

The Voice of Cambodia Reformed Faith Institute

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Kampot Prey Samnang Peniel Presbyterian Church (Church Leader Ms Charany Yoeun) on March 10 2023. The second chapel of this church building was built by Pastor Jeon's family in memorial of Mrs Soon Re Kim and Dr. Grace Oh and also the foundation of this church building was donated by Elder Sang Sun Lee through pastor Lee's family and for the extended roof donated by Deacon Moon Sun Kang.

Cambodia Reformed Faith Institute

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.

[Letter of the Editor]

The Reformed Voice had been begun at 2 years ago for the issue of Covid-19, which we published 8 times to Cambodia mission field and shared them through face book and email to my face book friends. For several reasons the editor postponed to edit them until now. But in the grace of God the editor changed into the different project, 3 times per year for publishing per sections (each 4 months). As we know, CEMF aims on share the reformed faith to Cambodia church by introducing the Reformed Theologian thought to strengthen Cambodian church biblically.

I appreciate four regular professors to cooperate this edition by sending their lectures, Dr. Grace Oh, Dr. Paul Han, Dr. Hang Rock Kim and Dr. White Jeon, which are so beneficial themes. Moreover, Dr. Paul Choi who has served Pyung Shin Won in a special mission for long time sent a good essay for our ministry. And also I added three writings of John Calvin's Institutes, Louis Berkhof's Reformed Doctrine edited by Dr. White Jeon and also, Dr. Youn Sun Park's precious essay translated by Dr. White Jeon to this volume for informing the foundation of Reformed Theology and its faith. May the grace of God and understanding the truth be with my readers.

May 01 2023

In Christ

Dr. White Young Jeon, editor of The voice of Reformed Faith.

Corner of Biblical Apologetics – Defense, Explanation and Attacking

Recently we observe some heresies in Cambodia Mission Field. One of them influencea 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 27 Communion

Main points

1. Communion is the memorial thing eternally of the redemptive death of Christ.
2. Eating the communion bread and drink the vine is the mark (isreal) of salvation.
3. Four views that the Christian has in the communion.
 - 1) Roman church – Christ comes in the physical sense
 - 2) Lutheran church - The whole body, body and blood is present in, under, and along with , the elements.
 - 3) Zwinglian view - Christ comes in the fayh but denys the presense of phygical presense
 - 4) Calvin – He believes in the spiritual presensethat he claims that communion is seal that God himself executes for the believers.
4. Communion is not all people but to only the beievers to understand the spiritual meaning.

Lesson 27 Communion

The communion of the Lord was established before the time that Jesus was died, at the Passover feast. (Mt 26:26-29 Mk 14:22-25 Lk 22:19, 20 I Cor11:23-25)

I Cor 11:23-27 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, **24** and when he had given thanks, he broke it, and said, "This is my body, which is for^f you. Do this in remembrance of me." **25** in the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of Me." **26** for as often as you eat this bread and drink the cup; you proclaim the Lord's death until he comes.

27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.

New sacraments are related to the important elements of the food of the Passover feast. The bread that they ate with the lamb meat is used by the new usage; the wine in the third cup was the blessed cup. The remained bread and wine were symbolized the broken flesh and shed blood of the Lord. That is, eating and drinking it as materials has the spiritual meaning of the fruit of the atonement sacrifice of Christ. And a complete stae means to remember continued memorial.

I. Communion as mark and gareenty

Above of all, like the other sacrament, the communion is a mark. The sign includes the activity of eating the bread and drinking the wine. This is the symbolized expression of the death of the Lord. (I Cor 11:26) and is symbolized we partecipated into the death and resurrection of Christ who died on the cross. The people, who are participated into it, follow their activating confession in their roles. They should confess Christ as their Lord by faith and claim him as their Lord.

But the sacrament is only a sign but is not the above meaning. In other words it is attached to the things to reveal it and to warrant as the seal of God. It makes the one who is participated into assurance as the objects of the great love of Christ who was sunstituted for us in shame and suffering, that is, all promise of covenant and all abudance of the gospel are their and the blessing of salvation became their blessing actually.

Mt 26:26,27 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." **27** And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you,

I Cor 10:16 The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?

Christ who works in the communion

For a long time there is arguing about the character of Christ's presence in the communion. Still several views are divided, Mainly four views are revealed as followings.

1) The view of Roman Catholics

Roman Catholics claim that Christ's presence on the communion real physical sense. They depends on the word, "This is my body", the bread and the wine has same tastes but they are changed into the body and blood of Christ. This view meets several contrasts.

- (1) Jesus who stood before his disciples, he could not say that he had his flesh.
- (2) The Scriptures says that after expected transformation and happened things, the bread is bread. (I Cor 10:17, 11:26-28)
- (3) They opposite commonly that like the bread and the wine, to smell them and to taste them point really to real flesh and real blood.

2) Lutheran view

The Lutherans claim that the bread and the wine are revealed in the elements, under it, along with it in the whole person of the believer. Because Christ took the bread in his hand, he has his body in it. So they claim that this is my body. Every body who received the bread also received the body in believing in it or, not. It is not different view to Roman Catholics's. It is the unnatural expression of the word of Jesus, "This accompanies my body". Moreover it may make an impossible theory that Christ's body is spreaded.

3) Zwingli's view

Zwingli Christ presents in the faith of the believer spiritually, he denied the physical presence of Christ. In him the communion is a simple sign and symbol, in the role of the believer; it is the confession of practiced faith. But his some statements seem to attribute to the seal or, the warrant that God executes for the believers in Christ.

4) Calvin's view

Calvin took the middle line. In the place of the physical presence or, space presence, he teaches that Christ presents spiritually at the communion. Zwingli stressed deeper meaning in communion. He saw that it is not a devotional seek of the believer to God but the seal and warrant that God executes for the believers. He claims that the result of Christ's merit on the cross transfers actually to the devotional believers through the power of Holy Spirit.

II. The people who the communion is applied

Communion is not applied to everybody without discernment, only the believers that understand the meaning. It is not worthy that the children that do not arrive at the age that is yet able to discern are participated into it. Because even true Christian can stay at the unworthy seat to take the bread and wine in communion, we should caution our spiritual state considerably. (I Cor 11:28-32) The unbelievers are accepted naturally into the communion. The unbelievers that are participated in the communion are the same the fact that he did not accept the word of God. The communion simply adds effective provokes the grace that already he had received. The spiritual enjoyment depends on the size of faith of participators.

[Editor Page]

Thinking about the Mediator, Christ and the Man (2)

(Mt 11:25-30)

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

“Here, Jesus says, “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.”(verse 27).

1. The man only can know by depending on the revelation of God.

This is the true method of the knowledge that the saints of the Old Testament had known God and also the etymology that the saints of the New Testament should take truly. We can know that the etymology of Augustinus, who is the philosopher, the theologian to know God rightly in the medieval time, which was speculative to come out of the criteria of the knowledge of God's revelation. He solved the issue of the single and the multiple that is a riddle in the philosophy in the Trinity God. Augustinus claimed that the man has the mysterious issue but God does not have such thing. Therefore the man solves all difficult issues by believing the knowledge that God reveals. The method of this solution is not the one that solves it by knowing all things completely but the one that solves it by ignoring.

The son of great rich man does not need to say that he has the small money.

"Rather it is sufficient life that he prayed and requested, "give me the daily bread Augustinus thought that the ultimate criteria of the certainty of our knowledge was to believe in the revelation. Because the knowledge to know God is dark by the sin of the man. As he prayed and said, "God who the man is not cleaned cannot meet!" And he said that the method that the man is cleaned comes out of believing in only Christ and also the faith comes out of the grace of God. Just like that Augustinus had the speculative thought or, the etymology that is depended on the knowledge of God's revelation. We should reflect by ourselves by seeing the fact that the greatest father of the medieval day took such right etymology. After Augustinus, the medieval church became more gradual dark, then the philosophy of scholar theory party controlled on the situation. The scholar philosophy was most prosperous on the 14th century. Thomas Aquinas who was a theologian to have the scholar philosophy protested the doctrine of the church by using the method of Aristotle. This inclined into the tendency of the autonomous speculation obviously. We can criticize the thought of Aristotle and the other philosophers and can use them artificially. But in searching for the truth, the activity of the degree to cooperate to it we should reject them. As Solomon built up the temple, although he had used the materials to come out of the nations of the neighbor, but he did not build up it by cooperating with them. When he builds up the temple at the second time, the Samaritan wanted to cooperate with the but true Jews rejected it.

However because the scholar philosophical theologians in the medieval time accepted the philosophical method of the anti-theism, it was the false that in building up the temple the Jews accept the cooperation of the Samaritan. The scholar philosophy includes some Greek philosophy. For example, the dualism

philosophy flows over and was happened to be astray out of the truth. And they had much debate for the universals, but how could they take such debate by having the faith to solve the issue of single and the multitude in the Trinity God. As we see it, it is obvious that they approached to the system of anti-theism in his speculation although they believed in God and feared God. Thomas Aquinas said the necessity of the speculative thought, and then sometimes he was dropped down into the Greek philosophical thought and approached to the autonomous speculation in many things. As we see this one, the theologians in the medieval time, the system of their etymology was not theism but became in vague thing actually. It seemed to be happened by taking the wrong thought of the soul. The contents of the theory of their soul thought that the image of God given to the man is not his essence but as an additional gift (*Donum Superadditum*). Because they thought the image of God so, they thought that after the forefather of the mankind was fallen, the image of God given him was lost but the man himself did not get great loss in the intellectually. So they thought that finally the man can have the true speculation by only the analogical thinking. This is the different view of the man this is the different view to the Scripture, and it establishes up the human autonomous possibility in some extent. Such thought finally brings about the autonomous in the church and made the church taken the strong ecclesiastical power. Therefore the medieval church felt the total corruption of the man and had no the activity of the truth and the spiritual ruling activity to fear and to tremble under the sovereignty Lordship and his word and then revealed the false political activity which controlled by the flesh. But the Scripture said that the corrupted man cannot execute any righteousness, rather he has the old man, the enemy of God. Therefore as the man should throw away the autonomous speculation but should take speculative thought that is, the speculation depended on the revelation from the beginning to the end, he can know God, to serve Him and to glorify Him.

Then what is the revelation to contemporary men? It is the word of the Scripture without question. To know that the Scripture is the word of God comes out of the evidence of Holy Spirit. For the testimony of Holy Spirit is mysterious that the man cannot testimony by the other human things, Abraham Kuyper said that it is no problem that to believe in it is called for the mystic. Kuyper did not say it as the meaning of the mystic. Only it means that although we call for so, it is okay. Of the doctrine about the testimony of Holy Spirit, Calvin spoke at length. The

fact that we have the theoretical evidence is valuable, but rather, the testimony of the Holy Spirit is more excellent than it. Just like that God is informed by the testimony of the word; his word is informed by the authority of God's word. But the testimony of this Holy Spirit does not mean that we do not make us obeyed what does not inform to us without purpose. As we receive the testimony of Holy Spirit we know that the Scripture is the irresistible truth and we should be obeyed it with gratitude. This testimony is not private issue but the universal grace of the church. Therefore as we know that the Scripture is the word of God by the testimony of Holy Spirit, we assure the fact that the word of the Scripture has no error. Herman Bavinck said, "Because the word of the Scripture, all things in it has meaning and as much that the part has the organic communication it has the holy meaning. " (Alles heft zijn zin en zijne beteekenis zeer zeker- Gereformeerde Dogmatiek, Vol. I. p. 409)

2. The men to be suffered can enjoy his rest by approaching to Jesus Christ, the revealer and the mediator, and bearing on the Yoke and having the life of meekness and humility. (28-30)

The autonomous always persecutes the men to be fear of God truly. The church of the medieval time, which were approached to the autonomous philosophy flows into the ecclesiastical authority and persecuted the true saints. The corrupted activity of the church can be happened before the doctrine is corrected. To correct true doctrine in the common confession can be said as the result of the corruption of the church. It is wrong that the church not to correct the doctrine always can be depended. Because it is the historical fact that the church has the right doctrine but she was corrupted. One feature of corrupted church is the fact to correct true doctrine in the common confession. Because as the church approaches to the autonomous, the church is inclined into clericalism, conveniences, and humanistic pacifism, Then the men to obey faithfully as the God-centered attitude shall be isolated, mocked and oppressed naturally. But the men to be oppressed rather thought in thanksgiving and should bear the yoke with gentleness and humility. The reason to bear the yoke with gentleness and humility are like followings. (1) Because his oppression was for the truth truly it pointed to bear cross and the cross-bearing was his great glory. Cicero who was a great eloquent speaker said as followings. " Remove the cross out of Romans Remove the name of cross out of

their thought, their eyes and their ears”. So in the past time, it was a misery cross. But After Jesus was bore the cross, There is nothing nobler than the cross.

Therefore the one to bear the cross should have gentleness and humility.

Gentleness and humility is the power that the man can endure most powerfully, as he takes it, he can bear the cross. The gentleness and humility are not weakness but the power to keep on the truth without losing the virtue for long time, and are the virtue to receive God’s blessing by lowing without arrogance. (2) When the man meets the difficult thing, really for he can know the fact that he devotes himself to God and can measure himself, then he reflects by reminding himself and he can devote himself to God which before he could not do. Therefore to receive the suffering is the welcoming thing in the thing for the Lord. A certain saint said that the one not to welcome the cross is not the one to welcome God. Therefore we, in the step to follow the Lord, should not complain to establish up his will, although he got all hard things and all difficult things and he should take the believing and obeying life. St. Bernard said, “The one who is not ruled by the will of God with gratitude shall be ruled by himself as his punishment. The man who cast out the light yoke to come as the love of Christ shall bear the heavy burden that he cannot endure to come out of his personal will.

[CRFI’s Voice] What is Reformed Faith? (9)

Understanding Calvin’s Institutes

Written by John Calvin

Chapter II

What it is to know God, and to what purpose the Knowledge of Him tends.

1. Piety is requisite for the knowledge of God

now, the knowledge of God, as I understand it, is that by which we not only conceive that there is a God but also grasp what befits us and is proper to his glory, in fine, what is to our advantage to know of him. Indeed, we shall not say that, properly speaking, God is known where there is no religion or piety. Here I do not yet touch upon the sort of knowledge with which men, in themselves lost and accursed, apprehend God the Redeemer in Christ the Mediator; but I speak only of the primal and simple knowledge to which the every order of nature would have led us if Adam had remained upright. In this ruin of mankind no one now how experiences God either as

Father or as Author of salvation, or favorable in any way, until Christ the Mediator comes forward to reconcile him to us. Nevertheless, it is one thing to feel that God as our Maker supports us by his power, govern us by his providence, nourishes us by his goodness, and attends us with all sorts of blessing –and another thing embrace the grace of reconciliation offered to us in Christ.

First as much in the fashioning of the universe as in the general teaching of scripture the Lord shows himself to be simply the Creator. Then in the face of Christ (II Cor. 4:6) he shows himself the Redeemer. Of the resulting twofold knowledge of God we shall now discuss the first aspect; the second will be dealt with in its proper place.

Moreover, although our mind cannot apprehend God without rendering some honor to him, it will not suffice simply to hold that there is one whom all ought to honor and adore, unless we are also persuaded that he is the foundation of every good, and that we must seek nothing elsewhere than in him. This I take to mean that not only does he sustain this universe (as he once founded it) by his boundless might, regulate it by his wisdom, preserve it by his goodness, and especially rule mankind by his righteousness and judgement, bear with it in his mercy, watch over it by his protection; but also that no drop will be found either of wisdom and light, or of righteousness or power of or rectitude, or of genuine truth, which does not flow from him, and which he is not the cause. Thus we may learn to await and seek all these things from him, and thankfully to ascribe them, once received to him. For this sense of the powers of God is for us a fit teacher of piety, from which religion is born. I call “piety” that reverence joined with love of God which the knowledge of his benefits induces. For until men recognize that they owe everything to God, that they are nourished by his fatherly care, that he is the Author of their every good, that they should seek nothing beyond him they will never yield him willing service. Nay, unless they establish their complete happiness in him, they will never give themselves truly and sincerely him.

2. Knowledge of God involves trust and reverence

What is God? Men who pose this question are merely toying with idle speculations. It is more important for us to know of what sort he is and what is consistent with his nature. What good is it to profess with Epicurus some sort of God who has cast aside the care of the world only to amuse himself in idleness? What help is it, in short, to know a God with whom we have nothing to do? Rather, our knowledge should serve first to teach us fear and reverence; secondly; with it as our guide and teacher, we should learn to seek very good from him, and, having received it, to credit it to his account. For how can the thought of God penetrate your mind without your realizing immediately that, since you are his handiwork, have been made over and bound to his command by right of creation, that you owe your life to him?—that whatever you undertake, whatever you do, ought to be ascribed to him? If this be so, it now assuredly follows that your life is wickedly corrupt unless it be disposed to his service, seeing that his will ought for us to be the law by which we live. Again, you cannot behold him clearly unless you acknowledge him to be the fountainhead and source of every good. From this too would arise the desire to cleave to him and trust in him, but for the fact that man’s depravity seduces his mind from rightly seeking him?

For, to begin with, the pious mind does not dream up for itself any god it pleases, but contemplates the one and only true God. And it does attach to him whatever it pleases, but is

content to hold him to be as he manifests himself; furthermore, the mind always exercises the utmost diligence and care not to wander astray, or rashly and boldly to go beyond his will. It thus recognizes God because it knows that he governs all things; and trusts that he is its guide and protector, therefore giving itself over completely to trusts in him. Because it understands him to be the Author of every good, if anything oppresses, if anything is lacking, immediately it betakes itself to his protection, waiting for help from him. Because it is persuaded that he is good and merciful, it reposes in him with perfect trust, and doubts not that in his loving-kindness a remedy will be provided for all its ills. Because it acknowledge his as Lord and Father, the pious mind also deems it meet and right to observe his authority in all things, reverence his majesty, take care to advance his glory, and obey his commandments. Because it sees him to be a righteous judge, armed with severity to punish wickedness, it ever hold his judgement seat before its gaze, and through fear of him restrains itself provoking his anger. And yet it is not so terrified by the awareness of his judgement as to wish to withdraw, even if some way of escape were open. But it embraces him no less as punisher of the wicked than as benefactor of the pious. For the pious mind realized that the punishment of the impious and wicked and the reward of life eternal for the righteous equally pertain to God's glory. Besides, this mind restrains itself for sinning, not out of dread of punishment alone; but, because of loves and reveres God as Father, it worships and adores him as Lord. Even if there were no hell, it would still shudder at offending him alone. Here indeed is pure and real religion: faith so joined with an earnest fear of God that this fear also embraces willing reverence, and carries with it such legitimate worship as is prescribed in the Law. And we ought to note this fact even more diligently: all men have a vague general veneration for God, but very few really reverence him; and wherever there is great ostentation in ceremonies, sincerity of heart is rare indeed.

[Back to the Bible corner]

Everything is Meaningless under the sun

Dr. Hang Rock Kim, CEMF CRPLS Director

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.

Ecclesiastes 1:1,2, “The words of the Teacher, son of David, king in Jerusalem: “Meaningless! Meaningless!” says the Teacher. “Utterly meaningless! Everything is meaningless.”

Ecclesiastes 1:14, “I have seen all the things that are done under the sun; all of them are meaningless, a chasing after the wind.”

Luke 24:44, “He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.”

Luke 24:25-27, “25 He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! 26 Did not the Messiah have to suffer these things and then enter his glory?” 27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.”

John 5:39, “You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me.”

John 5:46, “If you believed Moses, you would believe me, for he wrote about me.”

The 5 books by Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy)
Historical books (Joshua, Judges, Samuels, Kings, Chronicles ...)
Psalms (Jobs, Psalms, Proverbs, Ecclesiastes, Song of songs)
Major Prophets, and Minor prophets...

All these books point right at the Lord and Savior Jesus Christ, the Messiah.

O.T is the shadow
N.T. is the Reality.

The reality is Jesus Christ.

The history of Israel is the story of a nation for the preparation of the coming of Jesus Christ, the Messiah.

Why is everything is meaningless? Because the conclusion of it all is Death. Nothing is eternal.

1 John 2:15-17, “Do not love the world or anything in the world. If anyone loves the world, love for the Father[d] is not in them. 16 For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the

Father but from the world. 17 The world and its desires pass away, but whoever does the will of God lives forever.”

Coming back to the book of Ecclesiastes.

The Book of Ecclesiastes was written in 935 B.C. by king Solomon by the inspiration of the Holy Spirit.

The Book of Ecclesiastes is not an autobiography of Solomon.
It is not a compilation of philosophical thoughts of Solomon on life.

According to Jesus Christ in Luke 24, the book of Ecclesiastes is all about the Lord Jesus and Him crucified.

The book of Ecclesiastes testifies about the Lord Jesus Christ.

The most repeated word in the Book of Ecclesiastes is “Meaningless”
It’s been mentioned 35 times.
When the Bible repeats something, it means it is very very important.

Ecclesiastes 1:2, ““Meaningless! Meaningless!” says the Teacher. “Utterly meaningless! Everything is meaningless.”

Ecclesiastes 1:14, “I have seen all the things that are done under the sun; all of them are meaningless, a chasing after the wind.

The Hebrew word for “meaningless” is hebel.

“Hebel” means utter meaninglessness, purposelessness, emptiness and vanity, and hopelessness.

The name of the second son of Adam and Eve was Abel.

A very interesting fact is that the Hebrew word for “Abel” is Herbel.
It’s the same word.

From the perspective of Biblical Theology, Abel prefigures (symbolizes) the Lord Jesus Christ.

He gave a sacrifice that was right in the eyes of the Lord.
Abel was a righteous man because he gave the right sacrifice to the Lord.

But he became “Herbel” because of the sin of his brother Cain.

Abel had to die because of the sin of Cain, the killer.

Genesis 4:25, 26, “Adam made love to his wife again, and she gave birth to a son and named him Seth, saying, “God has granted me another child in place of Abel, since Cain killed him.” Seth also had a son, and he named him Enosh. At that time people began to call on the name of the Lord.”

As a result of the death of Abel, the new son, Seth was born into the family of the covenant.

Why did everything become meaningless? Because of sins of mankind. Because of total depravity of man.

Everybody lives their life without Christ, apart from Jesus, is subject to meaningless life with Christ.

Why is everything meaningless?

Because the final destination of a man is Death.

The wages of sin is death.

Ecclesiastes is asking us: “Are you going to live continuously a life of meaninglessness without Christ, and Without The Lord?”

And the second most repeated word, or phrase is “Under the Sun”
It’s mentioned 29 times.

Ecclesiastes 2:11, “when I surveyed all that my hands had done
and what I had toiled to achieve, everything was meaningless, a chasing after the wind; nothing was gained under the sun.

There is nothing new under the sun. everything is meaningless.

Then the question is: “How can we live the life that is not meaningless under the sun?”

Very simple. Live the life that is above the sun.
Then how can we live the life that is above the Sun?

How? We can not. We don't have the power or the ability to live the life that is meaningful and purposeful under the sun.

Because we are totally depraved and sinful. Because of our sinfulness, we are separated from the most holy God.

Therefore, Jesus the Son of God came down from the above to us who are under the sun.

[John 6:50-51](#)

"This is the bread which comes down out of heaven, so that one may eat of it and not die. "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."

Everything in the Bible is talking about that.

The Bible explains to us why Jesus had to come down from the above to us who are only pursuing meaninglessness under the sun.

We were prisoners of the world, under the sun. we were slaves to the meaninglessness. There is no escape. There is no way out of this world.

But 2000 years ago, in the fullness of time, according to the Bible, Jesus came down from the above to us who are under the sun.

He said, "I am the Way. I am the Life. I am the Savior.
I came to save you. I came down from the above to deliver you from meaninglessness and death.

He came down to us who were sinners, who were subject to meaninglessness, herbel.

He became herbel, meaninglessness.

He embraced you and me who were subject to meaninglessness and He sacrificed His life and died for us and died because of us.

He became the scapegoat and died for us and because of us. That is the gospel. That's the good news.

Just like Abel died because of the sin of Cain, Jesus died for us.

Abel is the prototype of Jesus.

Abel, Meaninglessness, Hebel died because of his sinful brother Cain. And Seth the new brother was given life.

Galatians 3:13, "Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

2 Corinthians 5:21, "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."

He became "Herbel" for us. He became a curse for us and died for us.

That's the amazing story of the love of God and the sacrifice for us.

There is only one sacrifice. That is the sacrifice of the God-Man Jesus Christ.

Why do we love God? Because he loved us first.

1 John 4:19, "We love because he first loved us."

From Genesis to Revelation, the whole Bible is talking about why Jesus had to come down from the above, and why Jesus, the herbel had to die on the Cross for our salvation.

Ecclesiastes 1:9, "There was nothing new under the sun."

But praise God. Because of the Coming of Jesus, the new creation has come. The Kingdom of God is here and now.

2 Corinthians 5:17, "Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!"

Then how should we live our lives?

Colosians 3:1, “Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God.”

The conclusion of the Book of Ecclesiastes is:

Ecclesiastes 12:1, “Remember your Creator in the days of your youth,”

Ecclesiastes 12:13, “Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind.”

Trust in the Lord and follow Him and Obey Him.

Through the journey of your life, keep on learning the Love of God.

Continue to study the gospel.

Continue to stay strong in the grace of God.

Keep on rejoicing in the Lord as you amaze at the wonderful love story of God for you.

And Set your mind on things above as you start your brand new day.

Colosians 3:1, “Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God.”

All throughout the day today, Trust in Him and Obey Him. He is your Good Shepherd.

[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 Eleventh Part]

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

4. Ezekiel

Introduction:

As we review the Exkiel's message in the view of restoration of God's image we observe the redemptive operspective as followings 1) It was the salvation of righteousness that God could accept (Ez 14:14,33:13,14:20, 18:20,22) 2) And this righteousness is the standard of divine evaluation. 3) As they repent their unrighteousness and abide in the righteousness, God shall provide mercy to them. (Ex 45:9) 3) When they repent their sins and approach to the righteous God, God shall provide mercy to them. Personal righteousness is the condition of their salvation and my personal righteousness shall not be added for salvation of the others. (Ex 18:20) Only personal justification shall be effective to his own salvation. (Ex 33:19)

This is a research that in the pagan land God who controlled the history as redemptive historical covenant stream. How did the stream of theocracy reveal in their lives? In other words, following three verses, those are, Exkiel 1:1-28, 37:1-14 and 47:1-12 shall be studied. And it reveals that the reality of restoration of God's image by observing following themes, 1. The work of the Spirit of glory 2. The wind of Holy Spirit 3. The water of Holy Spirit.

I. The work of the glory-Spirit

1) A theological concept of the glory-Spirit was expressed by MG Kline in his book, *Kingdom Prologue*. He thought that *merahapet* ("the Spirit of God is hovering on the surface on the water", Gen 1:2) was the main redemptive concept in redemptive history. In other words, it is the presence of God that reveals the throne of God. He related it to the redemptive event of wilderness church who was the Israelite as Stephan (Acts 7:38).

Ezekiel, who has been called for "the prophet of Spirit", as Moses observed the glory –Spirit of redemptive activities at the Egyptian oppression, reveals the appearance of glory- spirit on the covenant people in the oppression of Babylon in chapter one.

Especially Exekie chapter one reveals that the glory- Spirit took care of Israel in

the foreign land to achieve His eternal goal which revealed the theophany in the world.

Then Exekiel focused on the work of glory- spirit in his inaugural vision. The glory- spirit were expressed in four living beings with four kinds faces; a human, an eagle, an ox and a lion. This is another perspective of four faces that the Revelation revealed. (Rev4:7-8). As we draw a figure of the living creatres of chapter one on a paper, we may be failed for making a monster image. But as we observe the expression of Ezekiel carefully, we get some understanding elements about real meaning out of the vision. Moreover, when we see the swift activities of the wheels in the wheel in flaming, we understand the reality of work of Holy Spirit to achieve the will of God. So the text was concluded by appearing the image of spirit of glory, “Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard the voice of one speaking.”(Exekiel 2:28)

To the verse the traditional interpretation had inclined to the movements of the glory of shekinah (Ex 40:34-38 refer Ex 25:18-22, IKing 8:6-11) So Block says, “The closest Biblical analogues to this vision are in the poetry of Israel specially the Psalms, which describe Yahweh as *rokeb ba arabot* , the one who rides the clouds, “ and *yoseb kerubim*, “ the one who is enthroned above the cherubim.” (NICOT on the book of Exekiel, pp105-106) But we observe that the figure reveals the glory-spirit or, Yahweh in human figure for revealing the example of the restoration of God’s image in the perspective of God’s redemptive history. We can interpret that the reality is the pre- incarnated Christ or, the glory- Spirit. Ezekiel saw Christ in the glory – Spirit who is the subject of restoration of God’s image.

II. The wind of Holy Spirit – Ezekiel 37:

Next, the glory –Spirit revealed another symbolism in Ezekiel chapter 37, that is, as the wind which blows into the valley of death to restore the dry dead bones. As soon as the breath was contacted on the dead body they were resurrected by the power of God and became great military. This means that the desolated Israel shall be restored by the Spirit to accomplish the theophany kingdom. (Ez37:11-14)

“Then he said to me, “Son of man, these bones is the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are indeed cut off.’ Therefore prophesy, and say to them, thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD.”

The symbolism was described as the work of Holy Spirit like breath. In the Scripture the metaphors of the work of the Spirit were revealed in creation of man (Gen 2:7) and in the recovery of the flood judgment of Noah in the Old Testament (Gen 8:1). And in the New Testament it was revealed as the breath that the resurrected Lord blew breath out of his mouth to his disciples (Jn 20:22), and also as a mighty rushing wind of Pentecost event. (Acts 2:2)

As the covenant people in Babylon needed the work of Holy Spirit as wind or, as storm to restore the image of God to establish theophany, even though their present state were so miserable as dry bone in the valley of death, the glory of Spirit or, the presence of God had led them just as the pillar of cloud and the pillar of the fire did for their forefather. The work of wind- Spirit recreated them as the restored covenantal people.

Moreover, the work of wind - Spirit made several events in the figure that pointed the features of the complete restoration of God’s image in the eschatological day as followings; 1) Healing power came out of the Jehovah redeemer. (4) The true healing power is God himself and his word. “Then he said to me, “Prophecy over these bones, and say to them, O dry bones, hear the word of the LORD.” 2) The resurrected power came out of the breath of Jehovah (8-10) The dry bones were resurrected by the breath of God as the work of regeneration of the Spirit (Jn 3: 7-8). 3) Renewal power is glory- spirit (14) “And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares

the LORD.” The breath of Holy Spirit made the human word into the divine word. (II Tim 3:16-17)

In our ministry of the mission field, we can get such event by the work of wind-spirit. When the preacher proclaims the word of God faithfully, the wind-spirit works in our church. Moreover the restoration of God’s image shall be brought by the wind- Spirit.

III. The water of Holy Spirit

Ezekiel 47: reveals the other symbolism of the glory- Spirit to restore the image of God in the valley of death in Babylon life. We observe the event in the restoration events in Israel in chapters 40-48; The new temple (40:1-43:11), the new Torah (43:12-46:24), the new land (47:1-48:29) and the new city (48:30-35)

In other words, it is the restoration of theophany. The restoration of theophany was made by the work of living water – spirit. In the vision, the living water began with humble heart, transformed the temple become abundantly by the divine abundance (Refer to Ephesian 3:14) and was healed by the Spirit at the every miserable area.

Really the theocracy that Christ in the New Testament revealed was abundant detailed blessing and were accomplished the demand of righteousness, mercy and faithfulness. It is unique that it was not revealed only by salvation but also righteousness. mercy and faithfulness as a figure of the fruit of salvation. God revealed already the wonderful eschatological reality through the vision of Ezekiel as wind-Spirit and water-Spirit. The living water in John and the wind in the Acts were closely related to the work of the Spirit in the vision of Ezekiel. Our salvation that is surrounded by this abundant revelation was so faithful.

So theologically Longman, who was the author of *“the introduction of Old Testament”* “pointed three themes; the mercy and grace of God, the sovereignty authority of God and personal responsibility in Ezekiel. These issues come out of the work of glory – Spirit as the fruit of restoration of God’s image.

Conclusion:

The presence of God revealed in Moses' revelation was revealed again by the revelation of Ezekiel in Babylon as Egypt. The glory of Spirit protected them and made them returned into Canaan through the dynamic power of the Spirit as wind and as living water. But this was only a shadow of the prophet, Jesus Christ and his work. We see the complete work in Christ and enjoy them by abiding in his revelation. In the contemporary day, if Cambodian churches look at the reality of the glory of Spirit, they shall experience wonderful revival.

Fragrant offering. "As a pleasing aroma I will accept you, when I bring you out from the peoples and gather you out of the countries where you have been scattered. And I will manifest my holiness among you in the sight of the nations."(Ez 20:41)

God who judged Judah's sins reveals the salvation of eschatological day. It was the divine salvation not the human salvation by the power of God. As Holy Spirit present on their heart and changed them into the heart like soft flesh. and made them lived as tool of God to achieve the will of God. The life was the offering that God accepted as like fragrant and influence to the world. Only the life that Mary offered her fragrant offering to Christ can glorify God and he can live divine life in the world.

Ezekiel 22:1-6

1) "The word of the Lord came to me "(1) The work of the prophet Ezekiel always was depended by the word of God out of the above. Personally according to each situation, the word of Jehovah came to the prophet as the criteria of his ministry. The life of salvation after the Christian salvation is to attain at the goal by receiving the word of the Lord. Always opening to the Word of God is so precious. We should keep the spiritual poor heart that prepares to receive the free revelation of God. The blessing in Mt 5:3 is the highest blessing. We should always long for God and should take sufficiency by God's grace just like Agul.

2) "Son of man, set your face toward Jerusalem and preach against the sanctuaries. Prophecy against the land of Israel".(2) The corruption of Judah's official made the society been all miserable states. Then the sins destroyed the foundation of Ten

Commandments, those are, rebellion to his parents, persecution to the strangers, harm to orphan and widower, and sexual morality of the relatives. The evaluation of our Lord to the world as wicked and adulterous generation already was revealed in it. They who are faithful to his word were trained by the unfaithful relationship with the man.

Out of this situation that we see our contemporary sins like Judah's people if we want to escape, we should warn the sin and take responsibility and repent our sins. In Cambodia this revival should be happened by God's grace.

Eschatological Evidence (Ez 11:19)

“And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh.”(Ez 11:19)

The covenant of grace that was begun with Abraham was accomplished by transforming of the heart of his own people. Although they request the obedience of covenantal relationship, they were failed in every thing. Because everything that comes out of the man is short to glory of God, God himself worked. God send the Spirit to them to accomplish his promise and changed the heart of covenant. Changing new creatures gives the new heart and become soft heart like flesh, poor heart, moaning heart, gentle heart. God's grace stays in the heart and has the opening heart to God, and also we live to accept the word of God. And also to the others we try to establish mercy, peace and virtue. Only the man enjoys the actual blessing of covenant.

Personal salvation (Ezekiel 14:14)

“even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness, declares the Lord God.”(Ezekiel 14:14) Through all ages and countries true salvation is totally personal. Before God the sinner was saved by his faith. No body can add his salvation. Noah who testified righteousness, A godly Daniel who proclaimed the righteousness to the pagans, and also in the severe suffering Job who looked at the mediator, were saved by their faith. Therefore only the mediator is Christ Jesus. The vision of

Jacob that Jacob looked that the angels' ascend and descend on the ladder was accomplished by the reality of Christ's mediation. And also the Old Testament never be escaped out of this category. The salvation of Israel comes out of their fear of the Lord that is, by faith that depends on Christ who comes in the future. (I Tim 2:5)

New Heart (Ezekiel 18:31)

"Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit! Why will you die, O house of Israel?" God saves the invisible soul, not the body. Strengthen heart was become into soft heart and the arrogant heart into humble heart. As we go to that place we can learn obedience and can deny ourselves and bear the cross. The regenerated soul that God sent planted new life was revealed by changing the darkness into the light and the death into the life. Ezekiel message also focuses on the transformation of new heart. The Christian that received the complete revelation experiences the daily renewal by receiving the Word of scripture.

Ezekiel 16:15-22

1) Israel that occupies the honorable position walked to the adulterous way with all God's gifts. It points the idolatry. They took the passion to offer cloth, decoration, food and their children as idolatry offering. They who are God's property become the god's property. The life of faith after salvation should be revealed the life to repay to God. Although we are saved momentarily by faith should live the strengthen life on the faith. (15)

2) Such spiritual adultery of Israel comes out of losing the first love. (22) As they revived as they remembered his grace and approached humbly to God.

Ezekiel 19:1-14

1) The lament song of Ezekiel for the official of Israel reveals the lamentation of God. (1) The metaphors of two lions point Jehoahkin who was arrested to Babylon and Zidkiah who remained. What he betrayed Babylon and what he attached to Egypt was the sin that rejected the will of God. Finally as Israel lost the spiritual

authority, the political leaders were disappeared and were fallen down into the great confusion and were sorrowed. Actually this is the lamented song in our day. True spiritual leader establish the will of God and devote himself to the Lord. We should request such leaders to God.

2) As Israel like the vine was attached to Jehovah, as the Christian attached to Christ, he products many fruit. (10) What he united with him comes out of regenerated love because here every life was producted. But our heart likes to follow the flesh by leaving Christ. The power like mutation is so destructible. Only the power of Christ can control this one. We should walk the narrow road by the power of Holy Spirit well.

Ezekiel 12:17-28

1) The Holy Spirit through the miserable desolation of Judah already revealed to Ezekiel. Judah who was filled of violence was flown by miserable states. They who left the word of God was wicked and as the result the judgement was followed. Zgoodness brought blessing but the violence products desolation. God's image, righteousness, mercy and faithfulness is the fruit of the light. As the Holy Spirit comes to us the wicked heart shall be changed into good heart by repentance and faith. The goodness comes out of God's character. (19)

2) The life of Israel was depended on the word of God, the revelation.(12) Despising revelation means despising the source of all lives and all blessings. They claim that intencely the prophesies of God can not be accomplished deliberately they try to forget it. The word is the false image that the autonomus person dreams to make utopia with his widom. The modern man claim that as the time shall be flowed, all things naturally become good by despising the revelation. Because the revelation says salvation and judgement at the same time, when we stand up before God faithfully we can become humility. There we live in coming and going to pessimism and optimism. [Book II the end]

(Continued)

The Study of the Kingdom of God by Jesus

by Dr. Paul Han

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[Part IV]

1) The kingdom of God revealed in the parables of Jesus

Jesus thought the kingdom of God was hidden. In essence, the kingdom of God is transcendent because what God goes beyond the human realm. The kingdom of God hidden in people's hearts is the work of God that is now being ruled in reality. It is very appropriate that Jesus, through the teaching of parables, proclaimed the nature and nature of the Kingdom of God and the message of its coming. This parable corresponds to the Hebrew masal, which Jesus has a Hebrew tradition with. In this way, by using the analogical teaching method with tradition, listeners could accept it with familiarity, and it was a teaching method that rabbis at the time also used to explain doctrines or interpret the meaning of scriptures. Because of this, the Lord was able to teach the essence of God's kingdom more familiarly to the public. The Lord's parable teaching method was the most ordinary and answered a truth through a familiar and familiar background.

“The disciples came to Jesus and asked, “Why do you speak to them in parables?” He answered and said to them, “To you it has been granted to know the secrets of the kingdom of heaven, but to them it is not granted. I speak to them in parables, because they see but do not see, and hear but do not hear and do not understand” (Matthew 13:10-13).

“The disciples came to him and asked, "Why do you speak to the people in parables? He replied, The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. Whoever has will be given more , and he will have an abundance. Whoever does not have, even what he has will be taken from

him. This is why I speak to them in parables: "Though seeing, they do not see; though hearing, they do not hear or understand" (NIV).

Since the parables of Jesus often deal with the supreme subject, the kingdom of God, each parable brings out with great clarity the truths the Lord is trying to explain. As Isaiah prophesied, "Seeing, they do not perceive, and hearing, hearing, they do not understand, so that their sins are not forgiven" (Isa. 6:9-10). . Nevertheless, the Lord's parables were given not only to reveal a message to his followers, but to those who did not understand the meaning of his ministry or who opposed him. This means that they are excluded from the invitation of forgiveness, which in itself is a judgment. Also, since Jesus' parable was done in the midst of many controversies, it was a great challenge to the other party. In the end, the glorious will of God for judgment and salvation is inherent in it, and the mystery of the kingdom of God contains the key elements of the mystery of the representative of the kingdom and its agent. Here, we would like to consider the key elements by summarizing some of the parables of the kingdom of God that appeared in Jesus' parables as follows.

* Parable of the sower (Matthew 13:3b-9)

The parable of the Lord's sower has four different points: the sower, the soil, the seed, and the harvest. Here, the sower is more important than the soil or the harvesting process. However, we should note that this parable places more emphasis on the obstacles (birds, weeds, scorching sun) that prevent the seed from bearing fruit than on the poor quality of the soil. The parable of the sower appears in common in the Synoptic Gospels (Mark 4:3-8; Matthew 13:3-9; Luke 8:5-8).

In Matthew 13:34, "Jesus spoke all these things to the crowd in parables, and he said nothing except in parables.. 'Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable' (NIV)" This was the Lord's great point of view, and therefore the expression "The kingdom of heaven is like yeast" (Matthew 13:33) shows that the Lord In order to explain to them the future kingdom of God, which no one has ever been to, we see that the beginning of the parable is

mentioned like this. The parable of the sower appears first among the parables in Matthew 13 and takes precedence in all respects, so it is helpful to understand the rest of the parables. The heart of this parable lies in the sowing act of sowing rather than the different types of soil.

The Jews regarded the coming of the kingdom as the exercise of the mighty power of God. But the kingdom has already come among men and has declared that its purpose is not to destroy evil. It says that this kingdom of God is like this one farmer sowing seeds. As shown in this parable, the field where seeds are sown is the heart of the people. Those who accept the gospel, which is the seed, must reap a crop thirtyfold, sixtyfold, or a hundredfold. So the seed (Gospel) is not the problem, but the soil (heart field) is the problem, but if the soil is cultivated, all possibilities are there. If you till the soil on the roadside again, soften it, and mix it with compost, you can make good soil. In the stone field, you pick out stones to make good soil, and in thorn bushes, you cut the thorns and pull out the roots to make good soil. In the end, the gospel is the same, but the power to work has its potential in any field. This is the expansion of God's kingdom. Nevertheless, we must not forget that the reason why the Lord mentioned the good soil was the Lord's earnest command to "find disciples" who would preach the gospel of Christ there.

* Parable of the tares (Matthew 13:24-30)

In Palestine, it was often accidentally sown with ryegrass seed, which was planted for livestock feed, and common wheat for sowing. When this happened, the ryegrass was usually pulled along with other weeds in the field. In today's text, the farmer's reasoning that he went to sow tares in the field explains that a greater amount of ryegrass was found. At this time the roots were mingled with the roots of the wheat, and the removal of the weeds would jeopardize the wheat harvest. We do not know to what extent the weeds were spoiling the wheat harvest here, but the master, having received the reports of the servants, told them not to pull them up and to leave them until the harvest.

The background of this parable is "his field" (Matthew 13:24b-), that is, the field belonging to "the owner of the house" (v. 27-). In Matthew 13:38 the

“field” is interpreted as “the world,” but here it is different. The farmer in this parable is a competent farmer. So what is the authenticity of the message of this parable? The goal is the kingdom of God. In verse 30, the owner's command to "let both grow together until the harvest" confirms the point that this is not the time to separate 'the good from the bad'.

So far, we have thought that the good seed represents the true Christian and the weeds refer to the false believers in the church. However, as the Lord said, we must not forget that this parable is about the kingdom of God and the church. We cannot commend the weeds with the good seed in nature, but here the patience of God is alluded to. Except for the Second Coming, it is to save people, not to judge people. Behold the patience of God! He waited for the prodigal son, Paul's repentance, the Samaritan woman, and the jailer in Philippi. Can I survive without God's patience and patience? Until the harvest, the time of judgment is coming, but God says to repent and come back now. So it is not by chance that he said, “Repent and believe in the gospel, for the time is fulfilled and the kingdom of God is at hand.”

In today's text, the Lord explains that the grain and tares grow together, but unlike what we know, there is no mention that the grain is gathered in the barn and the tares are gathered in the fire and burned. In other words, Jesus' intention was to see the confrontation between good and evil, and the spiritual confrontation between God and Satan as it is. However, in later days, it is the conclusion that the weeds are pulled out and burned (Matt. 13:40-). In other words, the people of the kingdom of God in the parable of the weeds are expressed as the good seeds sown in the field of the world, that is, the sons of the kingdom of God (Mt 13:38). They are the ones who will shine like the sun in the Father's kingdom when the end of the world, the kingdom of God, arrives (13:43). He did (Ephesians 6:11-17). Nevertheless, we can see from this parable that God is protecting and enduring the elect to the end. In the end, the conclusion of this parable speaks of the rough walk of faith in the sons of the kingdom of God, and that, unlike the elect, the forces of the world and Satan will crumble.

* The parable of the mustard seed (Matthew 13:31-32)

Mark's Gospel tells how the seed germinates and grows taller than any other tree so that the birds of the air can nest in its shade. It is also mentioned in the Old Testament, but it is related to a tree, not a bush, and has always been a haven for animals and a haven for birds (Ezekiel 17:23; Dan 4:10-12). In addition, Psalm 104:12 expresses it like this.

“The birds of the air nest by its edges and sing among the branches.”

These techniques refer to the growth of plants or trees. Furthermore, Ezekiel 17:22 describes the planting of a sapling which is becoming a large tree, which has in mind the restoration of Israel under God's sovereignty. The relationship between these words and the parable of the mustard seed is very similar. The mustard seed is an annual plant that grows tall, ranging from 10 feet (ft.) to 12 feet (ft.), but is one of the smallest seeds. It could be found everywhere in Palestine. Every time the Lord explained the kingdom of God with a parable, he used to explain what the Jews were most familiar with. Such are the parables of leaven, net, seed, pearl, treasure, and fig. Jesus here speaks of the great growth of the mustard tree, emphasizing the difference between the smallness of the seed and the size of the tree.

Matthew and Mark write in their epistles that the mustard seed is “the smallest of all seeds,” and this eventually universally uses the model of the smallest of seeds. Through this parable of the mustard seed, Jesus exemplifies the truth that the kingdom of God, which will become a big tree in the future, already exists in a small and insignificant form in the real world. It is not visible right now, but it has expandability and vitality in its inner nature. That is the great ripple power of the gospel. In this parable, humans cannot dare to measure the present and future nature of the growing kingdom of God. We will be able to see it if we compare the expansion and ripple power of the gospel work that has been accomplished according to the Lord's great command to spread the gospel to the ends of the earth (Matt. 28:18-20, Acts 1:8).

* Parable of leaven (Matthew 13:33)

Yeast was a commonly used ingredient for making bread in Palestinian households at the time, and was also seen in laws, rituals, and religious events. Jesus explained to them the expansiveness of the kingdom of God using this familiar material. This Lord's intention is because of the secret hidden in leaven. Yeast and yeast make all the wheat dough rise. However, when this yeast and yeast are put into the flour and kneaded, there is no way to find it anymore, and the yeast in the dough is not visible. However, it does not mean that it has disappeared, but it means that it is actively working in it. Like this, the kingdom of God doesn't look like leaven at first, but later it has the ability and expandability to expand tremendously. This proves the fact that the kingdom of God is being established in the lives of saved believers. It is for this reason that the Lord commanded us to go to the ends of the earth, not just Jerusalem.

Like this, the parable of mustard seed and the parable of leaven reveal the expansion and growth of God's kingdom. In particular, what we should pay attention to is that if the parable of the mustard seed speaks of the external growth of the kingdom of God, the parable of the leaven speaks of the internal growth of the kingdom of God. Just as leaven enters wheat dough and rises invisibly, so the beginning of the kingdom of God begins insignificantly, invisible at first, but when the kingdom is completed, it becomes known to all, and the movement secretly penetrates and expands gradually and gradually. I'm talking about inner growth. This is proved by the history of the gospel that has been shown so far. As a proof of that, no one can deny the dedication of the early missionaries, which served as the basis for the remarkable growth of the Korean church today 100 years ago. That is the strength and scalability of mustard seed and yeast* The parable of the hidden treasure (Matthew 13:44)

In Palestine at the time of Jesus, wars with the great powers Assyria, Babylon, and Rome were very frequent, and because of the domestic revolution that followed, many rich people divided their fortunes, partly for business or sustenance, and partly for easy-to-carry jewelry. It is said that they changed it and buried the rest in the ground because of the risk of

being stolen than the house. Today, it is a bank cash box. In other words, at that time, the rich felt the danger of thieves if they hid the treasure at home, so they thought it was safer to bury it in the ground. However, when the owner died in battle, the treasure was buried with him forever, and no one knew where the treasure was hidden. For this reason, in Palestine at the time of Jesus, it was natural to occasionally find treasures hidden in fields, and to this day, even in the East, the earth was the secret storehouse of the rich.

A few years ago, there was a case in Korea where several hundred million won was hidden in a field and then caught. Here, the parable of the treasure hidden in the field of Jesus would have helped the listeners understand deeper and moved them. The person who finds the treasure in this parable must be either a hired servant of the master or a small farmer who rents the master's field. He believes that he has never seen or touched such a precious treasure in his entire life. This treasure hidden in the field was so valuable that the laborer could not have imagined that he could possess it. The point is that what the discoverer saw was so valuable that he paid whatever price, and the servant who found the treasure hid it again, went home, sold all that he had, bought the field, and finally the treasure became his own legally. It is said to have been made (before honor). This is the Lord's heart to explain the kingdom of God.

In this parable, the Lord implies that he gives up everything he has for the precious value of the kingdom of God enjoyed by those who are saved. Just like Peter, who abandoned his net and boat to become a fisher of men and followed the Lord, one day he wandered on the road of life and found a great treasure called Jesus, and his life changed anew. Therefore, the kingdom of God is not obtained by one's own efforts, plans, or merits, but is discovered. The kingdom of God is precious to those who are found like a treasure hidden in a field. And among those who find the treasure, it is emphasized that only those who sell their possessions and everything to buy the field can enjoy great joy. Because the gospel (bohwa) is as valuable as it is. Therefore, only the gospel, not shamanism, is the way to live for all people. This is the banquet (dinner table) given in the kingdom of God.

* Parable of the Pearl of Great Price (Matthew 13:45-46)

In the parable of the hidden treasure, the person who finds the treasure is a poor servant, whereas in the parable of pearls, the character appears as a wealthy merchant running a large-scale business. The merchant in the parable of pearls was a person who went to the north, south, east, west, and west to find pearls of great price. Pearl never had the hope that anyone could get hold of it. According to historical records, Cleopatra had a pearl worth three million dollars. Perhaps in the Old Testament era, pearls were not clearly known, but in the era of Jesus and the apostles, pearls were a marker of the status of rich people. Pearls were very valuable even back then. Merchants say they traveled to get bigger and better pearls. However, this parable describes a scene in which a merchant looking for pearls encounters a very valuable pearl in an unexpected situation. This merchant, though obviously wealthy, is one of those who seeks larger and more valuable pearls. Where were people's greed bound?

The gist of this parable of pearls mentioned by the Lord is this. The kingdom of God is more precious than all other possessions and cannot be exchanged for anything. Even if a man sold all he had in order to obtain the kingdom of God, he would obtain it at a small price. It is clear that the kingdom of God is accomplished through the person and work of Jesus, though there is no outward sign or visible glory to men. Therefore, the kingdom of God is like a pearl that surpasses all others in value. This is because one day, there are people who meet God through the evangelist, and there are people who meet the Lord in the midst of adversity, as the saying goes, "Because you perish, you can see a way to live." But the fact that he knew and found Christ on a higher level is important. What can I change into anything more than this joy and blessing of meeting the pearl-like Christ in this world? On Sunday, others pack their fishing gear and go out to sea, but why do we head to church? Wouldn't that person live for the kingdom of God and His righteousness while living on earth because of the blessing of meeting Christ? (Matthew 6:33-).

* The parable of the net (Matthew 13:47-50)

The parable of the net is so similar to the parable of the wheat and tares that it is often called the parable of the twins. The fundamental premises are the same, but the purpose is different. In contrast to the parable of the wheat and tares, the parable of the net does not show the gap between the revelation of the kingdom and judgment. What this parable suggests is that the two appear together. Separating the good from the bad is part of fishing. This parable compares the kingdom of God to the whole process of fishing, not just separation. (1) Casting the nets (2) Gathering all kinds of fish (3) Pulling the nets (4) Picking out the fish (5) Preserving the good and discarding the bad, all these are in action. It depicts God's sovereignty and shows that it is heading not only into the eschatological future, but also into the present.

There were many ways to catch fish at the time of Jesus, but the most effective way was to use a net. The height of this net was about 2m and the length was about 100m. The upper part of the net was supported by parts made of cork, and the lower part was submerged with heavy iron (lead) to keep it submerged. After the fish caught in the nets are brought ashore, they are sorted as described in the parable. Here, the selection criteria are divided into "good" and "bad", that is, edible and inedible. We can get a glimpse of the present and future of the kingdom of God through the parable of the net through Jesus' actions in the four Gospels. Jesus preaching to the crowd by the lake (Mark 4), Jesus having a banquet with many Jews at the house of Levi the publican (Mark 2:15-), Jesus talking to an immoral woman at Jacob's well (John 4) , We can recall Jesus talking with the woman caught in adultery (John 8). The gathering of people to Jesus was voluntary, not compulsory, and it was a means of salvation leading to the kingdom of God.

The emphasis of this parable is on distinction. If you go fishing in the sea on a sea fishing boat in the United States, there are certain fish that you must not catch. especially the length. It sets rules for each state to protect fish stocks, and violations can result in fines and even jail time. For

example, in the US state of California, flatfish are only allowed to be 22 inches or larger. The kingdom of God revealed through the parable of the Lord's net is the final judgment of the saved and the unsaved, the children of God and the children of the devil, the people of heaven and the souls going to hell.

(1) The kingdom of God revealed in Jesus' Sermon on the Mount

The Lord's Sermon on the Mount forms the heart of the Christian faith and life. These words all deal with the five characteristics that the people of God's kingdom must cherish. 1) It is a character that anyone who believes in and confesses Jesus Christ as Lord must have. 2) These qualities are simultaneous. 3) None of the eight qualities of the Sermon on the Mount is inherent. 4) It is a character that distinguishes us from unbelievers. 5) It is not an external appearance that can be seen with the eyes, but an internal and spiritual nature. Here we summarize the four blessings of the Beatitudes as follows.

* Blessings of the poor in spirit (Matthew 5:3-)

“Blessed are the poor in spirit, for theirs is the kingdom of heaven”

3- Μακαριοι οι πτωχοι τω πνευματι οτι αυτων εστιν η βασιλεια των ουρανων

3- "Blessed are the poor in spirit, for theirs is the kingdom of heaven (NIV).

Luke's Gospel says, "Blessed are the poor" (Luke 6:20-), whereas Matthew's Gospel says, "Blessed are the poor in spirit." The addition of the word spirit in Matthew's Gospel seems to reveal the fundamental meaning of Jesus' words. The Greek word for poverty used here, 'Ptochos', is used a total of 34 times in the New Testament, and this word is derived from the verb 'Ptoso'. Originally, 'Pto Soo' means 'to cover one's face,' meaning to cover one's face and extend one's hand when living as a beggar. 'Ptokos' means to rely entirely on the help of others because there is no job, no home, and no money. In the Old Testament, the Hebrew word 'ani' for 'ptokos' is usually translated as 'poor'. The word ani is used to describe a poor person, a lowly person, and a person who completely trusts in God

because he has no help on earth. It shows that we realize that the deficiency can only be met when we fully trust in God and surrender ourselves to Him.

Each of the eight important blessings here contains positivity and promise. “Blessed are the poor in spirit... ..” and then promises, “For theirs is the kingdom of heaven.” Likewise, heaven is a place where Jesus Christ, the King, is at the center and is filled with grace, authority, and glory that come from him. Therefore, citizens of heaven are those who do God's will, and must absolutely obey His absolute rule.

* Blessings of the pure in heart (Matthew 5:8-)

“Blessed are the pure in heart, for they shall see God”

8- Μακαριοι οι καθαροι την καρδιαν, διοτι αυτοι θελουσιν ιδει τον Θεον.

8- Blessed are the pure in heart, for they will see God (NIV).

The Greek word for cleanliness is Katharos. This word is used to describe clean clothes compared to soiled, dirty clothes. In other words, it refers to pure things without blemish and without mixing with foreign substances. It is also used for pure unwatered milk and wine, and for unalloyed metals. The fundamental meaning of Katharos is “non-mixing, non-combining, non-alloying”. In the end, the owner of such a heart can see God with his heart.

* Blessings of peacemakers (Matthew 5:9)

“Blessed are the peacemakers, for they shall be called sons of God”

9- Μακαριοι οι ειρηνοποιοι, διοτι αυτοι θελουσιν ονομασθη υιοι Θεου.

A true Christian is one who loves peace and actively makes peace. Christians are to be merciful and merciful to the world and to others. Korea, the only divided country in the world, is even more so. A preemptive strike against North Korea or reckless remarks like a kill chain exacerbate war rather than peace. Modern warfare is all self-destruction when it breaks out. benefits should be borne in mind. In other words, it is a person who is

actively committed to bringing peace by mediating between God and man and between man and man. In that dimension, all Christians should be peace makers, not trouble makers. The word eirene, which means peace, appears 88 times in the New Testament. This word is equivalent to the Hebrew word shalom. 'Shalom' has two important meanings, describing perfect well-being, serenity, prosperity, and happiness. For every Christian, this spectrum is important. For the Jews, peace is the condition for complete and positive happiness. Second, shalom describes right human relationships. It describes intimacy, communion, and uninterrupted goodwill between man and man. After all, the word peace in Hebrew never has a negative connotation. Blessing here is not a person who loves peace, but a person who makes peace.

* Blessings for those who are persecuted for righteousness' sake (Matthew 5:10-12)

“Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. insult you because of me

Blessed are you when they persecute you and falsely say all kinds of evil against you. Rejoice.

Be happy. Your reward is great in heaven. You persecuted the prophets who were before you.”

10- Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης• ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11- Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν, καὶ εἴπωσιν πᾶν πονηρὸν ῥῆμα κα' ὑμῶν

ψευδόμενοι, ἕνεκεν ἐμοῦ. 12- Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

10-Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. 11- Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12- Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

Here, 'for the sake of righteousness' (ἐνεκεν δικαιοσύνης) can be translated as "because of righteousness." Those who are persecuted (οἱ δεδιωγμένοι) are those who have endured persecution. It means that when persecution came upon them, they willingly submitted to it. So what is the meaning here? It is, by implication, persecution for the sake of the gospel. The forefathers of our faith who were persecuted and martyred for the gospel in the past Christian history are a good mirror for us. In many places in the New Testament we see the Lord's words encouraging the picture of Christians being persecuted for righteousness' sake.

“All who desire to live a godly life in Christ Jesus will suffer persecution” (2 Timothy 3:12).

“As those born according to the flesh persecuted those born according to the Spirit, so it is now” (Galatians 4:29).

“I counted the reproach I received for Christ’s sake as greater wealth than all the treasures of Egypt...” (Hebrews 11:26)

“Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every weight and the sin that so easily entangles us, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who took the cross for the joy set before him. He was patient and despised the shame, and sat down at the right hand of the throne of God” (Hebrews 12:1-2).

All of these reasons above were because of the gospel. In this way, the essence of the life of a Christian who possesses the kingdom of God must be discovered as a mature Christian even in the sufferings the Lord has received, such as persecution, martyrdom, and difficulties, and the persecution of the forefathers who have gone before. The Lord declares that this is the blessing of those who are persecuted for the sake of righteousness, the blessing of believers.

5 daughters of Zelophehad (Numbers 26: 29-34)

By Dr. Grace Oh

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Not in the 21st century but before 3500, where men were superiors in Israel, was a story of bold women who participated in the sharing the land in front of Moses and Eliezer by the entrance of the Tent of Meeting. I'd like to share this story with all of you in WLS.

To understand this story, it is necessary to briefly examine why it came to this situation by studying the history of Israel.

God made the heirs of Abraham, Isaac and Ishmael, but Isaac who was brought to the world by Sarah was the only appointed heritor. And Isaac's descendants were the twins, Jacob and Esau. Between the two sons, the younger son, Jacob was given the right to his father's inheritance. And how many children did Jacob have? Thirteen, we think it was only twelve. It is believed because by the sons of Jacob, the Israelites became 12 tribes. Furthermore, Jacob had a cute and pretty daughter, Dinah. In Genesis, Dinah gets raped by the son of Shechem's chief, and there is no continues story thereafter. And the history of Israel becomes the story of the twelve tribes, and these men's history carries on.

In the book of Numbers, it talks about Israelites' exodus and 40 years of history in the wilderness on the way to Canaan.

The two ways of observing the book of Numbers into two parts are the double records of the census.

The first census counts the exodus from the Sinai wilderness (Numbers 1)

The second census was measured after the first numbered of Israelites' death (Numbers 26:64) by the wrath of God in the wilderness near Jordan in the lowland of Moab.(Numbers 26).

The purpose of the second census was to prepare the Second Exodus generation for the conquest of the land of Canaan ("able to go to war", Numbers. 26: 2) and also to distribute the inheritance (" Among these the land shall be divided for inheritance according to the number of names. To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance" Numbers 26: 53-54).

The book of Numbers can be roughly divided into two parts, from chapters 1 to 25, as 'failure of the first generation', and chapters 26 to 36 as 'expectations of the second generation'.

During the first census, the tribe of Ephraim was recorded before Manasseh. In the second census, the tribe of Manasseh was first recorded (Num. 26). This can be seen from the fact that the number of Manasseh tribes increased markedly more than the number of the other tribes (by 25,500 more).

Why was the story of the daughters of Zelophehad carried on in chapter 27?

In the second census, while numbering the descendants of the Manasseh tribe, the daughters of Zelophehad were introduced.

"Hepher's son, Zelophehad had no sons but only daughter" (Nu 26:33) and their stories continued in the next chapter 27. There was a man named Zelophehad, a descendant of Manasseh who had no sons but daughters. What was the new generation's concern for the daughters of Zelophehad?

1. The request from the daughters of Zelophehad (Numbers 27: 1-11)

In the book of Numbers 26, "Then drew near the daughters of Zelophehad the son of Hepher, son of Gilead, son of Machir, son of Manasse, from the clans of Manasse the son of Joseph. The names of his daughters were: Mahlah, Noah, Hoglah, Milcah, and Tirzah". They came before Moses, Eleazar the priest, the chiefs and all the people at the door of the Tent of meeting asking for the right to their inheritance.

They claimed that their father died in the wilderness but his death was not related to Korah's sin. Korah sinned against the hierarchy, set by God and in the book of Numbers in chapter 16, Korah brought judgment and destruction to himself by challenging against Aaron's priesthood. It clearly have imprinted Korah's sin into Israelites' awareness. Furthermore, they were aware that those who have sinned against God would lose the rights of receiving the inheritance. These daughters informed that their father's death was entirely irrelevant to Korah's sin and that they also had the same right to the inheritance as other did. Then they stated that their father died, leaving only their daughters without a son. At that time, it was a natural thing in their culture to distribute the heritage only to the sons. In the case of daughters, instead of receiving the inheritance, a portion of the wealth were given as a dowry according to their economic conditions when they were married (Genesis 29:24, Judges 1:13~15; 1st Kings 9:16)

There was no cases where daughters were given inheritance rights. The daughters of Zelophehad pointed out the problems of these laws. It was argued as a logical and reasonable theory. If they do not receive the heritage due to no sons in the family, they were worried that the father's name will disappear from the family. So to preserve the name of the father in the inheritance, the daughters asked for the rights to their inheritance.

This story is not of a modern days but an old story of a conservative Israel. They would have been told, "Women should keep quiet" Moses was a man, and a woman back in the days could dare to stand at the entrance door of the Tent of Meeting. But when he heard the complaints of the daughters' rights who had faith before God, Moses' perceptions were not like other men.

In response to these requests, Moses recognized the problem and prayed to God. God also acknowledged their demands as just: "The daughters of Zalophehad are right. You shall give them possession of an inheritance among their father's brothers and transfer the inheritance of their father to them" (Numbers. 27: 7). God sets a new verdict decision on an inheritance. And if his father has no sons, then his inheritance will be given to daughter, brothers, nearest kinsman of his clan. (Num. 27:11). How wonderful is God who sided the daughters' request to Moses?

Ex) Elimelech in the land of Moab and his wife Naomi

The story of two men Mahlon-Orpah, Chilion-Ruth (Ruth 4:11)

The Deuteronomy Marriage Act (Deuteronomy 25: 5-10)

1 Name continued - Home Preservation

2 Widow protection

3 Prevention of marriage to foreigners

These daughters went into Canaan to discuss the problem of the future. So Moses was surprised. "Give us our land when we divide the land of the future," Even men were not brave enough to talk about this subject but Moses was moved by their future insights.

There is a Biblical Scripture that resembles these daughters' faith. In is a well known verse in Hebrews 11: 1, "Now faith is the assurance of things hoped for, the conviction of things not seen" We should believe and act with the assurance of things we hoped for, and think that we already have possessed the things we have not seen. This is called faith.

This work was phenomenal both in the past and present time. Not as sons, but as

daughters, to gain rights to inherit the family heritage was stunning. This is faith and confidence of the daughters of Zelophehad in the promised land. They not only believed that God would give them the land, but they also showed a positive and prepared attitude, which they had already have believed in the decision of distribution. Before they entered Canaan, before knowing what land they'll possess, having this kind of faith is something we all should have. Since they had righteous intentions to preserve the name of the father in the land, God provided their needs. Their faith also contrasted with the first generation of unbelieving Exodus, who died in the wilderness, grumbling against God that they would not gain the land (Numbers 13-14).

After the second census, the story of the daughters of Zelophehad are recorded.

2. The request of the daughters of Zelophehad (Numbers 36: 1-13)

One of the descendants from the tribe of Manasse, Gilead's descent tribe comes forward before Moses and the patriarchs of Israel and raised a question. They thought the daughters of Zelophehad's request were a big issue that if they get married to another tribe, the inheritance may be moved to another tribe reducing the inheritance of the tribe of Manasseh. Jubilee (the year that God originally settled to be retained again by returning the land which had been sold every 50 years to the original owner, Note: Leviticus 25), even though the inheritance would come back, the problem was that the daughter's inheritance will be much reduced.

God acknowledged the problems of the daughters and their legitimacy, and replenished the statutes of the inheritance prescribed in Numbers 27. The daughters of Zelophehad were given free-will to be married but only to the tribe of their own and applied the same discipline to all the daughters who have received the inheritance. Their purpose was to keep their inheritance in the same tribe: "And every daughter who possesses an inheritance in any tribe of the people of Israel shall be wife to one of the clan of the tribe of her father, so that every one of the people of Israel may possess the inheritance of his fathers." (Numbers 36: 8-9).

The work of the daughters of Zelophehad's conquest of the land concluded with hope and an positive message. The new generation showed obedience to God according to the book of Numbers unlike the wilderness generation. "The daughters of Zelophehad did as the LORD commanded Moses, for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to sons of their father's brothers." (Nu 36: 10-12). They have not yet set foot in Canaan, but believed in the land while in the wilderness is called faith. It was their braveness to

request the distribution.

The attributes of God law-making process shows how changes took effect by interactions and communications. It remind us that God sets the law for the favor of human being. It keeps tradition in harmony with request and needs.

Moses, at a crucial time, was not bound by tradition or custom, but with an open mind, he prayed to God and lead a new way. These problems posing and positive acceptance have become the source to change and develop the whole community as well as individuals.

How much more should we learn from Moses, who interacted with God, also raised a request to God when it was urgently needed?

3. The fulfillment of the request from the daughters of Zelophehad (Joshua 17: 3-6)
The book of Joshua had a beautiful story about the daughters of Zelophehad bearing fruit.

Wandering in the wilderness for 40 years would have been difficult to occupy the land.

In Joshua, we can see that the numbers counted in the book of Numbers 26, were the only numbers who entered the promised land.

In the law of Israel at that time, Moses was proclaimed by God that only the men were to receive the land of Canaan.

We see the thrilling scenes of conquering and distributing of the land. Especially in the book of Joshua 17, when the tribe of Manasseh's inheritance were not distributed to the daughters of Zelophehad. They were never frustrated of not being considered. Morevoer, they never grumbled, but once again they came to Eleazar the priest, and to Joshua son of Nun, and the people, asking for the inheritance the LORD had commanded Moses.

"By the commandment of the Lord, they have given them their inheritance among their father's brethren" (Joshua 17:46). We can see from this verse that God is God who fulfills His promise to us. We can witness that the daughters of Zelophehad have gained the rights to their inheritance along with men by making a godly request with their belief that God would give them the land of promise. God eventually accepted them. Their request had become a precedent and special law. They were biblical women who were good testimonies in Joshua to glorify God by making God fulfill their needs.

ii. The lesson to us

First, when the daughters of Zelophehad asked for their rights, it stated, "Moses brought their case before the LORD." (Numbers 27: 5). Moses, the master of the law, had to inquire to the LORD directly in this case, not knowing how the Word should be applied to their custom.

If we face a problem, we should go before our God. Instead of seeking and relying on human's help, let's depend on God and come before Him.

(1) The Bible tells us how God's law was conveyed to Israelite by showing the process of how the Laws were formed at that time. It showed that in many cases it was made in consideration of the actual needs and needs of the Israelites, even though in some cases, they were directly conveyed from the above.⁽²⁾

(2) God listens to rational and logical requests and His decisions are righteous and just and works with clear principles and standards. God's ways are the examples of how we all should deal with problems.

3. Moses asked God what he did not know. We should be taught with more humbleness when we learn the Word.

It teaches us that we should apply the Word more carefully with profound considerations. We must ask ourselves how the spiritual principles of the Bible are applied to our lives. It is also necessary for us to work together to discuss, encourage and apply them properly.

Secondly, we can see clearly how God dealt with the daughters of Zelophehad's case by showing His care for the weak. The land of promise was a land full of hope for those who were not privileged to be protected. We tend to forget the things that's not of our business, but God remembers. In Moses' time, Joshua and the priest Eleazar knew the daughters of Zelophehad will be given their promised inheritance but as time passed, they forgot. People forget but we should all be aware that God never forgets. We get abandoned by people but never does God forsake us. We get disappointed by people but God never disappoints us. Let's not be disappointed in life, and get hurt but come before our God with a belief that he never forgets about us.

The land of Canaan was expected to be a land of justice assuring the rights even to the weak. We must live with this spirit in mind. As Christians, it is also important to ensure the rights of the weak are protected, that men and women are equal, and that justice is manifested in our society.

Thirdly, the story of these daughters show good harmony with the scriptures, "Ask,

and it shall be given to you" (Matthew 7: 7), and "if we ask anything according to his will he hears us" (1 John 5:14).

The daughters of Zelophehad boldly asked for what they wanted. 'God's will' which was to request faith based on the word that the promise land will be given. We also need to learn this harmony both in prayer and in everyday living. We must boldly seek whatever we want. But let's keep in mind that we must seek God's will.

The difficult situation became a blessing. Each of the five daughters of Zelophehad were acknowledged as sons and received five portions. Originally, the tribe of Manasseh on the east side of the Jordan River was divided into six portions, but was adjusted to ten portions because of the daughters of Zelophehad (Joshua 17: 5). They were given more inheritance. The difficult situation became a bigger blessing.

After their father's death, this is a story of daughter in the harsh wilderness. How do you perceive the story of their faith in the midst of them seeing the land of Canaan from the distance?

Worldwide, women's rights were insisted at the end of the 20th century. In 1968, The United States was the first to claim women's rights in the world. At that time the slogan was 'Women are people, not livestock'. so according to this slogan, were women considered to be livestock at that time? It has not been long before women's status has become like today's. This story is about 3,400 years ago. In the face of all the congregation, the daughters boldly fought for the reformation for future generations by arguing for the rights to possess the land in Canaan after their father's death.

Many have documented that the daughters have criticized the land of promise that they have become skeletons in the wilderness

In that wilderness, while the people grumbled that they were not fed with meat, the fluctuation of temperature being hot, cold and being thirsty, they finally got tired of living in the wilderness. But in contrast, the five daughters dreamed of the future and demanded their share to Moses. Many have documented that the daughters have criticized the land of promise that they have become skeletons in the wilderness

I need water. I am tired of manna. I want to eat meat, Why did you bring me to the wilderness? In midst of all the complaints of the people, the most weak and low in status daughters succeeded in persuading God by their faith and made a whole new law. How pure is their faith? This story is not only the old-fashioned story but a

story of the daughters of Zelophehad resembling the 21st century women figure.
Let us meditate deeply on what position we stand in and what faith we have. (see
Yoon Hee Kim

[Special Lecture]

I am not discouraged. . . [2 Corinthians 4:1]

Dr. Paul Choi (Korea Pyumg Sin Won president)

Introduction:

It is important to convey the gospel in one place, but changing the place or environment through difficulties is also necessary because it is God's providence. While Paul was preaching the gospel in Athens, the city of idols, he was driven away by idolaters and because of a different gospel and went to Corinth (port city).

At that time, Emperor Gladio of the Roman Empire, in order to do well in politics in Rome, who flocked from various places, allowed religious freedom, but on the other hand, did not tolerate anything that disturbed society. Confusion arose between Judeo-Christianity and converted Christianity, which eventually resulted in the expulsion of Christians from Rome. Because of this, Paul came to the Corinthian region and worked as a tent maker. Since the rabbis at that time taught the law with their own expense, all rabbis had one skill for a living. After being expelled from Rome, he first came to Corinth and met Priskira and Aquila,

who made a tent, lived together, and talked, and the Corinthian church was started there. "A man plans his plans in his heart, but the Lord directs his steps" (Prov. 16:9) Nothing in our lives is accidental.

As those who have been called for the gospel on this vast land of Cambodia, many hardships are blocking our way, but we will think about the field of ministry once again as to what attitude we should walk on the path of ministry.

1. Definition of Office

"We take this office", in general, the office is derived from (diakonia) 'serving at meals, serving), and means the activity of serving (serving), soon 'service', and today it also means deacon. do. The text divides the direct denominator into three parts.

1) Evangelist - Evangelists, euaggelistes is derived from "to proclaim good news," and means 'one who brings good news'. In 2 Timothy 4:5 it is used of Timothy: "But be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry". And in Ephesians 4:11 the word is used of "a company of evangelists": "He gave some apostles, some prophets, some evangelists, some pastors and teachers".

2) Co-worker - Diakonos refers to a servant, servant, or deacon who, like Mark, is useful in carrying out certain duties or duties. (2 Timothy 4:11 "Bring Mark with you", Colossians 4:17/"Say to Archippus, "Be careful to fulfill your ministry in the Lord")

3) Apostle - diakonia [service, job, job of a deacon]. This ministry was entrusted to the apostles (Rom 11:13; 2 Cor 4:1; 2 Cor 6:3ff; Acts 1:17; Acts 1:25; Acts 20:24;), and the community followed the apostolic line. As messengers of Christ, those who are called to be "reconciled to God" (2 Cor. 5:18ff.). Thus, the term diakonia is a technical term for the office of minister of the preaching of the gospel.

2. Ministry fit for position

“He also satisfied us to be servants of the new covenant, not by letters, but by spirit.

The main text uses this word as a word that allows the community called 'we' to have a job. Therefore, the office refers to an evangelist who conveys the gospel, that is, a minister. In Acts 13:1-3, the church in Antioch prays in the community, rises up people, and receives the sending of the Holy Spirit. In the end, the ministry is a job that depends on the Word and obeys the guidance of the Holy Spirit. Now, it refers to those who are ordained and sent by the church to receive office.

What should be the basic posture of the official?

1) You must have a heart of mercy. The word *geunghul* [*eleeo eleeo*] means to have pity, to show mercy. That there must be constancy and perseverance in their ministry. (Verse 1). Their constancy is due to 'God's mercy'. Even the best men in the world will be weak in their work and responsibilities if they do not receive "mercy" from God. In other words, it is a ministry of compassion that comes from the heart of those who have received grace.

To put it more specifically, “have pity, show mercy”, we are saved by being merciful in God's mercy. Those who have received that mercy have gifts given to each one toward God. By revealing the gifts they have received, they fulfill their duties. That is, gifts such as teachers, servants, comforters, healers, or specific professional skills must also include this compassion.

“As you wait for the manifestation of our Lord Jesus Christ, in which you do not lack in any gift” (1 Cor 1:7), 1 Cor 12:9, etc., Paul “has mercy” so that he can become an apostle (Eleeden; 1 Timothy 1:13; 1 Timothy 1:16), hoping to be counted faithful, he makes clear in Romans that God's grace does not contradict God's faithfulness to the covenant (Rom 9:15; Rom 9:15). 16; Rom. 9:18; v. 15 is a quotation from Exod. 33:19).

2) In Romans 11:31-33, God had a salvation plan based on His mercy and mercy to Jews, Gentiles, and all nations. (Acts 1:8) Here we see two types of mercy.

(1) Mercy for the Gentiles: “You once disobeyed God, but now you have received mercy because Israel disobeyed” (Rom. 11:30). did not "If you, originally a wild olive tree, have been grafted into a good olive tree, how much more can we speak of those who are originally branches of the true olive tree?" This is a very fitting suggestion to check the arrogance of Gentile Christians who despised the rejected Jews. And what he is arguing here is this. You did not obey God before... (verse 30).

(2) Mercy for the Jews: “In the same way, these people are disobedient, so that through the mercy shown to you they may now obtain mercy” (Romans 11:31). came in instead. that is, that they may be favored by you, just as you are favored by them. The true gospel (grace) is a law that cannot be monopolized by either side. Those who have received grace must serve so that others may obtain grace through the grace they have received.

(3) Mercy for both Jews and Gentiles: “God imprisoned all in disobedience, that he might be merciful to all” (Romans 11:32). When the appointed time is fulfilled, they will come back into his church. They will surely believe in Christ, the true Messiah whom they have crucified, and thus be in one sheepfold with the Gentiles under Christ the Great Shepherd.

Revived by faith and regeneration by the Holy Spirit, their salvation is not based on good works, but on the basis of God's mercy (cf. Eph. 2:4-9; Titus 3:5). So, since they are encouraged to show others the compassion they experienced (2 Cor. 4:1; cf. Rom. 12:1) with a cheerful heart (Rom. 12:8), compassion is one of the marks by which they can be known as disciples. In a word, we must keep in mind that we who have received mercy from God are ministers who reveal God's mercy to the Gentiles. In other words, we must rediscover what our gifts, which we have realized through God's mercy, are revealed and serve through those gifts.

3. A position that cannot be discouraged

“Dejection” (egkakeo) here means to lose courage, to be discouraged. The verb

enkakeo occurs six times in the New Testament and has the meaning of 'to lose courage or become discouraged' (2 Cor. 18:1; 2 Cor. 4:1; 2 Cor. 4:16; Gal. 6:9; Eph. 3:13; 2 Thessalonians 3:13). There are times when evangelists or ministers who receive the ministry shown in chapter 4 and receive the mercy of the Lord become discouraged depending on the environment in preaching the gospel. The word “disappointment” is the most terrifying existence that threatens us physically, emotionally, and externally, and it starts from disbelief. However, because the gospel presupposes victory over fear with the strength of the Holy Spirit given by God, he affirmed that he “does not lose heart and does not give up.”

In 2 Corinthians 4, it says “not to lose heart” 3 times (4:1, 4:8, 4:16).

(1) 4:1, “do not lose heart” about the mission [egkakeo-, to lose courage, to lose heart].

What is a Mission? The mission we are talking about has a completely different secret from the mission the world gives. The world has called its mission based on creating profits through things that seek its own benefit or the benefit of a company or organization. However, the mission of those who have taken on God's duties is a special gift from God, in which the more they obey, the more they find peace of mind. Sometimes, in difficult times, you experience the grace of God allowing a way to escape. “If I were to finish the course I had to run and the mission I had received from the Lord Jesus, testifying to the gospel of God's grace, I would not consider even my life as precious in the slightest.” (Acts 20:24)

(2) 4:16 uses [egkakeo-, to lose courage, to lose heart] for this word about suffering.

“So that this ministry may not be slandered, let no one stumble in anything, but in everything we commend ourselves as servants of God, in much endurance, in tribulation, in privation, in distress, in beatings, in prisons, in riots, in toil and sleeplessness. clean from food, knowledge, patience, kindness, the Holy Spirit, unfeigned love, the word of truth, the power of God, with the weapons of righteousness on the right hand and on the right hand” (2 Corinthians 6:3-7).

(3) This word for hope in 4:8 is “do not lose heart,” [exaporeo-] means to have no way out, to be in despair. To the Corinthian church, confused by the Gospels and cultural customs, we are exhorted not to lose heart, to proclaim what their suffering was and how their patience was in the midst of it (vv. 8-12). (v. 8) We can see that help is in God and help comes from God. because you know you can.

What are our hopes? With the grace of the cross that leads to salvation by believing in Jesus Christ, we are walking the path that others have not taken with the hope of heaven. Even if the world and foreign religions are fighting us, we must not be discouraged and walk toward hope. If there is a reason to be able to handle it, it is because we do not do it with our own strength, but with the strength of the Lord.

In 2 Corinthians 1:8, "Brothers, we do not want you to be ignorant of the tribulation we suffered in Asia. 6, /Philippians/Acts 16:19-24, Ephesus/Acts 19:21-29), etc., especially, it is the hardships of our reality of preaching Jesus Christ of the Passover Lamb while living among other cultures. .

Conclusion:

In Cambodia, which has a mixed religious culture from Hinduism to Buddhism, I know that there will be times when I am discouraged by the surrounding environment in preaching the gospel. What we must know right away is, “Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through me” (John 14:6). We must approach this culture with a full attitude. It can be difficult to digest and approach traditional culture with human thoughts, experiences, and knowledge.

We must not forget that the reason why we should not be discouraged is “It is not what I do.” Since God Himself guides us, we only need an attitude of obedience as office holders. However, if we fulfill our duties based on the word of truth, “Therefore, whoever hears these words of mine and puts them into practice will be like a wise man who built his house on the rock” (Matthew 7:24), “Whoever goes out weeping to sow must surely (Psalm 126:6) We did not

become servants of the Lord by accident, but because we were chosen by God's mercy, we should not give up and stand tall as the most beautiful officials of blessings, protecting ourselves and our families living in Cambodia. I pray that the church will be saved and faithfully fulfill God's great command. I pray that God's guidance works strongly in the field of ministry of many ministers.

[Epilogue]

This bulletin consisted of 8 issues those are, 1. John Calvin (understanding of Calvin's Institutes) 2. Louice Berkhof (Communion) edited by White Young Jeon 3. Jung Am (Thinking of the Mediator, Christ and the Man) 4. White Young Jeon (The Restoration of God's Image in Ezekiel) 5. Hang Rock Kim (There is no new thing under the Sun) 6. Paul Han (The kingdom of God) 6. Grace Oh (The story of Biblical Woman) 7. Paul Choi, (I am not shameful) 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.

Recently by the influence of the fourth Industry revolution, the ministry of translation is transformed at many areas. It means after I translated the contents into the English, although I am hesitating to express the exact contents by using proper terms, as I applied them into the translation tools, like qillbot.com and google translator, I got much help. But still translator need his subjective assurance for attaining on his goal. I had finished translation of the English version for several reformed important books for Cambodia church as the before step of the Khmer version. Thw editor does not seek my honor and my pride

but to seek the planting the reformed Theological faith in Cambodia mission field by stimulating the church and encouraging the church pastors and also outreaching the faith to all intellectual groups. Only my praye is to be used by the Lord for tis goal. I always appreciate CEMF staffs for this ministry.

May the grace of God be with every reader to know the truth (the Scripture)?

In Christ

Dr. White Young Jeon, editor.