

# The Voice of Cambodia Reformed Faith Institute

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Kampot CRFI Pastoral Leadership Seminar (Director: Dr. Hang Rock Kim) on September 21 2023. 120 pastors and church leaders were gathered and learnt Biblical Preaching. Although it was processed in much hot climate by four lectures (Dr. White Young Jeon, Dr. Psul Ham, Dr. John Choi and Rev. Kwan Woo Kwack), all students enjoyed the lectures.

## 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]

October 01 2023

Do you love the Scripture as the word of God? When I read the gospel of John I concentrated on the attitude of Jesus to the Scripture. He emphasized that if you love me, you should love the Scripture. Why? Because the Scripture is his spirit, his life and the word of God. The Lord stressed that point to the fact that the Scripture is same Jesus himself, God's living word. (Jn6:63) As we review the text, we find the fact naturally. For example the bread of life, the living water, the river of living water, the light of world is Jesus Christ himself and also the Scripture is the word of God, Jesus is the Word in the beginning. If anybody love the Scripture, he cannot help but to love Jesus. This is eternal theory in the spiritual world.

Reformed voice is the applied truth, applied Scripture, the word of God in this world. Especially this bulletin stands up on the Scripture as the word of God and shouts out them to the world. In this time we meet several precious essays in it. I expect that God works in our lives through understanding applied truth. Although several confusion in our day in spiritual confusion is happened, we should return to Jesus truly, then we can find out amazing world actually. May the illumination of Holy Spirit be with the readers.

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 28 Physical death and intermediate state

Main Points

1. Physical death is the expression of God's wrath and his judgment.
2. The physical death of a Christian is a step of sanctification.
3. Five views to intermediate state between the death and general resurrection.
  - 1) Hell (Sheol or, hades) is the place of punishment of the wicked person.
  - 2) Purgatory, Limbus partum and Limbus Infantum – Roman Catholic view
  - 3) sleep of soul - the claim of Irvingites and Russellites
  - 4) Annihilationism and conditional immortality
  - 5) The view that after death he has a chance to accept Christ

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## Lesson 28 Physical death and intermediate state

### 1. Physical Death

The physical death is expressed by several things. This is separated of the death of the sou. (Mt 10:28 Lk 12:4), the disappear or, the loss of the life of animals (Lk 6:9, Jn 12:25) the state separated state between the body and the soul, (Ecc 12:7 Js 2:26) That is, it points the death of body. It never mean the complete destruction but the dismiss of physical life), through separation between the body and the soul.

Pelagius and Socinian teaches that the man should die surely because he was created. But this is not fit to the biblical teaching. The Scriptures teach that death came out of the result of sin, the punishment of the sin. (Gen 2:17 3:19 Rom 5:12, 17 6:23)

Rom 5:12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men<sup>e</sup> because all sinned—

Rom 6:23 for the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Death is not the natural happening but is the expression of God's wrath (Ps 90:7, 11), the judgment (Rom 1:32), the condemnation (Rom 5:16) and the kind of curse (Gal 3:13). But the death is the wage of sin but for the believers received redemption out of the sin and punishment naturally they have some doubt like why we should die. In the case death is not punishment rather it should be reckoned as an important element of the process of sanctification. It points the kind of dismissal to the death to the sin.

I Cor 15:55-57 O death, where is your victory? O death, where is your sting?" the sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

## II. Intermediate state

About the human state between death and general resurrection there are several views. The most important theories are discussed as followings.

### (1) Sheol – the modern concept of hades

This theory is a view that after the devotional person and the wicked person are died they are descended. Just this medieval state in the Old Testament was called for Sheol, and in the New Testament call for hades. This is not the place that receive the reward or punishment, all people share same destiny one another and has the life but it is the only shadow of the present life in the earth, and is the state of the obscure consciousness and the state without any activity, without having delight, the place that the joy in the life shall be exchanged into the grief.

But it is only the spiritual expression. If the terms of Sheol and hades mean the place that the devotional person and the wicked person how did it reveal the type of warning not to go down to the wicked person? (Ps 9:17 Prov 5:5, 7:27, 9:18, 15:24, 23:14)

Ps 9:17 the wicked shall return to Sheol, all the nations that forget God.

Prov 15:24 the path of life leads upward for the prudent, that he may turn away from Sheol beneath.

And how did the Scriptures say that the wrath of God is like the fire of hell? (Dut 32:22) The place that the rich lifted his sight is hades (Lk 16:23) he admitted that the place is called for “place of torment”.

Lk 16:23 and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side.

## (2) Purgatory, Limbus Patrum, Infantium

According to Roman Catholics after the soul of the complete person was died directly enter to the kingdom. (Mt 25:46 Phil 1:23) and after the soul of the one who is not complete purification was died (most Christians belong to this one), enter into the purgatory that is the place to be purified. For the duration that he stayed there is different to personal state, and they claim that it shall be reduced according to prayer, good behavior; the missa of devotional friends, his relatives may be redeuuced. This was not supported by the Scriptures.

Limbus Patrum - According to Roman Catholics, they claim that Limbus Patrum is the settled place that cannot be released until the death of Christ and his resurrection. Infantium - And Infantium is the place that all infants are died before baptism enters into. They stay it it in the suffering without positive punishment, without the hope of salvation and astrays out of heavenly blessing. These two views are not supported by the Scriptures.

## (3) The state of soul sleep

The doctrine that the dead soul enters into the sleeping state was claimed by several cults and also now Engliand Irvingites and America Russellates. This theory, especially, is the attracted by the people who to believe in a continuance of consciousness apart out of the head

They depend on the passages that the death is compared of sleeping, as the criteria of their claim (Mt 9:24 Act 7:60 I Thess 4:3), and also they like the passages that the dead was dropped down into the state of unconsciousness. . (Ps 6:5, 30:9, 115:17 146:4)

But the former speaks it for the dead body is similar to the slept body, the latter stresses that the dead connot know the actual life and share it each other. The

believers enjoy the life of consciousness immediately as soon as he has been died. (Lk 6:19-31 23-43 II Cor 5:8 Phil 1:23 Rev 6:9)

II Cor 5:8 yes, we are of good courage, and we would rather be away from the body and at home with the Lord.

Phil 1:23 I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better.

#### (4) Annihilationism and conditional immortality

According to this doctrine after the wicked is died, he has no any existence and no any consciousness. Annihilationism teaches that the man was created as immortal being, but the man in the sin, according to the positive activity of God to come out of the immoral character; finally they were destroyed and has the eternal unconscious state.

The conditional doctrine says that the man was created as immortality being; only the Christians receive the gift of the eternal life. Finally the wicked is destroyed totally and loses their consciousness completely. The result follows to both cases. This doctrine depends on the passage that describes the eternal life as the gift of God in Christ (Jn 10:27, 28 Rom 2:7, 6:23), and expresses the sinner was threatened by death and destruction. (Ps 73:27 Mal 4:1 II Pet 2:12)

But the Scriptures teaches obviously, after death of the sinner the consciousness exists continuously, (Mt25:46 Rev 4:11 20:10) the punishment that the wicked receives has degree. (Lk 12:47-48 Rom 2:12)

Mt 25:46 and these will go away into eternal punishment, but the righteous into eternal life.”

Lk12:4 “I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do.

Lk 12:48 But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

Rev 14:11 And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.”

(5) Second Probation

A certain scholars claimed that after the one who was died in their sin, he may have another chance to accept Christ. Nobody destroy without having the chance to know Jesus and to accept him. It is depended on Eph 4:8, 9 I Cor 15:24-28 Phil 2:9-11 I Pet 3:19, 4:6.

But this does not support the theory. Moreover the Scriptures describe the settled state which cannot change after the unbeliever was died. (Ecc 11:3 Lk 16:31 Jn 8:21, 24 II Pet 2:4, 9 Jud 7, 13). The judgment they receive is depended on their deed in their physical time. (Mt 7:22, 23 1032 33 25:34-46 II Cor 5:9, 10 II Thess 1:8)

Lk 16:26 And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’

IIPet 2:9 then the Lord knows how to rescue the godly from trials, <sup>d</sup> and to keep the unrighteous under punishment until the Day of Judgment,

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[Editor Page]

**Thinking about the Mediator, Christ and the Man (3)**

**(Mt 11:25-30)**

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

Here, in this chapter and these verses said two time of the fact that Jesus is the mediator of only one revelation. The fact that Jesus is the only mediator reveals that the humanism is the complete false. But the man always flows into the human speculation easily. The man rejects the heteronomy and has the disposition to enjoy

the autonomous. As we see the history of church, there were many works like the men did not know the Jesus in the text and like they find out God with their wisdom. After the reformed movement which awoke the deep sleep of the scholasticism by approaching to the autonomous in the medieval time and shouted out the motto, “Return to the Scripture!”, was succeed and build up the spiritual tower of the gospel to have the fragrance of the gospel, The Lutheran church revealed the cooperative theory of God and the man (synergism) and then it became the feature of the faith in the denomination. For the synergism means that the sovereignty absolute activity of God is given up to give the space of freedom to the man so, it is the thought that does not think the sovereignty absolute thought of God in the Scripture.

Act 17:28 said, “For ‘In him we live and move and have our being’ as even some of your own poets have said, ‘For we are indeed his offspring.’” this word reveals the absolute sovereignty Lordship of God to all things obviously. But the synergism thinks the fact that as the man executes the activity of freedom, he has nothing to relate to God. Then finally it becomes the act of a single person. But the reformed theology in the Scripture reveals the person revealed by the sovereignty Lordship, that is, it reveals the fact that God presents on the personality of the man. This is the world-view of true personality standard. But because the synergism does not think the absolute character of God actually, it is the insufficient theism included powerful stream not to be able to trust and to obey absolutely the role of the mediator of Christ. Not only has that, in the churches except Calvinism, Armenians had the weak point to approach to the autonomous seriously. For example, the theologians, like Watson, Miley, and Curtis had such thought. Watson thought that Christ only removed away the stumbling blocks in front of us; we can receive the salvation or, can reject it. For it said the possibility of arbitrariness of the human autonomous to get the salvation, this also does not think that the mediator role of Christ has the absolute character.

The synergism and Arminianism that the above said are not the attitude to believe in the Scripture and to obey it but it seems to be pulled to the human autonomous. They do not correct the Scripture in literary, but they will claim that the Scripture is the document of God’s word. But they do not see the system of thought that the Scripture says and have the attitude not to accept the authority of the Scripture absolutely. But we think that God did not putt off the bright lamp but left it in the dark world and thanks to God. In the same time we lament for the strange activity



that the world tries to put this precious bright lamp under the word. This bright lamp is just the gospel of Calvinism. Calvinism is the theology to see the system of the Scripture rightly. Calvinism believe that God is the absolute sovereignty personal Lord. And Calvinism thinks of the man as following. We believe that the man is a personality to lose the image of God (true knowledge, true righteousness and true holiness) in the narrow meaning, but to sustain the image of God (reasonable and moral personality) in the wide meaning. Accordingly Calvinism is the theology of covenant that believes the view of universe to have the person to the person. The world that is considered by the principle of the theology of covenant and its universe are not established by the personality centered situation. In the system of this thought, all facts surrounded the people, whether a piece of tree or, an animal or, a mineral reveal their relationship to the Trinity God. In other word, the man with of personality lives in confronting to God ( Coram Deo= in face of God) whatever he sees anywhere, any time. In other word, all things in front of the man are the expression of personal relationship finally. This is called for the principle of Representational principle.

The view of the Scripture to have in this principle is the theory of organized inspiration. The theory of the organized inspiration is to treat the Scripture as revealing the truth of God systematically in the prophetic Apostles that the Scripture received the inspiration directly. The fact that the word that the prophetic apostle prophesied is the truth systematically means that all things and some parts together came out of the Holy Spirit. Herman Bavinck said, “The theory that only the essential thought of the Scripture was inspired is not rational and scientific. Rather, the theory of the literary inspiration is scientific and rational. .... The Scripture should be treated organically, which means that all parts of the Scripture have the proper meaning in the each place and in the connected part of the context. And also the parts should be considered in the centered point of the truth, and at the same time, in the outside parts. Just like that, it is like that for the some parts in the human body has not meaningless and accidental part, the kidney of a man and his skin color and all connected to the center of the human life. Not only that, in the human body, the head and the kidney are like the fact that they are located at the more important position than the hands, the feet, the nail and the hair.”

(Gereformeerde Dogmatiek, Vol I, pp, 409-410).

Calvin thought that even the letter of the Scripture is the word of God, and also the phrase to seem to be conflicted is not wrong in the original text obviously. ( Instit. I.

C 7, 8, Comm. Op. 2Tim 3:16 en 2 Petr. 1:20, Cramer, De Schrift Beschowing van Calvinjn. Heraut no. 26v Heraut no. 26v. Moore, Calvins Doctrine of Holy Scripture, Presb. And Ref, Rev. John . 1893, bl, 49 v).

Just like so, because the reformed theology has the theory of organic inspiration, it believes that the record of the Scripture was inspired by the prophets and the Apostles directly reveal the word of God directly by the organic connection in all things, in the part and in the letter. But Hospers misunderstood Bavinck in the book, “The Reformed Principle of Authority”, “The harmony of the literary movement of Bavinck was failed.” which was the false translation. Bavinck quoted only the word of Dr. Abraham Kuyper. It is like following. That is, “The things remarked about Jesus by the format of the expression to not the same thing in the document of gospel, we cannot think Jesus as four different pictures. We should accept that it makes us understood only the main points that Jesus reveals.”

This phrase that Kuyper said does not despise the principle of the reformed interpretation that provides the harmony and the answer. This is to reveal that although the issue of harmony is the other thing, it reveals only the purpose of the revelation in several types obviously.

The view of the Scripture in the reformed theology believe that all difficult points in the Scripture are interpreted by depending on the Scripture itself, or, if the man cannot solve it, they believe that it should be solved in God. For example,

(1) As we see Gen 46:26, 27, the number of the men to descend to Egypt were 70 persons, Duet 10:22 and Ex 1:5 said the same number, Act 7:14 said 75 persons, which seem to have the conflict in two records. But this is able to be interpreted as following.

[1] LXX added following word” in Gen 46:27, that is, the descendant to be born by Joseph are 9 persons. (υἱοὶ δὲ Ἰωσήφ οἱ γινόμενοι αὐτῷ ἐν γῇ Αἰγύπτῳ ψυχαὶ ἐννέα.) Then total is 75 persons. We see that LXX, at some time, more powerful than Massorah text (present Hebrew Scripture) in the critic of the manuscripts. Or, we admit that as LXX was translated, it is more powerful than Massoret Scripture manuscripts (present Hebrew Scripture) in the critics of manuscripts. Or, as the Septuagint was translated, it might be depended on more authoritative text. But it is difficult that we know that surely. But for we cannot despise it as one interpretation, it does not seem to be natural.

[2] As we see Act 7:14, it said, “And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all”, we here should be careful of the word, the kinship (συγγένειαν).

[3] The number of 75 persons in Act 7:14, the Holy Spirit quoted through Luke as Stephan said so and made him written directly. although the number had error we cannot attribute to the Holy Spirit or, Luke.

(2) David took the census by the temptation of Satan Joab was committed it and was executed. Joab informed that it was a sin to king but he did not accept it. The reason that this work is sin was because David did not think of the union of the people not by believing in God, but by ruling it through his controlling means. This thing was recorded at two places, the one was II Sam 24:1-9, and the other was I Chro 21:1-8. Then as these two records were recorded, the chapter and verse of Samuel said that the men to serve the military of Israel were 800 thousand persons, Judah was 500 thousand persons, but the chapter and verse of Chronicle said, that Israel was 1100000 and Judah was 470000. Of the different point of two counts in two records, there are several interpretations in the scholars.

[1] For among them, the one was the personal count and another was public count, they were different.

[2] In the record of Chronicles, the reason that the number of Israel was increased was because it said not only the Israelite but also included the gentile to live with them.

[3] The reason that in the record of Chronicles, the number of Israel was increased is because it was recorded in the perspective with the number of the original military.

[4] In the record of The Chronicle the reason reduced the number of Judah was because as the verse 6 in the text said, after the number of the tribe Benjamin was reduced it was reported, The record of Samuel said that despite Joab reported the number reduced the tribe Benjamin, the writer counted only by adding the number.

(3) Ex 2:18 said that the father of Moses ‘wife was “Renel”, 3:1 said that the man of Moses’ father-in-law was “Jethro”. We here met the difficult issue. But this issue also has the way of solution, we think.

[1] The word, “father” in 2:18 was used even to the grandfather in Hebrew text; “Renel” might be the forefather of Moses.

[2] It may be interpreted as the name, Jethro in 3:1 was not his original name but is a certain honorable name, and his original name was Reuel.

(4) I Sam 13:1 was not recorded that according to the original text in Hebrews, the age that Saul became the king was written as only the word, “year” but it did not say “what year”. So there are several theories of it.

[1] It can be thought of the first year that Saul became a king. (Refer to Lev 23:12)

[2] There is a theory that as the recorder copied the original text, he might not see the letter, nuin (נ), or, he might omit the letter (נ-50) or, there was a theory that mem (מ) (מ means 40) might be lost.

[3] The old authorities version, LXX had no this phrase. Therefore we think that LXX is more original text, but we cannot assure.

(5) As we see II Ki 24:8, as Jehoahkin was reined on the kingship, his age was 18 years old, II Chron 36:9 that recorded the same event said, “8 years old” Here is some harmony.

[1] As the Alexandria manuscript of LXX translated the chapter and the verses of Chronicle, It seems to be fixing to the original text exactly. The scholars think that the chapter and the verse of the Chronicle explained as following, that is, latter copier wrote only the letter 8 but he might omit, the letter, “Yod” to mean 10. The reason that this is the possible explanation is because Jehovahgin, the below letter was begun with yod (י), Because the copier connected the letter, yod in the replace of the number, to the letter, yod in the first letter, Jehovahgin each other, he might see it wrongly and might mistake to write it.

[2] The fact that in the chapter and the verse of Chronicle, as Jehovahgin rose into the above was “8 years old” was interpreted into the fact that as he went to the above, he was 18 years old; it means that the time Judah was poisoned was the 8<sup>th</sup> years.

(6) As we see II King 8:26, it mentioned that as Ahacia rose into the above; his age was 22 years old. In the same event II Chronicle 22:2 said, his age of the time that the king rose into the kingship was 42 years old”. Of this issue we can think of

following. In the ancient day, generally the number was expressed into the letter בב. 22 years old can be expressed by Hebrews letter, ככ as 42 years old might be copied into כ and מ wrongly. Therefore although this chapter and verse accorded each other, the copier seems to mistake the copy by his confusion. Especially the Hebrew letter, “כ” (bet), in the ancient day was expressed into “מ” (mem)” into “ “The confusion of these two letters might be revealed easily, confusedly.

(1) I Ki 4:26 said that the number of the cow house is 40000, II Chron 9:25 said, “4000”; this issue can be explained as following.

[1] The fact that the above said that cow houses were counted “40000” seem to point to the all things in all areas of Judah, is thought but the chapter and verse in Chronicles which mentioned less number, 4000 seem to point to the cow houses in only Jerusalem. (Refer to II Cron 1:14)

[2] Each cow house has the division to feed the 10 horse, In the case of the total 4000, in counting the total division it could be 40000.

[3] In the ancient day there was the custom that recorded the number by some marks. For example, the mark of Aramaic number revealed that number 100 is marked by “𐤁”, and the mark 1000 was revealed by the mark, “𐤁𐤁”. Just like that, if the mark of number in the ancient day of the Hebrew was revealed by similar mark of hundred and thousand, the copier of the latter day should be confused easily. In the expression of Aramaic number if I introduce more it is as followings. 𐤁 = 1 𐤁𐤁 = 2 𐤁𐤁𐤁 = 3 𐤁𐤁𐤁𐤁 = 4 𐤁𐤁𐤁𐤁𐤁 = 5 𐤁𐤁𐤁𐤁𐤁𐤁 = 6 𐤁𐤁𐤁𐤁𐤁𐤁𐤁 = 7 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 = 10 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 = 20.

[4] As we see the situation of the Scripture; especially the copiers wrote down the original text, it is obvious that they confused the number. Therefore in this event, in the chapter and the verse that the above said, of something the copier did not mistake to see the original text, or, he listened to it wrongly or, he seem to copy wrongly for he listened to it wrongly.

(8) As we see Lk 11:51 and Mt 23:35, there is the word, “Zechariah the son of Barachiah, “, if Jesus said it in keeping on it in his mind, there, the father of

Zechariah was Jehoyada, why he said “Barakaah”? It shall be interpreted as following.

[1] The old Israelite custom did not have only one name. Lightfoot said that the name of Moses had above 10 names.

[2] The event Jesus thought in the word is the prophecy of the event not to be revealed yet. That is, About AD 70, before 3 years of the destruction of Jerusalem, “Zechariah”, the son of Baracah” who was a righteous man, were martyred by the hand of the Jew was informed in history. (At the myth of Jewish warfare written by Josebos)

[3] This could be thought of “ Zechariah” who returned with Zurrubabel, because Zechariah was the son of Bechariah (Zeck 1:1), and according to Talgum he was killed in the temple by the hand of Jews.

(9) As we see Mt 27:9, the prophecy of Jeremiah was accomplished but the contents of the prophecy do not revealed in the book of Jeremiah, but Zechariah 11:12, 13. Of this issue there is the interpretation as followings.

[1] Zechariah was the successor of Jeremiah; this prophecy essentially was revealed by Jeremiah and was written by Zechariah.

[2] Lightfoot said, “The order of the books used at the day of Matthew, in the prophetic part, Jeremiah was revealed at the first part. (Bava Bathra fol. 14. F. 2) Therefore then as he quoted in the prophetic part, any word of the prophetic part should be quoted by the name of Jeremiah which came out of the first one of the prophetic part.” Jesus also had quoted It was that Jesus quoted that the word, Moses was used as the representative of the laws in Lk 24:44, the word, the prophets was used as the representative of the word, the prophets, and the Psalms was used as the representative of all literature books (the Hagiograph) which comes by starting out of the Psalms. Not only that, as he quoted Ps 82:6 in the first part of Jn 10:34, he said, “the laws was written”, it was said that the Old Testament was told as the representative of the laws part in the first part of the laws. Just like that the example to say the Scripture as the representative title existed.

[3] The little manuscript 33, 57 has no the word, Jeremiah.

(10) Mk 2:26 said, David received the bread of presence from the high priest, Abathal and ate them, But I Sam 21:2 recorded the same event said that he received

the bread of presence out of Ahimerec, This issue is interpreted obviously by thinking syntactically.

(11) The date that the people of Israel were residence at Egypt which Gen 15:13 prophesied and Act 7:6 said 400 years and Ex 12:40 and Gal 3:17 said 430 years. This can be interpreted as following.

[1] 430 years was the date that was counted after Abraham promised from they began to de wandered around. But this theory was unreasonable because he begot Isaac after some time since Abraham received covenant ( Gen 21:1-3), Isaac begot Jacob at 60 years old ( Gen 25:26) , for Jacob descended into Egypt at his 130 years old ( Gen 47:9), After Abraham received the covenant, from the year that Isaac was born, until Israel descended into Egypt, the total 190 years.

[2] Lightfoot said, 430 year was the years in coefficient count, and 400 years was the years in assumed count. The Scripture has the case of assumed number like feeding 5000 persons.

(12) As we see Act 10:7 Cornelius sent “three persons” to Peter to Joppa. As we see Act 11:11, as Peter reported the process at Jerusalem, he said, “three men” also, Act 10:19, the angel said o Peter, and two persons are searching for you. This can be interpreted as followings.

[1] As we see Act 10:7, two servants and one server were sent, because the messenger to have the mission are two men, the guard was only one, the number that the angel told to Peter pointed to two messengers to have the normal mission.

[2] Act 10:19 has different point in manuscripts, the manuscript & A. C. E. Mention three persons. B. W. H two persons, D. L. P do not say the number. In the different point in the above manuscript, as we can take three persons as the Sinai manuscript (&), it issue is solved. But for Vatican manuscript was most authoritative than Sinai manuscript (&) as we say two men by it is good interpretation as [1].

(13) Heb 9:4 said that the holy place has “having the golden altar of incense and the Ark of the Covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron’s staff that budded, and the tablets of the covenant.” Like it said here, the fact that the holy place has the golden altar of incense does not means that the golden altar of incense was located at the settled holy place, but

as the tool used to the high priest, he entered into it one time per year. And the golden urn holding the manna and Aaron's staff that budded was recorded in II Chron 5:10, I Ki 8:9, essentially they were put in the ark. (Ex 16:33, 34 Num 17:10) Except them such difficult issues are happened I omit them for the pages and the time. Refer to the Commentary of Revelation of John written by the writer, pp 417-424)

Just like what the above said, the word that the mediator Jesus revealed, that is, the Scripture the Scripture comes to the man with the absolute authority and it makes him known God. Therefore the man is saved by believing in the gospel by the word of revelation.

2. We already had thought two time about the suffering issue, we said that the suffering through the sin was solved by the mediator and the suffering through the persecution can be solved by the mediator. Today we try to think of general tribulation that is, the warfare and the other plague. The man meets many plagues in his life in the world. Among the plagues we should bear the yoke of Jesus and experience his meekness and his humility. Jesus had the virtue of gentleness and humility and overcome all sufferings by them. Gentleness and humility take the main power to patient and to endure the right things. Gentleness and humility looks at God under the plague and have the power to patient and to endure. The reason that we should endure it gently, as we are suffered by the plague is able to think several things according to the principle of the Scripture.

(1) Although God shall save us finally, but there is the thing waiting for long time. (Is 30:18) The reason that he waits for it is because he makes our blessing been completed. The foolish child does not wait for the time that the fruit shall be ripened but pick out the young fruit. But the wise man is waiting for until the fruit shall be matured.

(2) The tribulation is not always in us but the passed time should be come to us. (Ps 30:5) Therefore the one to endure well with gentleness and humility get the great reward as the time arrives.

(3) The one to meet the tribulation should think of something, that is, it is fact that better person than me met already the tribulation. So as we think that the other met the tribulation, he himself also can endure it humbly. (I Pet 5:9)



(4) We do not think the debauchery thought by the tribulation but we get the benefit to kill the covet. (I Pet 4:1)

(5) Sometimes as we meet some tribulation, we get the precious blessing that is, the blessing in disguise. The bishop, Salisbery escaped out of the persecutor and lost the way and then was starved on the same way and almost was died, the server of martyr, Latimer found out him rescued him. Then although the bishop was suffered in the death by losing the way, latter he knew that if he might go to the right way, he might be arrested by the enemy.

(6) As we meet the plague, there are some special things then. In the summer there is the proper thing, in the winter also there is the proper thing to the time. Even the tribulation we have the proper things. As we enjoy the thing with our hobby, we can achieve it by overcoming all difficult things. Robert Scot, as the explorer has the hobby that he explored the geography through many adventures. As he explored and was died on the violent field without men and he sent his letter, “The great God called for me my friends should rejoice. I am dying in peace Do not be afraid of it!” Not only that, the believer in the tribulation has another thing that in that time he can know. It is the training time to possess the heavenly joy. Joy has two kinds, the physical joy and spiritual joy. The spiritual joy is good and true because it cannot be compared with the physical joy. This consists of obedience, prayer and keeping on the truth. Therefore the believer should not treat the tribulation as no useful thing. But know that he can get good thing and he should gentle and patient.

(7) The one to meet the tribulation should think of the sovereignty Lordship of God. (Job 2:10, Ps 40:8-10) although we have afflicted things in the world, we should know the economy of God there and should endure it gently. In the contemporary of reformation, Melanchthon was worry about some suffering time. Then Luther said, “ You should not reign as a king in the world” That is, as the work does not become as his desire, you do not think that God, the king of kings know all things and do not wait for it gently, but you should not take anxiety as you can handle all things well.

We should obey only God, in all circumstance and should submit him as our king of the kings. Hudson Taylor said, “Lift up God as the king or, it is like the fact that he never lift up him.”

**Understanding Calvin's Institutes**

Written by John Calvin

**Chapter III**

**The knowledge of God has been naturally implanted in the minds of Men**

1. The character of this natural endowment

There is within the human mind, and indeed by natural instinct, an awareness of divinity. This we take to be beyond controversy. To prevent anyone from taking refuge in the pretense of ignorance, God himself has implanted in all men a certain understanding of his divine majesty. Ever renewing its memory, he repeatedly sheds fresh drop. Since, therefore, men one and all perceive that there is a God and that he is their Maker, they are condemned by their own testimony because they have failed to honor him and to consecrate their lives to his will. If ignorance of God is to be looked for anywhere, surely one is most likely to find an example of it among the more backward folk and those more remote from civilization. Yet there is, as the eminent pagan says, no nation so barbarous, no people so savage, that they have not a deep—seated conviction that there is a God. And they who in their respects of life seem least to differ from brutes still continue to retain some seed of religion. So deeply does the common conception occupy the mind of all, so tenaciously does it in here in the hearts of all! Therefore, since from the beginning of the world there has been no religion, there lies in this a tacit confession of a sense of deity inscribed in the hearts of all.

Indeed, even idolatry is ample proof of this conception. We know how man does not willingly humble himself so as to place other creatures over himself. Since, then, he prefers to worship wood and stone rather than to be thought of as having no God, clearly this is a most vivid impression of a divine being. So impossible is it to blot this from man's mind that natural disposition would be more easily altered, as altered indeed it is when man voluntarily sinks from his natural haughtiness to the very depths in order to honor God!

2. Religion is no arbitrary invention

Therefore it is utterly vain for some to say that religion was invented by the subtlety and craft of a few to hold the simple folk in thrall by this device and that those

every persons who originated the worship of God for others did not in the least believe that any God existed. I confess, indeed, that in order to hold men's minds in greater subjection, clever men have devised very many things in religion by which to inspire the common folk with reverence and to strike them with terror. But they would never have achieved this if men's minds had not already been imbued with a firm conviction about God, from which the inclination toward religion springs as from a seed. And indeed it is not credible that those who craftily imposed upon the ruder folk under pretense of religion were entirely devoid of the knowledge of God. If, indeed, there were some in the past, and today not a few appear to who deny that God exists, yet willy-nilly they from time to time feel an inkling of what they desire not to believe. One reads of no one who burst forth into bolder or more unbridled contempt of deity than Gaius Caligula; yet no one trembled more miserably when any sign of God's wrath manifested itself; thus-albeit unwillingly—he shuddered at the God whom he professedly sought to despise. You may see now and again how this also happens to those like him; how he who the boldest despiser of God is of all men the most startled at the rustle of a falling leaf (Lev. 26:36). Whence does this arise but from the vengeance of divine majesty, which strikes their conscience all the more violently the more they try to free from it? Indeed, they seek out every subterfuge to hide themselves from the Lord's presence, and to efface it again from their minds. But in spite of themselves they are always entrapped. Although it may sometimes seem to vanish for a moment, it return at once from anxiety of conscience, it is not much different from the sleep of drunken or frenzied persons, who do not rest peacefully even while sleeping because they are continually troubled with dire and dreadful dreams. The impious themselves therefore exemplify the fact that some conception of God is ever alive in all men's minds. Indeed, the perversity of the impious, who though they struggle furiously are unable to extricate themselves from the fear of God, is abundant testimony that this conviction namely, that there is some God, is naturally inborn in all, and is fixed deep within, as it were in every marrow. Although Daigoras and his like may jest at whatever has been believed in every age concerning religion, and Dionysius may mock the heavenly judgement, this is sardonic laughter, for the worm of conscience, sharper than any cauterizing iron, gnaws away within. I do not say, as Cicero did, that errors disappear with the lapse of time, and that religion grows and becomes better each day. For the world (something will have to be said of this a little later) tries as far it is able to cast away all knowledge of God, and by every means to

corrupt the worship of him. I only says that through the stupid hardest in their minds, which the impious eagerly conjure up to reject God, wastes away, yet the sense of divinity, which they greatly wished to have extinguished, thrives and presently burgeons. From this we conclude that it is not a doctrine that must first be learned in school, but one of which each of us is master from his mother's womb and which nature itself permits no one to forget, although many strive with every nerve to this end.

Besides, if all men are born and live to the end that they may know God, and yet if knowledge of God is unstable and fleeting unless it progresses to this degree, it is not direct every thought and action in their lives to this goal degenerate from the law of their creation. This was not unknown to the philosophers. Plato meant nothing but this when he often taught that the highest good of the soul is likeness to God, where, when the soul has grasped the knowledge of God, it is wholly transformed into his likeness. In the same manner also Gryllus, in the writing of Plutarch, reason very skillfully, affirming that, if once religion is absent from their life, men are in no wise superior to brute beasts, but are in many respects far more miserable. Subject, then, to so many forms of wickedness, they drag out their lives in ceaseless tumult and disquiet. Therefore, it is worship of God alone that renders men higher than the brutes, and through it alone they aspire to immortality.

[Back to the Bible corner]

**"You are the salt of the earth."**

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.*

"You are the salt of the earth."

In this fallen world, believers are to be a preserving, flavoring, healing salt for those who live in darkness.

When Jesus spoke to His disciples, He called them "the salt of the earth" (Matthew 5:13). In those days, salt was the only way to preserve food. As Christians, we too

have a preserving effect on the earth because we have the only message that can deliver people from the corruption of sin and give them eternal life.

This means we are to be a spiritual influence in the lives of people around us. Just as salt enhances the flavor of food, so a Christlike character and godly lifestyle can be an example that draws others to the Savior.

They will notice our joy and contentment and may desire to have those qualities, which are available only through a relationship with Jesus Christ.

Salt also has unique healing properties, as does the gospel. If we take a moment to listen to people's hurts, we'll have an opportunity to offer the truth that brings spiritual healing to those trapped in the darkness and despair of sin.

But remember that Jesus also warned us not to lose our saltiness. If we tolerate sin in our life, we'll be just like the world. To be a positive influence for Christ, we must guard against falling prey to temptation.

"Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings." 1 Peter 5:8,9

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### [Professor Lecture 1]

<b>The Theology of the Restoration of God's Image and Its Faith</b>
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<i>By Dr. White Young Jeon, CRFI, president</i>
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*This article expresses the theology and its faith of Dr. White Young Jeon and shall be edited into 10 times.*

### [The Twelveth Part]

#### **D. Restoration of God's image revealed in the minor prophet books.**

We review the restoration of God's image in Zechariah. When we observed the seven visions of Zechariah we find that how the restoration of God's image, righteousness, mercy and faithfulness be revealed under the light of the fulfilled the redemption and the image was revealed into the glory of God.

#### **Seven visions revealed in Zechariah**

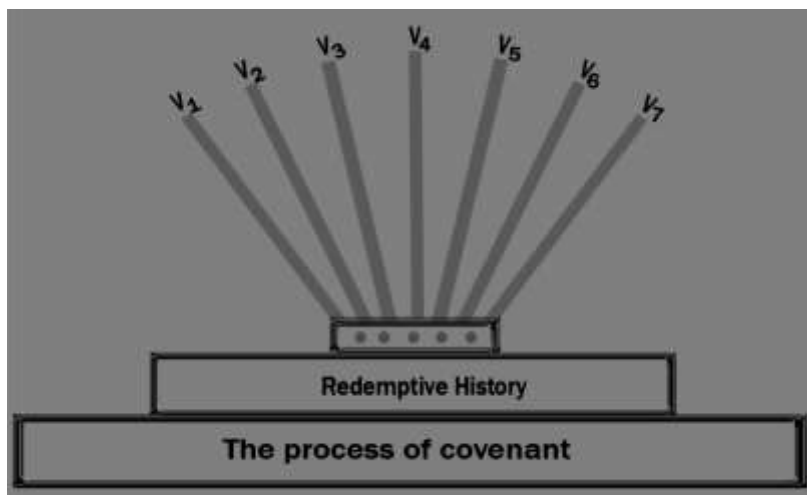
1. The rider on the red horse (Zech 1:7-17)
2. The judger of history (Zech 1:18-21)
3. The man who takes the leasuring line (Zech 2:1-13)
4. My servant, my branch (Zech 3:1-10)
5. Godlen lamp stick (Zech 4:1-14)
6. The wisdom of God's judgement (Zech 5:1-11)
7. Four chariots (Zech 6:1-15)

## 1. Survey of Zechariah:

(1) Zechariah is set against the background of the first generation of returnees from the Babylonian exile. His night visions are dated to the second year of Darius (520-519 B.C)

(2) Zechariah's visions reveal the features and the glory of Christ's redemption.

1) The Structure of the book of Zechariah.



Notes:

1. Seven visions reveal the redemptive history of Christ as the substitute atonement.
2. Seven visions reveal the redemptive process of Christ, those are; the Old covenant, the New covenant and immanuel.
3. Seven visions reveal the restoration of God's image in the church. - Righteousness, mercy and faithfulness. Kingship, priestly, prophet hood.
4. Seven visions reveal the redemption as three stages, those are, the

incarnation, the suffering, the death, the resurrection of Christ and the work of Holy Spirit and the last consummation of Christ.

5. Seven visions reveal the justification, sanctification and glorification of redemption.

### *3) The Diagram of 7 visions*

vision	Text	Theme	Symbols	Interpretation	Redemptive character
1	1:7-17	The rider on the red horse	The Rider The Deep The Myrtle	Pre-incarnated Christ	Center of Redemption/mediator
2	1:8-21	The judger of all nations	four horns  four workers	Babylonia, Mede Persia Syria Christ	The righteousness, the criteria of redemption
3	2:1-13	The one who has a measuring line	The Angel of the Lord	Pre-incarnated Christ	The absolute protection and His redemptive love
4	3:1-10	The servant, the branch	The branch	Atonement of Christ	Atonement
5	4:1-14	The golden lamp-stand		Applicatory ministry of Spirit	Spirit's work
6	5:1-11	The wisdom of Lord's judgment		Righteousness of God	Righteousness of redemption

7	6:1-15	The visions of four chariots		Last judgment of God	The center of redemption consummator
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## 1. Meaning

- 1) 7 visions reveal the redemption progressive stream (history)
- 2) The redemptive method is the atonement of Christ.
- 3) The redeemer is the pre-incarnated Christ
- 4) The redemptive character consists of righteousness, mercy and faithfulness, the restoration of God's image.

## 2. Significance

- 1) Christian salvation depends on the redemptive history of God.
- 2) Christian salvation depends on the merits of Christ (death and resurrection)
- 3) Christian abundant salvation depends on merit of Christ.
- 4) Christian eternal victory depends on the work of Holy Spirit.

### 1. The Rider on the red horse (Zechariah 1:7-11)

1) In the Christian life, understanding the Scripture rightly is very important for it is the channel of the vivid grace of God. So we have to learn the stream of the Scripture as the redemptive history well. As the diagnosis of the oriental medicine when we observe any part of the Scripture, we have to feel that stream of the strong points or, the weak points. The fact is needed for interpreting the Prophet book more sensitively.

2) Among 7 visions in the book of Zechariah, we observe the first vision now in order to know the stream of the redemptive history. If we understand this vision well, we can know the main key to interpret the symbolism in the Scripture.

Read verse 1:8. “<sup>During</sup> the night I had a vision, and there before me was a man mounted on a red horse. He was standing among the myrtle trees in a ravine.



Behind him were red, brown and white horses.” Here, we find three features in a vision, those are; the rider on the red horse, the ravine and the myrtle tree. What do you think of them?

### **First, who is the rider on the red horse?**

1) The red horse is the representative horse, because he activated and controlled the activation of other horses, another red horse, brown horse and white horse, “Behind him were red, brown and white horses.”

And verses 10-11 says “<sup>10</sup> Then the man standing among the myrtle trees explained, “They are the ones the LORD has sent to go throughout the earth.”<sup>11</sup> And they reported to the angel of the LORD who was standing among the myrtle trees, “We have gone throughout the earth and found the whole world at rest and in peace.”

2) What do they mean?

(1) The riding action means “the victory” (Revelation 6:1-2) “I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, “Come!”<sup>2</sup> I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest.”

(2) The rider points to the supernatural person, that is, the man who in verse 8, was standing among the myrtle trees in a ravine. Verses 10-11 say that the man is the Angel of Jehovah; He is the special angel in the Old Testament as pre-incarnated Christ.

(3) Why did he stand up in the valley for the redemption of his people? Christ completed the redemption on the cross 2000 years ago. He was the angel of Jehovah, who was the pre-incarnated Christ. The symbol means the real meaning of Zechariah’s vision that he saw, Christ in the New Testament revealed in the earth about 600 years later. Now the prophet saw the redeemer who accomplished all salvation wonderfully in the power of Holy Spirit. Hebrew 1:3 says “<sup>3</sup> The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.” Now, where is Jesus? He sat down on the right hand of the throne.

1) So his vision reveals the glorious reality in our salvation. When we touch that picture, we can see the redemptive historical grace promised to us. Already we have

understood it and now abide in the abundant grace in Christ.

As we know, we find the same contents in the several events, the creation, the exodus and the settlement of Canaan belongs to the grace

Look at Gen1:2. “the Spirit of God is the spirit of Christ and revealed the reality of the redemption to us, which was controlled the presence of God, Immanuel. So Paul pointed that the Lord is the Spirit.(II Corinthian3:17 <sup>17</sup> Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.) After we received the gospel we immediately approached to the presence place, Christ. (Mt 28: 19-20) (I Cor. 5:17)

And also the Exodus reveals that more important event, the presence of God on the Mt. Sinai, the tabernacle and the supernatural miracles in the wilderness. These symbols point the presence of God, theophany ( the pillar of the fire and the cloud) that Pre- incarnated Christ had controlled.

And occupying of Canaan points the reality too. True Canaan is not the honey and the milk but the presence of God, Immanuel in Christ. The settlers received the rest out of all the direction, that is, God, Christ.

As we related these events to the Zechariah vision, we now see the presence of God in the vision of redemption, salvation, atonement. The Lord wanted to encourage the frustrated Israel by revealing the abundant redemptive glory to them. When we are frustrated in our personal sin and in our bad condition, we need to see the Christ.(Jn1:14)<sup>1</sup> the glory of begotten son, the grace and the truth, as the prophet saw. Who is our true comfort? Only Jesus Christ, the rider on the red horse it is.

## **Second we can see the deep scene.**

1) The rider stood up in the deep valley, gland, or, in a ravine. What does it mean? To know that meaning, we have to understand the terminological meaning of the word. *mesula* means the deep. The valley is deep. It points God’s judgment, the destruction, the sin and the spiritual darkness, Zechariah saw the sin and the condemnation in the same vision. Actually the deep reveals in several revelation again.

2) In Genesis 1:2 before creation what is the original state? It was deep, chaos, darkness etc. It means the sin and the curse. The deep reveals the hell as the hall

without bottom in Revelation. Why Zechariah saw the scene of mixture of victory and destruction in a vision? It emphasizes the redemption. As the white color was revealed more obviously on the black board, the redemption revealed on the background of the darkness, the sin, the curse, the hell, the death as the creation was begun in the background of chaos, deep darkness.

3) This deep again reveals in the Noah flood event. The event points the wonderful salvation out of sin and the absolute curse. So Gen.8:1-2 says “But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded. <sup>2</sup> Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky. <sup>3</sup> The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down,” The flood was called for deep.

4) And also the deep again in the event of Exodus event. Miriam sang a song as the Israelite was saved from the deep red sea. As these examples did, the deep in the vision proclaimed the wonderful salvation obviously to us. Zechariah saw that marvelous redemption. (Ex15:5 “Pharaoh’s chariots and his army he has hurled into the sea. The best of Pharaoh’s officers are drowned in the Red Sea. The deep waters have covered them; they sank to the depths like a stone.)

5) In summary, the savior is the angel of Jehovah, Christ. And the background of salvation is the absolute destruction. So we should admit our total corrupted state in our salvation. True salvation has to understand two things, those are; the glorious salvation and the absolute death. This is the true salvation face. Therefore we should check up our Christian life as the experience of Isaiah 6:5, “Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty.”

### **Third, the prophet observes the myrtle tree that the angel stood up among.**

1) What does it mean? The myrtle tree points the presence of God as Eden’s glory. When Christ descended on the place, the presence of God was with him. Even though it was absolute deep darkness, his presence rules over that place. It points the work of the Holy Spirit those are; light, freedom, hope, and the changed state. When the Spirit works in any time, any place, we can get the wonderful presence, the eternal life and the spiritual grace and the heavenly abundance. This is our

redemption, our recreation. Zechariah saw the abundance of redemption and the glory of salvation. Do you see the redemption?

2) Lord's transfiguration event reveals the glorious redemption. Even though Christ was changed by the Holy Spirit, then Peter confessed "I stay here." Why? Because he saw the glory of the redemption he did it.

Today the same event is ours. We saw the Zechariah vision that pointed true redemption and its glory. In our pastoral ministry, we need that same experience. We should confess automatically to stay here I love so much."

Conclusion:

We have to see the vision. We have to know the meaning in your lives. Then, we know true comfort, true savior and true salvation.

## **2. The Judger of the History (Zechariah 1:18-21)**

Introduction:

1) The people call it for as "the vision of four craftsmen". Continuously Zechariah saw the other vision that controls the world history. What does it mean? We need the interpreting the vision. In a word it reveals the almighty hand of providence of the Lord. Cambodian history of killing field is included in the hand.

2) In the Cambodia mission history we can read the providential hand of God to proclaim the gospel to the people. Among them I had read that Cambodia government denied any missionaries under the French. Then a man who lived in the Montana, she prayed for 25 years for Cambodia Evangelization. Then her friend, who was a daughter of French king, knew the fact and helped that that foreigner missionary entered into Cambodia, At that time the door of gospel in Cambodia was opened. It was the hand of God.

3) For the reconstruction of Israel the Lord worked in the international situation for his will. So today we want to observe the hand of God, the invisible hand. This hand works in our heart, in our personal life and in the school life. Do you believe in it?

Here, who are the four craftsmen? What did they do? What is the result of their works?

## **I. God is the absolute judge in the world.**

1) Who commanded to four craftsmen? The sovereignty God commanded. His command is absolute in history because He is the only creator, judge and consummator.

Although the Israelite committed sin and was fallen down in the miserable state, God's unfailing love could not be changed. Among his fiery anger He did not forget his mercy to his people. But the discipline is painful. Hebrew 12:7-11 says "7 Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father? 8 If you are not disciplined—and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all. 9 Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of spirits and live! 10 They disciplined us for a little while as they thought best; but God disciplines us for our good, in order that we may share in his holiness. 11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it."

2) So the servants who He sent to the world had the absolute authority. And also His words have the absolute authority in the ministry.

(1) The herald has the king's authority. The preacher is the healer of the King. If the man cannot listen to his command, he shall reject the king and His command. In a meaning, the preacher takes very important position because he has the authority of the king. But the responsibility follows him.

(2) Is 56:8-11 says "For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord. 9 "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. 10 As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, 11 so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it."

(3) What is the character of the authority of God's Word? It is the absolute authority. Four craftsmen mean four countries, Babylon, Medes, Persia and Greece.

Although they were very strong nations in the history, finally they were destroyed by the hand of God because of their sins. For example, Do you know how Babylon was destroyed in the world? The king, Belshazzar took a festival with his officials with drinking by using the temple instruments in the palace. Suddenly a hand was revealed on the wall and wrote some letters. “This is the inscription that was written: mene, mene, tekel, parsin “Here is what these words mean: *Mene*: God has numbered the days of your reign and brought it to an end. *Tekel*: You have been weighed on the scales and found wanting.<sup>28</sup> *Peres*: Your kingdom is divided and given to the Medes and Persians.”(Dan5:25-28)

Finally at that night the nation was destroyed by another official. God condemned the king by His hand. In the history all nations have been controlled by the invisible hand of God.

1) In our times, at Cambodia, we have to be afraid of the hand of God who is moving all people, all economy, all culture and all political situations. The indivisible hand of God is working on us.

Do you believe in it?

When I saw the hand of God at a village at the last week, I am surprised at the thing. As soon as we arrived at that, only 5 persons came there. Gradually the numbers of men were grown until above 50 persons were gathered. Suddenly one church was made in the first time in my life. I knew God used them. I expect that the church evangelize all villages within these years. If God works in it, wonderful things shall be happened. Do you believe in it?

## **II. God is the complete judger**

1) The absolute judger is the complete judger; the complete judger destroys all things and reconstructs all things because he has almighty power. Do you believe in it?

2) Our salvation is accomplished by the almighty God. Although he destroyed all sin, all conviction and all punishment, he restored all things as new things in us. Paul knew it. Roman chapter 5 reveals this fact obviously to us.

Rom5:17-19 says “For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of

grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.”

3) We have to understand true salvation that consisted of the positive thing and the negative thing. So reformed Christians want to follow the complete salvation in the world. The history tells us four kinds of attitudes to the culture, those are; (1) the Christianity that destroyed all culture (2) the Christianity that leave out of the culture (3) the Christianity that compromised with the culture (4) The Christianity that reformed the culture by destruction and reconstruction, which we follow.

When the Puritans built the houses, they wanted to build the house that their Lord dwells. They wanted that the Lord in every place should be entertained by the people because they believe that complete judger. So when we criticized something we should propose the substituted answer to them. If he only complains about a certain thing, he will be a negative person. We have to become a positive person in Christ.

### **III. God executed the detailed judge.**

1) Our God is the absolute judger and the complete judger. And also he is the detailed judger in the small thing and the big thing. He is the detailed judger.

He treated every nation, every person and every thought. So we have to be tremble before him.

In our pastoral ministry, we have to learn the detailed clear heart. Take away the thinking with getting some aids, without getting any support; we can make new history in our Lord. Then we become a strong man and a strong woman. Then we can change Cambodia.

When we live with some help we awaken out of our heart. We have to think the thanksgiving. Have some dream to help to our poor neighbors. How can we help them by money or, by power or, by wisdom? It is not our purpose, but one of our methods. But more important thing is to serve them with the gospel. We have to change them by our thought and our godly life. Have such dream in your heart.

### **Conclusion:**

- 1) Cambodia call us, and South East Asia call us “help us!” They stay in the shadow of curse of God without understanding the gospel. We have to response to them urgently.
- 2) Cast yourself to the stream of redemptive work flown by be controlled by God of the Scriptures. He is the absolute God, the complete God and the detailed God.

### **3. The Man Who has A Measuring Line (Zechariah 2:1-13)**

#### **Introduction**

Here, the man is the rider on the red horse. Pre-incarnated Christ. What shall he accomplish at Jerusalem? We can find three important issues that are related to the redemption. First of all, we have to admit that he is the Angel of the Lord. Zechariah sees the redemption of the angel of the Lord for his own people. The metaphor reveals the glory of redemption of Christ very obviously to us.

#### **I. It is to make the New Jerusalem as our absolute refuge.**

- 1) Verses 3-5 say, “He answered me, “To measure Jerusalem, to find out how wide and how long it is.” <sup>3</sup> While the angel who was speaking to me was leaving, another angel came to meet him <sup>4</sup> and said to him: “Run, tell that young man, ‘Jerusalem will be a city without walls because of the great number of people and animals in it. <sup>5</sup> And I myself will be a wall of fire around it,’ declares the LORD, ‘and I will be its glory within.”
- 2) The focus of the metaphor is set at the protection of Jerusalem, as a city without walls, with the fire wall. And the Lord shall be the glory in the city. This expression suggests us about the abundant reality of redemption. What are they? They point the absolute protection as the Eden Garden (Gen.3:24) and as the protection of Samaria of the northern Israel out of attacking of Syria. (II King 6:15-19) God is the double protector of Jerusalem. Later in the New Testament, Jesus emphasized that the double protection for his people. Jn 10:28-29 “<sup>1</sup> give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all ; no one can snatch



them out of my Father's hand. I and the Father are one." Now, we live in the fire wall in the world as we know when Israel came out of Egypt through the pillar of fire that protected Israel out of attacking of Egyptians. It is the fire wall. Isaiah emphasized that absolute protection for his people.(Isaiah41:8-10)"But you, Israel, my servant, Jacob, whom I have chosen, you descendants of Abraham my friend, I took you from the ends of the earth, from its farthest corners I called you. I said, 'You are my servant'; I have chosen you and have not rejected you. So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand." The Old Testament emphasized such symbolic points but now we live in Christ's complete armor. (Ephesian6:10-11) "Finally, be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil's schemes." Immanuel is protection of protections. Our Lord shall keep his promise faithfully, "I will be with you eternally."

3) When we serve the world in the name of Jesus, we should claim such protection. Many people are wandering because of that issue in their future about money, health, and relationship. Then we look at the New Jerusalem I Jesus Christ as an element of abundant redemption.

## **II. God shall rules over the kingdom**

1) Verse 6-9 say, "Come! Come! Flee from the land of the north," declares the LORD, "for I have scattered you to the four winds of heaven," declares the LORD. "Come, Zion! Escape, you who live in Daughter Babylon!" For this is what the LORD Almighty says: "After the Glorious One has sent me against the nations that have plundered you—for whoever touches you touches the apple of his eye— I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me."

2) From that passage we can find another element of kingdom as feature of our redemption. What is it? It is that God Himself rules over the kingdom of God as his sovereignty power. He shall give the freedom out of captive states of Babylon, and He shall destroyed their enemy with his powerful hand (four winds) Still God loves the Zion as the ball of the eyes and also his judging hand shall make them known the Lord deeply. In other words the knowledge of God shall overflow in the earth by his dominion of the kingdom.

3) We now live under any dominion anytime, anyplace in the earth. Cambodian

cannot depart out of the dominion of this government. But we should observe the superior dominion, God's hand in the Scripture. So we have to seek first the kingdom and his righteousness in our actual lives. (Matthew 6:33) because we belong to the redemption of the kingdom.

### **III. All nations shall be joined in the city.**

1) And also the redemption points the other wonderful feature. It is the point of universal redemption except the national Zion. So, verses 10-13 says "Shout and be glad, Daughter Zion. For I am coming, and I will live among you," declares the LORD. "Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you. The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem. Be still before the LORD, all mankind, because he has roused himself from his holy dwelling."

2) These passages emphasize the universalism of redemption that is, the chosen people among all nations shall return to the Zion. Actually the prophesy was accomplished in the New Testament. The Acts reveals that all national people gathered at Jerusalem at the feast of Pentecost. They were the first universal church in the history, consisted of the Gentile and Israel. This is the detailed accomplishment of the redemption by the providential hand. Now we live in it.

3) When we study the Scripture at this school we should see the glorious redemption, absolute protection, the sovereignty dominion of God and the universal redemption. For this purpose we have to devote ourselves to Him.

After we finish proclaiming this abundant grace to our neighbors, we shall go to the eternal world.

### **Conclusion:**

Please do not see to the miserable picture, the secular vision. But we have to concentrate to the glorious vision, the abundant redemption in Christ. Here we have to invest our whole life in will of God. This is our sufficiency, our contents, our source and our power in the world.

### **4 "My servant, the Branch" (Zech 3:1-10)**

## **Introduction:**

This vision reveals the character of redeemer God that solved the stumbling block against new work. Joshua who put on the dirty cloth means the state of misery Israel. First of all God ignore the accusation of Satan and put on his new crown on his head. And he promised that in the future a new branch shall be come. (8) In the text we know who is the branch and what shall do we receive? If we know the new branch we shall know the glorious blessing. What kinds of blessing is it?

### **I. He removed every sin eternally.**

The text is similar to Job 1:1-3 (1) Joshua who stands up before the heavenly court was accused by Satan. Jehovah rebuked Satan two times and took off his dirty clothe and put on the new crown and new clothe to him (4-5). When God told such things to him, and then he responded that he shall keep his laws and he shall response to my house and my ground. (6-7)

2) Here we can learn two things about the remission. 1) Sin brings the failure absolutely to us. The destruction of Israel comes out of the sins. It is the not the negative sin but the positive sin. The spiritual sin of leaders is more dangerous. 2) Only the angel of the Lord can clean all sins. Because of the condemnation of Jehovah, the accusation of Satan did not be admitted by God. God rebuked that they cannot accuse them again. The angel said to those who were standing before him, "Take off his filthy clothes." Then he said to Joshua, "See, I have taken away your sin, and I will put fine garments on you."

3) "The Angel of Jehovah or, Jehovah points reality of our Lord Jesus Christ. The death of the Lord can forgive our sins. (Heb10:17) We should not search for the reasons to lose the power and rejoice. How do we have as we did not positive things? We have to return to the fullness of Holy Spirit, the failing love and the help to our neighbors out of the ceasing prayer.

### **II. He came as our branch.**

1) In verse 8-10 we can see the new work of God in the vision. It is the work of new branch that is the vision of coming of Christ at the eschatological time. "Listen, High Priest, Joshua, you and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch."(8,

Ish11:1 Jre.23:5)

2) What shall the branch work? 1) He will begin with new ministry. As the second man or, the last Adam he will clean away all sins and accomplish new thing. He shall complete the new branch movement, the mustard movement and the yeast movement, not a burring stick snatched from the fire (II Cor.5:17). When they attach to Christ he can product the abundant fruit. (Jn15:5)

3) Through the work of Holy Spirit the effective of remission will be made eternally. The stones that are established before Joshua point Christ. In verse 9 seven eyes in the stones and inscription engraved means the Holy Spirit that is sent on the entire world. He made Christ's merit to be effective. "See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it," says the Lord Almighty, "and I will remove the sin of this land in a single day."

1) The work of seven devils will be counterfeit but the one of seven Spirit will be absolute. The Cross of Christ will be revealed the effective by the power of Holy Spirit. 3) True spiritual fellowship will be accomplished by God. Verse 10 said to us the abundant life at the day. 'In that day each of you will invite your neighbor to sit under your vine and fig tree,' declares the Lord Almighty.

2) The people points the Christians of the New Testament. The day will reveal the spiritual fellowship in the Holy Spirit. The Lord who was expressed by the servant of Jehovah, the angel of Jehovah or, Jehovah works before 2000 year and now works in the Spirit. Expect the new work. Receive the remission. Expect the abundant fellowship in Christ. Let's go to this blessed place.

### **III. We should bring up the fruit by abiding in the branch.**

1) As a weak branch Jesus Christ came into the earth to bring up his abundant fruit in the world. Although he is very weak branch and ugly face, he is so strong and beautiful in the earth and in the heaven. So his small braches as the churches we can bring up the abundant fruit in the world. (Jn15:5) What is the condition? It has to abide in him. What does it mean? It is to communicate to Christ and intimacy with Christ.

2) What kinds of fruit? There are two kinds in it. One is the character fruit.

Soon this is the fruit of the Spirit to reveals character of God by the Holy Spirit in the world. And the other is the evangelism fruit. It means to take disciples in the world. How can bring up much fruit? It abides in the branch.

3) Especially we live in the day of eschatology. Our goal must be taken much fruit. It is to restore God's image, righteousness, mercy and faithfulness. Through much prayer and much meditation we can taste to bring up the abundant fruit in our lives.

### **Conclusion:**

According to Zechariah's prophesy, the branch came on the earth. He accomplished all plan of our sovereignty God. In the branch we can be changed into the image of God. Therefore we have to approach on the mission to evangelize in the village. Let's response to the Lord's calling.

## **5 The Vision of Golden Lampstand (Zechariah 4:1-14)**

Introduction:

1) Now we see that wonderful abundance of redemption in Christ through 6 visions of Zechariah. As we read the vision, we see that the pictorial revelation focuses on the Holy Spirit in comparing to the vision 4 that emphasized Christ. We see the work of Christ as well as the work of the Spirit in the reality of our redemption. Can you see it in the Zechariah visions?

2) Especially the vision of the text emphasizes that only the Holy Spirit can change the big mountain into the plain ground. Verse 7 says, "What are you, mighty mountain? Before Zerubbabel you will become level ground." Here, the golden lampstand point the church and the golden oil the Holy Spirit, and two branches of the oil tree were Joshua and Zurubbabel who were led by Holy Spirit.

### **I. the Holy Spirit makes the big mount changed the level ground.**

1) First of all, we see the lampstand (morenah) in the vision. Do you know that meaning? The image of pure golden lampstand points that the revival of the church shall be happened by working of Holy Spirit. This work happened in both the Old Testament

and the New Testament. We believe in that the every works in the Old Testament concentrated on the redemption by the Holy Spirit who was expressed in the symbols or, the direct facts.

And also in reviewing the book of Acts, we can understand the Holy Spirit can accomplish the redemption of Christ.

- When Holy Spirit descended on the church, they received the owner of God. (At1:8 <sup>But</sup> you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”),
- On the Pentecostal day, Holy Spirit comes on the church. (2:1-2 When the day of Pentecost came, they were all together in one place. <sup>2</sup> suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.).
- And when the Holy Spirit comes on, the multitude received another power. (4:26-29 The kings of the earth rise up and the rulers band together against the Lord and against his anointed one. <sup>27</sup> Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. <sup>28</sup> They did what your power and will had decided beforehand should happen. <sup>29</sup> Now, Lord, consider their threats and enable your servants to speak your word with great boldness.)
- As the Spirit depended on the church, the door of the gospel was opened towards the gentiles from the Cornelius family. (10:45 the circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles.)
- And the Spirit gave some direction of sending the missionary at the church of Antioch (13:2 “While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.”)
- And also as the door of t gospel will be opened to the Europe. the church received the direction of Jesus’s Spirit.(16:6-7 Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to.)

- As every problem was removed by the power of Holy Spirit politically, religiously and spiritually into the even ground. Before the church every stumbling block should be changed into the plain ground.

God revealed his redemption through the activities of the seven eyes (10, 3:9). The Spirit who was sent into all areas shall become the level ground. The work of the angels to supervise all the areas, the work to remove the horns, the work of God's protection and the work to remove all sins (3:9) are accomplished by the communication of Holy Spirit. It is the eschatological promise. (Is.40:4.42:16, Mt17:20, 21:21-22, Mk11:22-23, Lk17:6, I Corin13:2)

Because every mountain of our sin was destroyed before us, every problem already had been perished. When you meet some mountain of problem, command it in the name of Jesus. It shall be solved before you wonderfully.

## **II. God accomplishes his will through the Holy Spirit.**

The Spirit needs the spiritual leaders for the revival of the church. They are the people who stand firm to serve the Lord. (14 So he said, "These are the two who are anointed to serve the Lord of all the earth.") Zurubabel and Joshua, who was one of the spiritual leaders was the channel of Holy Spirit. Although few thousand bolt electricity flow, if it has no the electric channel, it shall be useless.

What did the text promise through the Holy Spirit? He makes the big mountain become the level ground. (purpose- accomplishment) and began the temple (motive- golden oil- Holy Spirit) and fulfilled the temple (method- faithfulness).

By their spiritual leadership the Work of God in our ministry shall be begun and completed. So we have to pray that our spiritual leaders should be filled by Holy Spirit.

## **III. Holy Spirit works in the ministry through the obedience of prayer.**

1) To the work of Zurubbabel, the multitude responded the obedience, harmony and corporation. The Lord declared that to Zurrubbabel grace, grace. It means that they prayed to God. God worked through the only man. God demands the response of all body. Verse 7 says, "What are you, mighty mountain? Before Zerubbabel you will become level ground. Then he will bring out the capstone to shouts of 'God bless it! God bless it!'" And verse 10 says "'Who dares despise the day of small things, since the seven eyes of the LORD that range throughout the earth will rejoice when they see the chosen capstone in the hand of Zerubbabel?" The obedience of the saints is short cut

way of wonderful work. So the obedience is than the offering. Especially the prayer of the saints is the tool that accomplished the work of God. Without the prayer no work.

2) Today again we have to check up our obedience of pray to God. Then the will of God shall be accomplished in our lives.

### **Conclusion:**

Through the Holy Spirit the church shall be revived. Let's long the fullness of Holy Spirit that the Act reveals to us every time in order to flow in our heart. Let's believe on it and approach it in order to change into the level ground before you. Because every mountain shall be the level ground before the church.

## **6. God's Wisdom of Judgment (Zechariah 5:1-11)**

### **Introduction:**

1) The text reveals the wisdom of God's judgment through two aspects, the vision of flying scroll and the vision of the woman in an epha in one vision. Because two symbolisms explain the judgment to Israel who was corrupted by the severe sins (idolatry and adultery).

2) What is the wisdom of judgment that God executed?

### **I. God control the sin.**

1) What do the women in Epha mean? It means the sins of the world. Verse 6 says "I asked, 'What is it?' He replied, 'It is a basket.'" And he added, "This is the iniquity of the people throughout the land."

Verse 7-8 "Then the cover of lead was raised, and there in the basket sat a woman! He said, 'This is wickedness,' and he pushed her back into the basket and pushed its lead cover down on it."

The cover of lead means to control the conscience of Judah people. This is the wisdom that God prohibits the wicked sins in the world now.

The flood of Noah controlled violent corruption of world sins (Gen. 6 :)

1) The contemporary sins that spread rapidly to the world shall be controlled by



God's hand, as the voice of rooster (Peter), the saying of donkey (Balaam), through some suffering. We should listen to the voice of good conscience.

## **II. God divides between the goodness and the evil.**

1) Verse 9 says "Then I looked up—and there before me were two women, with the wind in their wings! They had wings like those of a stork, and they lifted up the basket between heaven and earth." God control the sins and also divide the goodness and the evil.

Verse 10-11 says, "Where are they taking the basket?" I asked the angel who was speaking to me. He replied, "To the country of Babylonia<sup>[c]</sup> to build a house for it. When the house is ready, the basket will be set there in its place."

2) In the world we have to discern two things obviously in our heart. This is the wisdom of Holy Spirit.

## **III. God gave the freedom by the power of Holy Spirit.**

1. God controls the sinful desire by the work of Holy Spirit. Verse 9 says, "Then I looked up—and there before me were two women, with the wind in their wings! They had wings like those of a stork, and they lifted up the basket between heaven and earth." The wing is like the chariots of cherubim in Ezekiel 1:23-25.

2. The freedom of Holy Spirit makes us moved the freedom out of the sins, sufficiency out of the necessity and grace out of the thorn in our Christian life.

## **Conclusion**

In our pastoral ministry and mission field we have to learn the wisdom of Holy Spirit. Pastor elder and deacon should use the wisdom of Holy Spirit in the world. Because our mission field is filled with worldly crafts against the heavenly wisdom, we have to seek the above wisdom as James emphasized (James 3:13-18).

## **7 The Vision of Four Chariots (Zech. 6:1-15)**

### **Introduction:**

The vision of four chariots is the last vision in Zechariah essentially that ended as

verses 1-8. From verse 9 the coronation reveals. Even though the coronation is a symbolism, it is very important that points the dominion of the King Messiah. (9-14) “A man who is called for the branch” comes in order to reconstruct the temple and ruled over it peacefully. Here we listen that the centric message of Zechariah is the revival that they should pursue through the Holy Spirit. As the Word of Roman 8:28, the goodness that God shall accomplish in us points the spiritual revival by speaking two things in our text. What are they?

### **I. It means the sufficient ministry.**

1) The activities of four chariots in the text are related to the first vision. The activities of red horse, white horse, black horse and colorful horse reveal the nations that destroyed Israel as Syria, Babylon, Egypt. Historically these nations were destroyed really. It was the accomplishment of verse 8. “Then he called to me, “Look, those going toward the North Country have given my Spirit rest in the land of the north.” “This is the prosperity of messiah and also it points that before Zurubabel the great mountain shall be level ground.

Here, we can learn two wonderful things of the Lord.

1) First, the providence of God is very absolute as it was suggested in a picture, “the chariot comes out of the bronze mountain.” His works and His providence as the chariot that comes out of the strong mountain shall be fulfilled by the owner.

2) Second, and also we observe the work of the Holy Spirit that four winds of heaven point. He works for the salvation as well as for the judgment. He works as the wind and his ministry shall be absolute and sufficient. The event of cross gives us true sufficient salvation through the wise work of the Holy Spirit. Especially we feel that our salvation is good enough in our heart. We enjoy true contents that come out of the cross, the resurrection and the Spirit.

The secret that David overcomes all his enemies by the goodness of God is the example of Christian life. Although he was persecuted by Saul very much and took many chances to kill him, David did not use his wrong method. Finally he became to the useful channel of God in his life.

1) Do you believe that God works wonderfully in us? We have to work

everything according to the sufficient work of Holy Spirit. In this week we have to pursue to true sufficient ministry, the sufficient heart in our school life. So we have to seek to the work of Holy Spirit in our lives. Please, stop to trust the man's good points but pursue to trust the Spirit in the Word of God.

## **II. It means to accomplish the peace.**

1) In verse 5, the scene of coronation was appeared. "The angel answered me, "These are the four spirits of heaven, going out from standing in the presence of the Lord of the whole world." By this thing the faith of returners, Heldaea, Tobia, Yeodaya and Josiah were restored by God's grace. Especially Messiah, the new branch comes to the world and reconstructs the temple and accomplishes the work of peace. (12 "Tell him this is what the LORD Almighty says: 'Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD.") He is the high priest and the king who fulfills the work of peace. Actually he accomplished all things. This is the righteousness, the peace and the delight in the Holy Spirit. It is the fulfillment of 3:10, "In that day each of you will invite your neighbor to sit under your vine and fig tree," declares the LORD Almighty."

2) Today our world needs the heavenly peace. All the peace of person, family and country comes out of the Christ- centric life. Why? Because true peace comes out of the branch, Jesus Christ. So we have to abide in Jesus Christ. It means to admit the Lordship any time, any place. So we need to do the habitual prayer and the meditation of the Word of God.

As we know, the greatness of David comes out of to sustain the Lordship of Jehovah. So He did not want to kill the king, Saul against the Lordship. When his friends exhorted his Lordship, he disliked to become an owner at his good chance. Why? Because he knows the true Lord in his situation he could serve the Lord in his heart. This is the way of true peace that comes out of living God.

We have to check up the sufficient and peaceful heart in our ministry. Do you have these things in your heart in your school life? Yesterday, I met two persons in a village. They have no the sufficient heart and the peaceful heart in his life. One person is the abnormal marriage life in his life. He has five wives as a Samaritan woman of John 4: It is very sorrowful life. And also I met a monk who had the

bright face. After I greeted to him someday I will meet him at the pagoda in order to give true peace of Christ Jesus. Although his face was so peaceful I could see miserable heart from his attitude. I pray that they shall return to Christ, our true branch by repentance and faith and possess the sufficient heart and the heavenly peace.

### **Conclusion:**

Until now we have thought the wonderful redemption in seven visions in Zechariah. We abide in the blessing, the abundant redemption in our personal life and our pastoral ministry. Moreover we want to proclaim the facts to the world. So As Zechariah revealed in his last parts we have to listen to the urgent command, “return to the Word of God” and also see the glory of the complete redemption.

### **1. Return to the Word of God! (Zech. 7:1-8)**

When we pursue the new things gradually our Lord says that we have to return to the first words. About the question that Bethel people asked to the Lord ““Should I mourn and fast in the fifth month, as I have done for so many years?”(4) The Lord answered that you should return to the Word of God. “Ask all the people of the land and the priests, ‘When you fasted and mourned in the fifth and seventh months for the past seventy years, was it really for me that you fasted? And when you were eating and drinking, were you not just feasting for yourselves? Are these not the words the Lord proclaimed through the earlier prophets when Jerusalem and its surrounding towns were at rest and prosperous, and the Negev and the western foothills were settled?’ ” (7)

#### **I. How should we proclaim the Word of God?**

Here we observe how the revelation of God comes to us. (1) In the Old Testament was come to us as the types of pectoral revelation, dream, vision, miracles, rim and Dummies to explain them. 8 visions reveal the state of Israel's miracle state of corruption, the cause of corruption and the condemnation and salvation. The symbolism, metaphor and picture provide abundant revelation to us.

For example the event of crossing the red sea means the baptism of church. The descending manna means the Christian spiritual daily food, Christ and His Words. So the Christians who received the revelation revealed by them can proclaim the will of God. (Act2:17)

And also he gave the revelation by the prophets. “Are these not the words the Lord proclaimed through the earlier prophets when Jerusalem and its surrounding towns were at rest and prosperous, and the Negev and the western foothills were settled?” (7) they made their hearts as hard as flint and would not listen to the law or to the words that the Lord Almighty had sent by his Spirit through the earlier prophets. (12)

(2) It was revealed by the prophets(7,12) So David was controlled by Gath and Nathan and Paul of New Testament way Ananias and seven churches in the minor Asia by the angels (pastors)of the churches. Then church was established on the prophets and Apostles on the cornerstone Christ Jesus. (Eph2:20) So they admitted the authority of Moses as the God’s authority. In the meaning today pastors have the same authority as they stand on the revelation as the proclaimer of revelation.

3) It is proclaimed by Holy Spirit. “They made their hearts as hard as flint and would not listen to the law or to the words that the Lord Almighty had sent by his Spirit through the earlier prophets. Moses's law is the voice of Holy Spirit and the Scripture is the voice of Holy Spirit. Today the Holy Spirit says through the Scripture and in the Scripture. At the meaning the Scripture is divine and personal character. Really when we received the fullness of Holy Spirit we can learn that it is the sword of the Spirit. Only this one is the true revelation and give make our lives to be abundantly.

## **II. How do we return to the Word of God?**

And again God teaches how we treat the Word of God at the point of history. In one word it is the absolute obedience. Why is the obedience so important? According to verses 10-14 by the disobedience the beautiful earth was changed into the wilderness. “ ‘When I called, they did not listen; so when they called, I would not listen,’ says the Lord Almighty. “I scattered them with a whirlwind among all the nations, where they were strangers. The land they left behind them was so desolate that no one traveled through it. This is how they made the pleasant land desolate.’ ” (14) what is the cause of Saul's failure? After he overcome against Amole in the battle, he could not control his covet. Because of his small disobedience he filled down into the miserable state that he should search for the psychic. (Siam 28:18) The demolition of Israel was brought by the disobedience of God's Word; their revival shall be made by the obedience of Israel. Therefore the returning movement to the

Scripture should not be limited in Israel. And also we have to return to the Scripture and try to be examining by the mirror of the Scripture.

## **2. The Day of glorious Jehovah (Zech.14:1-21)**

### **Introduction**

Finally, the issue of reconstruction of the temple and their spiritual problem for 14years was solved as God returning to Israel. Actually Zechariah saw the glory of the New Testament. The text reveals the glory and promise of that day.

### **I. God establishes the church highly in the world.**

According to verses 1-7 Jehovah Himself who made to fight Israel against the all nations shall attack them in replace to Israel. When he stands up on the mountain of Olive, it shall be divided in two parts. When is dark the light shines. In the titration day the light shall rise in the world. And at Jerusalem the living water shall be fountained. The abundant grace shall come on the church in the New Testament. Especially the Lord is the warrior who fights against the enemy for the church. The full armored of Ephesian chapter 6 means the complete weapon that is Christ. Because these things shall be accomplished in Christ Jesus, we can overcome anyplace and anytime in the complete victory of Our Lord. So Paul shouted that we are more than conquerors. Who can overcome against Goliath of 21centry? Only Jesus Christ can overcome him, Jehovah that is Jesus Christ. Whenever we fight against them, always we can overcome them in the name of Jesus. We can believe that fact always.

### **II. At that day God dominates the world as the king of kings.**

Already we saw that the dominion of God consisted of faithfulness and peace at chapter 8 of Zechariah. Here we see the climax. He shall be the King in the universe world. (9-11) when he rules over them it shall become the nation without any condemnation. (11) No Canute lives there. The curse of God shall come on them who attacked Judah. The almighty God rules over them with his unlimited power. So we can overcome the confused world with the spiritual power fully. Then we should enjoy the blessing that God provide to the obeying people. Really to the people, family and society who entertained Christ as his Lord.

### **III. that is the promise that keep the feast of tabernacle.**

God promised that he shall establish the church and God Himself rules over them as the king and the day when they live as holy people shall come-on the world. Verses 16-21 all nations shall come to keep the feast of tabernacle. They shall keep the feast of tabernacle holy in Christ. Verse 20 say that the term, towards Jehovah be holy” shall be written on the bells of the horse. The letter “towards the Lord be holy” shall be written on all lives of the church. The tradition of holiness shall be completed in Christ which is the true tabernacle. (Rom12:1-2)

Therefore we enjoy the streams of the living water in the Christ who is the feast of true tabernacle. And also we experience the power of the spiritual world. (Jn7:38-39) Really we see the more wonderful things in the Spirit because this precious day came at the day of the incarnation of Grist and will come in the day of the second coming of Jesus Christ. We should rejoice that the sticks of grace and union rules over us in Holy Spirit.

## **Conclusion**

The visions of Zechariah reveal obviously the redemption of Christ in the New Testament. When we meditate these visions in our pastoral ministry, we can see the wonderful, abundant glory in Christ. This is the same vision that Isaiah had seen at the temple(Ish 6 :). Then he bowed down, kneels down and repented his miserable sins to God. Therefore Zachariah’s findings that see the glory of the Lord and the poverty of the man should be the foundation, process and result of our pastoral ministry. Only the glory of God can overcome our contemporary many issues. (Jn1:14)

*(Continued)*

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## **[Professor Lecture 2]**

<p style="text-align: center;"><b>Preaching</b> <b>Dr. Paul Han</b></p>
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## **What is a sermon?**

We are currently living in an age of preacher crisis. In order for pastors in crisis to escape the crisis, they must first restore the authority of the preacher who has fallen to the ground. There is no place for self-righteous pastors and imperial pastors to modern people who are imbued with religious pluralism and postmodernism. In general, the world has a negative perception of preachers because they are not at the

university level or lack of research. The ethics of pastors have long since fallen to the ground. Isn't Christianity called Protestantism?

Some pastors comfort themselves with the following scriptures: This is 1 Corinthians 1:26-29. "Behold your calling, brethren, not many wise according to the flesh, not many mighty, not many noble. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong; so that you may not boast before God."

Nevertheless, we must think of Paul of Tarsus rather than insisting only on Peter the Galilean. If Galilee is the home of poor and uneducated fishermen, Tarsus is a city of learning and philosophy. If there was Peter in Galilee, there was Paul in Tarsus. If zeal and prayer were everything to Peter, then Paul had prayer and deep study, so Paul's writing of 13 of the 27 books of the New Testament should never be ignored. This means that the preacher is not an anti-intellectualism who ignores learning and intelligence by repeating Amen and Hallelujah. Today's preacher must be an expert in Bible study as well as prayer. That will be able to lead the audience of high-quality lay people who have been nurtured by the Word and training today.

Preachers should be familiar with these facts and reconstruct pulpit sermons. Even if a preacher lacks worldly knowledge, he must be excellent in his ability to deliver the Word of God. That is, the audience needs to tend to prefer the preacher themselves. Just as respect cannot be forced, the level of the audience listening to the sermon cannot be ignored. Preachers must not only have a theological perspective, but also must have intelligence and spirituality that goes beyond the knowledge of lay people, so that they will not be criticized or ignored. The intellectual level of the audience now is at the highest level. We often think that a life of piety and a life of learning are at odds with each other, but this is a big mistake.

Historically, most of the outstanding preachers were preachers of the highest level of intelligence and spirituality. religious reformer. Luther, Calvin, Zwingli, John Knox. Jonathan Edwards, and more recently, Martin Lloyd-Jones and John Stott, were men of brilliant intellect and fiery spirituality. The problem of spirituality and intellect of these preachers ultimately became a very important cornerstone in



nurturing mature Christians and developing them into disciples of Christ. Yes. Audiences are moved when a preacher delivers an inspired message to his audience that he gains from long study and prayer. In fact, the audience is an expert in their field, but they are not experts in the Bible and preaching. Preaching is a privilege God has given only to preachers. Therefore, we must not forget that the preacher is not a person who is used and dragged around by them, but a spiritual leader who leads them to spiritual power.

A preacher should be able to find the answers to all the problems of the saints in the Bible, and let those who have problems find answers while listening to my sermons. And preachers should be extremely careful about inviting entertainers or experts to the pulpit for the purpose of artificially revitalizing the church. In particular, it would be wise to prepare and set up a special meeting when the pastor is in charge of the Sunday worship pulpit and outside lecturers are invited. But today's reality is not like that. What could be the cause? There may be many reasons, but it is probably because preachers do not know the value and importance of sermons.

The first basic thing a preacher should have before discussing sermons is the correct theology of preaching and the definition of sermons for correct theology of preaching. The definition of a sermon is like a blue print needed when building a house. Just as in order to build a house, you must first have a blueprint for what kind of house you want to build for what purpose, you need to know what you want to preach before preparing a sermon to prepare the content that fits the purpose of the sermon. I can do it.

### **Then what is the etymological meaning of preaching?**

There is no single word in the Bible that explains the word 'preaching'. The word "sermon" can be seen as including evangelism, instruction, consolation, and exhortation. In the Bible, the words most often translated as preaching are "keruso" (κηρύσσω) and "euangelizo" (εὐαγγelizώ). contains the meaning of evangelism in particular. Cheruso means public proclamation of the gospel, whereas euangelizo means both public and private evangelism (see Acts 8:4, 12, 25, 30). And the word "didasko" (διδάσκω) is often translated as teaching, which means to speak privately

or publicly to govern the saints (Acts 18:11).

The main content of Didasco is the gospel, but it is different in that it targets believers. Preaching and teaching, which we commonly refer to as the word, both meanings are included here. However, additional meanings include “exhortation” and “comfort” (Titus 2:15). Therefore, the meaning of delivering the word to the audience is that “we must be careful that the meaning of edifying, comforting, and admonishing the saints is comprehensively included under the title of sermon, not simply preaching.”

Before we define preaching here, let's look at the definition of preaching scholars first. William Evans said that preaching is “the proclamation of salvation to man,” and P. T. Forsyth said, “Preaching is the extension of the gospel and the proclamation of the gospel. Preaching is the eternal and uninterrupted act of God in Christ, proclaimed over and over again.” Hoppin writes, “Preaching is the deliberate, concrete, confident proclamation of Christian truth in public worship.” According to Herrick Johnson, “Preaching is a legal religious exhortation based on the Word of God and intended to move people in the plan and purpose of saving them.” In other words, preaching can be said to interpret the Bible in the Gospel and explain the field. To be saved by faith in Jesus Christ from the place of destruction (John 3:16, 1 Tim 2:4, John 20:30-31) and to proclaim the salvation that God wants to achieve through the saved saints.

Yes. The sermon is to explain what God wants in the Bible, that those who are deceived and enslaved by Satan and suffering on the path of destruction to be saved, and what God has planned to accomplish through the saved saints. The way that all people can be saved is the gospel, and what we do to evangelize the world is evangelism. Therefore, the importance of this gospel and evangelism must be emphasized in sermons. This can be seen by reading just a little bit of Acts.

Then, what is the content of the gospel that preachers must always convey? That content is Jesus Christ. God gave Christ as a covenant to save the world and sent Him when the time was fulfilled. Then, who is the one who came as Christ? It is Jesus. We believe, confess, and preach that Jesus is the Christ, the Son of the living God. Notice Galatians 4:4 and Matthew 1:16.

“When the time was fulfilled, God sent his Son and was born of a woman.  
You brought me under the law—”  
“Simon Peter answered and said, you are the Christ, the Son of the living God.”

It teaches that if you hold on to this Christ, all problems in life will end. However, if you look at the lives of the saints, they still come to the church after wrestling with problems and living a painful life. I believe that preaching is what gives strength and answers to these believers. It means that the preacher should solve their problems with the Gospel instead of leaving only illustrations to them. Therefore, the preacher must always remember the following three things. The first is the problem of conflict in the field (gospel), the second is the problem of the direction of life (evangelism), and the third is the presentation of a new vision (prayer).

When preparing a sermon, we set the text and title of the sermon, and in the introduction, we explain the background of preparing the sermon with that title. And again, first in the main body. State a clear definition of what you want to convey and second. It is necessary to clarify what the saints who heard the sermon want to do (what the saints will listen to and obey), and in the conclusion, what will happen if the saints listen to and obey the word (vision). After preparing the sermon like this, check the content of the sermon you want to deliver and what you want, and check whether the content you preached matches the Bible.

What should not be mistaken is that our sermons should be different from Bible studies, theological lectures, and Bible exposition and counseling. Some preach sermons like lectures on theology, while others read the Bible and do a solution-type exposition of the Bible. Dr. Edmund P. Clowney, former president of Westminster Theological Seminary in the United States, said, “The gospel is a royal proclamation, and the preacher is a public messenger.” Yes. Since the preacher is a messenger called by God, the King of Kings, he must speak for God from God's standpoint, just like all the prophets and apostles. This is the mission and purpose of the called one. It is what we see in the sermons of the apostles, that they spoke only of Jesus, were persecuted, and became victims of martyrdom. They all testified that “every day in the temple and at home, they did not cease teaching and preaching Jesus as the Christ” (Acts 5:42-).

Early on, C. H. Dodd referred to preaching as a message as God's plenipotentiary and said, "Preaching is not a lesson to convey one's own words, but it is to proclaim the message of the one who chose and sent it. In other words, preaching is the preaching of the Word of God who sent Himself." If preaching the living word of God is the preacher's absolute calling, then the preacher's responsibility is to make the audience hear the voice of God.

As Donald Miller pointed out, 'true preaching is the successive event of the incarnation of the Word in the present moment. He pointed out that the crucifixion and resurrection events of the past must reveal their reality as living events in our field today.' In other words, the incarnation of God's word, that was his point of view.

As such, the preacher should not be a source of interest or a moral nag from the pulpit. The sermon that we must aim for should interpret the text centered on Christ (redemptive-historical flow), reveal Christ in the text, and present to the audience that Christ is all the answer. God wants such a dynamic sermon and He wants to solve the problems the audience has. Our saved past has been freed from Satan's slavery (Ephesians 2:1-3; John 1:12-). We receive the guidance of the Holy Spirit in the present (John 14:26-27; Matthew 28:20), and in the future we have the privilege of the people of heaven (Philippians 3:20-). So, the fact that we were saved is the past. today. All future problems are solved. This means that we must present an answer to the problem the saints brought up.

**[Professor Lecture 3]**

### **Woman with Hemorrhage (Lk 8:40-48)**

By Dr. Grace Oh

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

#### **1. Story of the author of the Gospel of Luke -**

Meaning: shine, be intelligent

The Gospel of Luke is a Bible written by Luke, a Gentile, and is a book written with the most beautiful sentences among the Gospels. Most of the New

Testament is written in Greek by Jews, but the Gospel of Luke is written in Greek by Greeks. He is said to be a Greek born in Antioch, Syria. Compared to other

gospels, we can see that he is interested in women through his handwriting that is concise. His beautiful metaphors make readers feel that he is a person with rich emotions and literary qualities. Luke is said to have been a physician, missionary, and historian. The Lord's appearance in the Gospel of Luke was that of a compassionate man. The parables of the Lord he conveyed are warm. Good examples include the parable of the Good Samaritan, the lost sheep, the silver coin, and the parable of the prodigal son. And there are many articles about women, children, and the poor in the Gospel of Luke.

Of the twelve stories of women recorded in the Gospels, nine are recorded in the Gospel of Luke.

According to LEONARD SWIDLER's statistics, there are 8 women's stories in John, 20 in Mark, 36 in Matthew, and 42 in Luke. That is why the Gospel of Luke is sometimes called the Gospel of women, the Gospel of children, and the poor and marginalized.

## **2. Locations of women who have been there**

Luke shows great interest in women. Indeed, many women are appearing

1, The Galilean women who participated in Jesus' missionary journey with the twelve apostles (8 ;1-3) show that not only male disciples accompanied Jesus' earthly ministry, but also female disciples.

The women who joined the trip served the Lord and his group of disciples with what they had. It was designed so that the Lord's group could focus on evangelism without worrying about daily needs.

2. This is where women appear in the Gospel of Luke. In the Gospel of Luke, women are almost always paired with men; Zechariah and Elizabeth, Joseph and Mary, Simeon and Anna, Naaman and the widow of Zarephath, a man healed on the Sabbath and a woman healed on the Sabbath, a man who lost a sheep and a woman who lost a coin, an unjust judge and his appeal. Widow (18.1-8). In fact, the story can unfold even if only men appear in these articles and events, but it is very special for women to appear side by side with men. Through this arrangement, Luke made it known that men and women were to stand side by side before God. "Women wanted to show that they were equal in honor and grace, that they received the same gifts and had the same responsibilities," said one scholar.

3. The story of the centurion of Capernaum The elders of the people brought the centurion's case to Jesus. This is truly an unusual situation. At that time, Jews were

extremely reluctant to interact with Gentiles. Moreover, the elders of the people would have taken the lead in preventing communication with foreigners. However, instead, the elders of the people reported the centurion's situation to Jesus and earnestly requested him. And Jesus, fearing that the centurion might be reluctant because he is a Gentile, emphasizes, "It is fitting for this man to do this." As already revealed, this may be because the centurion loved the Jewish people, who were a subjugated people, and built a synagogue to support the faith in Jehovah, which can be said to be the foundation of Jewish life, and thus received the respect and trust of the local people. At the time, the synagogue was an important religious educational institution in Israel, along with the temple, and was dedicated to providing practical religious education in daily life. It is very unusual for a gentile centurion to build such a synagogue, a religious educational institution for the Jewish people, and it is quite possible that the centurion converted to Judaism. At that time, Jews thought that entering a Gentile's home made them unclean. In addition, contact with strangers itself was considered unclean. Therefore, the centurion said that he could not bear Jesus coming to his house. He sent his friends to Jesus, begging him to just say a word. After hearing the centurion's confession, Jesus said to those who followed him, "Truly I tell you, I have not found such great faith with anyone in Israel." Even though he was a Gentile, he knew and believed in Jesus, and that belief was reflected in his real life. Jesus praised the centurion's faith to his followers. It was also a rebuke to the Jews who should have had the same faith. Jesus valued the centurion's faith. He said, 'It will be what you believe,' he said. And the servant was healed immediately. Luke says that some of the Jewish elders whom the centurion sent to Jesus returned to the centurion's house and found that the centurion's servant was already well. What is surprising is not only the faith of the Gentile centurion, but also his piety, humility, and consideration. The centurion can be said to be a representative of the Gentile world at the time. Even if the attitude he showed was judged by the standards of the chosen Jewish people, he was fully qualified to be God's people.

### 3. Healing Jairus' daughter and the woman with an issue of blood (Luke 8:40-56)

When Jesus returned, the crowd welcomed him, because they had all been waiting for him. Then a man named Jairus, a leader of the synagogue, came and fell at Jesus' feet and begged him to come to his house, because he had an only daughter, twelve years old, who was dying (Luke 8:10-42). The incident in which Jesus raised the dead daughter of Jairus, the leader of the synagogue, and the incident in which Jesus healed the woman with an issue of blood occurred at the same time. While Jesus was on his way to heal the daughter of Jairus, the leader of the synagogue, he healed a woman suffering from an issue of blood. Meanwhile, Jairus' daughter died, and Jesus went and saved Jairus' daughter. This incident is described in Matthew 9:18-26 and Mark 5:22-43.

In summary:

- ① Jesus raised the dead daughter of Jairus, the leader of the synagogue.
- ② Jesus healed a woman with an issue of blood.

Conclusion:

What does Jesus want from us? 'Faith' is a small faith like a mustard seed. Let us believe that Jesus is the Son of God. That faith saves us, allows us to enjoy the kingdom of God, and through that faith we enter the kingdom of God. The woman with the issue of blood is said to have represented the spiritual state of Israel at the time. While Jairus' daughter is an individual, the condition of the woman with hemorrhage is seen as part of the Jewish community. But what is hindering my faith? The environment? Economically realistic problem? Or The children, spouse, health and situation? Let us pray and live through the woman who was healed. He will give us eyes to see and ears to hear, and that we may become people of understanding, faith, and action. As citizens of God's kingdom, I sincerely hope that this is a time to value the 'simple life' and 'simple action' that come from 'simple faith.'

**[Special Lecture]**

**If I die today, where will I go?**

Dr. Paul Choi ( Korea Pyumg Sin Won president)

Lesson 1 If I die today, where will I go?

Memory Verse: (Genesis 3:19) "Out of the ground you were taken, and by the sweat of your face you will eat your food until you return to the ground. "For you are dust, and to dust you will return."

1. Will death come?

I think we are living in a difficult, scary, and scary world right now. So, as everyone is busy and my heart is heavy, I ask myself, "If I die today, where will I go?" I couldn't even ask that question and lived indifferently. Sometimes, when the pain was too much, I would have thought about dying sooner, and when it got worse, I would have a glass of alcohol in my hand and yell, "If I die, everything will be over." I thought life would be easier once the difficult times that made me want to die passed, but the nightmare-like world repeats itself again. This scene of life is exactly where I stand. More importantly, I had never even thought about living forever.

"Comrade, where will I go if I die today?" Have you ever thought:

Have you ever opened the window, looked at the clear sky, and thought, is there really a place I should go when I die?

The world after death is another mysterious secret that cannot be solved with my knowledge. People always have a lot of interest in the future and want to live well for the next 80 years. But more importantly, we don't think deeply about the future of living forever. However, there is a common and historical belief in the world about life after death. The fact that traditions, customs, and various ancestral rites remain in each region of the world indicates that people do not believe that everything ends with death.

These things are often questioned. Death seems to be the most feared yet most neglected event. Is there a place called paradise that humans go to after death, or is there another place of suffering? And what about that place? Even though we think this, we live indifferent to the world after death.

Is it really the end of everything when a person is born, suffers, resents, struggles to live well, and then dies without achieving one wish? This is a serious issue that we need to think about at least once.

If we want to know the truth about man, that is, if we want to know in detail where man came from and where he is going, we must return to the Bible. "The Bible is the word of truth spoken by God." The Bible tells us about man's creation, nature, and relationships with other beings. The focus of God's creation is man. All things belong to him (Genesis 1:26). We need to know the Bible to know people



well. Although humans may seem to know themselves well, in reality, they do not know very well. In order for man to know himself, he must know what God, who created man, says about man. In other words, you must know the Bible.

How does the Bible say man was created?

(Genesis 1:26) “And God said, “Let us make man in our image, after our likeness, and let them rule over the fish of the sea and over the birds of the sky, over the livestock and over all the earth and over every creeping thing that moves on the earth.” “He said,”

### 1. The beginning of man

When a married couple has their first child, they talk to each other. Mysteriously, how could this beautiful life be born in a woman's body between the two of us? A person can be curious about his or her life and origins. People have always been like that. So, in different eras, different theories have been changed by the philosophers of those times. The most modern of them is the theory of evolution, which says that the lowest ancestor of humans is the lowest animal (ameba). And it is claimed that the amoeba evolved to create monkeys, the monkeys evolved to create primitive humans, and the primitive humans evolved to create modern humans. However, there is no evidence whatsoever that primitive humans differed from modern humans in any respect of biological evolution. In other words, in evolutionary theory, primitive humans are a type of bloodline that is not different from modern humans. The fact that the human lineage is of only one type across all mankind in the world proves that humans are by no means evolutionary beings. The Bible tells us that mankind is of one lineage. (Acts 17:26) “He created all the nations of mankind from one to live on all the earth, and determined their times and the boundaries of their habitation.”

evolution creationism

I evolved from a monkey to become the human I am today. I was born as a human from the beginning and am currently living as myself.

□ July 28, 2015: Report on the discovery of fossils showing that snakes had hands and feet and walked around 100 million years ago (YTN Science)

It has been scientifically proven that humans are of one bloodline and are different from other animals, and that is the fact that the blood of any animal cannot sustain human life. Our human blood and animal blood cannot mix. The truth about the origin of humans is that God created them from fish, birds and animals, each according to its kind, and finally created humans.

The Bible says that from the beginning we were created according to our kind.

(Genesis 1:24-25) “And God said, Let the earth bring forth living creatures according to their kinds: cattle, creeping things, and beasts of the earth according to their kinds.” (And it was so).

Just as the person who designed and produced any object in this world knows the object well, ‘God created humans’ means that ‘God knows human nature better than anyone else.’ So God knows humans better than humans themselves.

The Bible says that humans were created as special beings in a special way, different from other creatures.

(Genesis 2:7) “And the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and the man became a living soul.”

(Genesis 1:26-27) “And God said, “Let us make man in our image, after our likeness, and let them rule over the fish of the sea and over the birds of the sky, over the livestock and over all the earth and over every creeping thing that moves on the earth.” And he created them in his own image; in the image of God he created them; male and female he created them.

Man differs from other creatures in that he is specifically created in the image of God. The phrase “in the image of God” means that God was created to resemble God’s character and abilities. Because humans sinned, the image of God within them was destroyed. Therefore, as humans live, we must correct the image of God that has collapsed in our lives. We express this act of living in the correct image of God as ‘obedience’ or ‘restoration.’

The Bible conveys what God said about the human beings he created:

(Isaiah 43:7) “Let the one whom I created for my glory come. I created him and formed him.”

According to these words, what is the important purpose of a person's life? Man's important purpose is to give glory to God.

Now let's summarize what the Bible says about the creation of humans.

- (1) Human life is born when a woman and a man sleep together.
- (2) The Creator's power was revealed by creating Adam without any male or female.
- (3) The Creator's power was revealed by creating Eve without the help of a woman.
- (4) And the holy and sinless Christ was born by a woman without the help of a man.

\* Who is Dangun, the ancestor of Joseon?

In the old days, the Emperor of Hwanincheon looked down on Samwi and Taebaek and thought that it was a place that would bring widespread benefit to the human world, so he sent his son Ung to bring three heavenly seals. was ruled. At this time, he had a bear and a tiger who lived in a cave and begged to become humans. Ung gave her a handful of mugwort and twenty cloves of garlic and told her that if she ate these and did not see sunlight for one hundred days, she would gain the shape of a human being. However, the tiger could not do so, but the bear did so for thirty-seven days and became a woman. However, since she had no man to marry, Ungnyeo (熊女) went to the altar every day, wishing to have a child. As a result, Ung transformed into a male body, and she married him and gave birth to Dangun Wanggeom (檀君王儉). Dangun established his capital in Pyeongyangseong (平壤城) in the 50th year after the reign of Yao (堯 ; 唐高), called the country Joseon (朝鮮), and ruled the country for 1,500 years before moving to Jangdang-gyeong (藏唐京) and thereafter Sansin. He became a mountain god. -Excerpt from the

## **Biblical Teaching on Prayer**

**Professor Kawn Woo Kack**

After Jesus preached the gospel of the kingdom to his disciples, he taught them about prayer.' God taught us to stay awake and pray so that we do not fall into sin (Matt. 26:41). Therefore, all Christians must pray. Although the Bible says to evangelize, it never taught us to evangelize this way. Also, preaching this way or singing hymns like this does not. Even if you don't have one, it teaches you to pray like this. Just as everyone needs to breathe to live, you can say that prayer is the same as breathing for Christians. And it can be said that Christians who do not pray are alive but live a life as if they were dead.

**Who Should Pray? - Every Christian**

The saints are taught to pray for what is necessary in all areas of life, not only the sick (James 5:16), but also the afflicted (James 5:13), and to be holy (1 Timothy 4:5). You must also pray, and pray without ceasing (1 Thessalonians 5:17). And the Bible teaches that prayer answers appear in three ways. The first is Yes, the second is to wait, and the third is No. Today, let's look at what the Bible teaches about unanswered prayers, or prayers that you shouldn't do.

### **1. Prayer against the Word**

If a man turns his ear away and does not listen to the law, even his prayer is detestable (Prov. 28:9). Moses, whose meekness was greater than all men on earth, longed to enter the land of Canaan, and asked in Deuteronomy 3:25 to let me cross the Jordan. Let me see the beautiful land on the other side, the beautiful mountains, and Lebanon.” 26 The LORD was angry with me because of you, and he did not listen to me. Lift up and look east, west, south, and north, and see the land with your own eyes, for you will not cross this Jordan.

The person who faced God, the person who directly received the stone tablets of the Ten Commandments from God, and Moses, the leader who parted the Red Sea like a wilderness for the Israelites in Egypt and came out of Egypt.

Deuteronomy 32:51 Because you sinned against me among the Israelites at the waters of Kadesh Muriva in the Wilderness of Zin, and did not sanctify me among the Israelites. I will look, but I will not enter it.

Moses, the mighty man who showed God's power in the confrontation with Pharaoh of Egypt and his servants and succeeded in helping the Israelites escape from Egypt, also said that prayers against God's word were no.

## **2. Prayer without repentance of sins**

If I had cherished iniquity in my heart, the Lord would not have listened (Psalm 66:18).

"What is the benefit of your innumerable offerings to me, says the LORD? I have had my fill of burnt offerings of rams and fat of fattened animals. I take no delight in the blood of bulls, lambs, or goats. 13 Bring no vain offerings; incense is an abomination to me; New Moons, Sabbaths, and assemblies are the same. 15 When you spread out your hands, I will hide my eyes from you, and although you pray many times, I will not listen. 15. Wash yourselves, cleanse yourselves, put away your evil deeds from my sight, and stop doing evil...

It means that God does not listen to worship services or prayers offered without repentance of sins. Therefore, in order for our prayers to be accepted, we must first pray to repent of our sins when we pray. This is like when a sinner brings an offering in the Old Testament, the priest puts one hand on the sinner's head and touches the sacrifice with the other hand, and the sinner's sins are transferred to the sacrifice and burned away.

## **3. Passionate Prayer**

You lust, and do not obtain, and murder; envy, and yet not be able to take; therefore, you quarrel and fight.

In Acts 8:18, when Simon saw that the apostles had received the Holy Spirit through the laying on of his hands, he gave him money, 19 and said, "Give me this power also, that whoever I lay my hands on may receive the Holy Spirit." 20 Peter said to him, "You are the gift of God. You thought you could buy it with money, so your silver and you will perish together.

It is a record that a man named Simon, after seeing the apostles receive the Holy Spirit and were healed by the laying on of hands, tried to buy the power with money, but rather was cursed. If there is no answer to prayer, you must check whether it is not a passionate prayer.

#### **4. Prayer for family discord**

Husbands, live together with your wives in the same way according to knowledge, recognizing and honoring her as a weaker vessel and as one who will share in the grace of life, so that your prayers will not be hindered (1 Pet 3:7).

Here, the family refers to the relationship between husband and wife. 1 Corinthians 7:3 The husband must fulfill his duties to his wife, and the wife to her husband. They do not have dominion over the body, but their wives do. 5 Do not be distracted from each other, but by agreement, for a while, in order to have time to pray, but come together again, so that Satan will not tempt you because of your lack of self-control.

God first established a family system on this earth. The first family was Adam's family in the Garden of Eden. Adam rejoiced when he saw his wife, saying, Genesis 2:23, "This is now bone of my bones and flesh of my flesh." 24 A man will leave his father and mother and be united to his wife, and the two will become one flesh. 25, Adam and his wife were both naked, but they were not ashamed. It is to give a covenant to a family with such a close relationship, and to give that family a child to be the next generation. If the family that inherits this promise is in discord, then prayer will be blocked.

Should a pastor (missionary) fight with a couple? In my case, I have disputes over my children's education or financial problems. Who will win? Of course, the pastor wins. A pastor who makes a living on words sets up a logic with winning, winning, and fighting, and drives it like a sermon. What will happen then? Most women cry. Black tears flow when women cry (because of eye makeup) I also thought that black tears come out because women have more sins. who won? Didn't you win because you made the other person cry? But your heart is not good. I feel like I shouldn't cry even if I can't do it, but a more serious problem arises when I pray to God. Then the airway is blocked. God is saying that there is no place to go before coming to me.

In conclusion, we must pray according to God's will.

Going a little farther, he fell on his face and prayed, saying, "My Father, if it is possible, let this cup pass from me; yet not as I will, but as you will (Matthew 26:39)

When we pray, we can seek our will, but just as Jesus set an example for us, we must pray, saying, "I want it to be done according to the Father's will, not my will." It should be a prayer for God's will to be fulfilled through me in given circumstances and circumstances, so that God's kingdom may be realized on this earth, not to carry out innerwear and home improvement.

In order to do that, you must not pray against the Word, or pray without repenting of your sins, or pray with lustful content, or pray for discord between husband and wife.

<p style="text-align: center;"><b>Christ-Centered Preaching</b> <b>“Preaching Christ in All of Scripture” (John 5:39)</b> <b>Professor: Dr. John Choi</b></p>
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## Introduction

- Preaching is a lifelong burden for pastors. However, it is the highest honor and privilege as a pastor.
- Since the Holy Spirit works from the beginning of preparing a sermon, the pastor himself brings about spiritual experience and growth through the Word and prayer.
- As a weak human preacher, you cannot expect perfect sermons. However, if we focus on gospel-centered sermons, centered on the character and redemption of Jesus Christ based on the Bible exposition, the Lord will be glorified by exalting Jesus Christ, the grace of the Holy Spirit will come upon the saints, and finally, they will experience the process of holy sanctification.

## Body

## 1. What is Biblical Preaching?

- Evidence of the Christ-centered Gospel Message through the Old and New Testaments (John 5:39-40). Jn 5:39, “You study the Bible, thinking that in the Bible you have eternal life, and the Bible testifies about me.”
- The purpose of the Bible is eternal life (= the eternal life of God = Christ). That is the purpose of the sermon. John 14:6 “I am the way, the truth, and the life. No one comes to the Father except through me.”
- Peter's confession (John 6:68) John 6:68) “Simon Peter answered, Lord! You have the words of eternal life, to whom shall we go?”

Domenico Grasso (R.Catholic) “The object and content of the sermon is Christ, the Word through which God the Father revealed Himself to men and conveyed His will” – Grasso, Proclaiming, 6.

Georges Florovsky (E.Othodox) “Pastors are precisely those who are sent as missionaries to the church to spread the Word of God, and are ordained for this purpose. They are dedicated to the one and only enduring message of the gospel of Jesus Christ” – Florovsky, Bible, 9.

Machael Rue (Lutherans) “Preaching should be Christ-centered, and no one other than Jesus Christ should be the center or content.” Rue, Homilistics, 57.

T. Hoekstra (Reformed) “The preacher must testify of Jesus Christ as the only way to the center even from a distant point on the periphery. The reason is that preaching without Christ is not preaching.”

A. Kuyper (Calvinist) “It is necessary for believers to demand that all preaching must present Christ.” –Hoekstra, Homiletiek, 172, recited.

Charles Spurgeon, “Preach Christ anytime, anywhere. He is the whole of the gospel, and his person, offices, and ministry must be our only great and all-encompassing theme.” –Spurgeon, Lectures to My Students, 194.



- unbiblical preaching

1) Preaching that does not focus on eternal life

(Yes) The law of happiness? How to overcome stress? Rules to restore relationships? etc. = Counseling, management theory?

- Introducing the best seller? , NY Times or Washington post or CNN or Fox News or Good Morning America?

<Criticism>: As a point of contact, it is useful for cultural making bridges, but when it becomes a focal point, it gradually weakens the authority of the Bible and the gospel. The river we have to cross is the relativist syncretism of secularism, cultural, humanistic and postmodernism, and proclaiming the gospel.

2) Preaching that does not lead to Jesus Christ

(e.g.) positive power, positive thinking, moral (ethical) sermon, legal sermon

<Criticism>: It focuses on human behavior, so there is a non-evangelical danger of making faith a belief even if the preacher does not intend it.

-If we emphasize human action, we will appeal to human will. This results in direct opposition to the gospel of grace. Fundamentally, it teaches that no matter how pure and righteous a human being is, it is not enough to be accepted by God (Isa. 64:6; Rom. 3:23).

(Isa 64:6) “Our righteousness is like filthy clothes... ” (Romans 3:23) “All have sinned and fall short of the glory of God”

-The Bible does not teach that there is a way that we can heal ourselves directly.

-Being what God wants us to be, and doing what God requires us to do, must depend entirely on God's mercy. Everything depends entirely on God's grace! (1 Corinthians 15:10).

(1 Corinthians 15:10) “..I am what I am by the grace of God... It is only by the grace of God with me.”

2. Examples of Christ-centered Gospel Messages

Then, what kind of sermons did Jesus and the apostles of the early church focus on?

1) The Teachings and Preaching of Jesus

-He testified of the gospel of the kingdom in the synagogue of Nazareth

(Matthew 4:23) Jesus went throughout all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and every disease among the people..”

(Isa 61:1 below.. "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor, and has sent me...to proclaim the year of the Lord's favor.")

-To the Doubting John the Baptist

(Luke 7:22, "You tell John that the blind see, the lame walk, the lepers are cleansed...the dead are raised up, and the poor have the gospel preached to them (Isaiah 61:1-3)" )

-To the disciples going down to Emmaus

(Luke 24:25-27, "O you who are slow to believe all that the prophets have spoken... Then, beginning with Moses and all the prophets, he explained in detail in all the scriptures the things concerning himself.")

'Explain' (Gr., diemenein) = to comment. explain, annotate

## 2) The sermons of the apostles and deacons of the Early Church

-Peter's 1st Sermon on Pentecost (Acts 2:14-36): Christ-Centered Preaching

(Acts 2:21) “Everyone who calls on the name of the Lord will be saved (Joel 2:32 quoted).. You crucified and killed... For he could not have been held by death (Psalm 16:8 quoted).. God raised this Jesus, of which we are all witnesses.”

-Peter's 2nd Sermon (Acts 3:12-26): Christ-Centered Preaching

(Acts 3:13,15,19) “God glorified Jesus. Refreshing days will come before the Lord.”

-The 3rd sermon of Peter and John (Acts 4:5-12): Christ-Centered Preaching

Preaching when the priests arrested and interrogated the apostles because they hated the challenge of the crucifixion and resurrection of Jesus (:2)

“In the name of Jesus Christ of Nazareth, this man is brought back to health and stands before you...(12) Salvation is found in no other; there is no other name given to us by which we can be saved. is”

(Acts 5:29-32) Peter and the apostles answered and said, "We must obey God rather than men." He exalted him with his right hand to make him king and savior."

-Stephan's sermon (Acts 7): Christ-Centered Preaching

(Acts 7:52) "Your ancestors were among the prophets... They killed those who foretold the coming of the Righteous One, and now you are the ones who have captured the Righteous One, and you have become murderers.

- Philip's Preaching ((Acts 8): Christ-Centered Preaching

(Acts 8:35) "Philip opened his mouth and, starting from this passage (Isa. 53), taught Jesus and preached the gospel. Philip baptized... "

-Preaching after Saul's conversion (Acts 9:20): Christ-Centered Preaching

(Acts 9:20) "Immediately, in the synagogues, they preached that Jesus was the Son of God.. (22) Saul gained more strength and proved that Jesus was the Christ, subduing the Jews living in Damascus."

-Paul's Preaching in Pisidian Antioch (Acts 13:15-43): Christ-Centered Preaching

(Acts 13:22-41) "He appointed King David... He is a man after my own heart and will do all my will... As promised, out of this man's seed has raised up a savior for Israel, who is Jesus... ..The rulers condemned Jesus and asked him to be killed.. Later he was taken down from the tree and placed in a tomb, but God raised him from the dead..(33) Soon God raised him up ..so that this promise might be fulfilled As it is written in the 1st psalm, 'You are my son, today I have given birth to you (Psalm 2:7). (38) Through this man, we are conveying to you the forgiveness of sins... (39) By this man everyone who believes is justified."

-The core of Apostle Paul's teaching and preaching (Co 1:22-24; 2:2-4): Christ-Centered Preaching

(1 Corinthians 1:22-24) "Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called For both Jews and Greeks, Christ is the power of God and

the wisdom of God. The foolishness of God is wiser than men, and the weakness of God is stronger than men.”

(1 Corinthians 2:2-4) “I determined not to know anything among you except Jesus Christ and him crucified.. My message and preaching are not words of wisdom. No, but with a demonstration of the Spirit's power, that your faith might not lie in human wisdom, but in God's power.”

(1 Corinthians 1:18) “The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.”

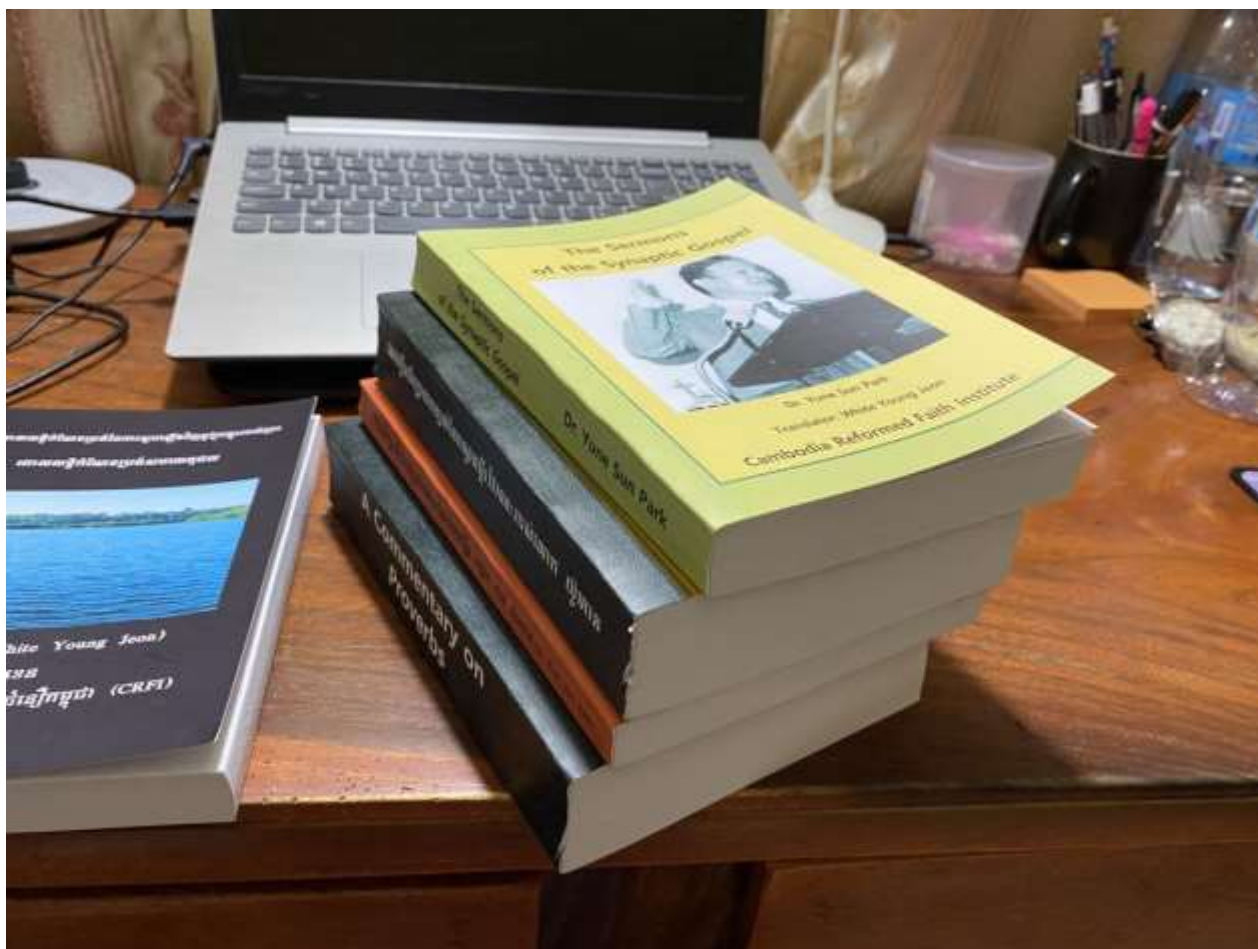
(2 Timothy 3:16-17) “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, thoroughly equipped for every good work. Ham.”

(Hebrews 12:2) “Looking to Jesus, the founder and perfecter of our faith, who for the joy set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.”

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Literary Ministry

Publishing 5 books, 1. Biblical Theology 2. A Commentary of Revelation of John (in Khmer) 3. A commentary of Proverbs in English by Dr. Yune Sun Park 4. Synaptic gospel sermon by Yune Sun Park 5. Reasonable Reformed doctrine by White young Jeon




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## [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. Calvin's Institute (chapter II) 4. Jung Am (Thinking of the Mediator, Christ and the Man) 5. White Young Jeon (The Restoration of God's Image in Minor Prophets) 6. Hang Rock Kim (You are the light of salt of world) 6. Paul Han (What is the preaching?) 7. Grace Oh (The woman of homogeny) 8. Paul Choi, (Who is God?) 9. Rev. KwanWoo Kwack (prayer )

As I translated A commentary on Proverbs by Yune Sun Park for 6 months in English version, I realized the world of capacity of Junam 's understanding of the Scripture, He refer to the main thought of oriental world and criticized them by the reformed criteria, in area of common grace. And he revealed every proverbs in the light of the gospel. Although I read it , just like I felt the grace of gospel in the New Testament. Really the Proverbs belongs to the flower and the fruit of the gospel.

After our salvation our redemptive life should be proved by the spiritual ethic life. Especially This bulletin goes to more step by establishing the Kampuchea Reformed Presbyterian Church Presbytery in Cambodia mission field. I pray that Cambodia church open their heart to listen to reformed faith through the Scripture. May the grace of God be with the reader to know reformed faith (the Scripture)?

In Christ

Dr. White Young Jeon, editor.