state of inability and impossibility. What did God request out of them? First, God made them known their impossibility. They who were connected to Satan kept on the false (5) did not take the reflection (6) and the discernment (7) finally they became a spiritual stupid people like beasts. They had no wisdom (8-9) their people and their leaders were corrupted (10-11) and were dropped into covet, false and easy going state. Second, God made them response. Although God wanted the minimum they did not respond to God. To ignore the shame feeling proves the short faithfulness. The faithfulness made the Holy Spirit called for in Christ. The hope of our day should be begun with restoration of shamefulness.

20. A man of discipline (Jer 8:13-22)

The text reveals the danger of discipline and the love of God. How does God's love and God's righteousness exit together? First, God's discipline. They had no fruit of God's discipline. (13) And the irresistible plague (17) rose and the effective of healing were disappeared (21) for the hand of God was left. The justice of God was fearful affair like sharpen sword. Second, God's love. Although they sat down in the darkness, the love of

God still was sustained like the sun concealed in the cloud. Although we have no unsealing affairs, if they surrender to God, we can have living way.

21. The life to bear cross (Jer 9:1-16)

The text reveals the attitude that bear the cross that God wanted that Judah should be changed into the valley of tear (1-3) and the attitude of holiness that they should stay alone on the wilderness.(2) How can we bear cross in the world? First, we should fight against the false. False is the root of every sin. The false made them finally approached to idolatry and departed the laws of God. Hating the false and obeying the truth of God is the way of truth. Second, we should moan before God. The tear Paul and Moses were overpassed the logic. This moaning should be revealed in the contemporary. Modern darkness was passed the dangerous line so much. When we take responsibility before God and before man, we can have wonderful hope in Christ. The one who moans shall be blessed because he got heavenly comfort.

22. Pride of believer (Jer 9:17-26)

The day that needed the weepers and should teach the weeping to the other came out of leaving God and being filled by personal boasting. What kind of boasting do we need? First, we should boast to know God. Boasting of ourselves and world came out of our sin. When we learn the truth through the intimate fellowship with God, we can know God experimentally. By the illumination of Holy Spirit we can know God. The abundant knowledge means to enjoy the eternal life. (Eph 1:17 Jn 17:3) Second, we should love the love of God, his justice and his honest. To know God means to contact to the love of God and justice of God. This is the restoration of God's image and spiritual power. Because our pride should be put on the relationship with God, we should learn to bear the cross from the present state. We should weep for our sins and the problems of the foolishness of idols revealed the fear of God.

23. The one who we should fear truly (Jer 10:1-16)

Jeremiah who taught the foulness of idols reveals the fear of God. First, the reality of idol. The reason that we should be afraid of the idols is not to give blessing to us. (15) The way of idols is only the dead material (8) they were met ignorance, false, foolishness and shame. (1) We should fight with the idols of heart and our covetous desire. Second, the absolute uniqueness of God. We should be fearful to God. Why should we fear God? Because he is

great one (6), the king of all nations (7), true living king (10), the creator of all nations (16), the judger (10) and the source of all wisdom, power and insight. True wisdom is to live in fearing God. We should live in the fear of Jehovah because comes out of the well of wisdom.

24. The Life that keeps the Covenant (Jer 11:1-17) the covenant between God and Israel was the beginning of salvation. The core of covenant was the fact that God is Lord and I am Gods servant. The work that provided to them was only obedience and if they disobey the word they shall be perished by coming of plague. What shall we try to do in the covenant of grace?

First, we should receive the word of warning well. They who listened to God's warning and the faithful exhortation entered into their destruction. We should listen to the word swiftly. (James 1:19) Second, we should have fear heart. In verse 8, inclining to listening to the word came out of arrogant heart. We should try to keep the poor heart before God honestly. Third, we should try to product good fruit. Like a green olive tree (16), we should apply the Word of God in every life. We should enjoy the faithful promise by keeping the covenant.

25. The Way of cross (Jer 11:18-12:6) we should think of Christ who bearded the sin of the world in the figure of prophet that wept, lamented and cried out. How should we bear the cross? First, we should bear the cross by keeping calming attitude of the lamb. Verse 19 reveals the servant of suffering like a silent lamb that stands before hair cutter. Approaching in silence is to bear the cross in Isaiah 53: Waliking in silence means to bear the cross. To the heart of Christ who took responsibility, the great power with heavenly comfort shall pour on them. Second, we should bear the cross by bearing the contents. Verse 3 says, to know me, to see me, to observe it, and verse 20 points the Lord who knows lamentation. Bearing-cross means that he admit only God as his power, to execute with his power. Although we stay in the very dark place, as we live by Habakkuk's assurance God shall make them run on the highest place. After the cross the reward of heaven shall be promised. (Mt 5:10-11)

26. Both character of God's love (Jer 12:7-17) what character did the text, the love of God in verses 13, 15 brought? First, it has the character of righteousness to hate the sins to judge it. In comparing his people of house (7), business (7-8) colorful hawk (9) vineyard (10) and field (13), his love was revealed soon, but as they committed sin and do not repent the

sins, he judged them without mercy because through discipline the believer shall become like pure gold. Second, it was revealed by absolute grace without value. This is the feature of the covenant of grace. In verse 15 the God of mercy returned soon for his covenant. Although they were the pagan not to know God, God opened the door to receive grace obviously because of his great love.

27. The way to overcome pride (Jer 13:15-27) the arrogance of Judah in the text was the basic cause to get the curse by himself. (17) What is the sin and how can we overcome? First, arrogance reveals the type of boasting by thinking self as God. The one who used the evil (23) the spiritual adulterous person (27) shall be shameful. (16). True believer was controlled by grace and peace. (Eph 4:1) Second, the way to overcome arrogance is to glorify only God. (16) Changing seat that should treat God as living God should be happened. (15-16) if whoever glorify God he get hope because the grace of God comes on them. The believer who looks at the arrogance of our day should throw away the boasting heart out of himself. When we chooses the narrow way among contemporary wide way like heroism that respect the humility, God shall use us. We should become the tool that is used until the end.

28. The Way to solve the spiritual thirsty (Jer 14:1-18) The dry season, the war and the famine (1-6) that reveals the sign of Jerusalem judgment warned the spiritual drought and revealed the method to overcome them. First, the cause of spiritual drought came out of cutting off the fellowship with God. (10-11) because the sin came out of despising the revelation of God. (13-14). As we observe that they accepted the promise of false teaching directly, when we attach on the false teaching we shall be left out of God's grace. We can keep the living fellowship with God when we accept the word of God humbly like children. Second, the way that escapes the spiritual drought is to offer crying petition to the Lord (7-9). Jeremiah seemed the revival. When he pray that, God works for his name does not throw away, they can avoid such unhappiness because true prayer begins with decision to accept God at the first place

29. Steps of restoration (Jer 14:19-15:9) God did not answer although Moses and Samuel requests to God because the sin of Jerusalem was so great. How can we overcome out of such despair? First, the purpose should be changed (21). The thing to live for his name should be changed into the things to live for the Lord. As our eating or drinking for the

glory of the Lord is our purpose there is hope. (I Corin 10:31) Second, our method should be changed (21) the hope is to remember the old covenant that was forgot for long time. The covenant of Christ's blood is effective eternally in any desire. The blood of Jesus is the only way of restoration.

Third, actually they should be changed. (22). True change means to approach to the seat to fear of Jehovah. True restoration is to keep the loving heart. Then finally God shall be glorified and be enjoyed his grace.

30. The Saints to long the grace (Jer 16:1-9) As God who deprives my peace and remove the love and mercy (5) said, the day was fallen into chaos and confusion extremely. Here we learn the life to treat the grace precious. First, we should accept the warning of God humbly. God said that they should not marry for stopping the tragedy that their parents shall be killed on the warfare (2) and they should not enter into the funeral house because the day had no the weeper and the comforters, and also because God remove the delight of the bride and the bridegroom, they should not enter into the wedding house. (8) Second, they should long for the grace and peace of God because God cut off the hand of God's grace. Without grace no peace. To long the grace of God is the living way. The grace of salvation in Christ promises the peace in every area. We should long for grace on grace not to despise the grace in our lives.

31. Dawn of redemption (Jer 16:10-21) Although Judah that was fallen down into more wicked place than idolatry of her fore fathers, unbelief and unobedience served the idols in the prison life of Babylon, God promised the wonderful salvation to them. First, God gives the salvation of grace. (14-15) He gave the unconditional grace to them that was different unconditional grace that God gave in Egypt and Babylon. It revealed the salvation of Christ first. Second, God reveals the righteousness of God. Revealing the righteousness of God himself by disciplining them through all nations like the fisher and the hunter to shine his righteousness like the bright light of the noon time. Third, the movement of repentance shall be happwened in all nations. As all nations returned to God by understanding their vanity, God shall fill with the knowledge of God that makes them known Jehovah as "my security, my power and my refuge. The dawn of this wonderful salvation shall be fulfilled by coming of Christ. Already we live in it we enjoy the light (I Peter 1:8).

32. Keep the Sabbath day (Jer 17:19-27) the text warned the sin to commit sin to the 4th

commandment and revealed the blessing of that commandment. Here what shall we learn about the Sabbath day? First, they should keep the holy day. The fact that God finished the work of creation and separated the day of the other days was blessing. Because God separated out of the other days. (Gen 2:1-3) In the works of six days their dark heart shall be stopped and shall make them opened towards God, the Holy Spirit shall work freely for renewal. (Calvin). Second, they try to worship to God. The reason to prohibit the work to bear the burden is to devote him to worship. (21) They should stop the recreation and prohibited private affair and consider the day as an honorable day. (Isaiah 58:13-14) As they keep them continuously the worship shall be continued, if they refused it, God shall burn their palace.

33. The Faith of Lordship (Jer18:1-17) what did God who lamented the corruption of Judah teach to us? (13, 17) Their hypocrisy that despised the privilege of chosen people and hated repentance out of their wickedness came out of the ignorance of Lordship. Predestinations are different to fatalism that points the mechanical attitude because the one included free will. Therefore we should look at that our salvation comes out of the hand of Lord. (6) As they repent their sins, God promised to return his will. If any countries return out of their wickedness, God return to give blessing, but if they do not return, God pour out plagues to them. (9-10) God's blessing and we are not depended on the reflection of the man. We can repent our sins by the faith that God provided as special gift to us. (Eph 2:8-9) We that are like some clay in the hands of the potter should admit his Lordship and should accomplish our salvation with fear and trembling. We should praise his sovereignty Lordship.

34. Warning by revealing the Pot (Jer 19:1-20:6) The reason that Jerusalem was condemned until the Hinnom valley was changed into slain valley come out of rebelling Gods word and took the strenthened neck by worshipping their idols. First, we see the passion of God that establishes God's will. God's warning that revealed by breaking pots as an example, showed God's love to establish God's righteousness. (1-10) And God gave to return out of their sins by explaining the motive.(11-13) We see Gods passion that established the righteousness of Christ out of the text. Second, we see the fear of judgment. The result that breaks the covenant should be become like Sodom and Gomorrah city and Agor valley. Their consciousness of temporary victory shall be repaid by God. The last of Bashul was so misery (20:1-9) We should establish the righteousness of Christ in our lives.

35. The Cross Way (Jer 20:7-18) The text reveals what the way of cross is through the affair of the prophet. First, the cross shall be followed by suffering. The reason that Jeremiah was mocked by the people for all day long was his message of judgment. If he keeps silence for his great suffering, he could not endure it. (9) He was fallen down into the depression person just like Job did. (14-18) The prophet endured the suffering of cross well. Second, cross is the door to the glory. But the suffering of cross promised the glory. (11) Because Jehovah broke the wicked and makes the righteous overcome surly. He is God who solves the trouble of the righteous. Third, the way of cross shall be followed by God's grace. The fact that endured the cross and walked in praising was the evidence that God knows it and loves him. (12-13) this is the pouring of Holy Spirit. (Rom 5:5) The one who walks on the way of cross shall be received by God's love by Holy Spirit. We should not lose the chance to receive the power of Holy Spirit.

36. The Way of Life (Jer 21:1-14) How was the petition that Zedkiah who tried to do anti-immigrant policy requested, answered? First, God breaks the human method. (3-7) The face that God destroyed them by the sword of Chaldean, the plague and the famine came out of despising God's will. The will of God could be accomplished by the will of man. Second, as we treats to the method of God the living way should be opened. (8-14) God who put the way of life and the way of death gave the living way by obeying the command. When he obeyed his command in listening to "the rebellious" he could be alive. The king that trusted the word of false prophet more met the miserable last but the one who obeyed the word of God accomplished his mission until the end. Although it was a foolish method in the human perspective, if any things shall be taken in the hand of God, the prosperous work shall be happened because the kingdom of God shall be established not by wisdom and miracle but by the foolish means of evangelism.

37. The Word of the Lord (Jer 26:1-15) what does it mean to return to God right now as the text said? (3, 13) First, it is the word that has abundant love. Although God sent many prophets to them continuously, they did not listen to his message. (5) Finally So God shall send the prophet to them. God who sent his message in several manners and methods shall send his begotten son to them at the eschatological day. (Hebrew 1:1-2) Second, as he listened to the word of God the effective shall yet revealed. Third, it was proclaimed through the good conscience of the prophets. Second, it is the effective word as listen to his Word. (13) The leaders and the people who listened to the warning of repentance try to kill the

prophet because their heart was dark. Third, it was informed through the good conscience of the prophet. (15) Despite he got the threats of death, he proclaimed the word of God boldly to them by the help of Holy Spirit. It reveals the good proclamation of Christ before Pilate. (I Tim 6:12) Because of the substituted death of Christ, if anybody repent his sin and accept his forgives, he can get wonderful grace from God.

38. Hope that blossoms in the frustration (Jer 29:1-14) the revelation of Jeremiah that came out of God was the wisdom of Holy Spirit to inform the prisoners how to live. First, he should live the normal life on the earth. Verses 4-6 said that they should make prosperity in family life, work life and marriage life, not to be demolished in there. As we attach to the revelation of God our curious hope shall be realized. Second, we should pray for the peace of the earth. Verse 7 said that their peace shall influence to their peace. Although they stayed in the discipline of God b still the love of God and his bestow shall not be changed. Although they received the plague if they returned and prayed to God, God shall answer to them. But they should take care of the idolatry.

Although that abided in them, they did not compromise and served only Jehovah. So after 70 years they shall return to his native land to keep the covenant of David. Although we lived in the secular culture as we obey the word of God we shall see the wonderful work.

39. Respect the revelation (Jer 29:15-32) the text teaches the right attitude of the revelation by revealing the end of the one who dismissed the revelation. First, God sent the revelation diligently to them. Through many prophets God stressed the repentance and taught the love of God (19), by rebelling with solid stubborn God permitted to be died by sword, warfare and plague. If we stand firm before God who comes through the Scripture, we can get the living way. (Heb 1:1-2) Second, as we despise the revelation, every sin shall be grown up. (23) Like Ahab, Zedkiah and Smaah, when we unchanged the adultery and the false and blasphemed work shall be happened. He himself and his descendants shall be destroyed. So the author of Hebrew taught to be careful of bitter root and blasphemed persons and the one who was dropped out of the grace. (Heb 12:15-17)

(1) The Book of Consolation (30-33)

1. God's Salvation (Jer 30:1-7)

What hope did Judah have? First, it is the salvation God makes them returned. (3,8) The verses revealed the healing God that restored Canaan land and David's dominion and new flesh was grown out of harmed wound (17) Although the salvation of man shall be failed down but the salvation of God shall be absolute and eternal.

Second, it is the salvation that gets the peace. God gives peace and rest to them. (10) Flowing of jubilee grace revealed first the peace of Holy Spirit in the gospel. The love of God that was poured in the Holy Spirit is just the peace. (Rom 5:5) Third, it is the salvation to establish justice. The fact that God disciplined them by public justice was what God already promised to Abraham (Gen 18:19), that shall be fulfilled in Christ. The justice and the peace happened in the eschatological day points the great revival. We should praise God who masks revival by the power of Holy Spirit. The great unrighteousness in our day shall be disappeared by receiving the Word of God well. We should follow the righteousness of the Word passionately.

2. The Grace of Restoration (Jer 30:18-2)

The salvation God himself accomplish is the restoration of God. (22) What elements does it have? First, it is the restoration of thanksgiving. (19) If we have thanking song and rejoicing song in us already it proves our salvation. The evidence of the one that received the gospel reveals the song, praising, thanksgiving and fear. (Eph 5:18-19) Second, it is the restoration of boldness. (20-22) it means their position was recovered into approach to the throne of grace. As David permitted that Mebiboseth could be participated into his table Christ makes us received grace moment and moment. We who obeyed in humility and entered and went in obedience, we can get fresh grace and renewal grace from God. (Heb 4:16, 10:20) Third, the restoration of prosperity (19). If we have restored our privilege to enter to the throne with thankful heart, we shall get spiritual prosperity in Christ. We should open our mouth widely and request by expecting prosperity and success.

3. The Time that they are gathered at Zion (Jer 31:1-9)

When the restoration shall be accomplished is the day of the New Testament. The grace in the Old Testament like soft rain was changed into the grace in the New Testament like the shower. What is the grace? First, it is the time to get the grace of God (1-3) Rest of grace; the infinitive love shall be poured out them. Paul was surprised at seeing the system Cal pouring the grace to them in Christ. (II Cor. 6:2) So we should response to it humbly. Second, it is the time to approach to God (4-6) it is the day of great salvation to receive

God's help by coming to his throne. We need positive request because the intimate relationship between father and children. Third, it is the time together in Zion. (8) As they established the tower of Babel they were scattered into every direction, now the Spirit gathered them in Christ, true Zion. (Is 2:2) The believer who tries to gather passionately is nurture Christian. We should exhort one another and try to gather in the church.

4. The heart like the garden of fountain Water (Jer 31:10-20)

God's grace is the transformation like the garden of the bountiful water. What is it? First, it is the restoration of the Garden of Eden. Eden is the place to communicate with God because God invited Adam as his customer, and wanted to meet there, like sanctuary and temple because Christ Jesus accomplished the lost communication by his death. Second, it is the restoration of the fullness of oil. (20-22) The restoration that the priest was filled of oil means the life that the Spirit filled in his life. (Eph 5:18 I Thes 1:6) We received the grace of Holy Spirit, and also we need more grace that God poured out always for sanctification. The Christian who seeks passionately can receive it. (Acts 19:2) Third, it is the restoration of life that is filled with grace. God's mercy, God's love shall pour out that is, sweetness of grace shall come out of the above. The place of trouble shall be changed into the garden of the bountiful water.

5. Creation of new thing (Jer 31:21-30)

The salvation that God himself accomplishes came out of restoration of covenant. (22) What is the grace?

First, It is the restoration of Abraham's promise.(21-23) As they are settled in Canaan according to the big road towards the sanctuary, he shall be blessed by God. (Num 6:24-26 Gen 12:4) This is the Spirit who we should receive in Christ. (Gal 3:14) Second, it was restoration of true contents. (25-26) The contents that God gave to the beloved was given by communicating with God. The one who entered into the prayer and the Word of God can enjoy the peace and the grace of Spirit shall be provided. Third, it was the restoration of righteousness (27-30) the destruction of the past was changed into the present reconstruction. The passion of God shall accomplish this one. The righteousness of Christian salvation shall be fulfilled with the applied work of the Spirit. When we meet some troubles we should believe in the creation of new thing and expect great thing and approach with faith. (Philipian 4:6-7)

6. New covenant (Jer 31:31-40)

The restoration of Canaan reveals the preparatory role as the restoration of Abraham's covenant until Christ's new covenant came. It was divided to the old covenant.(31-32) Although the salvation of Egypt and Babylon always was incomplete the salvation of new covenant is complete because God himself executed. Second, God recored God's laws in their heart. (33) It was mysterious secured event for God wrote in the tablet of heart. It means the regeneration of Spirit changed by the good conscience. The anointed made us known God. (34, IJn 2:20) Third, every sin was cleaned. They do not remember their sins (34) their settled place shall be changed into the sanctuary. (38-40) We should thank God only because we stay in the new covenant.

7. Result of Ichabot (Lam1:1-11)

Jeremiah who observed the figure of Judah who disobeyed the Word of God said Ichabot that means that God's glory was left. (6) What did the text reveal the miserable state? First. It was fallen down into isolated place.(1-2) They met that the quietness of wilderness (Jer 17:) that he depends on the blood and leaves out of God and takes the contant work of a widow. (8-11) Judah who conroled on the pagans now become the slave of all nations without consolation. Their precious treasures were stlen by the pagans because they committed great sin.(8)

3. Lamentation

1. The Cultic Prayer (Lam 1:12-22)

What do we learn through Jeremiah's attitude that took responsibility to the world that is filled of larmentation and trubles? First, the one who pray should watch out the present situation. (12-21) What prayer do we learn through Jeremiah who took responsibility Judah's sin and requested the judgement of enemy? First, the prayer should look at the present situation. (12-21) Judah who left the glory of God lost his power and had no comfort(17), has no spiritual leader(19) and added more suffering.(20) It was the evidence that he received discipline. We who were called for a priest should larment our present state. Second, he should be the person that pray priestly.(16-22) The salvation of the past promises the salvation of the present and the future. "I" means that Jeremiah took responsibility of the sins of his own people cried out with much tear and lamented. Through

this praying offering God accomplished the event happened after 70 years. We need priestly prayer to overcome the attack of the enemy to replace the problems and to approach to the throne. If we have the prayer, we have the hope.

2. Restoration out of the fury of God (Lam 2:1-10)

Here is the evidence that God's wrath was followed by unrighteousness and ungodliness. (Rom 1:18-19). How can we restore out of the wrath?

First, we see the figure that removes his grace. (1-7) removing the grace of God comes out of the sin of rebellion because the miserable state that his authority was fallen down into comes out of leaving the revelation of God. What we should hold is only the Scripture. Second, the repentance is the way of restoration. (10) As we take responsibility and repent our sins, God gives mercy and restore them. As Joshua sat down on the ground for all day long and repented their sons, the hope was raised and the fasting prayer of Morcai made Israel left out of death crisis. True repented person for this day is true leader. Then the door of heaven shall be opened and the earth shall be brought the way.

3. Tear that he wept before throne (Lam 2:11-22)

In the text that began with lamentation we find the flower of hope in the frustration.

First, it is essential issue to follow the false revelation. (14) To follow human thought by seeking easy going brought the self- destruction, as they listened to the word of prophet and obeyed in humble heart, God permitted the plain way in his life. (Jer 29:4-8) Second, the tragedy was happened unspeakably. (12) The Infant was died in his mom's breast for the short food. They ate their baby and the male and the female were lied down on the road. (20-22) finally the glory of Jerusalem became the mocking event in the all nations. (13, 15-18). Third, only faithful prayer to seek the face of God is the living way. (18-19). God promised that according to the example of the prophet if they cry and requests to God. God shall make them been survived by the Gods method. (Lam 29:12-13).

4. A prophet like a priest (Lam 3:1-18)

Jeremiah worked by prophesying as a prophet by taking responsibility and repenting priest. (2:18-19).

First, he replaced suffering of people (1) He repented the sins of Jerusalem in replacing their sins. "my suffering", "my family", my bone", my darkness", "my chain" prove them because he learnt both pessimism and optimism by the Holy Spirit. Second, he admitted

the Lordship of the ownership. He saw the horrible discipline of God. And he saw that they were lived in darkness by the fury of Jehovah, flowing with suffering and sacrifice and being bound by chain like bear and lion. (1-11) and also he observed that they left out of Gods peace (17) and they lost the hope toward Jehovah. (18) Like this prophet we should live as a priest and a prophet in Christ to the world. Then we can walk on the way of Gods glory. (Rom 8:18)

5. The life that is filled with God (Lam 3:19-39)

The responsible heart of the prophet was filled of entreat and hope to the Lord (19-23) because he was clothed by God's mercy and God's renewal in the frustration. These are revealed by his endurance. (25-26) First, he has much mercy. (22) The changing the suffering like suffering and famine, gall and wormwood into the hope came out of Gods mercy, because the love of God was poured out by the Holy Spirit. (Rom 5:5) Second, He is great faithful. (23) His love reveals through the source of his faithfulness. The prophet that tastes the faithfulness enjoyed it in every morning and received new power. Moses served his difficult ministry by receiving Gods love in every morning. (Ps 90:14) Third, he is the Lord of restoration. Still the heart of the prophet put on the sovereignty Lordship of God. He wanted that he served God's will because he controls everything in the world. We should try to attain to the goal, being filled with God's fullness. (Eph 3:19)

6. Example of intercession prayer (Lam 3:40-54)

The intercession prayer to the others need always to the believer. What does the text about the intercession in the text? First, he taught the repentance of community. (40- 41) The church that is expressed "we" should examine herself and break out the block against God and approach to God with broken heart. (43-47) In the intercession time the work of life shall be happened. Second, he offered faithful request. The true prayer of the prophet with his tear like the stream was filled of the impression of the Spirit through the Word of God. Like the king Hezekiah and Hannah as we pray to God faithfully it shall be effective in Christ. Third, he prayed until God's answer. The purpose of intercession prayer by asking, seeking and knocking the door is to get Gods mercy. (50) Any problems like big mountains, fig tree and sycamore tree shall be moved by faith absolutely. (Mt 21:19-22) We should become the warrior of intercession prayer in the much difficult world.

7. Prayer through the heart (Lam 3:55-66)

The tear of the prophet brought mysterious wonderful response. As he was attacked in suffering by the false teachers, as he pray to God by faith, God solved his problems. Here what do we learn?

First, it is the prayer of faith. (55- 58) In the deep dark heart like the bottomless pit, what he executed was prayer to the Lord. (55) He poured out his spirit on God like Hannah did. (55) He prayed by calling for the name of the silent God (58) because he had his empty heart by crying out to God, God solved his issue in his grace. (58) Second, he prayed in the severe attack of enemy. (60-65) He prayed in the difficult situation that his enemy avenged, mocked, and criticized, mocked for all day long against him, without peace. Cursing toward the enemy comes out of the passion to establish the righteousness of God. (60) As we call for the Lord in tribulation, we surely were saved out of miserable state.

8. The life to abide in Christ (Lam 4:1-10)

The entreat of Jeremiah was the result of opening the spiritual eyes. Their desolation that leaves God's grace become like the salt without taste. First, what calamity did he look at? He saw that the sanctuary was destroyed (1) and the sons of Zion shall be destroyed as clay pot (2) and they are harmed cruelty (3-4) more than Sodom sin (6) dried skin (7, 8) and eating their children famine. (10) Moreover more horrible thing was the spiritual poverty of the one who left out of Christ. Second, what is the life to abide in the Lord? It means that they should take the life of the fear of the Lord, that is, the broken heart to worship God in them. When we concentrate on the life to abide in Christ with continuation, endurance and fellowship, we can enjoy the abundant life. (Jn 10:10)

9. Establish spiritual authority (Lam 4:11-22)

When they lost the role of sanctuary, the spiritual leadership was destroyed and no hope is in them. How shall the authority be restored? First, why did the authority was dropped? Because the leaders, the prophets and the priests committed sin and made them walked astray. (13, 16) At the place that revelation was deposed we cannot establish the authority. We should know that we have to know the special revelation, the Scripture first, and obey them and proclaim them to the world. Second, how shall it be restored? Coming of messiah shall restore the destruction. When the messiah who compared of the nostril shall come to the earth of course, the pagans together shall get true delight by believing in the gospel of Christ, (20) We who abides in the gospel should strengthen our inner man and restore the authority of family and our churches and should make our society been renewal in the grace

of Holy Spirit.

10. Seek the revival (Lam 5:1-22)

Jeremiah who observed the actual destruction in his century finished his book with exhorting their revival to seek the face of God. (1, 21) What is the Biblical revival? First, the necessity of revival – He saw that all business were transferred to the pagan and became isolated children and widows (2-4) and became miserable state(7) and the moral standard of officials, elder, old men, young men, virgins were destroyed(11-15) and also the delightful heart was diapered. (15) These condition demand true revival. Second, the beginning of revival – The entreat prayer of the saints should be risen. Like as Eros's day was happened great revival by call for God's name finally, (Gen 4:26) As we shout out to God by repentance and faith, God shall have burning heart and shall pour out the spirit of revival to them. Finally historically the prayer of the prophets and the godly persons made them returned into Canaan. (Dan 9:2) Our contemporary day need such revival by the work of Holy Spirit.

(Continued)

Professor Lecture 2]

The Study of the Kingdom of God by Jesus

by Dr. Paul Han

Dr. Paul Han is the doctor of preaching and visualized theory.

And also he has served as the president of Cambodia Mission Foundation (CMF)

[Part III]

3. The Kingdom of God in the New Testament

The kingdom of God in the New Testament was further embodied when the Lord preached, "Repent, for the time is fulfilled, and the kingdom of God is at hand" (Mark 1:15). These teachings of Jesus showed people how to enter the kingdom of God (Matthew 5:20, 7:21), and also proved that the kingdom of God had come to them (Matthew 12:28). The Lord explained the truth about the kingdom of God through various parables (Matthew

13:11). There are many terms that have similar meanings to these kingdoms of God. "The Kingdom" (Matthew 6:10, 8:12, 25:34; Luke 11:2, 12:32), "His Kingdom" (Matthew 6:33; Luke 12:31), "The Kingdom" (Matthew 4:23, 9:35, 13:19, 38, 24:14), "The Kingdom of their Father" (Matthew 13:43), "My Father's Kingdom" (My Father's Kingdom, Matthew 26:29) All refer to the kingdom of God with the same meaning.

1) New Testament basileia

In general usage, the word for kingdom is translated as kingdom or kingdom in Hebrew in the Old Testament as 'malkeuth' and in the New Testament as basileia in Greek, as mentioned earlier, which means the existence, essence, or state of a king. are doing This is a reference to a king and speaks of his honor or power. The king's honor is expressed in his kingdom in the realm controlled by him (Rev. 17:12; 17:17). As such, the primary meaning of the word 'nation' in the New Testament is the concept of government rather than kingdom or people. In addition, the 'basileia' of Christ indicates that 'Jesus Christ is the true King of Israel'. If the entire message of the New Testament is the gospel, then this is the gospel of the kingdom of God. Therefore, the basic meaning of basileia is the reign or dominion of God. When God has the power of a king to destroy his enemies and save his people, it can refer to God's eschatological act. It can also refer to a future realm of salvation in which God's people will come together to live the blessings of His reign. As such, the kingdom of God is a concept used in place of the coming generation.

The people of the kingdom of God are those who are governed by God. In other words, the people of the kingdom of God are mainly expressed as the sons of the kingdom and the heirs of the kingdom (James 2:5). According to Luke 12:32, "Do not be afraid, little flock, for your Father is pleased to give you the kingdom." Humans who have received this blessing from God will receive the kingdom of God as a gift. Early on, the Lord promised to give Peter the key to the kingdom of heaven, who confessed Jesus as the Christ (Matthew 16:16-19). Matthew wrote, "From this time Jesus began to preach, saying, Repent, for the kingdom of heaven is at hand" (Matthew 4:17). As such, the Gospels are not just the testimony of Jesus, but the testimony of how and why the Messiah who brought the kingdom of God

to this earth died and rose again. Of course, Jesus not only showed that the kingdom of God had already come, but he repeatedly taught that the kingdom of God had not yet fully come.

Most of the four Gospels refer to the kingdom of God, and some refer to it as the kingdom of heaven. More interestingly, in the Gospels of Mark, Luke, and John, it is recorded as "the kingdom of God," and in Matthew, all but four places (12:28, 19:24, 21:31, 43) are recorded as heaven. The kingdom of God that people in the Old Testament had longed for has already come through Jesus Christ, and God's reign is growing through His people, and it will only be completed when Jesus comes again. It is most desirable to understand the etymological meaning of the kingdom of God as 'reigning and sovereignty governed by God the King'. This is also the providential concept of God as the eternal King and ruler of all things, and cannot be limited to a mere realm. The kingdom of God is a sovereign kingdom ruled by God, that is, a place where God's will is accomplished. For those who believe in Jesus and receive salvation, the kingdom of God has both present and future potential. In other words, the kingdom of God comes to the heart that can be enjoyed by individuals in the present and the kingdom of heaven (heavenly place) after personal death. Contemporaneous concept.⁴ Time concept (Tense) of the kingdom of God in Jesus

In the New Testament, Jesus proclaimed the gospel of the kingdom of God to those who are suffering. Jesus declares that the kingdom of God is not only imminent, but has already arrived in his ministry. And his disciples were convinced that this eschatological salvation of the kingdom of God had been accomplished and proclaimed it to the world. We would like to examine the kingdom of God by dividing it into five temporal concepts as follows. This classification would be a very unfamiliar concept. In particular, the Korean church was affected by the premillennialism, and believers died and said, "We will meet across the Jordan River... I know that I am especially familiar with the heavenly (or the kingdom of God) places. Nevertheless, these studies should of course be given importance. Because they sing only to heaven when they die, they are suffering from the pain and frustration of not being able to enjoy the gospel because of their ignorance of the kingdom of God that has already come to my heart, which I should enjoy in this world for the past years. The responsibility of the pastor is greater than that of the lay faithful.

1) The already promised kingdom of God (Genesis 3:15)

A country must be ruled by a king to be a normal country. The people are, of course, ruled by the king. The kingdom of God has the rule and providence of God. God created the heavenly world and said, "It was very good" (Genesis 1:31), but man, who was created in the image of God, broke the covenant of works (the tree of good and evil) and left God. But God promises the Messiah himself as a descendant of a woman. We call this the original gospel. This is the Messiah, the reality of the kingdom of God who will come as the fulfillment of the covenant. All figures in the Old Testament are centered on Christ. History. Culture and ideology are only supporting actors to represent Christ for Christ. I see this as the already promised kingdom of God.

"I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel."" (Gen 3:15)

"But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed." (Is 53:5)

"Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel." (Is 7:14)

2) The imminent kingdom of God (present perfect tense)

Here, Jesus himself speaks of the imminent kingdom of God through the words given by sending his disciples to the field and through prophets such as John the Baptist.

"The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel" (Mark 1:15).

"The next day John saw Jesus coming to him and said, Behold the Lamb of God, which takes away the sin of the world" (John 1:29).

"When they saw Jesus walking, they said, 'Behold the Lamb of God'" (John 1:36).

3) The Kingdom of God in the Present (present tense)

Dr. George Eldon Ladd, a professor at Fuller Theological Seminary in the United States, said, "The kingdom of God is both a present reality and a future blessing. He is also a present enemy realm into which people can actually enter, as well as a future realm into which they can enter later." The kingdom of God revealed in the New Testament is a present reality. Like a seed, the kingdom of God is being sown in the hearts of men now, not in the future (Mark 4:3ff). We call this the heaven of the heart that has Christ (John 1:12, Revelation 3:20). Jesus declared that the hopes and expectations of God's people in the Old Testament were fulfilled in him. He said in John 5:39, "You search the Scriptures, thinking that you have eternal life, and these are the scriptures that testify of me." He also proclaimed that the kingdom of God had come by hearing the fact that the prophecies of the Old Testament were fulfilled in this present reality (Mark 1:14-15).

"Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent and believe in the gospel."

As you can see above, Jesus' claim of the presenters of the kingdom of heaven is found in the words of Jesus and the works of miracles and powers. It is at the heart of the Gospels to affirm that the Kingdom of God is indeed present "here and now". This dramatic change is realizing the structure of the "promise and fulfillment" of the Messianic thought that flows from the Bible to the core thought. Because the kingdom of God is right here "in your midst", the kingdom of God is practically present at the same time as the coming of Jesus. Luke 17:20-21 specifically shows the presenters (coming) of the kingdom of God. This is the declaration of Christ in answer to the quarrels of the Pharisees.

"Being asked by the Pharisees when the kingdom of God would come, he answered them, "The kingdom of God is not coming in ways that can be observed, nor will

they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."

For those who have already been saved, Jesus Christ, the Lord of the kingdom of God, has entered the believer's heart with the kingship, so the kingdom of God has already come. Do we not hear that we believe in Jesus with all our zeal and service to go to that heaven? The same goes for believing in Jesus. He diligently attended church services in order to go to heaven, and was faithful to death in the Sunday holy water, tithe, and service (Revelation 2:10). This is the blind spot.

Let's pay attention to John 5:24!

"I tell you the truth; whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life (NIV).

In Matthew 12:28, "But if I cast out demons by the Spirit of God, then the kingdom of God has already come upon you." are doing Here, Jesus sees that Satan and his kingdom are hostile to the Pharisees accusing him of casting out demons by the power of Beelzebul, the great king of demons, referring to God's rule, that is, the kingdom of God. This means that the kingdom of Satan was destroyed through the mighty works of Jesus, and the power of God entered this world and the kingdom of God exists as an existing reality.

Therefore, the presenters of the kingdom of God revealed in the Gospels were revealed through the work of Christ. It is true that we have understood the kingdom of God as "the place where we die and cross the Jordan River" (we will meet across the Jordan River in a few days). However, Jesus taught that in the history of God's redemption, the age of the law and the prophets ended with John the Baptist, the last prophet, and along with his work, a new age, the kingdom of God, is coming before us, and God's rule is powerfully at work. He soon declared that people were now entering the realm of his rule.

"These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, **6**but go rather to the lost sheep of the house of Israel. **7**And proclaim as you go, saying, 'The kingdom of heaven is at hand.'(Mt 10:5-7).

"From the days of John the Baptist until now the kingdom of heaven has suffered violence and the violent take it by force." (Mt 11:12).

"The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it." (Lk 16:16).

As we can see from above, the kingdom of God is now being fulfilled for those who have been saved, and Jesus emphasizes that they should go to each city and preaches it. Looking at this, we need to break away from the concept of the future spatial kingdom of God that we have known so far. This is theologically presentness of the kingdom of God. Jesus' proclamation of the kingdom of God defeated Satan and established the sovereignty of God. This also gave his disciples the power to defeat Satan (Luke 10:17-20).

Jesus' proclamation of the kingdom of God had many peculiarities in the light of the Jewish background at the time, but the most surprising of them was the presence of the kingdom of God, that is, through the proclamation of Jesus himself and the process of exorcising and healing demons, the kingdom of God became present and the fact that there is. In other words, through his work, the kingdom of God has already been established and the power of salvation has begun to be revealed. At the end of the day, it will be completed and the judgment and eradication of the forces of darkness in this world will take place, and the whole world will become a world of righteousness and peace. Was expected to be updated.

4) The kingdom of God to come in the future (future tense)

The teachings of the Gospels relate to entering the kingdom of God, both now and in the future. God's reign emphasizes both the present realm and the future realm where people can experience that grace. We can find the future of the kingdom of God in front of this fact. Among the parables that Jesus taught, it can be seen that the parable of the talents and the parable of the ten virgins clearly emphasize the kingdom of heaven to come.

"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." (Jn 14:2-3),

In Jesus' teaching of the Lord's Prayer, he teaches his disciples to pray, "Thy kingdom comes" (Matthew 6:9-13; Luke 11:2-4). Just as God did in heaven, on earth as well, God should have the kingship as king. But on this earth he was ignored by Satan who usurped his kingship (Ephesians 2:1-3). Jesus teaches his disciples to aspire to break the power of Satan on this earth and to fulfill God's reign on earth as it is in heaven. We should know that Jesus proclaimed the day of imminent judgment, or the day of the Son of Man (Mark 12:32), which is related to Jesus' proclamation of the kingdom of God.

One)

The kingdom of God proclaimed by Jesus is the restoration of our relationship with God. The blessings of the kingdom that will soon come are forgiveness of sins (Mark 2:7), righteousness (Luke 15:14-), restoration as the Son of God the Father (Luke 15:11), life in the resurrection and life in the world to come. It meant eternal life (Luke 21:34). Ultimately, the kingdom of God is a place where human suffering, tears, and sorrow will end and the values of this world will be completely changed (Luke 6:17). By imagining this kingdom of God in more detail, Jesus compared it to a "banquet" (table) (Matthew 8:11, Luke 7:29). In this way, Jesus presupposed that we would attend the feast that God gave as the master, and that we would eat and drink his abundant food to receive satisfaction and joy from being full (Rev 3:20).

"But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city." (Heb 11:16)

"Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Rev 3:20).

5) The Kingdom of God that will come with the Second Coming of Jesus (Apocalyptic)

Jesus' death and resurrection were a decisive victory over Satan (John 14:30). The centurion who oversaw the execution of Jesus on the cross finally confessed, "Truly he was the Son of God" (Matthew 27:54), and the apostle Paul said, "If Christ has not been raised up, then our preaching is in vain, and your faith is vain, and you will still be in your sins" (1 Corinthians 15:14, 17). Therefore, the apostles of the early church made the death and resurrection of Christ their core message. Jesus overcame the power of his death and was resurrected. And Jesus promised that He would come again (Acts 1:11; 1 Thessalonians 4:16-18). If the first coming of Christ is in the position of saving and forgiving sinners, the second coming is not an opportunity for salvation, but judgment on sinners. Now is the acceptable time and the day of salvation (2 Corinthians 6:2-).

More about this source text [Source text required for additional translation information](#)

[Send feedback](#)

Side panels

"For the Lord he will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words."(1 Thes 4:16-18)

"And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.""(Act 1:10-11).

"Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen."(Rev 1:7)

"And then they will see the Son of Man coming in a cloud with power and great glory." (Lk 21:27)

"Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, **52** 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." (1 Cor 15:51-52).

5. The Kingdom of God proclaimed by Jesus

After John the Baptist was arrested, the first proclamation of Jesus' ministry in Galilee was about the kingdom of God. Judging from the political situation at that time, when Rome was under colonial rule over Israel as a vassal state, no external change occurred, but most Jews could not accept Jesus' declaration that the kingdom of God had come. They could not accept Jesus, who sometimes suggested that he was God while distinguishing himself from the Father, and could not believe in the reality of the kingdom of God he proclaimed. They could not accept the words of Jesus simply because they expected a political Messiah who would release political oppression from Rome, and they had an inevitable sense of separation.

1) How does the kingdom of God come?

(1) Verbs frequently used to express the kingdom of God

The concept of the kingdom of God and commonly used verbs are 'come', 'arrive' (Matthew 6:10, Mark 9:1, Luke 17:20, Mark 1:15), and 'give' (Luke 12:32, Mark 4: 11), 'enter', 'receive' (Matthew 25:34-). The nouns used with these verbs are "gate" (Luke 13:24), "key", etc. (Matthew 16:19 = key to heaven, Luke 11:52). I like to call this an image. In today's digital age, the use of pictorial language has a tremendous effect. In particular, it is good to maximize the great effect when approaching video sermons with P.P.T (Power Point). These pictorial languages describe the kingdom of God as a house where it 'stays'. Just as the kingdom of God is symbolized as a "house" (John 14:1-2), in relation to it, we see that Jesus compared the kingdom of God to a banquet (table).

As the Lord's parable of the prodigal son shows, when the prodigal son returned, the father took the calf, bathed him, put on the best clothes, put rings on his hands, put on new shoes, and gave a feast. That is the privilege of being saved by the grace of Christ for human beings who have departed from God. On the other hand, Jesus did not use any verbs such as 'to build' or 'to expand' the kingdom of God, which we love to use. Jesus sent his disciples to proclaim and heal the kingdom of God (Matt. 3:13; Mt: 7-8). Following the

disciples' proclamation, they entered the kingdom of God through repentance and faith (1 Peter 2:24-). However, in this sense, the proclamation of the kingdom of God by the disciples to the whole world can be said to be the expansion of the kingdom of God. Therefore, the kingdom of God comes because God establishes his sovereignty over man by the power of the Holy Spirit.

(2) It is entirely in the sovereignty of God.

Jesus did not see that the kingdom of God would be accomplished by human social, political, and economic revolution. However, as sinners repent in the kingdom of Satan in their sins, curses and pain, they are freed from Satan's oppression and captivity and have God as their king and enter the community of faith. Jesus died on the cross for sinners and did not use any program, means, or military force. Also, the kingdom of God did not come even with such a transformation as the opening of the heavens and earth, and it was not accompanied by a political and social revolution that shook the world as the Jewish zealots expected. Therefore, the kingdom of God is not achieved through human effort or struggle, but is placed in the realm of God's own sovereignty. If human beings achieve it, it is not the kingdom of God, but the kingdom of man. As Calvin said, human beings who depart from God are completely corrupt (fallen) and intoxicated with the pride of this life at the level of not knowing God. To such people, Jesus proclaimed the kingdom of God and promised salvation to mankind.

"If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that. All wrongdoing is sin, but there is sin that does not lead to death."(1 Jn 2:16-17)

(3) The hidden character of the kingdom of God (hidden kingdom)

The kingdom of God that Jesus spoke of began small invisibly. Jesus explained this with the parables of 'mustard seed' (Mark 4:30) and 'leaven' (Matthew 13:33). Just as the seed sown in the ground inevitably grows, so the kingdom of God inevitably grows and grows to become a great tree, providing salvation to many peoples (Mark 4:30-32). If we express the kingdom of God in image language, just as a small leaven swells up a whole large loaf of dough, we can see that the kingdom of God, which started small, also changes the world. It

is like the case of the gospel spreading throughout the world through Saul the persecutor (Matthew 13:33). We are familiar with the parable of the mustard seed and the leaven of the Lord that the expansion of the kingdom of God and the changes it brings were very gradual and quiet in this generation. Since the kingdom of God is only growing marginally through Jesus and his disciples, only those who have the eyes of faith will be able to fully appreciate it.

Therefore, Jesus applied the concept of "secret" to the kingdom of God and gave it to his disciples as a privilege (Mark 4:11-). He also mentioned the fact that the kingdom of God and the kingdom of Satan coexist with each other, since this benefit (hidden) of the kingdom is completed with the final judgment. That is the Lord's 'parable of the weeds' (Matthew 13:24-30, 36-43, 'the parable of the sheep and the goats' (Matthew 25:31)) we are familiar with. The tares grow with the grain, and the sheep and the goats also they coexist, but on the Day of Judgment they will be separated and burned and separated.

(4) The kingdom of God as the new temple (house)

As mentioned above, in Jesus' proclamation of the kingdom of God, there are many pictorial languages related to the temple (house). Jesus describes the kingdom of God as one house. In the Old Testament, God is often portrayed as a king, but in Jesus' kingdom, God is portrayed as the Father. We evoke the warm impression of home (home) in the background portrayed as a father here. When Jesus knows at least the kingdom of God, God makes a feast in the house of God as his father, and his children open the gate and door and enter the house's room (John 14:2-) and enjoy the privilege of participating in the feast (John 14:2-). : 12, Phil 3:20-). Thus, we can connect the kingdom of God to Jesus as the house of God where the throne of God was then placed, with the temple where God's people entered to commune and feast with God, his Father. In other words, as people enter the temple, they enter the kingdom of God, participate in the feast there, and enjoy the privilege of tasting the feast God has given. To this, the psalmist confesses:

"You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
Surely goodness and mercy shall follow me
all the days of my life,

and I shall dwell in the house of the LORD
forever.” (Ps 23:5-6).

Finally, when the kingdom of God is completed at the end of the day, God's people will come from all over the world, and we will have a great feast with God the Father, sitting at the table with Abraham, Isaac, Jacob, and all the prophets, the ancestors of God's people in the past. is sure (Matthew 8:11, Luke 13:28, Mark 13:27).

(5) The kingdom of God and the kingdom of Satan

The two most fundamental things in Jesus' teaching on the kingdom of God are: First, the world is created by God and enjoys happiness. Second, because of the fall of man, the world is under the control of Satan (Ephesians 2:1-3). Satan causes us to sin and rewards us with death (Romans 6:23). Satan tempts the first Adam couple to become God and knocks them down (Genesis 3:5-). As Jesus taught in the parable of the prodigal son (Luke 15:11-24), Satan demands his portion and demands that he go a long way and become independent. This is a strategy that we want to leave under the control of Satan, away from God, the source of life. Therefore, human beings who have departed from God cannot enjoy freedom under the control of Satan, grow old, get sick, die, and eventually go to hell.

“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. ” (Jn 8:44)

“How God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.” (Act 10:38).

Unbelievers suffer physically, mentally, and spiritually under the enslavement of Satan. Unbelievers are oppressed by their father, the devil. Even if you marry with money, it is natural that despair and pain will come. Pressing and pressing are different. If enjoyment is happiness, oppression is endless pain and curse. It is passed down not only to the person himself but also to future generations. The root of all these sufferings is that Satan made humans turn away from God (1 John 3:8, Romans 3:23). Let's listen to the parable of the

prodigal son again. For the prodigal son, the only way of salvation is to return to his father, to be restored as his son again, and to participate in his father's feast. When the prodigal son returned, the father called his neighbor, took the calf, bathed him, put him in his best clothes, put a ring on his hand, and put on new shoes (Luke 16:22-23). And the father confesses: "This son was dead and is alive again; I was lost and am found, and they rejoiced" (Luke 15:24). Likewise, for mankind, the only way to salvation is to enter the kingdom of God and his house through faith in Christ in the kingdom of Satan, which is salvation (John 14:4-, Revelation 3:20).

2) When will the kingdom of God come?

To the Pharisees who asked, 'when will the kingdom of God come?' Jesus said, "The kingdom of God does not come with a view, nor can it be said that it is here or there. The kingdom of God is within you" (Luke 17:21). You answered. At the time of Jesus' birth, Palestine was in a very political turmoil. At that time, the great power of Rome finally extended its territory to Palestine. During this time of turmoil, Jewish society was divided into four factions. Sadducees (Realism), Pharisees (Conservatism), Essetians (Scenicism), and Celticism (Extremism). The kingdom of God they seek is as follows.

The great concern of the Essenites was the cleansing of the temple. They decided that the temple had been defiled by the unfair priesthood, and they left the temple life for the coming kingdom of God and concentrated on prayer and Bible study in community life. The Sadducees tried to overcome the crisis by seeking a compromise with Rome. They recognized and supported the administrative measures of officials dispatched from Rome. They saw the kingdom of God they were waiting for as a political coming, and they compromised with Rome and hoped for the kingdom of God through the real Israel. And the Pharisees were expecting the kingdom of God while teaching the people that they should keep the Law of Moses. Looking at the Jewish reaction to Jesus, when Jesus entered the city of Jerusalem, they constantly shouted 'Hosanna' and shouted, "Blessed is the kingdom of our father, David" (Mark 11:10). Contrary to the fact that Jesus did not live up to the expectations of the Jews. Couldn't the fact that they recorded Christ as the King of the Jews on the cross on the cross showed that the Jews of that day were expecting more of a political Messiah whom Christ would deliver from Rome.

In the Gospels of Matthew, Mark, and Luke, the term 'kingdom of God' is used 104 times in all, and it appears almost entirely in Jesus' own words. So, what was the kingdom of God that Jesus proclaimed? To the Jews at the time of Jesus, the kingdom of God had not yet arrived, that is, it was a future kingdom that had to wait. After being baptized in the Jordan River, the first words that Jesus preached when he returned to his homeland were, "The time is fulfilled, and the kingdom of God is at hand. Repent and believe in this gospel" (Mark 1:14-15, Matthew 4: 17). In the end, Jesus' declaration that the kingdom of God had arrived was a request to accept the kingdom of God that had now come in Jesus.

3) The initiative of the kingdom of God

The kingdom of God is not a human-centered nation led by humans, but a God-centered nation built by God. Jesus emphasized that the kingdom of God is a gift of grace from above. The Gospels are more specific about this, the kingdom of God belongs to those who are poor in spirit (Matthew 5:2), those who seek it (Matthew 6:33), and those who humble themselves like little children (Matthew 18:3, 19:14, Mark 10:14, Luke 18:17), emphasizing that one is born again (John 3:5). However, in order to enter the kingdom that will be completed in the future, he declared that we must suffer persecution for righteousness sake here and now (Matt. 5:10), have better righteousness than the scribes (Matt. Matthew 7:21). Ultimately, the kingdom of God proclaimed by Jesus can be seen as a God-centered kingdom where God becomes king in Jesus and His kingship is fulfilled.

4) The two sides of the kingdom of God (coming and dwelling)

In the Kingdom of God, the concept of dynamic (God's rule) precedes the concept of place. This does not mean that we are denying the kingdom of heaven we will enter in the future, but that God's rule comes first in my heart. Every Christian must taste this reign of God in reality. If you are a child of God, you will automatically enter the future kingdom of heaven when the time comes (Phil 3:20). However, in this place, the reign of God and the guidance of the Holy Spirit are very important. The saddest thing is that many people think of the kingdom of God as a place where those who believe in Jesus fervently go after they die. It's not wrong. However, the kingdom of God is not the place we go first, but the kingdom of heaven that comes to our hearts first. To those who have accepted Christ, the kingdom of God has already come upon us. Therefore, we must clearly declare that the kingdom of God has already come (Romans 10:9-10, 17, John 1:12-13).

The kingdom of God will come to its climax when Jesus comes again. The kingdom of God that has already come to us, it can be said that the spiritually progressing kingdom has reached its climax in the physical manifestation of it. It means the kingdom of God, the kingdom of glory, the new heavens and the new earth. We who have been saved in the name of Christ are already living as the people of the kingdom of God in this world, and after living in this world we will go to heaven. Therefore, if you have really learned the kingdom of God, you should say that the kingdom of heaven is here. And we must make it clear that when we die, we are in heaven and rise again on the day of Jesus' second coming, have a glorious body, and live with the Lord Jesus Christ in the glory of the new heavens and new earth forever.

5) Already and not yet

The kingdom of God in Jesus has past, present and future elements. We, who believe in Christ's death on the cross and resurrection, have already received forgiveness of sins and salvation, but have not yet reached heaven.

"Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, The kingdom of God does not come with your careful observation, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you." (Lk 17:20-21 NIV).

Here Jesus says that the kingdom of God has "already" come. When the Pharisees asked when the kingdom of God would come (?), Jesus said, "The kingdom of God has already come within you." For all English translations, choose one of the three in your midst, within you, among you. This shows the communal nature of the kingdom of God and uses the present tense, not the future, in terms of time. As such, the kingdom of God has already arrived in the present, but the kingdom will come to those who have received Jesus as their Savior (John 1:12, Revelation 3:20). Therefore, all saved Christians have already (reigned) eternal life and have not yet reached heaven (place). Thus, although we have not yet reached heaven, we are already being saved and enjoying the reign of God.

I mentioned earlier that the kingdom of God is the continuation of the reign of God (heart) in the future. Looking at God's timetable, the future kingdom of heaven is the natural result of today. In tense, today and tomorrow are connected as one. The future is the continuation of today, and today is the basis for the future. Jesus said that he could taste the kingdom of God that he had brought, and he showed the restoration of the kingdom of God through

many miracles of healing. 6) The difference between the kingdom of God and the kingdom of heaven

6) The difference between the kingdom of God and the kingdom of heaven

In the synoptic gospels, two words are used together: the Kingdom of God and the Kingdom of Heaven. *Basileia*, which implies a nation in the New Testament, is a concept of government rather than a kingdom or people. *Basileia* is evidently the power to rule as king over the territory given to the people (Luke 12:19). The same usage is found in Revelation 17:12. In the Gospel of *Basileia*, it is explained as a starting point for the will of the kingdom of God.

The word for the kingdom of God and the kingdom of heaven appears more than 100 times in the New Testament. Among them, it is used more than 80 times in the Gospels, 36 times in Matthew, 14 times in Mark, 32 times in Luke, and 2 times in the Gospel of John. It can also be found frequently in Paul's epistles. The kingdom of God and the kingdom of heaven in the Gospels are mainly used by Jesus. Of these two words, the expression "the kingdom of heaven" is used only in the Gospel of Matthew. This is because the Gospel of Matthew uses the term "heaven" instead of "God." As we know, Jews did not tend to use God's name directly, but instead used various substitutes for God's name. The word "heaven" was one of these proxies. This was to emphasize that God essentially has dignity and royal majesty above anything else in the world.

In the so-called Matthew 4:17, Jesus' public life is recorded by proclaiming, "Repent, for the kingdom of heaven is at hand." In Mark 1:15, "the kingdom of God is at hand; repent and believe the gospel." " and thus began his public life. Also, in Matthew 10:6-7, Jesus teaches the 12 disciples about the kingdom of heaven, in Luke 6:20, Jesus is preaching the kingdom of God to the 12 disciples, and in Matthew 13, the secret of the kingdom of heaven is a metaphor. It is expressed in a parable (the kingdom of heaven is like a), and in Luke 8:11 and Mark 4:11, the same parable as in Matthew's Gospel is expressed as the kingdom of God.

Mt 10:6-7 "but go rather to the lost sheep of the house of Israel. And proclaim as you go, saying, 'The kingdom of heaven is at hand.'..."

Lk 6:20- "And he lifted up his eyes on his disciples, and said:

"Blessed are you who are poor, for yours is the kingdom of God."

Lk 8:11- "Now the parable is this: The seed is the word of God."

Mk 4:11- "And he said to them, "Whoever divorces his wife and marries another commits adultery against her,"

Why is the vocabulary used differently in each Gospel like this? Was it because the Gospel writers did not have a concept and understanding of both terms? There have been many studies on the difference between these two vocabularies, namely, the kingdom of heaven and the kingdom of God. However, we can see that the understanding of the concepts of the two words is clear to the authors who are using these two words. As proof of that, we see that the word for the kingdom of God used in the Gospel of Matthew is used in the same sense as the kingdom of heaven. Even though the meaning of the kingdom of heaven and the kingdom of God are the same, why did the Gospel writers write the Gospels with a narrow vocabulary? Such questions are easily understood when considering the motives for writing the Gospels and the circumstances of the times. Evidence of this is that the Gospels were written in succession of the contents of Kerygma before they were written.

As such, the expression of the kingdom of heaven is a literal expression of the Hebrew word *malkuth hamaim*. This has to do with the fixed use of Jewish language that avoids using God's name directly. The Jews used the word heaven as a simple way to avoid using God's name directly. As mentioned earlier, because Matthew himself is a Jew, he habitually used the kingdom of heaven instead of the kingdom of God. However, in the case of Mark and Luke, since their gospels were written for Gentiles, they do not use Jewish expressions, but use direct words of the Kingdom of God. In Judaism, a single country was used to mean the Roman Empire, which was the ruler of that time.

7) The concept of God's kingdom revealed in the synthesis gospels

Most of the kingdom of God revealed in the synoptic gospels was used through the mouth of Jesus. In the Gospel of Matthew, except for the proclamation of John the Baptist (Mt 3:2), the preaching of the gospel by the disciples (Mt 10:7), and the account of the disciples' struggle for position (Mt 18:1), all of them spoke of Jesus. It is found that all of Mark's Gospel is used through the mouth of Jesus, except for the scene depicting the character of Joseph of Arimathea (Matthew 15:43). The reason for this is that the essence of the kingdom of God is not based on the interpretation of the disciples, but on the basis of what Jesus he said. Also, if you look closely at these words that Jesus himself used, it was a phenomenon

that occurred when Jesus taught the kingdom of heaven in parables. Or when teaching and proclamation, it is a time to show that the gospel is preached with miracles.

(1) Proclamation of Baptist John

Regarding God's special rule, John broke the long silence on God's side and before being arrested by Herod, said, "Repent, for the kingdom of God is at hand..." was proclaimed. From the standpoint of the kingdom presence, the call to repentance is rooted in a prophetic call to return to God. As is well known, Jesus' emphasis differs from that of contemporary Jews, who viewed repentance as an essential prerequisite for the bestowal of divine sovereignty. The various groups of Jews at the time had their own expectations of another kingdom of God, but they were all waiting for the kingdom of God to come to them. In other words, there was a difference in time, but the wait was the same. In summary, the kingdom of God, the kingdom of heaven, has already come to this earth in the work of Jesus Christ, but it has not come all but looked forward to the time when that kingdom will be completed someday. That is, the structure of "already, but not yet", or the tension between the two, means this. Among these structures of the coming of the kingdom of God, there is the life of those who have been saved.

(2) The teaching of the infant (Mt 19:14, Mk 10:14, Lk 18:16)

This lesson is a good contrast between the rich and the kingdom of God (Matt. 19:23; Mark 10:23; Luke 18:18). It is interesting that both the Synoptic Gospels contrast these two lessons. Is it because you think this contrast best reveals the essence of the kingdom of God? In the relationship between the rich and the kingdom of God, Jesus is saying that it is difficult for the rich to enter the kingdom of God because of their worries (Luke 18:23-, Mark 10:22-). Why is it difficult to enter the kingdom of God if you have a lot of material things? If wealth is a difficult condition to enter the kingdom of God, should all people live in poverty? With such logic, wouldn't the real world not go toward development and abundance, but asceticism, which leads to poverty and hunger, is the way to enter the kingdom of God? In the case of Korea, at the time of the Korean War in 1950, the national income was only \$67. Now, in the era of \$30,000, is it a sin to be growing into one of the top 10 economic powers, and is it ineligible to enter Heaven? Such questions are also resolved in children and the lessons of the kingdom of God.

Therefore, the contrast between the rich and the little child is the intention of the author of the record to contrast the inner world of man and teach about the inner qualities of man who can enter the kingdom of God. John the Baptist sent his disciples from prison to ask Jesus, "Are you the Messiah prophesied to come?" When asked the question, after Jesus

said that among his works the reign of the Messiah had already taken place and the prophecies of the prophets were being fulfilled, he made a comparison with John the Baptist and the man of the kingdom of God. Therefore, the kingdom of God has already entered the world objectively. Because those who enter the kingdom of God are children of God, they are said to be greater than John the Baptist, the greatest man born of a woman.

(3) Criticism of the Pharisees (Lk 17:20)

Where is the kingdom of God? To the Pharisee who asked, Jesus said that the kingdom of God does not come with a view, and also cannot point to a place as it is here or there. Because the kingdom of God is in your hearts. It is clear from this lesson that God's reign means kingship, not a spatial domain. Because that rule governs the hearts of men, the kingdom of God comes through them in this generation. Jesus declares that this reign of kingship has been accomplished in the people of the world. In the Bible, a man who wants to follow Jesus wants to follow after his father's burial, but Jesus adamantly refuses and tells him to leave it behind and preach the kingdom of God. He also says to anyone who asks to say goodbye to his family, "He who puts his hand to the plow and looks back is not fit for the kingdom of God." This lesson of the Lord is not a command that ignores family or parent funeral and destroys social order, but teaches us the absoluteness (priority) of the kingdom of God (Luke 9:58-62). (continued)

[Professor Lecture 3]

The Christian History in Cambodia By Dr. Grace Oh

Dr. Grace Oh has the Christian Education Ph. D. and church music, MA

A. Catholic History

The first historical record of Cambodia was written by a Chinese official at AD 100 and was called for "Hunan" a part of China territory. After 15 century the Catholic Church was preached Gaspar da Cruz who was a Portuguese merchant in the dominion entered into Cambodia and introduced the Protestant. In 1719 the missionaries in the Francesco Mission Association came to Cambodia, and in 1770 Nicholas Levasseur taught the Catholic doctrine into the Khmer language. After that the Catholic Church in the day of French could not influence Cambodia. From that independence until now, most Catholic Christians were the

Vietnam people who dwelled in Cambodia. Actually they did not influence Cambodians.

B. the Protestant History

According to Missionary Kang, Sung Sam classified the history of Cambodia as follows; prayer and preparation(1900-1922), the beginning and stumbling block (1923-1946), chance and enlargement(1946-1965), Eluviation of missionary and trial(1965-1970), repentance and revival(1970-1975), killing and horror day(1975-1979), the invasion of Vietnam communists and the promise of mission(1979-1990), and new beginning of the missionaries of C&MA and the other challenge. (1990-present), The time that the protestant gospel was proclaimed in Cambodia was 1923, in which two families of missionaries of C&MA were permitted by the colonial authority of France. At Kampuchea Craom that was called for Kochin China, the missionaries of C&MA began to preach the gospel and got people repentant, and also the gospel of Luke and the Acts were translated by them. As the result, the Cambodians who had lived at the southern area of Vietnam came back to the Lord first, and then they influenced Cambodia as the pastors and the evangelists of Cambodia churches.

1. Praying and Preparation (1900-1922)

1) By publishing the booklet, "Cambodia," by R.A. Jaffray of the C&MA denomination in the United States of America, Cambodia, a no evangelized tribe, was introduced to the American Christians. Especially Gilbert, who lived as a shepherd in the State of Montana, had prayed for 23 years to open the door of the gospel.

2) C&MA (Christian & Missionaries Alliance) was permitted to preach the gospel to Cambodia by the French government. The attempt that had preached the gospel had begun already in AD 921. 167

2. Beginning and Stumbling Block (1923- 1946)

1) the feature of the time 1) Misunderstanding the missionary as a spy – every western missionaries were guarded any place, the ministry was very hard and had almost no fruit.

2) He buddismas the country religion in the constitution in the duration of religious freedom, spiritual political stumbling block was set on the crossroad. They admitted accepting the Christianity, but a foreign religion was the rebellion of their country. To become a Buddhist was to become a Cambodian, and also to become Cambodian is to become the Buddhist.

3) II World War This area was occupied by Japan, and the missionaries were arrested and

moved into the prison of Thailand and Philippine.

2) The main events

(1) In 1923, Arther Hammond, who was the first missionary sent by C&MA, had arrived at Cambodia. At the last month of that year, David Ellison arrived at Battambang and began his ministry. The first protestant believers, seven persons (2 Cambodians and 5 Vietnams), were baptized.

(2) In 1923, Arther Hammond who was a missionary began to translate the Scripture into the Khmer. The first protestant missionaries, Arthur Hommand couples and David Ellison couples, preached the gospel at Kampuchea Craom where it was called for Cochin China of the southern Vietnam which was one of Cambodia territory. They got some people repentant, and also the gospel of Luke and the Acts were translated by them. They translated the Scriptures for 30 years from 1923 to 1954, and at the house of the missionary of Battambang the first Seminary was begun by them.

(3) C&MA's Paul Alison, who was the missionary of CMA, first collected 5 Cambodian Christians and began the Bible School. After that the seminary was moved into the province of Kendal and was changed into Takhma Bible Institute. Kampot and Dacheo provinces were prepared as the mission bases.

(4) In 1932, the king Sisowath Monivong declared the prohibited command that every Cambodian was not exhorted by the gospel

(5) In 1933, Arther Hammond completed the translation of Khmer Scripture. At the first 2000 books of Khmer version were published and spread in Cambodia. In 1943, the New Testament was translated and the British and foreign bible association was published at Hanoi, Vietnam.

(6) In 1940, all scriptures of the new and Old testaments were translated into Khmer but were not published. 268

3. The Chance and Enlargement (1946-1964)

1) The Feature of the Age

(1) The independence of Cambodia The chance to preach the gospel that nobody experienced has come since World War II brought up. By the Cambodian and foreign missionaries, the gospel was proclaimed to all areas of Cambodia, and by the training of the church leaders the numbers of the Christian were raised. Finally in 1954, the independence

of Cambodia from France was established.

(2) The main events of the mission

A. In 1947, the new constitution that included the freedom of the religion was made. At the city of Phnom Penh, there was a printing shop that published Christian books

B. In 1952, the baptized members were grown, and in 1953 Cambodia was freed from the colony of France which lasted 90 years.

C. In 1954, the first Khmer Bible out of the KJV was published by British and Foreign Bible Society. Finally they possessed their own Scriptures of the new and Old Testament. In 1954, although when the king Sihanouk was offered the new translated Scripture he could not admit the Christianity officially, he declared freedom of religion in Cambodia. In such free environment, the Cambodian churches were grown gradually and slowly for about 10 years. More young men were called for as the servant of the Lord and were educated regularly, rooted on the several arrears in Cambodia.

D. The transformation of the mission strategy of C&MA- C&MA settled all supports for the present pastors and the churches.

4. Trial and Test (1965 - 1970)

1) The political Settlement of Cambodia government and their trial 3 In 1965 after Nordom Sihanouk, the son of the king criticized that all Americans who lived in Cambodia were spies of CIA, and the relationship between Cambodia government and the America became worse and the American missionaries were out of Cambodia. Sihanouk thought that the Christianity was anti-nationalists and commanded that all protestant missionaries should move out of Cambodia except two France missionaries. The France missionaries committed their duties to the present pastors. After two months, four church leaders were arrested, and after 6 months the government demanded that every churches should be closed. For the forty years by the ministry of protestant missionaries, 5-700 Christians were made in Cambodia. The Cambodian government settled that every Anglo-Saxon (Americans, Canadians and British) should be left. After two months, four young church leaders were arrested and prisoned. According to the contemporary Christian, the numbers were about 700 Christians, and 7 pastors remained at that time.

2) The Special method of God Among the political severe situation, the Cambodian church leaders gathered the Christians at their houses and assisted the prisoned Christians in order to take care of them and to encourage them. Daniel Bordnel , the missionary of French

Alliance, came to Cambodia and enrolled in the government as the name of mission association and it made to confirm the legal representative character. During that time, the government of Cambodia did not admit the Cambodian church itself for the nation of the Buddhism, but C & MA had served the Cambodia church for 20 years, and it was a very exciting event. However, the visa of Daniel finally was rejected after two and half years, and the visas of George and Myrtie Fune were rejected by the Ambassador of Cambodia. In spite of them, God worked through Ramsi Norodom, the king's daughter who became a Christian by Neilie Gilbert who was a daughter of Gilbert, who was a shepherd. Ramisi prepared the round trip airplane tickets for herself and Nellie and received the visa by them. More important fact is that God changed the contradiction, the jealousy and the abhor between the present church leaders who the missionaries committed their territoryThe Christian history in. {Continued}

[Epilogue]

This bulletin consisted of 8 issues those are, 1. The Word of God and Sacraments 2. The mediator, Christ and the suffering of the man (Jung Am, Yune sun Park) 2. Calvin's Institute (Christ's saving activity threefold: The first prophetic office) 4. The Doctrine of the Holy Spirit (Hang Rock Kim) 5. The theology of restoration of God's image and its faith (White Young Jeon) 6. The Study of the kingdom of God by Jesus (Paul Han) 7. The Christian history in Cambodia (Grace Oh). Each theme is the important teaching that Cambodia church should accept in their faith-changing life. In the grace of God I can finish this edition for arrive on the goal, planting the reformed faith in Cambodia Mission Field. May the grace of God be with every reader to know the truth (the Scripture)?

In Christ

Dr. White Young Jeon, editor.