



# **The Sermons of Hebrews and Synaptic Letters**



**Dr. Yune Sun Park**

**Translator: White Young Jeon**

**Cambodia Reformed Faith Institute**

## Preface

My spiritual teacher, Dr. Yune Sun Park (1905 -1988) was my example of Reformed Theology and puritan devotional life in my ministry, because God led me to Him in the time of my theological seminary, Chong Shin Bible College and Hapdong Theological Seminary in South Korea and Westminster California Seminary (D. Min 1906) in the United States of America. After that my heart has longed for imitating his faithful devotion to serve God's mission. Now also in Cambodia missionary serving I want to resemble him in my ministry continuously, because I love his faithful heart to the Scripture. So, according to the impressed stream of my heart, I have wanted to see the world of his devotional understanding of the Scripture to plant his theology, his faith and his revival fire in Cambodia Mission Field. As the result, I concentrate on translation ministry. First of all, I translated Biblical Theology and Reformed Dogmatic into English and also I translated 68 sermons in his Revelation Commentary into English to prepare to translate into Khmer version for Cambodia church by my translation team.

During I translated his sermons; I saw the wonderful passion that my teacher loved the Word of God, the Scripture wholeheartedly. I could make sure to understand his spiritual high dimension to treat the truth. And I felt that his sermons are like the precious treasure of the truth in contemporary day.

I am glad to share the 41 sermons of the Hebrews and Synaptic Letters in his Commentary translated into English version. (Hebrews 20, E\James 7, I Pet 6, II Pet 4, II Jn 4, Total 41)

In the will of God I have a project to share his teaching through translation of his Commentaries for Cambodia church. And also I have some plan to share his understanding of the Scripture to all Cambodian Christians by opening Jung Am Seminar.

May the grace of God be with the readers to enter into the world of Jung Aim's godliness through his sermons.

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In Christ

Dr. White Young Jeon, president of CRFI

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## Hebrews

## **Sermon 1 The Human Nature of Jesus (Heb 2:14-18)**

Jesus is true God and true man, Constantinople council stressed this. Let's think of human nature of Jesus. The Scripture teaches the human nature of Jesus. Birth (Lk 2:7), his growth (Lk 2:40), he had the operation of human nature (Mt 4:2-9 9:36, Heb 2:18) he was tempted. (Mt 4:1-11 Heb 2:18) After Jesus was resurrected he taught the fact that he had the character of true man as several figures. After he was resurrected he testified the nature of his true man by eating the food with his disciples together. (Lk 24:30, 41, 42) Not only that, As Jesus was judged, Pilate said, "behold this man!" it is told that it pointed that Jesus is the man by the impression of Holy Spirit. But we know that Jesus is the true man through the mouth of the enemy and then we have interpretive evidence. (Berkouwer) Berkouwer again said, "The word that he said, "behold this man" was the gospel more than the contents that Pilate means. "This man" is not different than the suffered man. He lived in the human nature under the curse, that is, true human nature." God sent our savior with to have the same nature to our human nature into the world. Only God knows the mysterious meaning completely. We only infer the meaning out of the Scripture.

1. The fact that the savior took the human nature is the most powerful method to save our man.

As the men think curiously, "It is not sufficient that the savior in the entire world became a man. He was controlled by the time and the space as a man, contemporary men do not see him also. How can the Nazareth man born at



Judah land in the old time become the savior for contemporary me?” Marcion, who was the heresy in the old time, also denied the human nature of Jesus with the impulsion of dark heart. He said, “Jesus is not the true man but was a strange image revealed as a man.” The motive that he said so was the thing that he thought that the son of God that is the great savior is limited and cannot become the physical man to belong to the evil. He thought that the savior cannot come as the human nature to be limited by material, time and space. But it is not opposite to the truth. God took economy that God made his son been low to the limited state from the infinitive state, to suffering from glory and he can influence the power of salvation to all people in the world infinitively.

Jesus finished the mission to become the lion of Judah tribe (the metaphor of the king of kings) by the life of the lamb. (Rev 5:5-6) As the savior had the excellent character of the man, as he has no communication with the men really the qualification of savior is heresy like Marcion this is the opposite thing to the word of the Scripture. We believe that the Scripture of truth. Because Jesus was limited by true human nature and he experienced our all weakness, he became true savior. The fact that he has the human nature is the qualification of savior of sweet taste to us. Jesus is God and true man.

2. The personal nature of Jesus is the only unique qualification of the mediator.

The mediator is the helper to replace all our responsibility between God and our all sinners. As we analyses the mission of the mediator are generally like as following, that is, revealing, atoning and helping by experiencing us.

## 1) Revealing

“Revelation” means to make us known the word of God. This revelation was accomplished by the ultimate stage of revelation through the fact that the son-God took the human nature and came on. (Heb 1:1) The birds communicate their will together by revealing their several rhythmical voices one another. Although our men listen to this voice, we do not know the meaning. If we become a bird like it, we can say the story to them. The only short way that God says to us is the fact that he became into the man and comes into us. Jesus is God-man to come to us. In the thing that we search for God, we should know that except believing in Jesus we have on the other way. Whoever believes in only him can know God and arrive to the eternal life. As we believe in the other except Jesus, our faith is divided, is weak and is broken out. For the one that we can believe in is only Jesus, God-man, let’s believe in only him!

## 2) Atoning

All men are the sinners before God. And the wage of sin is death. Who can save out of such death? The savior should become the one to be able to die in place of me. God cannot be died but the man can die. Therefore the son of God cannot help but to be taken the human nature to die for substitution of us. Mt 20:28 said, “even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” The Scripture says that without shedding the blood any remission. (Heb 9:22) Therefore it is precious unspeakably that the eternal son-God shed his blood for the believers. This precious fact is the method we receive the salvation, which is the method God

established. Therefore this method is true absolutely. Whoever despises this atoned method shall be perished but there is no the other method of atonement. Heb 10:29 said, “How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?” The true leaders of Christian faith believed that the fact that Jesus was died on the cross to substitute the wage of the believers surely. The Apostle Paul said, “For I decided to know nothing among you except Jesus Christ and he crucified.” A great theologian, Richard Hooker said,” If whoever despises our faith that Christ was died for the wage of our sin, treat it foolishly. But the faith is our wisdom, and our comfort. Because the man committed sin God received the suffering. We do not want the other except this knowledge.” Captain Hedley Vicar read the word of the Scripture about the blood of Christ and then he repented sincerely. The passage is, “But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.” (I Jn 1:7) Except them the lots of saints received the comfort by believing in the precious blood of Jesus and received the salvation. Although I am one of the shortest believers, as I was trouble for my sin severely, as I believe in the blood that Jesus atoned one more, I have the great comfort, joy and courage in much time. Where is the reason that we do not know the preciousness of Jesus’s blood? Because we do not feel the affliction of our sin and our fault. Sin is the disobedience by the will of God, and the state to leave out of God so far. As we can feel the affliction here, we can realize the meaning that Jesus sheds the blood sincerely. The man likes to conceal his sin and his fault, and although he repents and confesses his sin, rather, he executes to excuse himself

foolishly. As he conceals his sin and his fault, he cannot feel the true affliction of the sin; accordingly he cannot understand the reason that Jesus sheds the blood. Refer to Heb 9:26, 10:12, 19, 13:12, 2:9, 10 I Jn 1:7-10, 2:2.

### 3) Experiencing us and comforting us.

Heb 2:17, 18 said, "Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. " For Christ took the true human nature, he is close to us and he was not shame to take the brother with us. (Heb 2:11) But the old time, Docetism denies the true human nature of Christ and said the theory of false human nature. That is, "the Docetism said that the fact that God became the true man in the world truly is not believed for the relationship of dualism between God and the world." And Docetism said that the human nature of Christ is not true, but the false human nature that is, the figure was revealed like the human. Only." This is the theory to think of the meaning that God should be lifted up and the material is evil. It is opposite to the Scripture for it is the theory to think the materials as evil. God is the creator and the material and the world are the creatures. Just like that two things have high and low relationship. But the contrast of two things that Docetism looked at was deviated from the truth. Accordingly what they think as lifting up God made us opposed the true incarnation against the will of God After that the heresy of Apollinaris was not revealed as the type of Docetism truly directly, but denies the human nature of Christ in the cunning form. That is, it only the human nature without soul, the main point of human nature relate to the incarnation of Christ. Such theory is opposed to the sincerity and completeness of Christ that the Scripture teaches. After followed

by Apolinaris, the cult, as the type of Monophysitism, gave the not good influence to the Greek Church and the other, Eastern Church.

Monophysitism claims that Jesus has only the divine nature. Accordingly the Monophysitism in the view of salvation broke out the closeness and friendliness between Christ and believer, In other word, Such Christology makes the relationship between God and man become long distance, as Docetism and Marcion said, Accordingly the Greek church and the other the Eastern church that the Monophysitism was current, took the custom to worship the departed saints. The man has the character to have relationship with the man through the Intermediary role of the man. In this thing, despite Christ came as the true human nature and accomplished the intermediary role, the one not to know the sincerity of human nature of Christ finally flow into worshipping the departed saints to replace it superstitiously. Although tens of millions great saints are united completely, they do not become the mediator for one person, "I". The mediator is only one person, Jesus. He became the true man to become our mediator. He entered into our actual life and our world. He took the image of servant. (Calvin, Comm. On I Tim 2:5) Berkour said as following, That is, "Although the moniophysitism stressed the side of God the church should depend on the testimony of the Scripture and should not follow the monophysitism. The Scripture says that Christ is the true God at the same time and the true man much. He is one in us and he became like us in all things, our brother and he was joined into our blood and our flesh. He is not the one to make us been afraid of us and to proclaim the heavenly news with false image." The view of salvation the Scripture teaches makes us taken sufficiency absolutely by the intermediate role of Christ. His intermediate is

accomplished by his sincere human nature. And then true mercy and comfort come on us through him. As we have the short understanding of the human natural nature we shall have unrest, frustration and anxiety. Not only that, The men not to know the importance of the human nature of Christ and to oppose to it finally shall be dropped down into the thought to worship the saints. The historical view that the custom to worship the saints was happened by Monophysitism was revealed in the book, *Christus, Unser Bruder* written by Karl Adam obviously. (pp 57-61, 63-64). Karl Adam in the book opposed the movement of wrong thought reduced the importance of human nature of Jesus. It said, “Such movement is happened in the Gnostic philosophy and the monophysitism of Russian orthodox church (they believe in the divine nature of Christ only but does not believe in his human nature). Because the church to take currency of mononphysitism does not feel the warm intermediate help of Christ through the fear and feeling distance, the worship of departed saints was replaced in vain.”

We believe in the fact that the son of God takes the human nature and then can approach into the throne of grace boldly. Heb 4:15, 16 said, “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. “. As we see this word, whoever believes in Jesus, the door of heaven is opened, he can approach before God boldly. In other word, the one to believe that Christ is true man can take spiritual bold power. Barth did not say that the human nature and our relationship did not say by Biblical order. The biblical order reveals the

principle that Christ “became like us”. But Barth says that we should be participated into the human nature of Jesus. (K. D. III 229, vgl. P 169) This word of Barth is opposed to Heb 2:14.

As we preach the doctrine, what we are careful of is the fact that we should not say the names of scholars and conflict theories on the pulpit. For the head of believers is simple, as the difficult names of western theologians is called it does not become gracious. As the pastor himself know the doctrine well and said it with burning like fire through prayer and the Scripture and peaceful and softly like the water place to be rest. The pastor should not drive the sheep forcedly but bears then on his shoulder. (Lk 15:5)

## **Sermon 2 Do not have the stubborn wicked heart (Heb 3:7-19)**

1, the heart may be evil easily.

It is proved by the fact that the heart of Pharaoh was hardened. (Ex 7:13, 22, 8:15, 19, 32, 9:7, 12, 35, 10:10) As Pharaoh was trouble, he vowed to listen to the word of Moses and then as he got rest he did not execute it. It is hardened heart. Just like that after Pharaoh saw the power so, he disobeyed again.

2. The heart of a good man may be evil on the way easily.

The heart of the Israelite people was hardened so sometimes. After they saw the miracle they did not obey the Lord with their soft heart. but rather they executed much with hardened heart without sense. Heb 3:7, 8 said, “Therefore, as the Holy Spirit says, “Today, if you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness,” They complained at the Sin wilderness ( Ex 16:2), and quarreled at Rephidim for they had no drinking water. (Ex 17:2)

3. The disciples of Jesus also had the hardened heart sometimes.

Mk 6:52 said, “For they did not understand about the loaves, but their hearts were hardened.” Prov 28:14 said, “Blessed is the one who fears the LORD always, but whoever hardens his heart will fall into calamity.”



### **Sermon 3 Approach to the throne of grace confidently (Heb 4:14-16)**

The word, approach to the throne of grace boldly that is, is the exhortation to pray passionately. As we are not careful of, we cannot pray to God for many blocks and obscures.

#### **1. The weak flesh bothers the prayer.**

Mt 26:41 said, “Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” The heart of the born again believer has the good will to please God. But there is the flesh (corruptible character) not to make his good will accomplished. Therefore we should pray passionately. And Rom 8:7 said, “For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot.” This means that the corruptible human nature become with God, he does not obey the law of God. Therefore as we devote ourselves to pray it is easy that we become the slave of flesh to be the hostile of God. Our flesh is the den of neglect to love play and to take convenience always. Such internal enemy blocks the thing of prayer. (Refer to Gal 5:16, 17)

#### **2. For our life are conflict it bothers our prayer.**

We cannot help but to do the other except the prayer. Therefore if we do not pray by normal regulation we cannot pray sincerely. We know that Apostle Paul prayed by his regular life. Act 16:16 said, “As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling.” Act 16:13 said, “And on the Sabbath day we went outside the gate to the riverside, where we supposed

there was a place of prayer, and we sat down and spoke to the women who had come together.” As we see it, we can know that Paul settled the place of prayer and its time and then he practiced it. The Apostles not only pray at the appointed time and the appointed place, but also prayed habitually. Act 3:1 said, “ “ . Jesus also prayed at the dawn, especially we should devote ourselves to pray at the dawn.

3. Because God does not respond our prayer directly and has much time not to answer, it is easy that we approach to God.

The reasons that God does not answer and keep on the silence are several things. 1) He keeps on silence for he loves the praying saints. Zephan 3:17 said, “I said, ‘surely you will fear me; you will accept correction. Then your dwelling would not be cut off according to all that I have appointed against you.’ But all the more they were eager to make all their deeds corrupt.” 2) He keeps on the silence to test our faith sometimes. The fact that Jesus keeps on the silence to the Syrophoenician woman was an example. (Mt 15:23) Because the Lord sees the fact we believe in him burningly he keeps on silence, we should pray passionately and should not be frustrated.

4. Because our eyes cannot see God it is easy that we despise him and does not approach to him.

It means to despise the most sincere one. This is that is, to be deceived by him. Although God is invisible one but the true God to make all things existed.

5. Because of our neglecting, we do not approach to pray.

The neglect is the sin to have protected color. We have many things to encourage neglect for taking care of the body. We should not take care of the body in our prayer but we should do with our bodies. As we do not train our bodies, it is hard that execute the goodness the souls want. And the power of body also is so precious. Therefore Ecc 12:1 said, “Remember also you’re Creator in the days of your youth, before the evil days come and the years draw near of which you will say, “I have no pleasure in them”.”

## **Sermon 4 Learn the Obedience of Christ (Heb 5:7-10)**

The religious one to establish only the good claim without the obedience is the one to treat true religion with superstition method. The superstition religion wants to receive the blessing without the life to obey the truth. The fact that the teacher, Moody pointed to the obedience in the Scripture has following several things. 1) To obey the will of God is the purpose of our life (He 10:7) 2) to obey the will of God is the bread of the life. (Jn 4:34), 3) to obey the will of God brings about true society. (Mk 3:35) 4) to obey the will of God is the purpose of education (Ps 143:10) 5) to obey the will of God is true pleasure. (Ps 40:8) 6) to obey the will of God become to live eternally. (IJn 2:17) 7) To obey the will of God makes us known the will of God more. (Jn 7:17)

The obedience of commandment is the only method to feel the love of God actually. Therefore the Scripture demands the obedience consistently towards us. Faith also is a part of life of obedience. In the New Testament “to believe in and to obey” points to believe the Lord. Whoever is the believer has the peace that he himself does not know in his heart. But as he keeps on the peace he can enjoy it. B. B. Warfield said two kinds of peace, the one is the peace as our soul makes peace with God, that is, basic peace, the other is additional peace, that is, and it is the peace to enjoy by living of righteousness. He again said, “Although Satan deprives the additional peace but he cannot steal the basic peace.” As we keep on the commandment of God we can feel the

love of God actually. Although many people do not taste the Christianity, they believe in it if they want to taste the Christianity they should execute its truth. Ex 23:22 said, “But if you carefully obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries. “, I Sam 15:22 said, “And Samuel said, “Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams.” Luther said, “Obedience is more precious than miracle.”

## **Sermon 5    Go into the complete place out of the beginning of the doctrine (Heb 6:1-3)**

Lots of believers do not develop in the life of their faith and were set on the depression state. The reason is mainly for their doubt. For this world is filled with sin, the true testimony to the eternal life and the resurrection also are felt in the men vaguely. The Apostle Paul said, “For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.” ( I Cor 13:12) Really that is right. Although we know God and the coming world, sometime we feel it vaguely for the temptation of world. So we should not take rest in the world and overcome the temptation with volitional decision and approach to the high level of our faith. As without having such decision if we are pulled into as to whatever we want, we shall have vague attitude and at the same time naturally we shall be dropped down into darkness of the sin. before the testimony of truth and righteousness, eternal life and resurrection we should reject the stumbling blocks to make us been vague to the testimony but we should choose only the elements of the light decisively. When we take the attitude to choose the speculation and activity so we shall have more assurance. When whoever thinks , in the dark aspect selectively and execute and follows the light, The contrast of the light and the darkness are revealed in the speculation and the life obviously. It gives him the assurance. After the one saw the resurrected Jesus, there was the one not to believe in him. ( Mt 28:17) As we see it, we can know that the heart of the man in the world was sick. The man receives the temptation to take the doubt before the fact that can

believe in most obviously. Because such temptation We do not need to receive the obstruct in our faith. Only the one that claims the faith without taking any problem to such temptation receive the blessing of assurance. For the our friends to be dropped into such temptation we do not need to be weak in us. Or, although we have such temptation in us we do not need to become weak. The truth is not the truth although anybody do not believe in it.

## **Sermon 6    Our the high priest, Jesus (Heb 7:26-28)**

The man cannot approach to God for he is a sinner directly. Therefore he needs to have the high priest. Accordingly the system of priest rather is revealed at the pagan religion. (Bavinck, Geref. III p 357) The pagan religion is false. But it reveals what the desire of the man is like the moving of a deaf-mute's mouth. The man wants that anybody beg the blessing for himself. Then who is true high- priest? He is Jesus.

1.        The work that Jesus become the true high priest is accomplished by the prophesy.

This prophesy has two things,

1)        It is prophesied directly. Our text explains these prophesies ( Gen 14:18-20) for long time. ( Heb 7:1-10) The fact that the prophesy informed as the direct word was accomplished makes us surprised and happens the faith. Moses who lived 1500 years ago before the birth of Jesus how did he record Mekisethek, the type of Jesus? ( Gen 14:18-20) This is the wonderful work of God. As the written type so, Jesus came. God is so faithful. The man is changed by the morning and the evening. Although they promised few hours ago they forget many things. But God promised with the man before several thousand years, and even after several years he does not forget and keeps on the promise. We want to believe in Jesus that came as the accomplishment of prophesy faithfully.

2)        It is prophesied as a shadow indirectly. The priests of Levite tribe in the Old Testament is the shadow of Jesus with the laws ( Heb 7:11-25) They were imperfect. But the imperfection was only afflicted lamentation to long for Jesus.



2. The effect of the high priesthood office of Jesus is complete and eternal.

Jesus is the son of God, so he is higher than the heaven. ( verse 26) Just like that he is the one to have free to go and come into the Father- God for us. Not only that, after he came into the earth, for he did not commit sin rather he was overcome by the cross, ( Col 11:5, Heb 7:26, 27 a) he became the mediator offered before God more. Therefore his offering was accomplished once of all ( 7:27 b), and took the eternal effective. ( verse 28 b) Heb 9:25-26 said, “Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. “. Just like that, the sacrifice of one-time produces the eternal effective. We cannot give several illustrations and metaphors in the world is this thing. Because all things in this world shall be changed and reduced and passed away.

## **Sermon 7    The more excellent mediator of the covenant, Jesus (Heb 8:1-6)**

In this point let's think of, firstly, what "the covenant" or, "contract" that the Scripture says, is. accordingly like the title of sermon we explain what the mediator of covenant is. In the new covenant what the important thing is is his blood to replace the sacrifice. What is the merit of the blood? It is the atonement. ( Mt 26:28, Heb 9:14, 22) In a theory, this blood means the unchanged character of the holy promise. ( Heb 9:26) What another important thing in this new covenant is not only to receive the remission, but also to receive the blessing of the heaven. ( Lk 22:29, 30) Of course, in this ceremony of covenant the promised Lord does not receive any burden covenant also out of the people ( as the old covenant) from his side only he practices all benefit and blessing to them. Because the promised Lord himself replaced the burden of his people. At this point what we keep on in our mind the one is participated into the salvation is not counted that a person is good or, not. The good thing and the bad thing cannot change the system of grace covenant. The salvation that we receive is brought by the covenant of grace freely but is not pressed by personal self-power. Therefore what we should do is only to trust to this covenant and to obey it. Next, the interrelationship of covenant between God and man is able to be considered as following two things.

1.        The relationship between the Old testament and the New Testament. The Old Testament also is the covenant of work but the covenant of grace ( refer to the theory of covenant in Biblical Theology by the author) The laws and the prophesy are not conflict to Christ but is the type of Christ. The old covenant of mount Sinai was the type of the New Testament (by Jesus Christ –

Gal 4:2) In the one, the vow of execution of the laws is demanded was not established as the condition of salvation , but it means that the chosen people, they should live as the people of God before God.

2. The relationship between the covenant of grace and the covenant of work.

The covenant of grace does not cancel the covenant of work (given to Adam) but is the new method to realize it and to accomplish it. What Adam was failed is restored and completed by second Adam, Jesus Christ. The fact that the man enjoy the blessing of the blessing of the kingdom of God, he should obey the word of God. cannot be changed. In the covenant of grace demand the payment of the wage of sin and obedience of the laws, the human burden was heavier than the covenant of work in principle. Only some different part was the fact that Christ replaced the seat of man as the one to pay the wage of sin and the one to obey the laws.

## **Sermon 8 The relationship between the Old Testament and the New Testament (Heb 8:6-13)**

The men sometimes misunderstand the relationship between the Old Testament and the New Testament. The heresy of the old time, Marcion said that the God in the Old Testament is different to God in the New Testament. And he rejected the Scripture of the Old Testament. It is the wrong thought. The Old Testament and the New Testament have closer relationship each other.

1. The New Testament is superior to the Old Testament.

8:6 includes the meaning that the New Testament is “more beautiful thing” and “etter promise and “ better covenant”. Just like that, the word that as the New testament is compared with the Old testament, it is “better thing” is the feature of the epistle of Hebrew, it come out of 7:19, 22, 9:23, 12:24 also The reason that the New Testament is superior to the Old Testament is for in comparing the method of revelation in the Old Testament the one of the New Testament is complete and permanent. The Epistle of Hebrew said that Jesus himself is the eternal unchangeable character (13:8), the salvation he gives is eternal(5:9), his priesthood is eternal ( 7:24),his atoned effective is eternal (9:21), the heritage he gives is eternal (9:15), his kingdom is no shaken, (12:28) and his covenant is eternsl. (13:20) The fact that the revelation and salvation by Christ is eternal includes that is, they includes the meaning of complete faultlessness. Therefore we let’s believe and trust and take rest the complete revelation of the New Testament wholeheartedly. And Let’s thank for knowing that we received the greater blessings than the greatest one in the Old Testament. ( Mt 11:11)

2. The New Testament is the continuity of the Old Testament, it is not the opposite and the conflict.

8:8-13 says that the New Testament is revealed by the fulfillment of the prophesy in the Old Testament. That is, The New Testament stays in the prophetic type of Old Testament. Therefore these two things are contrast of each other. The Old Testament is not contrast of Jesus, the mediator of the New Testament but for Jesus. Therefore Jesus not only quoted the Old Testament, but also the Old Testament was fulfilled to himself. (Mt 5:17) But can we think that in his sermon on the mount, the word, “You have heard that it was said to those of old, ....” (Mt 5:21, 22, 27, 28, 33, 34, 38, 39, 43, 44) is to break out the Old Testament? Stevens saw so, but it is misunderstand.

As the Greek text of this phrase (Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις) is translated directly, is “You have heard that it was said to those of old (so) “.

This is the meaning in contrast of the Old Testament, but oppose the fact that the Pharisees misunderstood the Old Testament and taught wrongly. The laws that Jesus revealed in the teaching on the mount reveals the basic thought in the laws in the Old Testament. The Pharisees not only see only the external aspect and see wrongly and taught it, Jesus revealed the thought of the laws and told them. The Pharisees did not see the laws deeply. They saw only a part of the laws but did not see the principle. And they saw the external type but did not see the core. Accordingly They interpreted the laws wrongly much.

3. As the New Testament comes on the Old Testament left.

That is, The system of all offerings in the Old Testament was completed and was terminated by the New Testament. This does not mean that the Scripture of the Old Testament lost the authority of the Scripture in the new Testament. It has still the authority of God's word and produce the effect to give faith to the saints in the New Testament. The prophesy takes the operation to strengthen the faith to the men lived in accomplished day. ( Rom 15:4) Refer to Jn 13:19. What we think of it is the fact that in the New Testament God does not lead his people as the ceremony of the Old Testament and its system. In the day of the New Testament, the system of sanctuary in the Old Testament was perished but there is only the movement to establish the church by the gospel. The laws to keep the Saturday Sabbath day was changed the day of New Testament keep on the Lord's Day. This day does not claim circumcision like the Jews in the Old Testament. Such transition was accomplished by the obvious document in the Scripture in the New Testament. But something is not revealed in such obvious writing, it was developed in the providence according to the principle including the New Testament.

## **Sermon 9    The Blood of Christ (Heb 9:11-22)**

This text word said the merit effective of the blood of Christ. That is, “how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.”(verse 14) These two words include several words of the Scripture to the blood of Christ. According to the Scripture the effective of the blood of Christ is as followings. That is, 1) It redeems us ( I Pe 1:19) 2) It makes us closer one another ( Eph 2:13) 3) It released us out of the sin, ( Rev 1:5) 4) It makes peace us with God. ( Col 1:20) 5) It makes us justified. ( Rom 5:9) 6) It makes us cleaned out of all sin. ( I Jn 1:7) 7) It makes us sanctified, ( Heb 13:12) 8) It makes us been victory ( Rev 12:11) 9) It established our remission . ( Mt 26:28) Refer to Heb 9:22

And the Scripture said several things about the happiness of remission, that is, 1) God does not remember our sin as we believe in his blood. ( Jer 31:34) 2) He throws away our sin as the East and the West are so far each other. ( Ps 103:12) 3) He cast our sin on the behind of the back ( Is 38:17) 4) He throws away our sin completely. ( Is 44:22) 5) He said to throw away our sin in the deep sea. (Mi 7:19) 6) Although He searches for our sin he treats it no to find out. ( Jer 50:20) 7) He covers our sin. ( Ps 32:1) ( Moody’s notes from My Bible, pp 184, 196, 197)

## **Sermon 10 Approach to God (Heb 10:19-22)**

The direction that the believer can approach to God is established up completely. It is as following. That is.

1. We get the boldness by the blood of Jesus. ( verse19)

The blood of Jesus is actually the blood of the judger. For the judger sheds the blood for me, Does he condemn me to believe in the blood? The purpose he shed the blood is to make me believed in him. shall he reject me to believe by the word to “believe in” now?

2. The new living way that we shall walk is opened (verse 20)

The way is opened that the curtain was broken out from the above. ( Mk 15:38) that is, it is the way that God opened. Therefore the way is the authorized way to make us approached into him. The way is the opened way to break out even the body of Jesus. The reason to crush his body is for the truth already was prophesied in the covenant of God with Abraham. Gen 15:17 said, “When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces.” Here, the torch was the symbol of God. the fact that he walked between the paths means that he accomplished the covenant by himself. Therefore this word also means that God himself makes the way. By the fact that God harmed the body of the begotten son he warranted the certainty of covenant. ( Heb 9:16, 17)

3. For the great priest works , he helps the believer. (verse 21)



He is alive, he prays for us we can approach to God by his help. Although we are boldness by the blood of Jesus and we know the way to approach to God, it is difficult that yet we accomplish the activity to have relationship with God by our self-power. The limited much sinful man cannot control the infinitive spiritual world. In this thing we should receive the help of infinite and living God's son.

4. Our heart also understand our sin by the precious blood of the cross, and repent and our body ( the body reveals the deed.) also are cleaned. This means that the man is cleaned in the inner side and the external side by the blood of Christ.

## **Sermon 11 Try to gather together (Heb 10:25)**

For the believer of Christ receives the proclamation of Christ's gospel he should consider the church as the mother. The church has the meeting of church members as the essential element. In this text, to try gathering means that the church should be gathered in the original principle.

1. The church receives the faith life by the external authority and its control and supervision through the meeting.

As they do not gather and abandon the personal activity. Their faith is deviated and the movement of faith also is confused. The movement of faith should be happened always in the church. As it is not so the work of each believer shall become vain and the transferring of truth also should not become soundly and should not be safe. Therefore the movement of faith in the center of the person surely brings the failure in the soon future.

2. As the church tries to gather, the movement of gospel is powerful.

In the general thing in the world also, as the men are united in one heart become strong but as they are scattered out they become weak. Not only that, Jesus promised with the gathered believers than the personal believer. (Mt 18:19-20) Therefore it is sure that the community of the believer to be gathered by the union in accord heart shall be powerful spiritually.

3. The meeting of church should be in the center of God's word and for it is the chance to proclaim it, the believers should take meeting sometimes.

The believers not to eat the word of God cannot keep on the life of faith. The word of God works several precious things. 1) The man is born again by it ( I Pet 1:23) 2) The man is grown up by it. ( II Pet 2:2) 3) The heart of the believer and his work should be cleaned by it ( Jn 15:3, Ps 119:9) 4) The believer is sanctified by it ( Jn 17:17) 5) by it the believer receives the light of the heaven. ( Ps 119:105) 6) By it we are protected ( Eph 6:17) 7) We know that it judge the man. ( Jn 12:48) ( Moody, Notes rom My Bible, p 194)

The meeting of church that the word of God is preached is precious like the life. Washington who is the famous first president in the United States of America did not absent out of the church in his whole life.

## **Sermon 12 Of the faith (Heb 10:39)**

1. The feature of faith
- 1) Discussing of terminology

The word, faith is *heemin* (יִמְיִן) in Hebrew word, which mean “strengthen ( the strong by faithfulness) or, “ to be able to believe for the faithfulness. In summary, faith has faithfulness as its essence, and its life. The hypocrisy and guise are not faith as well as the enemy of faith and its stumbling block. The place of hypocrisy and guise has no faith and the growth of faith. Therefore the Scripture teaches in the center of faith in the same time hostile to the hypocrisy. The Pharisee, the symbol of hypocrisy were the enemy of Jesus. Bunyan said, “ The hypocrite man is saints in the outside but the devil in the family.” Moody said, “ To preach the gospel with only the word is that lifts up the man and look at close in heaven, possessing the gospel makes him entered into the kingdom of God.” Really that’s right. As we believe in truly, we have no the power to hold it and flies by the wind of hypocrisy, we should know that it is not true faith. Especially what kind of day is this time? Now is the day that our church should stand up out of dropped seat. God sees us now ( II Chron 16:9) If who does not hypocrite, does not depend on the other and then shall stand up by the Scripture? Now is the time of the sincerity of faith.

- 2) Discussing of the operation

For faith comes out of the perspective of truth, the processing way is not plain. Faith is the prophet to prophesize by the truth and fighter. Tennyson made as

following, that is, “faith is not shaken in noisy words, among quarreling between right and wrong, faith alone has the cheerful attitude,. Faith through the worst things looks at the glittering best thing, it looks that the sun is hidden for only one night. It looks at the summer through the bud of winter. It tastes the fruit before the flower is dropped down, listens to the voice of lark in the egg of lark without voice, and finds out the well by seeing mirage.” That’s right. Faith is depened on the revealed truth, and have the hope of future and assures by the Holy Spirit. Spurgeon said, “ repentance, faith, spiritual life, holy desire, the heart to long for the heaven and the unspeakable lamentation are the mark that the Holy Spirit works..... This life that Holy Spirit outpoured to us is the seal of the kingdom of God that God sealed us. We do not need to demand dream, vision, mysterious voice and exciting emotion.” The thing that can communicate with God together is obvious element in the glory of coming world.

## 2. The thought to bother the faith

### 1) Because the object of faith is invisible being.

The operation of all consciousness is the activity of confidence that comes out of the invisible thing in the root. In other word, all in it start by believing in invisible thing. Science does not know the essence of natural phenomena. But although the science does not know it, it believes in so and proceeds the study. Therefore the activity of confidence should not be thought by the limitation to only the religious theory. In other word, although the religious world has the activity of confidence, whoever shall not say that the religious theory cannot be believed in. The operation of all knowledge has the confidence as the foundation.

## 2) Because of evil heart to believing in the self.

Prov 28:26 said, “Whoever trusts in his own mind is a fool, but he who walks in wisdom will be delivered. “, Prov 26:12 said, “Do you see a man who is wise in his own eyes? There is more hope for a fool than for him. “, Jer 17:9 said, “The heart is deceitful above all thing, and desperately sick; who can understand it? “.

## 3) The heart to love the sin

Sin makes us ignored God and not believed in Him. It is sure that the people in the world have no sin, all believe in God and serve Him. Therefore we should open our doors toward God and should clean up the sinful life. In all areas in the mindful life and the physical life, we should not block the separation of God. By repenting sin and accepting the Lord, we should permit that he makes us controlled our whole life. “Those whom I love, I reprove and discipline, so be zealous and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. “( Rev 3:19, 20) No repentance is the activity to install the wall and to block the door to God. The thing to block between God and us is only sin. Is 59:1, 2 said, “Behold, the LORD’s hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; [2](#)but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.” Moody said, “ If the water pipe does not send the water, it does mean that the river and the water source are not dry, but it is the fact that our pipe is out of order.” God cannot execute not to punish the sin. Bavinck said, “ If God does not

punish the sin , it is that God treats the goodness and the evil as the same thing and rejects Himself. It is necessary that God punishes the sin to become God.” Then the thing to block between God and us is our sin. I whoever has no sin the man shall believe in God. Then what is the method to break out the wall? It is repentance. What is the repentance? That is it is to have the broken heart. What is the broken heart? It is to break our heart like rock by the word of God. Ps 34:18 said, “The LORD is near to the brokenhearted and saves the crushed in spirit. “, Ps 51:17 said, “The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.” Ps 147:3 said, “He heals the brokenhearted and binds up their wounds.” Spurgeon saw the word of the Scripture, “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”( I Jn 1:9) and was shaken for fear and confessed his sin to God directly he got the remission and peace.

### **Sermon 13 Of the faith (1) (Heb 11:1-3)**

Faith is response to come out by presupposing the revelation of God. As we believe in the revealed truth and look at it's accomplishment directly, it is not the superstition but is the thing to have true hope. Because the thought and the activity come out of the truth ( the word of God). As we see the Pilgrim Progress, "faithful"(faith) to walk with the Christian goes into the kingdom of God and passed away through Vanity fair. What was that place? Bunyan said, "The place sells vain luxury goods, houses, lands, trades, places, glories, officers, the right of possession, nations, kingdoms, the objects of desire, the objects of pleasure, harlots, prostitutes, Wives and children, owners, servants, lives. Blood, bodies, souls, silver and gold, pearls, jewelry etc." As two men, the Christian and " faithful" throw away through this place, a certain one asked, " What shall you buy?" Then they answered severely, "We buy the truth", The sellers in the vanity fair despise them , arrested them and chastised and prisoned them. As the faithful was persecuted there, he was martyred. As we see it faith searches for only the truth and wants to believe in only the truth. What we believes is only what we can believe in that is, truth ( the Scripture). Then what is the truth of faith? It is more strengthen than the truth of natural revelation. It is the gospel that the Scripture reveals. Of course, the truth of natural revelation also becomes the object of general truth. For example, to become bright, to be hot, to be pain etc. These truth is what we believe in without proving by us. We constructs the science on such basic principles. Without having such basic principle, there is no science. Therefore the science also cannot help but to say the activity of confidence. Because in the scientific activity, the confidence is the essence in the starting



of the activity. Bavinck said, “Confidence is authority of science and its essence.” ( Geloof is de gronslag der maatschappijen, het fundament der Wetenschap). But true religious faith cannot be found out by the knowledge of the man himself and cannot believe in it with his volition, for the truth of gospel that the faith take its object is different to the scientific truth. This is known by the man after he was crucified and is believed by him. In other word, this is the truth God gives and makes him believed, the Scripture truth, that is, the contents of evangelism executed by the prophet and the Apostles. This truth is more assured than the one, the history proves this fact. Although no body dies for the truth of scientific truth, the number of the men to die for the truth of gospel cannot be counted at once morning and once evening. In other word, Although the died one for science is no few but the number of martyrdom is many. What is the strong reason of the assurance about the truth of gospel? I think that it is depended on two reasons.

1. Because the belief of this truth is not the autonomous but it is the heteronomy.

In other word, this confidence has the object as his thought but the promise of God that is, the Scripture. I do not believe in my thought faithfully. Because my thought can be changed into anytime. But I can believe in the Word of God that is, the Scripture anytime, although I gives any sacrifice. Because all thought of the Scripture are true and are not changed. We can say as following. That is, “ Although all people do not believe in the Scripture, I believe in it.” The reason that we can confess such faith is not established by

human admittance, but it itself proved that it is the word of God, for the Scripture is the word of God. As Calvin said it, it is the authority of *autopistos* (αὐτόπιστος). That is, the authority of independent credibility. This is just as that the light testimonies itself and does not demand the testimony of darkness, and the white color testimonies by itself in dark color with white color.

2. Another reason that the assurance of the truth of gospel is strong is for the fact that the truth of gospel accompany the testimony of Holy Spirit.

Irenaeus said that this testimony of Holy Spirit is like the dew and rain to make the farming products harvested abundantly. Augustinus, in his work, inner grace (*gratia interna*) said that the one to happen the faith is only God. This points to the inner testimony of Holy Spirit. Augustinus than Irenaeus was more obvious in this doctrine. We cannot arrive to the faith without having the Scripture that is, the innate testimony of Holy Spirit brought by the evangelism of the Apostle. Bavinck said as following. “Our answer to “why do you believe in it?” shall be the reason that God says in the Scripture ( *Deus dixit*), Again as we ask “how can you believe that the Scripture is the word of God?”, our answer is the word that we are believed in so because of the innate testimony of Holy Spirit.” He again said, “The Scripture has the authority of the word of God until today to the church. This put all believers under the authority, among the believers the greatest noblest souls in the believers. What power in the world can compare to the authority of the Scripture? The testimony of Holy Spirit is the victory of foolishness of the cross and the change of God’s thought to human thought. In this meaning, the innate

testimony of Holy Spirit has the apologetic value of only independence. This is the victory to overcome the world that is, faith.” He again said that the faith by Holy Spirit is not become to obey the unknown thing without any purpose, by the impression of Holy Spirit he understands the irresistible truth and he is obeyed actively, volitionally or, intellectually. Calvin saw that the innate testimony is not only the personal experience that some individuals take, all believers take the common experience. We observed the faith by doctrine on the above.

Then the power of the faith of this gospel (Jesus) seems to be weak during we stay in the body. But we should not despise our faith. We cannot despise the power of foreign embassy to come into our country for it is small. The reason that the power of faith seems to be weak is for it's enemy is lots. Its enemy is so. 1) We, to be physical, have the strong heart to believe in the invisible world and reject invisible thing, 2) We to be physical like to live the self-indulgence but to reject nominal thought, the thought in the criterion of the truth, and the thought of background of authority, and the tendency to choose the autonomous thought is so strong, 3) it is view that treat the experience and principle of the present as the highest rule of judgment but do not see the eternal world.

Just like that the faith of such gospel is settled in the strongest danger and the strongest temptation. Therefore if we have the temptation of gospel at such trouble seat, it is natural that the spiritual warfare are continued. Therefore as our faith has the strong power, it is better, but although it is poor, we cannot despise it. Although it is weak, we should respect it most powerful thing. The reasons is explained as followings. The reason that the faith is revealed as

a weak thing is not for the enemy is many and it itself does not belong to the truth. It is the truth, rather, its enemies belong to non-truth and is vanity. As we think of the identity of the enemy to be seen stronger than the power of faith, we shall not accept them and shall admit such weak faith more.

Westminster confession said that the poor faith without assurance power also are not despised but are respected. That is, The confession chapter 18 verses 3, 4 said, “The assurance does not belong to the essence of faith. True believer also should fight all difficult issues for long time to arrive the assured power. Although he does not see the curious things he can get the assured power by using the general grace rightly.”

## **Sermon 14 Of the faith (2) (Heb 11:1-3)**

In the chapter, there are many word of faith, which does not mean the vague confidence to belong to human subjective view. Faith always presupposes the revelation of God that the word and the gift of grace purely. Therefore when we read this text what we are be careful of is the fact that all words do not applaud the men lived by the faith the faith itself but applaud the faith itself. The text , as general speaking, does not mean the heroes of faith. If we finish to find out the heroes of faith in the text it is misunderstand the will of God completely. Here God dos not praise the men , but reveals how great the power of God through faith. Accordingly we should see God but should see only the men.

### **1. The definition of faith**

Our text said, “Now faith is the assurance of things hoped for, the conviction of things not seen.” ( verse 1). Here, the word, “ reality” means the real thing, This verse means that as we believe in by the word of God, the object of hope not to be realized is sure like the real thing to us. The word of God always says true thing but does not teach some vague ideal. For the activity of faith is to believe in the word it is not the simple mindful operation, absolutely it observes the fact that shall be accomplished surely and be moved. Which it should achieve on the goal exactly. As migratory birds fly toward the warm region as their goal place never are not vanity. Of course, we can say that it settles the direction in essential character. Anyway it is fact that it follows to the future that it did not experience exactly. As it flies to that, it takes much

troubles for much change of climate and storm. But it breaks out all troubles and flies towards the purpose. The fact that the believers know the hope of the kingdom of God by the word of God and execute it is like such thing. The fact that they execute so does not come out of their native character, but by the word of true God that they cannot image.

Although they do not move so by their essential character, they move by the word of God. The moving is not executed without the subjective desire and voluntary desire. Although the faith always is the gift of God to accomplish by objective word of God, it is not being to be separate of our mind. It is happened by the fact that our heart is renewed by the Holy Spirit and united with the word. ( Heb 4:2) The heart renewed by the word affects the word like his flesh and his bones. Because the life itself to renew is happened by the word. Accordingly the believer believes the word, he believe in it with the intimate power. He has the power to pull the word like that the hungry and thirsty body is pulled to the food and the food. To him to believe in the word of God is his only pleasure and his joy. Accordingly his faith life actually he has the voluntary character of the above than moving by his native character. Although in the believer, the word of God is heteronomy ( to belong to God) but for he was born by the word, he know that it has the subjective character. Accordingly like the word of our text the faith becomes like a reality.

Barth said that faith is the grace of God but explains it in derailed. He said “ the man takes the believing activity. But the fact he does not do it is soon the activity of God. “ (Der Mensch handelt, indem er glaubt , aber er glsubt, indem er handelt, das ist Gottes Handelt- Dogmatike, p. 258). But he stresses that although he said so, the faith always connect to human mind. He said

that faith is vacuum, that is, void or, creation. ( ). The meaning he said so that faith is not pointed by psychologically. Such word that Barth pointed out is transcendentalism, unbiblical.

Because the faith is the gift of God it itself already is not sad, “the conviction of things not seen( the world of God).” Our text to say so actually the above phrase, “the assurance of things hoped for “ is not different.

## 2. Understanding of the order of creation by faith

Our text said, “By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible “. Here, to know by faith does not mean to understand a vague confidence. This means to understand the method of creation by receiving the word of God revealed. Although the man some confidence to the source of all things by the vague philosophical speculation, it always is not truth. Only the word of Genesis that all things were created by the word of God is true, only the believers receive it. What we believe in the discourse of creation in Genesis, 1) The contents of the discourse always become by the principle of Theism. The fact that all things were created by the word of God is the thought of theism. Genesis chapter 1 reveals the word, “God said” ten times. [1] If it was the creation without the word it almost may get some blame of evolutionism and pantheism. Creation of the word establishes the personal universal view. Although this cosmos is not believed as the product of accident, the fact that personal God created is believed. [2] It is believed that as he said the word it should be done by covenantal God. He has no meaningless word. Refer to Is 55:10, 11. [3] It is believed for it is proper to

the view of Christian revelation that he replaces himself by the word. We cannot see God. Accordingly God replaced himself as the word of God. We believe that the written word of God is true by the character of the objective truth .

3) Our born again life believe in by the spiritual united power to follow the word of God joyfully. We receive the word of God like the fact that the sheep knows the voice of shepherd and listens to it.



## **Sermon 15 Enoch and Heaven (Heb 11:5-6)**

We know the fact that like our text said, “By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him.”, we know that Enoch entered into heaven. But the fact, how much weight this simple word is informed by the criterion of the fact of the document of truth.

1. The creation of all things in heaven and earth that the Genesis says is the truth.

1) Only Genesis says the fact that all creatures were created, the other philosophy is vanity false Emanationism 2) I contrast of Genesis, the philosophy of world says the theory of natural production, it is non- truth. Although it is difficult that we believe that all things is happened in nature, it is more difficult than to believe in the miracle. 3) Among the philosophies in the world the theory of no beginning and no end also non truth. All things are is not self-sustained one in the character and the system and also is not the infinite one and the ruler. 4) the theory of non-evil being is truth. The thought that the being is evil is stupid philosophy. The goodness and evil belong to personal relationship but the attribute of all things existence itself. Genesis says that all creature of God are good.

2. The Genesis says the death rightly It is as following.

1) Genesis 5:5-20 reveals many words, to be died. The record said only the great persons “were died” and there are no mention of the blessing after their death. Here is not optimistic explanation of the death so, for it reveals the mission of death as the death directly. The Scripture does not attach the optimistic interpretation but passed away much naturally. It does

not mean that they after their death shall not receive the blessing of eternal life. Only the author to write down the death was his writing method that revealed the natural revelation of the death directly. The natural revelation of death [1] makes us felt the human vanity, [2] makes us felt grief, [3] makes us felt the horror [4] makes us felt the horror of judgment. Then it makes us lived in remember Jehovah.

2) The character of the document of the truth keeps on the silence of the blessing of after death completely. The ascendance of Enoch in Gen 5:21-24 is the event of prophesy of the fact that the death of all saints also are blessed. This reveals obviously that as the man pleased God and he was departed, he should be moved into the kingdom of God. . [1] the fact that God brought Enoch teaches that there is the other good world except this world, that is, the delightful world to live with God. The Scripture said that God is most delightful God. Ps 43:4 said, "Then I will go to the altar of God, to God my exceeding joy, and I will praise you with the lyre, O God, my God.", Ps 16:11 said, "You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore. ". [2] For Enoch entered into the place with his body, which the place is not the kingdom of concept but the kingdom that the concrete glorified body live. Jesus said, "In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also ". God has the relationship with our body.

## **Sermon 16 The Faith of Enoch (Heb 11:5-7)**

1. He believed that God exists and gives the reward to the one to seek him. (verse 6)

The one to believe in so takes the life to please him absolutely. How can we please God? As we obeys the will of God we can please him. The devil also believes in that God is (Jm 2:9), but it does not obey joyfully. Our believers should obey God with sweet heart. I Sam 15:22 said, “And Samuel said, “Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams.” Our believers should take to obey God as the main work. If we do not please God, it is not different to the actual atheist greatly.

2. Enoch ascended into the heaven in living state as the reward of his faith. ( verse 5)

The experiential event of Enoch reveals the fact that all saints should enter into the heaven. The event of Enoch is the event of revelation for public church. Then now let's study this event. 1) Before he was moved into the heaven, he became the man to please God and he walked together with God. The fact he walks with God by faith is finally the reason that God moved him into the heaven. The kingdom of God is not known to the one not to be united with God, and he cannot enter into there. I he wants to know the heaven he should not study it but he should be united with only God. Although we can know the matter by the character of our knowledge, but we do not know the spirit. The spirit is known by only faith and love. The spiritual things are not informed by our hardened spirit, as our hearts are soft by faith and love, we

can know it. I Jn 4:8 said, “Anyone who does not love does not know God, because God is love. “, I Jn 4:12 said, “No one has ever seen God; if we love one another, God abides in us and his love is perfected in us. “, I Jn 4:17 said, “By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. “. Just like that, the one to have true love ( it is not human essential love.) knows the coming world and communicate with coming world, accordingly he is bold to the coming world. Therefore I Cor 13:8 said, “Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.” That is, the love means to enter into the coming world. Therefore as we have the faith to please God ( to have faith to do love) and walks with God, we can know the heaven and enter into the heaven. After the hardened people not to believe in the heaven also are melted, they shall believe in heaven. A certain man in Chicago had his one loved daughter ( the daughter to believe in Jesus) his daughter was passed away. Her father did not believe in the heaven essentially. But in one night dream, as he stand up at the shore of river, his daughter which approached beyond nearby the river said, “Father, please come over here.” And then he listened to this voice and he got up in the sleep. After he saw the dream he believed in Jesus. Although we cannot believe in the dream as the word of God, it is fact that some dream makes our heart been soft. The fact that the man remarked on the above believe in the coming world, of course, came out of the work of Holy Spirit. It is fact that as he was ruled by his love to his departed daughter his heart became soft.

As we follow to only the cold intellectual theory, we cannot know God and the heaven until the end. We should not make the intellectual theory absolutely. As we rise up in the air, the method of our knowledge is changed much. If we turn to the left side there, we should turn to the right side in contrast of the earth. There is no the direction of upper and lower.

## **Sermon 17 Abraham and the heaven (Heb 11:9-10, 13-16)**

1. Abraham longs for the heaven

1) For he had met the existent being to come out of heaven for several times and talked for long time ( Gen 18:2) Why cannot we think of the heaven located at the outside of this world? As we see the foreigner we cannot help but to think of the reality of the foreign country. Heb 11:9-10 said, “(which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.” And Heb 11:15, 16 said, “If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.”

2) Genesis has no many words at the records of Abraham about the heaven especially. But it does not mean that Abraham ignored about the heaven. Because it was for Abraham had the special perspective of the heaven. Abraham did not see God and heaven distinguishably. (He believed in the heaven as a place.) As we think the heaven in the separation of the God we can be dropped into the dangerous speculation. The wise bride has no the thought to have new family in separation of the bridegroom. She thinks that as she thinks her bridegroom is good she finally think that new family is so good. As God is my God I have no unhappiness. What death shall be there exist permanently and what misery world shall there exist eternally? Although the heaven is the place surely, and also the place God dwells is just the heaven. Therefore we should not think of the heaven firstly and next, of God, and

should not think of the heaven to be independent out of God. If we think so, for it means that after we leave God there is better place, it is dualism and the wrong thought to the idolatry. Therefore for the Scripture says the heaven simply, it makes our heart concentrated on the center of God. Abraham had such perspective of the heaven. The Holy Spirit made the patriarchs and the prophets taken such perspective of the heaven, there are many places to have such word that their heritage is God. Ps 90:1 said, “Lord, you have been our dwelling place in all generations”, is 26:4 said, “Trust in the LORD forever, for the LORD GOD is an everlasting rock.” Duet 33:27 said, “The eternal God is your dwelling place, and underneath are the everlasting arms. And he thrust out the enemy before you and said, ‘Destroy.’” The above passages make us understood God is our heritage. Gen 15:1 told Abraham, “After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” God himself became the gift to Abraham. For God has no insufficiency how shall Abraham has insufficiency? Therefore we cannot think the fact that Abraham did not say especially of the heaven strangely. The heaven is what God creates and God dwells in it, it is ok that we accept only God. Therefore as we think the heaven in the independence of God, it is not right. To Abraham only God is all of all. In a degree that he could not think anything except God, God occupied his whole. Because God saw God rightly so he could offer his only son to God. “He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.” (Heb 11:19)

## 2. The faith of Abraham to enter into the heaven.

He left Chaldea Ur without knowing where he goes. (Verse 8) This is his faith. We also should leave this world that is, the city of death. Although we do not see the coming world, we cannot help but to leave out of the world for God commands to leave out of the affection of the world. The believer should take the contents by only God. Although we do not know the contents of heaven but we know some part of it and longs for it. Colombus found out the continent of the America it is not to start by knowing the situation in the beginning. After he had only the knowledge of the evidence that crossing the great sea, and then there the land will be there, he began to cross the Atlantic ocean with three ships, Pinda, Nina and Sata Maria. He departed on August 3 1492, and arrived on October 12 in this year, finally as he saw the floating and flowing tree branches and the bird to live on the earth, he knew the evidence of the land and rejoiced and took safety. Before that day the sailors happened riot and claimed to return, but Columbus endured and approached. The company of Colombia finally was arrived at the island, “saints Salbedo” Although we know the part of heaven only (I Cor 13:12) It is the knowledge of true evidence to have the assurance.

### 3. Jesus testimonies the fact that Abraham entered into the heaven.

Jesus said, “And as for the resurrection of the dead, have you not read what was said to you by God: I am the God of Abraham, and the God of Isaac, and the God of Jacob”? He is not God of the dead, but of the living.” “( Mt 22:31, 32) The meaning of this word is the fact that as God told Moses, “And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.



“(Ex 3:6), Abraham lives in the heaven. We should think that Abraham entered into the heaven and we should remember that the men to follow the faith of Abraham enter into the heaven. (Rom 4:12, 16) Mt 8:11, 12 said, “I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth.” “.

## **Sermon 18 The Running of faith (Heb 12:12)**

Running means that as the phrase points, several persons contest one another to go before and run to get the award. The reason that the life of faith is compared to the running is 1) for the whole life of true believer concentrates on the purpose to get the reward of future like runner. 2) For among the persons to have same name believer Just like the runners all shall not receive the reward of the heaven but many people shall be failed and be dropped down. 3) for like the runner gets the chance of running only one time but does not get two times, the chance of faith for the believers also is only one time as his life in the body, but such chance shall not be given to him. Therefore Paul compared the life of faith to running several times. (I Cor 9:24 Phil 3:12 II Tim 4:7).

### **1. The motive of faith-running**

We can see the horrible situation in each area in the human life. The running of the industrial area can be revealed anywhere, all men employ the industry well to product much goods and to get much benefits. The commercial area is so and the agricultural area also follows it. The motive that they employ the industry of industrial, commercial, agriculture etc. is to know that as they execute them they can live. Just like that the reason we try to sacrifice the faith like running is for the faith gives the real benefit to us in the historical experience. The faith gives the eternal blessing to the man concretely. Therefore the man should run of faith with most complete effort. The benefit the faith brings about is not able to be compared with the benefits that the industry brings about and is noble. Are the people that testimony that faith

gets such noble benefits surrounded like the cloud? (Heb 12:1) As we say the metaphor, there is the deep wide river between the city of heaven and the global, without crossing this river they cannot enter into the heavenly city. Here, the bridge was put to cross the river to enter into the heavenly city. This bridge is the one of faith. At the place beyond this one, the multitude to arrive at the heaven city by crossing this bridge shout out with grate voice and it seems to listen to it. That is, their shouting voice seem to be the word, “ The bridge to come here from there, The bridge is strengthened Among us in running on that bridge there is not the man is dropped down into the river.”

## 2. The practice of the running

The runners to prepare the running first of all makes their body become lightly. His cloths also are put off and are put on with light one. Therefore here the word of the text said, “Laid aside every weight “. “Every weight “points to the heavy burden in Greek text. What is the heavy burden in the faith running? It is the carnal desire of world. The believer that is faith does not grow up and stay in the same state day and night is the one to have such worldly desire. Such believer seems to be the man to walk towards the long distance like the man to bear heavy burden, he has no development. Next he should take off “sin which clings so closely “The runner is not put on the long cloth. Because as he put on such clothe, as he run out, he may be fallen down by stumbling. As he commits sin, it seems to be okay in a while; finally he shall be dropped down into the hell by stumbling it.

## **Sermon 19 Of the discipline (Heb 12:12)**

### **1. The necessity of discipline**

When we received suffering we understand the sin, we know that the laws is good and have the heart to obey directly. Ps 119:71 said, “It is good for me that I was afflicted, that I might learn your statutes. “, Ps 119:67 said, “Before I was afflicted I went astray, but now I keep your word.” A certain great saints confessed as following, “True tears make souls beautiful. Job 5:17 said, ““Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty. “. Therefore we, as the text said, should not despise discipline lightly and should not be frustrated by it. (Heb 12:5) As we received the discipline it is easy to despise it. During we received the discipline it is easy that we stay in non-sense for one way or another because we do not know that it bring about the urgent mission. Not only that, we shall be reduced in our heart by the discipline and it is easy to be frustrated. But as we despise the discipline lightly and we are frustrated by it we may be dropped down into the resurrection.

### **2. The reason to obey the discipline and to endure it.**

Although we thought of the necessity of the discipline, here we can think the reason to endure.

1) If whoever has the discipline of God it is the mark God loves him. Because he said, “For the Lord disciplines the one he loves, and chastises every son whom he receives.” Therefore the St Bernard prayed, “Lord, be

angry.” David to receive God’s love received much discipline out of God after he committed sin.

2) As he endures the discipline well he get much benefits. Our text said, “Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness.” (9, 10). As we see this word, we can see the fact to contrast the physical father and the spiritual father, as we are disciplined by the physical father, we cannot reject him. Because the physical father is the source of our birth in the natural relationship. Therefore the one to reject the parents should be punished surely. If we obey the physical parent so, how should we obey the father of all spirits more?

The word, “the father of all spirits” does not mean that God built up the existential world not the physical world. Of this phrase Herman Bavinck also said, “It does not mean that God created only spiritual existence but included to create all things in the phenomenon. Because as Heb 11:3 said, because the visible thing is revealed by invisible things, the spirituality of God is the source of even all visible beings of all phenomenon world. Of course, the meaning of source is the creation but does not mean the relationship of effusion. Therefore the spirituality of God established his completeness.” ( ). Because God is the spiritual being so, the one to obey him should be participated into faithfulness, goodness, beauty and holiness. In other word, for the man is united with living God by obedience, he can enter into the true life. As the man obeys the truth (the Scripture) he receives happiness, life and glory out of God. To obey the parent is the way to receive the blessing. Of

course, it does not mean even the obedience to follow the wrong attitude of the parent. As Washington overcame the warfare of Independence and were gathered with all officials together in a meaning, a great French official asked to the mother of Washington, “how could you take care of your son well?” “Then the mother replied, “I taught him to obey.” Because it is right to admit the authority of parents, by it the victory of warfare shall be occupied. But how is it about the obedience to God? At the time that Salvation Army was revived, the officers took the beautiful virtue to obey the mission to go to missionary unconditionally. The preacher

Jowett said, “At one time, When 70 Salvation Army officers received the mission to go to missionary from the upper, they did not request to be sent to what place and obeyed unconditionally with sweet heart.” The men to fear the word of God just like that and to obey it should be blessed from God surely.

3) Our text said again, “For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.”(verse 11) This word means that as we are disciplined we should not think only the pain at the temporary time but the fruit of peace after that. Although we are peaceful and good, if we shall not be good for this one we should take the heart to throw away it out without hesitating. We live in the hope. We expect, in some moving, the good things in the future. It is the reason that we live. Therefore we should receive the disciple with sweet heart to bring about the fruit of peace and endure well and approach towards. We always should settle before the eternity. When we

think the good things eternally, the present suffering is nothing. We should put the eternity and present on the measurer and should be able to measure them. As the present heaviest thing also is compared with the eternity it should be only light unspeakably.

## **Sermon 20 Offer the offering of praise to God (Heb 13:15-16)**

### **1. Praising is the expression of the joy of the believer**

The joy to receive the redemption of Christ can be understood by only the man to receive the redemption. Rev 14:3 said, “And they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth.” The one to have this joy is only Christian believers. The Christian believer is that is, the new man. He is the different man to the one not to be born again. He sings the song for his received salvation. The song is the climax of delight, before they received the redemption of Christ, they had no such delight. In the future the delight that our bodies shall receive after the resurrection also has the different degree of the quantity, it has no the different quality. This song is more beautiful than the song of world. Although the worldly one is so beautiful, they cannot make God’s ears inclined into. But God listens to this son delightfully. Although it is the song of famous musician, as we listen to it several time we cannot help but to feel frustrated, but this song is the one that God wants to listen to eternally.

A-las! and did my Sav-ior bleed,

And did my Sov-ereign die?

Would He de-vote that sa-cred head

For such a worm as I?

Was it for crimes that I have done,



He suf-fered on the tree?

A-maz-ing pit-y! grace un-known!

And love be-yond de-gree!

Our hymn is what God wants, (Eph 1:6, 12, 14) It should include three elements.

- 1) The praise of activity. “Filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.” ( Phil 1:11) All praising without such activity but with only the mouth do not rise to God.
  - 2) The praise of the heart (Eph 5:19). This praise is the source of all true praising. All praises without praising of heart is not taste and dry.
  - 3) The praise of mouth (Eph 5:19) the reason that the praise of mouth is important is for the Christian believer should execute by the meaning of the confession of faith in Christian believer. Rom 10:9 said, “Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. “. The confession of faith is the important element in the faith life of Christian believer. It is the activity to take responsibility before God and the man. If the man praises with his mouth easily and he does not take responsibility to the confession with his heart and his deed, he shall be a liar before God.
2. Praising is the expression of the believer
  - 1) He does not give thanksgiving for he has much vain desire.
  - 2) He does not give thanksgiving for he himself does not know has much sin.
  - 3) The man does not give thanksgiving for he has the thief heart.

The men think wrongly that it is natural to receive the help of the other. Among ten leprosy cases at Samaria only one person gave thanksgiving for the grace of the Lord, and 9 persons did not do so. We should know that no thanksgiving is the sin. As we become thanksgiving concretely and make it a part of life, it is true but is not only the word. If we want to appreciate God truly, 1) we should recognize the grace and should say but should not say mechanically. 2) We should make the thanksgiving as our life, that is, we should live offer ourselves to God. 3) We should obey the word of God.

James

## **Sermon 1 Do not doubt (Jm 1:5-8)**

Peter believes in the word that Jesus comes to and took the courage and came down on the water. He walked for little and saw the wind and was dropped down into the water. (Mt 14:22-23) Peter firstly saw the power of Jesus greater than the wave and greater than the sea. But as the wind contacted to his sense, the sense reported to him wrongly now he saw that the wind is greater than the power of Jesus. Firstly he was the man of faith and finally he was the servant of sense. He was failed. We also experienced such kind every day. The believers temporarily understand the truth in the revival meeting and reading the Scripture by themselves and in praying and get the courage of faith. But at the present time (world) he walks on the water, as the wind of present situation come to him, he thinks, “Is really the truth I understand right?” Then the truth he understands is revealed less than the actual situation, at the same time, it is dangerous as it shall be disappeared by the state, “there is but there is no”. The thing to make such misery state is doubt. We should occupy such doubt.

### **1. The negative aspect to occupy the doubt**

As one country attacks to the other, first of all, they investigate the foundation of its power and should know the weak points and the strong point well. We should the foundation of power in the country of “doubt” to make us not believed in it. The doubt is located on the sense of the man. Then what is the human sense? Does it operate exactly that we can depend on absolutely? It is not so. The knowledge to get by the sense is mainly conditional but absolutely. Accordingly it can be changed by the definition. For example, as

we see the knowledge of geography the sea at the several thousand years ago became the land today, the same point was the sea in the old time but in present time it is the land. Although we says the life of man, he lived for several 100 years in the old time, but today, 70 years old in the man is general. And what kind is modern science? It is only to know the usage of the matter but does not know the matter itself. The science does not know “where the matter come out of?”, “how is it established?” and “where does it go?” Therefore the scientist also cannot help but to confess that they are ignorant before the great nature. Then the sensitive knowledge of the man is not different to the thing that a frog looks up the sky in the well. Therefore the sensitive knowledge is simple but cannot be the criterion to measure the truth in principle. It is used only present phenomenon incompletely. The doubt to have such foundation is not what we cannot believe in. Therefore as the doubt is happened we do not need to make an issue.

## 2. The positive aspect to occupy the doubt

The positive method to occupy the doubt was revealed in the resurrection of Jesus. We think that we, in searching for the truth (or, God) do not need to appoint the sensitive knowledge at the position of teacher. At the same time, we do not think that it is the contrast one to have qualification too. We know well at the above theory. Accordingly we know the non-confidence of doubt well. But we cannot take contents by only that.

Now we think that the truth that is, supernatural fact to enter into us by passing away the board of sensitive knowledge. We are established our faith at the same time we occupy the doubt completely. What entered into through

the board of doubt was the resurrection of Jesus. The resurrection does not belong to the natural law. But from the old time to now among all facts there is no more obvious true to be proved as much the resurrection of Jesus. Because it is too true, 1) it broke out the doubt of the Apostles, 2) it made the frustrated Apostles become the passionate evangelists not to know the death or the life, 3) The enemies to crucify Jesus on the cross cannot help but to admit the fact of Jesus's resurrection. . (Act 6:7) The Apostle Paul was the enemy of Jesus essentially; he became the person to devote himself to give the most sacrifice to proclaim the resurrection of Jesus. (II Cor 11:23-33) We received the record of such obvious fact from the direct witness s that is, the hand of Apostles. This record was preserved truly and was given into our hand. We cannot help but to believe in the obvious fact. Or, for the long time between the fact and us we have no activating faith, but it is not unbelief. Not only that, for the Holy Spirit to come us makes us strengthened our faith the block to happen by the distance of time is disappeared.

## **Sermon 2 The volitional faith in same immutable state (Jm 1:5-8)**

### **1. What is the volitional faith?**

The personality is consisted of three elements, knowledge, emotion and volition; the volition should become their center. As the volition is strengthened,

#### **1) He is dropped down into the skepticism. Intellectually.**

The universe has the theory of the natural world and the law of the moral world, these laws that is, is the word of the natural revelation that God gives. The place that the word is has the personality. Therefore the man settles the will and should believe in the sovereignty Lord of heaven and earth, that is, God. It is the just choice of the man the way to overcome Skepticism demands the volitional activity. Because the philosophers like Voltaire did not so, his whole life was dropped down into the Skepticism.

2) The man should be controlled by the volition in the emotional aspect. As he does not so, he lives the indulgenced life and the emotional life without self-control makes us flown into the wicked man.

3) The standard of volitional election is the word of God.

As we understand the word of God we should believe in without changing and walk towards ahead. All men that set the standard on the word of God and lived volitionally were succeeded.

Daniel was not afraid of the settlement of the law of Mede and Bara and was a prophet to pray by faith. This is the volitional activity. (Dan 6:10)

Therefore he was succeeding. Samuel Chapman Armstrong lived with the

motto of faith, “Achieve the impossible” in his whole life. He said that what he cannot do is the glory of the life. He was a great successful man in the education for the black people. And also he thought that the prayer is the greatest one. And also he said, “The thing without prayer to accomplish the will of God is no valuable.



### **Sermon 3 Love the commandment and keep on it (Jam 2:14-26)**

(Refer to Duet 2:14-26)

The man has the wicked character to honor God with his method. Therefore in the motive to serve God he invents the human methods much. Ex 20:23 warned it.

The commandment that we should keep on is only God gave us but is not what the man invents. We have no any criteria that we should keep on with the religious related ceremony of the commandment the man invents.

The reason we should keep on the commandment of God is for he is the Lord to save us like Duet 4:1 said. The preface of Ten Commandments (Ex 20:1) means this one. We should remember this introduction and should treat to the commandment. That is, we should know that the commandment is the word of only the Lord that loves us. As God gave the commandment to us, God said, “ “. It means that he is God to save us and the only Lord ( Jehovah includes the meaning to Lord) Therefore as we treat to the commandment we should know the thankful voice of the shepherd that loves us and we should believe in the word of truth to come in the authority of the Lord. The commandment does not come to make us been horrible. For the commandment comes us with his love and truth, we should keep on it with our delight and our faith faithfully.

1. For the commandment is the source of blessing we should keep on it with joyful heart faithfully.

As the saints treats the commandment, if he thinks that it is a commandment of a dictator, he cannot keep on it with sweet heart. Or, if he keep on it forcedly. God to see the heart shall not see it beautifully. The saints do not

keep on the commandment forcedly but keep on it with love. Ps 119: reveals the confession of saints to know what the commandment is truly.

1) He knew that the commandment of God gives true benefits to the man and blessing. Ps 119:9 said, “How can a young man keep his way pure? By guarding it according to your word. “, verse 71 said, “It is good for me that I was afflicted, that I might learn your statutes. “, verses 98-100 said, “Your commandment makes me wiser than my enemies, for it is ever with me. I have more understanding than all my teachers, for your testimonies are my meditation. I understand more than the aged, for I keep your precepts.” Verse 56 said, “This blessing has fallen to me, that I have kept your precepts. “.

2) He kept on the commandment of God faithfully for he loves it. Ps 119:47 said, “for I find my delight in your commandments, which I love.” verse 51 said, “The insolent utterly deride me, but I do not turn away from your law. “. Calvin was persecuted for the Reformation and was driven to Geneva and was gone into exile to Strassburg and preached at the church there. He preached the Ten Commandments on 1555. Then Calvin attached the melody on the Ten Commandments and gave to the church members in their worship time that sang the hymn of Ten Commandments two times. That is, after the order of confessing the sin, they sang the first part of the Ten Commandments (From the 1<sup>st</sup> commandment to the 4<sup>th</sup> commandment) and continuously after the order of prayer they sang the second part (from the 5<sup>th</sup> commandment to 10<sup>th</sup> commandment). ( Het Gepredikte Woord, Preeken van Johannes Calvin, vertaald door J. Bouma en W. H. Vegt, Deel IV. p. 6)

2. The theological explaining the reason that we should keep on the commandment with delight.

We, the issue of commandment, especially should understand the relationship between the Christian believer and commandment (or, the laws) rightly. Accordingly here we need the theological study. In other word, at this point we demand the systematic knowledge of the Scripture. At this point I cannot help but to use the theological terminology. But I shall not use such terms at the church pulpit to the church members. Because, the church pulpit is not the place to introduce the theories and to give burden to the simple heart of the church saints. I am sufficient as I should say what I believe in with the Scripture when I stand before the church members. But in this statement, without hesitating I cannot help but to introduce the theory and foreign languages. Then I am going to say the relationship between Christian believer and commandment (or, the laws) briefly There are some wrong explanation on this issue.

1) The legalism

(1) This theory, as he sees the commandment, without the thankful heart to serve God, concentrates on only the section of the laws. 2) It is to be saved by the merit to keep on the commandment, 3) it does not respect the mind of the commandment but concentrate on only its external one, rather, it flows into the interpretation and its activity to oppose the mind of the commandment. Among the Christians, some flow into the wrong legalism and then finally to lose the faith as well as to commit the commandment. Because the legalism is the truth of God, God is not with the one to claim it. Accordingly they should be failed.

2) Antinomianism

This is the wrong claim that Christian does not need to keep the laws. This is what the Apostle Paul sternly warned. Gal 5:13 said, “For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. “, Rom 6:15 said, “What then? Are we to sin because we are not under law but under grace? By no means! “.

3) E. Brunner who was the crisis theologian said that the laws revealed by the commandment is not actually the will of God and also is not personal but the external thing. (Das Gebot und die Ordnungen, 1932, pp. 124, 126, 127. Gott und Mensch 1930 p 38, 31). This word of E Brunner means that the laws and the commandment recorded in the Scripture are not the word of God directly. But although he might say to escape the anti-nomianism, he said as following, that is, “The believer should obey the laws to be faithful to God. Although the laws did not reveal the will of God directly.”(Das Gebot und die Ordnungen, 1932, p 126). What Brunner said the issue of commandment so reveals the feature of the apologetic theology? If the commandment of God that is written in the Scripture is not the word of God directly, the believer shall be neglected in the life to obey it. Such view of the laws was approached to anti-nomianism.

### 3. The view of the laws in reformed theology

The view of the laws in reformed theology said three items of good work. That is, 1) as the good work come out of true faith, it is true and good. 2) As it is executed for the purpose to glorify God, it is true and good. 3) As it is executed to be worthy to the laws of God is indeed true. (Heid, Catechism, Zondag 33) In the conditional part in the above, the first two things are to be worthy to the attitude of Christian believer, I think usefully. That is, for the

Christian believer is not the person under the control of some external standard, but executes good work innately voluntarily, it is fact that they execute the good work in the motive to glorify God. But the third condition written on the above, that is, “executed to be worthy to the laws of God” seems to be the doctrine to make the Christian believer submitted into the external laws and to make the spiritual free man put into the laws again. But actually it is not so. Berkouwer explained the teaching of the Scripture rightly to this issue. He reveals that the principle of activity in the Christian believer belongs to the above third condition that is; it belongs to the condition that should obey even the laws as the external standard well. For Christian believer is the born again man he tries to do good work, innately that is, by faith, as the motive to glorify God automatically. But he takes the necessity to obey the laws and its responsibility in the objective standard. But for he is in Christ he was released out of the condemnation of the laws. At this point he is a free man. But from now he becomes a servant of God with his sweet heart. He can please the Lord as he knows the will of the Lord in detail. Therefore he should know the laws as the external standard and keep on it. He does not think that the laws are like the order of the tyranny. The laws are actually the voice of the shepherd to love them that cannot be separated of the grace. It is the aspect of the grace. Therefore the fact that the faith life keeps on the laws and the commandment is not the condition to oppose the principle of grace, but the holy life to bring the abundance of grace. (Dogmatische Studien, Geof en Heiliging, p. 193) Berkouwer again said, “The freedom of the believer to get in Christ and through Christ is not the one that he can do whatever he wants. It is same to the fact that he belongs to Jesus.”(idem p.198) He again said, “The Scripture always says that the laws of God are related to the grace of God’s

election. The thing to commit the laws is able to be called by the sin to commit to the grace.”(Idem p 182)

### 3. About the power to keep on the laws.

After Jesus ordered to the man to have the dried hand to stretch out his hand, the Lord gave the power to stretch to him. (Mt 12:13) For our man is wicked in his character, he cannot execute true goodness for himself. We can keep on the laws by the power that Holy Spirit gives truly. Therefore we should walk to the way that can communicate to Holy Spirit. They are learning his word (the Scripture), believing in it and obeying and praying. Although the Nile River has the man in the world, sometimes it is like narrow, dirty and a brook. That is, only at the season that the snow in the center of state of Africa is melted and flown, the river Nile flows as much water to cover all areas of Egypt. As I looked at below the river out of the airplane flew on the air of Cairo, the capital of Egypt, the river Nile was like a thread. Because the time is not the season that the snow is melted yet. Just like that before we receive the power of Holy Spirit, we are so weak and we have no the power of activity. Before Augustine receives the power of Holy Spirit he was a servant of sin but after he received the power of Holy Spirit he became great saints to break out the sin decisively. He left his concubine to tempt him permanently. The grace of God is so great and his power is so great. His grace cannot help but to treat to even the man to have much sin. The Scripture said, “The Spirit and the Bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who desires take the water of life without price. “. (Rev 22:17) The fact that although he is a great sinner, as he wants to receive the grace by returning his step truly, God returns to him and gives the

great grace is the historical experience of the Christianity until now. Let's accept the Holy Spirit to give such great power through such great grace and let's keep on the holy laws.

4. The laws should be taught rightly.

Because we do not understand the laws rightly we have many things to commit sin and much danger to condemn the other cruelly. We, above of all, should know the Scripture well in order to know the laws rightly. And from the old time, we should treat the doctrine of the Scripture that have been admitted by the true experience of the saints importantly.

#### **Sermon 4    Keep on the your tongue (Jam 3:1-12)**

1.            We should keep on our mouth in order not to come two words out of one mouth.

All meaningless word and the rebellious word are dirty. As much word is happened, the rebellion can be happened. The servant of truth should keep on the faithfulness of his mouth. As it is not so, the words he proclaims also is not believed by the other.

2.            We should keep on our mouth in order not to say lightly the sacrificed organ as secular one.

If the word to the sanctified things is not sincere, for the activity also to them is not sincere, it is dangerous.

3.            We should be careful of the craft word.

The talent words we use have the danger to become the craft word. Therefore we should caution it. And also the joke is so. As the pastors are gathered together although they can use clean joke, without caution it may become craft word.

4.            We should be careful of the wicked word.

This is to spit out murderous poison; it is dangerous that the mouth of the pastor to revive the dead says so.

5.            We should be careful of the false directed word. We should not say the foolish word (Rom 1:13), and not the craft word but only he should keep on honest word.



6. We should be careful of harm the other

This is to harm the others with his tongue in the state that the other does not know. The motto of Augustine's life was "I do not say of the one to be attended." Rom 1:29 prohibits "They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, ". Miliam was taken the leprosy for she blamed Moses in the hidden place. (Num 12:1-3, 10)

7. We should be careful of useless word.

The words to interfere the things of the other are the useless word. Prov 26:17 said, "Whoever meddles in a quarrel not his own is like one who takes a passing dog by the ears. ".

8. We should be careful of closed mouth.

The mouth also that he does not say what he should say is wicked. Is 56:10-12, "His watchmen are blind; they are all without knowledge; they are all silent dogs; they cannot bark, dreaming, lying down, and loving to slumber. The dogs have a mighty appetite; they never have enough. But they are shepherds who have no understanding; they have all turned to their own way, each to his own gain, one and all. "Come," they say, "let me get wine; let us fill ourselves with strong drink; and tomorrow will be like this day, great beyond measure."

9. We should be careful of not saying boasting word

The word to boast him always comes out of us. Ps 12:3 said, “May the LORD cut off all flattering lips, the tongue that makes great boasts, “.

10. We should be careful of not flattering word.

For flattering is the smooth speech in Hebrew text, it is easy to do it and to listen to it. Therefore we should not listen to it but should listen to the faithful word.

11. We should be careful of not to mocking the other.

For such word comes out of advice easily, we should be careful of it.

12. We should be careful of noising ( Eph 4:31)

Prov 15:1 said, “A soft answer turns away wrath, but a harsh word stirs up anger. “.

13. We should not blame the other

The men like to blame the other. Although he says, “it is not blame” in his blame activity, it is blame to mix with absurd words. Refer to Eph 4:31, II Tim 2:23, 3:3, Jam 3:9, 5:9 Eph 4:29, 5:4.

14. We should be careful of the mouth the other voice without having the truth on the pulpit.

The pastor, first of all, tries to devote himself to prepare the sermon. For the pastor works with the word of truth he should study the study of sermon faithfully. As he does not execute the sermon rightly, he loses the qualification of pastor.

## **Sermon 5    The only method to get the best one (Jm 4:1-3)**

### **1.        Let's supplicate to God ( I Sam 1:15)**

The supplication is not the small talk. For it is effort to get it exactly it should be most faithful and most sincere. As we pray we have many things to put our heart on the other. It is fault. As we pray we should incline to God himself with our heart and our souls than to the contents of the prayer. As we pray it we should devote ourselves to do it and spent more time to it. Without offering much time, we cannot pray well. The pastor Welsh, the son-in laws of Knox was called for “the type of Christ”, who was a saints that he thought that as he spent 7-8 hours for his prayer, he spent his time. A pastor Robert M. Mccheyne used the good times daily as his prayer time. He especially prayed from morning 6:00 to 8:00. He, as he have peaceful time prayed much and then he prepared the grace of the suffering time by more praying.

We commit the sin to neglect the life to pray to God much. It is that is, the prayer person to forget what he himself requests. Cyprian said, “Do you want that God should listen to what you yourself does not listen to? “ The prayer should be true. If the lie is an abomination before the man, then how much more should we say to God? Flowing into the ritualism is also the lie. For God hates the ritualism he happens the saints and make them fought against it. John Bunyan was prisoned into the prison for 12 years for this fighting.

### **2.        Let's seek by the holy will of God, not his covet.**

To seek by the will of human is same to the fact to accomplish the false. A pastor, Andrew Murray said, in the meaning, “You live in the thing that shall be accomplished surely. Do not live by following the thing that can become in your imagination. The accomplishment of the word of the Lord become

slowly, although you experienced much troubles issues, finally it should be overcome.” Spurgeon said, “The hypocrite remains the nest that the devil can sit down.” He again said “It is easy that although we hate some sin, the other sin become the loving hypocrite one.” Andrew Murray said again so. That is, “God cannot listen to our prayer. Because the voice to long for the world and shout out is higher than the voice of prayer in our mouth.” The men to receive the answer of prayer are the man to make their lives become the prayer. In other word, among them the soldier keeps on the word of God in his actual life, the businessman keep on the word of God in his actual life. Charles George Gordon general was a British great general was the man to make peace in the civil war in China (1860 year). He always has no the honorable heart as a soldier, offered his most salary to the evangelism of gospel. He obeyed at the warfare, the word of the Scripture and prayed for his enemy, which it was the secret of his victory. As he had the jealousy in his heart, if he prayed for the other, his jealousy heart was disappeared. Cromwell general wants to have peace and the puritan to seek the peace. Carlyle said, “Cromwell does not trust in God in only the Lord’s day, any place and anytime and any events he is the man to believe in the Lord.”

Ps 66:18 said, “If I had cherished iniquity in my heart, the Lord would not have listened.” This word is the word that the George Muller kept on in his whole life to receive the answer of prayer. If God answers the wrong prayer, how much shall this world is confused for such prayer-answers? Therefore God never answer the wrong prayer. For it many prayers of many people are not answered. This one is the thanksgiving thing. George Muller to receive the prayer-answer much did not pray rapidly as he needs the prayer. Before he

prays, first of all he kneeled down and meditated the Scripture for long time and after finding out the will of God he began to pray it.

## **Sermon 6    the thing that the suffered should do (Jm 5:13-18)**

According to our text, the one to meet the suffering should pray.

### **1. Praying by faith ( verse15)**

What is faith? In some meaning it is the basic power of the recognition of truth and its understanding that the Scripture points. We cannot pray without having the confidence to God's will. The fact to know in the world also does not give influence on the most important issue. In such thing we treat the Scripture by faith. Abraham Kuyper said, "As I have the fellowship with the other I relate to 9 things among 10 things by confidence. I believe that I am the son of my father by believing in the word of my mother. As we eat the food, we do not eat it after I examine it scientifically. ". (Sacred Theology pp 145, 146) The Scripture truth of the Christianity can be received for it is transcended than our knowledge. Although it is difficult that we receive the word of the book sometimes, finally it should be revealed truly. As we see Daniel chapter 5, the last king of Babylonia was King Belshazzar but the old history said that the last king is Navnaydes. Then according to the old writing of Babylon revealed several ten years ago, Belshazzar ruled over with his father, Navnaydes as an interfered king. The fact that the historian Herodotus did not say that the last king of Babylon was not called for Belshazzar but called for Nabnaides was solved. Just like that the Scripture word is the permanent truth in different to the other books. We should believe in by the word of the Scripture. When Henry Stanly went to Africa to search for Livingstone, as he got disease, he cast out many books he brought, but he left only the Scripture and holds it until the end. It was the activity that he loved only the Scripture and believed in it strongly.

The sincere prayer with faith until the end should be answered surely. George Muller met the hard employing of the orphanage on July 22 1838. Then he, rather, saw that the life of his faith is proper. He said, "To try our faith and to make the answer so much sweeter." He again said, "Prayer is not done by only beginning, is not done rightly, not by continuous praying for a while, but he should believe in the answer of prayer and should pray until receiving the answer. He started his prayer on January 1844, for the faith of 5 persons and prayed every day for them, After 18 months one person was believed, And only 5 years one person, Again after 6 years one person was repented, Although he prayed continuously for 52 years, two persons were not repented until the end. After his departure they were repented. He taught some following things to the one who asked the direction of faith life. That is, 1) put your finger on the passage on which your faith rests. 2) Do not deceive the word of Satan, you cannot take such faith. 3) Meditate the Scripture and continue the prayer. 4) Search for right conscience and right heart. 5) Do not frustrate at the tribulation day. The time is the day of trial, the faith is trained by trial. 6) To strengthen your faith, you should make God work.

## 2. The prayer to confess the sin ( verse 16)

How can we confess the sin? It should be done as II Cor 7:11 said, "For see what earnestness this godly grief has produced in you, but also what eagerness to clear yourselves, what indignation, what fear, what longing, what zeal, what punishment! At every point you have proved yourselves innocent in the matter. ". As our doctrine said it, for our committed sin gave some wound to the other, he should seek the forgiveness personally, and if he gave wound to the church he should apologize before the church. But what we should know



is the fact that confessing the sin is to repent more powerfully before God and establishing the virtue before the man. (Westminster Confession creed chapter 5), the tribulation comes for the committed sin in many cases. Therefore in contemporary time if we got the tribulation, we should repent it. In the medieval time before and after of pope Clement VI the church was corrupted extremely. The pope and ecclesiastical officers got the concubines, and sold the church position and the high positions were settled by the price of gold and silver. Therefore On 1348-1349 the black disease was spread into all Europe, and then 80000 persons were died at Siena, 100000 persons at Venice, 3/5 in the population of Barona, 3/5 of population of Florence, 57000 persons were died at Masseur in one month. And in British the half of population (250 million) were died. At the nation there was not the man to plow the field. As the church was corrupted, such heavenly punishment came down into them. The fact that the Israelite was prisoned also came out of this reason. Lam 2:14 said, “Your prophets have seen for you false and deceptive visions; they have not exposed your iniquity to restore your fortunes, but have seen for you oracles that are false and misleading. “. As we repents we can receives the answer of prayer. A teacher Torrey had prayed two titles in the night. But there were no answer. After that he thought his sin deeply and confessed his sin deeply and then got the peace of his heart and then he got the deep sleep. As he got up at the next day, he got what he requested to God. Ps 66:18 said, “If I had cherished iniquity in my heart, the Lord would not have listened. “ For the tribulation came on for sin, if we do not repent our sin how can the tribulation leave out of us? Therefore if we pray with our sin in our heart, it is same the thing that the runner runs with the heart to give up overcoming.

## **Sermon 7 Pray (Jm 5:13) (Refer to 5:16-18)**

Prayer is one of the means to receive the grace. For the Scripture pray always, it is the word to make the prayer as his life. It means to become the one to seek always God. It as the one to lose something search for it in his heart sincerely means that he always prays out of his center sincerely. If among the saints entered into the heaven lament, it is the lamentation “As I stayed in the earth why did not I pray?”

### **1. The preparation of prayer**

In the great thing and small thing of the world they need the preparation. How much more is the great thing of prayer? To pray is the great thing we should not do without caution. The preparation of prayer is to become the righteous man. Verse 16, said that the prayer of righteous man has active power. And the above word said, “Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working “. Therefore this context reveals that the repentant man is the righteous man.

### **2. How can we pray?**

We cannot help but to listen to the word of the Lord, “Pray then like this: “. In other word, the issue how to pray is answered by Lord’s Prayer. That is, the contents of Lord’s Prayer is the prayer in the center of God, The contents is the word, “seek first the kingdom of God and his righteousness.”(Mt 6:33). There is no the phrase to seek the private desire. Among the prayer, only the phrase, “Give us this day our daily bread “does not seem to belong to the center of God. But actually it is not so. This phrase also is the prayer in the

center of God. Prov 30:7-9 said, “Two things I ask of you; deny them not to me before I die: Remove far from me falsehood and lying; give me neither poverty nor riches; feed me with the food that is needful for me, lest I be full and deny you and say, “Who is the LORD?” or lest I be poor and steal and profane the name of my God. “. This prayer should be executed by the poor and the rich. Although the poor is poverty he cannot ask much matters, although the rich man installed much matters in his warehouse, it is not his property but is God’s property, they should pray this one.

Until now we said the principle of prayer on the above. Now again verse 17, 18 said, we are going to think of the prayer of Elijah that prayed by the principle of Lord’s Prayer. 1) He was the praying person to have the background of the life to obey God. 2) The contents of Elijah’s prayer (I King 18:36-37) establish the authority of God and the authority of his messenger. 3) He waits for by long endurance sincerely. 4) The prophetic prayer (I King 17:1)



## **Sermon 1 Let's Love invisible Jesus (I Pet 1:5-9)**

1. In the natural view the invisible things should be respected.

If we try to assure only visible thing, it is the enemy of our faith. That is, the character to assure only the visible thing is not our wisdom but our foolishness. How much is invisible things in this world to us? For example, the thing to move in the world of mind we know it through mediator of the material world. But the mind cannot be seen. What to belong to the material world has many things we do not know. The stars we cannot see are lots and the spaces (or, the firmament) we cannot know are so wide. As we see the world of the solar system it is surprising. The size of the sun is 1.3 million times to the global, if we arrive to the sun it takes 240 years by riding the special train. And in the center of the sun, the planets like the global or the fewer planets (Global, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Uranus, Neptune, Prot etc.) are turned around. For the world of the solar system is too great, we cannot see the reality before our sight. Then although we cannot sense the grand world we cannot despise the reality of the spectacle of that world. It is so foolish to admit only the thing we can recognize. Not only that, we know that in the microbe the things that we cannot see by even the microscope for too small are existed. It is a filter-like microorganism, for example, Influenza group, tonsillitis group, measles bacteria etc.

2. The reason that we believe in the invisible Jesus and love him is for the testimony of Holy Spirit by the truth of gospel.

The fact that we believe in the gospel comes out of the testimony of the Holy Spirit. What we believe in for ourselves can be reduced. But as we believe in by the power of Holy Spirit the faith is not changed but can be strengthened in any cases. The man is surrounded by the full heavenly knowledge to know God and should serve him. But the reason not to know God is for he is blinded by the sin is corrupted. The one to make them obeyed God is only the Holy Spirit. If the man escapes the sin now, he shall honor God. The one reason that the worldly men do not believe in God that is, they commit sin and try to commit sin. This is the only reason of unbelief and the unjust reason. Today only sin is removed in the world, there is no the body not to fear God. Therefore the main issue is the issue of sin. This issue is able to be solved by the man himself. The one to overcome such adversity is just Holy Spirit. Holy Spirit opened our darkness and makes us known the truth and makes us obeyed the faith by breaking our corrupted will. Just like that the testimony of Holy Spirit is so important. Bavinck said, “Without the testimony of Holy Spirit, no church.”

## **Sermon 2 The Spiritual milk that makes us grown up to arrive the salvation (I Pet 2:1-2)**

1. We need the growth in the spiritual life.

Eph 4:13 said, grow up “to the measure of the stature of the fullness of Christ,” 4:15 said, “grow up in every way into him who is the head, into Christ, “. For we become the heritage with Christ. Our standard is the growth up until Christ. Whoever hates to grow up to Christ is the one to live with Christ. Our growing to Christ is not autonomous, but it means that the one that lives in me is Christ. That is, as the measure of Christ’s indwelling is great we can close with the measure of Christ. Therefore this growth is established by lifting up Christ and making me been low. What we make us been low is the activity to take the truth and the reality. It is benefit to us and is the activity to close to God. All activity to lift up him is false and like bubbles. We should be able to love the whip of truth than false kiss. As we are low, Christ shall be lifted up naturally. Because the one to make him been low, know that only the precious blood of Christ is his hope.

2. The growth in the spiritual life the word of God is its bread.

The man has the life skill or, the life method in the world to have the surviving contest. In these methods to take wickedness, false, hypocrisy and blame etc. is the sin. To do so is not the life method, but the method of destruction. Here, the Apostle Peter throws away the method of such life but longs for the spiritual pure milk like an infant baby. For the believer was born again by the word of God, only it is his bread.

What is the reason that God's word is the food to grow us up? Because the word of God brings about the work of the life. Spurgeon proved that the word of God is alive and said, "As we obey the word more, the word also is opened like it obeys it." Augustine received the grace by Rom 13:13, 14, Luther received the grace in Rom 1:17. Church historian, Daubigne by Eph 3:20, 21, Spurgeon by Ish 45:22, Moody by Rom 10:17 the revived grace to live again. Except them for the experimental of the Scripture of the hidden saints are lots, I cannot say them.



### **Sermon 3   Become like an infant baby (I Pet 2:1-3)**

Generally the men despise the infant baby. They do not think that the children are their teachers. But in the relationship to the heaven the infant baby is the teacher.

1.        Let's become an infant baby to establish the power of God.

Ps 8:2 said, “Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger. “. The word, “have established strength “ means to testimony the power of God and praise it. That is, they are not hardened and are frank, they feel the good thing as goodness and know it. As they please the natural things and enjoy them, they are sharp sensitive more than the adult. They establishes the purpose of all things (the purpose to make the men praised God) revealed by the power of God. Because they have so swift sensitive function to the power of God, the time is appropriate “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. “. (Eph 6:4). Therefore the saints to strengthen the faith are the men that mainly are repented at this time received the religious education rightly. The fact that a great pastor, Richard Baxter repented at 6 years old and believed in it, the commentator Matthew Henry was at 11 years old, Isaac Watts at 9 years old, Jonathan Edwards at 7 years old, repented and believed in Christ, has been informed. Because the time of infant baby has much sensitive character they can receive the word of God well and receive the edification to bear much fruit of faith. The weak point of our adults is the thing that their sensitive character is short

and their heart is hardened. For the grown one listens to much word of God they treat it lightly. But we should know that it is wrong. We should know that although the word of God is old one but we should know it is new one. Because the contents of the word has the infinite life. This word is not finished although we preached a phrase for several thousand years. Therefore we should take the relationship with the sensitive character like the infant baby.

2. Let's think as the baby to take game at the hole of venomous snake and let's execute.

Is 11:6-8 said, "The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them? The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den." As we see this word, all things in the infinite eternal rest world are obeyed by the infant baby. These infants are the metaphor of the children of God to obey God. The men to enter into the world of glory ultimately are like the infants. As we see it also, to obey like the infant is the virtue of the overcomer. Therefore we should know that the virtue of obedience has the eternal value. Accordingly we devote ourselves to cultivate this character (the character to obey) in us.

1) As we have the character of true obedience (the character of obedience), although it seem to be so weak but it is strong. The Apostle Paul said, "For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

“( II Cor 12:10) Bernard, the saints of the medieval day had the character like infant. For it his preaching had power, “the men to listen to it were occupied like losing their mind.”

2) The character of true infant enjoys the blessing of father at the ultimate glorious world. The reason that the infants play at the hole of adder is for the father removed all harmful things in that world. The infant (the children of God) does not need anxiety in the future and play in only joy. That is, the children of Good in the ultimate glorious world only enjoy in joy the glorious heritage eternally. Jesus says, “Blessed are the meek, for they shall inherit the earth. “.

## **Sermon 4 Of suffering for the righteousness (I Pet 3:13-17)**

### **1. Keeping on the truth and receiving the persecution.**

Keeping on the truth always makes us persecuted. The compromised one, that is, the one not to keep on the truth is not persecuted. But the compromise is the dangerous thing to be dropped into the death. The persecution of church was stopped at the great emperor, Constantinus, but after that the men to believe in rightly by the word of God, for example, the men to take the thought of reformation were persecuted more greatly again. The principle of persecution just like that was repeated in the thought of church. The church of the last day also shall be persecuted by this principle. For the duration that we keep on the word of Jesus, we cannot be help but to be persecuted. II Tim 3:2 said, “Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, “. As the Christianity keeps on the truth, always she has been persecuted.

1) Christ and the Apostles and the other early church believers.

2) After that for 2-3 century, for about 200 years the long persecution was happened in the Roman Empire. Especially the emperor Deccius, there is happened the extreme persecution and then he made them offered the sacrifice to Roman god. In this persecution Origen was torched much and then his body was reduced and finally was departed at AD 254. Just like that the Christianity persecuted the Christianity severely.

3) As the medieval time was arrived although the great persecution was happened little, as the thought of reformation is come out of, the persecution was happened at the each place. In British the queen Mary burnt 227

protestants and killed them, many reformed theologians were driven out into Geneva. And in France 30000 Eugenio were killed. In Dutch for 5 years, Alba Peacock killed protestant 18600. The number of saints that were martyred at Dutch was more than the number of the martyrs to be killed in Roman Empire at the end of the early 3th century. The figure of martyrdom in Dutch shines brightly. As the men burned at the stake entered into the flame, they praised, and as the women were buried alive and the soil was dropped on their faces, they praised.

2. God gives benefit to the church by using the wicked hand of persecution.

In the day of persecution, the heresy, Gnostic and heresy Arius were disappeared; true church received the train of faith and then shone out more. In Nicea religious council, the men to take the wound in the persecution by chastisement were participated and also established the doctrine of orthodoxy. Through the day of persecution the suffered men experienced the character of truth in the word of God, and also in suffering they got the experience that God be with them. Therefore the persecution made the history of the Christianity been abundant.

## **Sermon 5 Why should we pray? (I Pet 4:7)**

1. We should pray for not to pray is sin.

The believers know not to pray as only a weakness but do not know a sin. It is foolish thought. Not to pray is a great prayer. Not to pray is to despise God. Although we make the time for the other issue, if we have no make the time to have fellowship with God, it is surely is to despise God. If we work for God without prayer it of course is the horrible arrogance. It is the arrogance that he controls the things of kingdom of God with his freedom and power.

2. As we do not pray we should be failed before the devil.

For the devil is craft, he makes the saints forgotten the seat of prayer as the only criterion place of victorious warfare. In the warfare as he cannot occupy the fortress he should be defeated. Because the British general Wilmington occupied the good fortress nearby Waterloo on June 18 1815, he could overcome it. Then the military of Napoleon had 74000 persons, and he had 246 guns, the military of Wilmington had only 67000 persons, 156 guns. Eph 6:12 said, “For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places “. As we see the Pilgrim Progress Apollyon (devil) tried to derivate the victorious weapon out of Christian, it (the weapon of victory) is just the prayer.

3. As we do not pray we cannot escape the flesh life to hostile to God.

The flesh man also says the necessity of prayer with his word, and keeps on the format. It is only his craft that his flesh fills his covet in the area of his religious life and only the craft to put his feet there. What bothers to receive the gift of Holy Spirit is flesh thing. This flesh is the character to conceal before God that after Adam committed sin, he hated to meet God. Flesh points to the busy state of his heart for the worldly issues, anger of hot-tempo, the shortness of love, indulged thing in extreme eating and drinking, depending on his wisdom and his talent, following the pleasure of world. Etc. Such things contrast to God. (Rom 8:7)

## **Sermon 6 The thing that the saints should do in the last day (I Pet 4:7-11)**

### **1. Pray with awakening heart and sincerely.**

This is not indulged in the world by using his mind in self- control and prays. As we incline our mind into the world so much, we are indulged in the world and lose the heart of prayer. If we concentrate on our mind we are pulled into the world without taking my consciousness. Therefore we can pray with the sincere heart in awakening. Judson, the missionary Burma said, “Pray with great decision. Offer any sacrifice to keep on the prayer life. “The Moravian denomination organized two groups of prayer (each 24 persons) and then the male group and female group prayed. As the result of such prayer keep on continuously for 100 years the church of mission field were revived 3 times more than the sending church.

### **2. Execute the love passionately.**

The word of passion means the consistent character also. To love to have the character of consistency keep on with forgiving the sin of the other. The most powerful thing in love is to cover the sin of the other. Love does not come by only matter. Among the mindful love, there are many greater than the materials

### **3. We should entertain one another without complaining.**

1) Blame is happened in the heart to claim his right always. As we work in the concept of stewardship there is no any blame. “The stewards” attribute the right of all possession to God.

2) Blame comes out of the heart of the one not to thank.





## **Sermon 1 Try to do more (II Pet 1:5-7)**

### **1. The responsibility of effort**

The effort is the responsibility that the man received out of God. God created the man and committed the great thing to him, which was to rule over all things. (Gen 1:28) The thing that the man rules over all things is the work of culture. We should try to do this thing too without pausing. The believer has that work of more effort; it is the work of Kingdom of God. In the kingdom of God we claim the faith but it is not to remove faith. Mt 11:12 said, “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. “. Faith brings about safety at the same time the faith. All men of faith are the men of effort. Paul said, “Be ready in season and out of season; “. The purpose God gives the health to us is to effort to good thing more. Although we are health if we have no effort it is a great sin. Let’s think the sick person how much great blessing the health is!

### **2. What is the thing we should sacrifice more?**

1) Faith. For this comes firstly out of them, it is most precious one. Only faith can be related with God. Because he is the invisible God. If God said that you should look at him, and then believe in him, it may be a great difficult issue. But the Scripture teaches that although we do not see him, if we believe in him, it is good.

2) Virtue. This is the power to practice; the faith without this one is like the faith of devil. The devil also knows that God is alive and then is afraid of him and shakes by itself. Jm 2:19 said, “You believe that God is one; you do well. Even the demons believe—and shudder! “. The faith without work is the dead faith. Does the one to have weak faith? Work as to the word of the

Scripture. Then his faith shall be strengthened. The one to have the material can offer them to the Lord. Faith gets power let's think of now! Is it to execute the virtue? Actually to do evil without working the virtue is to walk the way of thorn.

3) Knowledge. As the man executes takes the spiritual knowledge, he execute rightly. As we have no knowledge rather, it is insufficient to be faithful. To get the spiritual knowledge is the happy thing. Because as we know it we are joyful.

4) Self-control. As the believer does not take the self-control of knowledge, he should be dropped down into the Skepticism.

5) Patient, as the man take self-control to the knowledge, he needs patience. Paul hit himself and makes himself obeyed. ( I Cor 9:27) As he does not make himself obeyed it becomes the cause of woe.

6) Devotion. This points to the attitude of worship concentrate to take fellowship with God. The men to keep on the patience sometimes try to do for themselves. But it is so hard. He should the longing heart for God with delight and tension as he meets the trouble time. It is the interesting patience. God visits us after we keep on the patience and blesses us.

7) The brotherhood It is easy that the one to claim in the center of God he can despise the man. To love the brothers is the secret to close to God too.

8) Love. This has the philanthropy to love the enemy. This love is the total purpose of all virtues. The purpose above seven virtues also should be love.

## **Sermon 2 The Scripture (II Petr 2:1-2)**

Schleiermacher said that although the Scripture is a reference for the faith life of the believers, but it is not source of faith. The reason that he said so was for the faith of the believers of the primitive church existed before the Scripture of New Testament comes out of. But it is wrong. The believers on the believers of the primitive church listened to the oral lessons of the Apostles to have the same contents like the Scripture and got the faith. The faith of Christ is happened by the word of God through the oral statement or, the word of God by the document. Therefore we as we listen to the word of the Scripture finally we can get the faith. The men to deny the necessity of science are happened. They think of the meaning that they concentrate on the experimental. But to get the sound experience he should depend on the knowledge of sound truth. Accordingly, above of all, we devote ourselves to learn the Scripture to understand it rightly.

For what do we study the theology? Do we gather the matters to teach the church? If it is so, it is wrong. The purpose we learn the theology is firstly for we ourselves get the assurance of the knowledge of the truth. The thing to become the evangelist as the evangelist is the assurance of the truth. The life of our faith has the time to be believed in without special effort easily. But we not only get the assurance by studying the word of the Scripture, but also we can heap on it (assurance). Why the Scripture does happen our faith and makes our faith kept on? Because it is the word of God recorded by the inspiration of the Scripture.

The fact that the Scripture is the word of God is established by the testimony of the Holy Spirit.

1. The word that the prophets proclaim is the word of God.

They do not say that they wanted to say the prophesy but they cannot help but to say it for God commanded it. (Ezk 3:1 Jer 20:7 Am 3:8) Then they took the consciousness directly but he did not take the confusion in their mental. (Is 16:13, 14, Jer 3:6, 13:3, 26:1, 27:1, 28:1, 33:1, 34:1, 35:1, 36:1, 49:34, Ezk 3:16, 8:1, 12:8 Haggi 1:1 Zech 1:1)

2. The word written in the Scripture also is the word of God. Because God commanded the prophets and made them written the prophesies. (Ex 17:14, 24:3, 4, 34:27, Num 33:2, Duet 4:2, 12:32, 31:19, Is 8:1, 30:8, Jer 25:13, 30:1, 36:2, 24, 27-32 Ezk 24:1 Dan 12:4 Hagg 2:2) The purpose that God made them written his word in the book was to proclaim the same word until the far places in the place and in the time. Therefore the word proclaimed by the document has the same value proclaimed by oral method. Therefore the recorded format of the word of God needs absolutely in proclaiming of the word of God. Just like that our word seems to be informed by the vibration of air. Just like that we cannot help but not to respect the authority of the Scripture.

### **Sermon 3 Things that the men to receive the grace should keep in their mind (II Pet 2:21-22)**

God said much that the believer should be careful of listening to the word of God. (II Cor 6:1, Heb 2:1-4)

1. We should keep on in our mind that the thing not to do although we know is a great sin.

After he knows it, to despise it is not good than he ignores it. The reason 1) because the Lord is alive and he find out much out of he gave much. (Lk 12:48)

2) the word that the living God said dos not return to Him in vain, “(Is 55:11) finally for his word judges. (Jn 12:48) Is 40:8, “The grass withers, the flower fades, but the word of our God will stand forever. “.

2. We should be afraid of that we return to the old thing as the dog eats the vomited things.

As the man does not control himself he returns to the old habit. Because the dog does not know what the cleaned is or what the unclaimed, it searches for the vomited thing so. Because the regenerated person discerns what the unclaimed, he cannot return to the dirty place. But for he has the corrupted remain things, he has the dangerous character to return to the old sin by receiving the temptation. The Scripture said how to overcome the temptation as several things.

1) It said that we should pray not to be dropped down into the temptation. (Mt 26:41) 2) It said that to overcome by the word of God. ( Eph 6:17) There is no the sin not to overcome by the world of God. The thought itself that the word of God cannot do it is temptation. According to the experience of the preacher he has the time that he cannot preach with some

chapters and passages in the Scripture. That is the temptation. After that, as the grace come on him it is revealed that he can preach with that passages.

## **Sermon 4    Grow up in the grace of Christ and the knowledge to know Him (II Pet 3:13-17)**

All things to have the life are grown up. Or, among them the things that seem to be seen as the thing not to grow, actually for losing things, there is the supplementary growth. The believers should grow up in the grace he received. If he is not grown up, already he has the evidence to be old  
And to be reduced.

What should we eat to grow up? The bread that grows up our souls is only the word of God. (I Pet 2:2) Then can the word of God (the Scripture) supply the things that we always can eat freshly to us? Doesn't it get old or fade away?  
Of course, it gets old or fades away.

Jud 1:3 said, “Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints “, which this word means that God gives the Scripture (“the way”, that is the Word) to have infinite contents once to us as the food of our souls, we do not need another new things. Just like that, God gave us the word of grace (the Scripture) once, and makes it been eternal effective and is not be reduced. Therefore we should take the new taste and grow up in the grace, always thank and praise. The true church has listened to the love of cross for several thousand years and has been informed to them but they did not feel the boring. But the story of world is hated from two times.

As we eat the word of God newly and get the power, we can be grown up. Is 40:30-31 said, “Even youths shall faint and be weary, and young men shall fall



exhausted; but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint. “, Ps 103:5 said, “who satisfies you with good so that your youth is renewed like the eagle’s. “. We should not be reduced spiritually but younger. The life cannot help but to be renewal. We should renew as the thing that the eagle has new feathers. That is, we should have the power to occupy this generation. Like the eagle takes the new feather to adopt the climate, although we are changed into the generation but we should receive new power to occupy the changed day. (Ps 41:1, 85:6, Lam 5:21, II Cor 4:16, Eph 4:23, Col 3:10, Rom 12:2 Titus 3:5 Ez 3:9)

I John

## **Sermon 1 Of the confession of the sin (I Jn 1:9)**

What do I mean to confess the sin. It is not the degree of confession that says sorry with only mouth. They are as followings.

1. We should feel the spiritual debt before God deeply and requires the forgiveness.

Therefore David said, in Ps 51:1, “Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. “. There, the word, “blot out my transgressions.” means the delete the document of debt. Just like that David executed the life of his faith concretely. He had the count of his faith life, and account record, which was not the conceptual faith.

2. The repentant one treats the sin dirtily.

The reason that the man lives with sin together is for ignoring its unclean character and seeing it softly. Who shall drink the dirty water in sewer and shall bath his body with it? But as he does not know the dirty state, he shall do so. As he does not receive the Holy Spirit, he does not see his dirty state of his sin. Thinking himself as the dirty clothe and seeing himself in dirty is the view of sin of the repentant. Therefore Baillie said, “I can endure that the scorpion stings and can sleep on the fire field. And also I can be cast out in the endless air to this one and that one. But I cannot live in sham.”

3. The repentant one sees the sin as his afflicted thing. ( Ps 51:3)

The fact that we know our sin is not only the simple intellectual admit. Such dead knowledge shall be disappeared in moment. Because the men know his

sin intellectually, the knowledge does not move his personality. But the view of sin of true repentant one is that he feels only that it forces to solve the problem. He does not take the peace of heart before he does not solve the issue.

4. The repentant one knows that his sin harms his God.

Although the man committed sin and knows his shame, he is not ashamed and afraid of before God. The fact to be wrong to the man also is to be wrong before God actually is the heart that the one to have sinful feeling rightly should be taken. The one to know the Lord of cosmos as God knows that all things are related to God. The one to know that all things are related to God knows that the whole of his activity take responsibility before God. He tries to execute nothing without thinking the will of the Lord. He does not harm his body also and does not save his body with his will. He only moves under the will of the Lord. Such repentance is started from fear of the Lord. That is, the one that condemns the fault of man and judge it is not the weak man but begins with knowing that God can give eternal punishment.

5. The repentant one accepts what he is blamed by the other naturally.

That is, as he is judged himself as the sinner before God, he admits God as the righteousness. 1) As the man executes his fault, if he is judged, he blames the one to rebuke. It yet is the heart to stand up at the side of sin. But the one that hates the sin and leaves from it rather he appreciates him to condemn his sin and sees him rightly. The heart that he likes only the one to praise him and hates the one to condemn him is the enemy of righteousness. Although he shouts out the righteousness, without putting himself on the judgment of righteousness, the one judge the other with the righteousness is not righteous

but is a cruel man. 2) The one to enter into the heaven firstly, has the sense of righteousness to know the hell as his portion that he should receive.

6. The one to confess his sin treats his sin seriously.

As Newton looked at the figure that an apple was dropped down, he did not see only it; he observed seriously the law of universal gravitation that made the apple dropped down. The men that gave some benefit as all finders and all inventors to the mankind did not see the external area of the truth. They were deep in their inner life. For the life of faith is same, it is not sufficient in the visible thing but enters into the inner side in groping, that is, it is not enough to see visible thing and longs for the invisible things and enters into it. In the old time, David repented his sin and did not see the simple part of his sin, but he entered into the inner world and entered into the unconscious day that is, the day of his womb and repented in groping. It is fact that the unconscious day has the sin obviously. Because the human nature itself transferred out of the time of Adam and Eve was corrupted. The human corruption itself is the source of sin. Therefore although the believer has no any failure of his word and his deed, he cannot take rest that he is innocent.

## **Sermon 2 Do not love the world (I Jn 2:15-17)**

1. As we love this world, the reason that we cannot receive the love of God.

Our text said, “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. “. Jm 4:4 said, “You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. “. As we love the world, why does it become the enemy of God? Because the center of this world is produced by devil. Therefore as he loves the world, he shall be destroyed and was fallen down into the bottom. As the man does not use the money well but loves it, he become its servant and is dropped down into the destruction. The one to love the fornication should be destroyed, the one to covet the honor and power become into the children of hades. The one to love so the world arrives to lose his life by deceiving finally. But only Jesus is the object of our only love. For Jesus is the savior of sinner as we loves Jesus we have peace in this world and coming world. What we hate is only the devil. Therefore we should hate the center of world to reveal by the activity of devil. For it does not devil but hates the man, this world inclines into destruction. Who hates the devil as he hate the man? He surely shall be arriving at the holiness by leaving the sin, the product of devil so far. So called for, in the contemporary believers, there are many people that say to hate devil but lives with devil by eating and drinking.

2. We do not need to love this world for this world has no hope.

What is to make our life tasted good is “hope”. If the thing, “hope” is throw away out of the man world, all righteous activity shall be disconnected surely. The most people move to live tomorrow better than today powerfully. But this world shall be passed away through; we cannot put true hope there. (Verse 17)

### **Sermon 3 The love of brother (I Jn 3:16)**

#### **1. What is the Christian love?**

We should know that the brotherhood is the love with faith. I Cor 13:13 said, “So now faith, hope, and love abide, these three; but the greatest of these is love. “. For this love is the love to believe in God, he does not start to get something. It is to give whatever to the other because the believer has God. Love is the pure present. Therefore love is to love the enemy, and love the misery one more. Love is more merciful to much sinful man. And then love the man not to pay what to receive more for his poverty.

#### **2. The love of brotherhood helps devotion.**

The faith not to have the love of brotherhood loses power. The love of the brotherhood establishes the necessary environment to make them grown up faith and love. I Jn 4:20 said, “If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen.” Because not to love the brothers (believers) means to despise the image of God and the faith of Christ’s precious blood, it is the sin to make God upset so much. Therefore to love the brother is the secret to get closer to God.

1) To love the brother and prayer. As we see the Scripture, as the husband execute with love to his wife, his prayer is not blocked. ( I Pet 3:7)

2) To love the brother and praise, Jm 3:9 said, “With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. “



Therefore whenever the Scripture teach true devotion to love God it stresses the love the brother. The prophets in the Old Testament did so (Refer to Is 1:11-17 58:4, 6 9-10, Jer 7:4-6, 8-10) and Jesus also did so in the New Testament. He said as the meaning to love God with all things, at the same time he said that we should love our neighbors as our body. (Lk 10:26-28) To love God and to love the neighbor are interrelated each other.

## **Sermon 4 Our confidence (I Jn 5:13-15)**

Boldness is precious. As the man has no boldness he always lives in coward. Actually such man lives in the dead state. Where shall we get the boldness?

### **1. Our boldness is toward the Lord.**

This is given by the result to receive the answer of prayer. It is not to get boldness by the result of prayer through the success itself, but the boldness brought by good relationship with God. Just like that it is the boldness to feel God's love, and the boldness to take at the Day of Judgment. (2:28, 4:17)

### **2. What kinds of grace did they receive the grace of boldness?**

1) This is the confidence to take as result of prayer-answer as he pray in the will of God. Ps 34:15 said, "The eyes of the LORD are toward the righteous and his ears toward their cry. ". The secret that we communicate to God is to pray to accomplish his will. What is the will of God? It is that he wants for us to keep on holiness. I Thess 4:3 said, "For this is the will of God, your sanctification: that you abstain from sexual immorality; ", God said, "Since it is written, "You shall be holy, for I am holy." ( I Pet 1:16) Our desire is the preparation to see the Lord that the preparation of holiness. I Jn 3:3 said, "And everyone who thus hopes in him purifies himself as he is pure. ".

Therefore Job treated the word of holiness as the food to sustain the life. Job 23:12 said, "I have not departed from the commandment of his lips; I have treasured the words of his mouth more than my portion of food. ".

2) To pray that the sinners shall be saved should be answered by God. Our text points it (16, 17) the word that God prepared our necessary cloth,

food and house in the creation is not revealed in the Scripture. But to save our life he predestinated us in the eternity. ( Eph 1:4,5) As we see it how much does God long for the salvation of our souls? It is the whole work of God. Despite it is so, we forget this important salvation work but we devote ourselves to get cloth and the food day and night with our life. For God sacrificed his begotten son to save our salvation of our souls, how much sincere? Not only that, as we see Luke chapter 15, he accepts joyfully that we return to him by repenting, as the dead so were revived and returned into him.( Lk 15:32)

For this work (the redemptive work) he demands our prayer. God loves to listen the prayer to save the souls of others. The men to receive the answer of prayer, to get the spiritual power and accomplish the great things are the men to pray the salvation of souls of the others. George Whitefield prayed,” Lord give me the souls and take my soul.” David Brainerd said “Lord devote myself to the Lord.” Mackenzie prayed, “Lord, send me into the darkest place. “ Hyde went to India and prayed, “Lord, give me this souls And then I will died.” Ohn Hunt who proclaim the evangelism at the island Fiji and prayed, “Lord, save the island of Fiji”. Five times at his last bed

### **[Special note] Can the regenerated soul commit sin? (3:9)**

This issue is answered by Shorter Catechism question 37. The Shorter Catechism is the doctrine of the Presbyterian Church, and the public confession question historically. The question 37 said as following. That is, Question: As the believer is passed away what benefit shall he receive? Answer: “As the believer is died his souls are sanctified completely and then soon he enter into glory and his body still is united with Christ takes rest in the tome until the day of his resurrection.” What we treat here is the part, “As the believer is died his souls are sanctified completely”. It is sure that this part was translated by the original text. “The souls of believers are at their death made perfect in holiness.” Here is what we understand surely. That is, as we ask, “Can the soul of the regenerated (so called for, born again soul) commit sin in the world?” We replies by the Shorter Catechism question 37, “The souls of regenerated one can commit sin in the world miserly.”

#### **1. Answering by the obvious verse of the Scripture**

As the man is born again he knows God truly as well as believes in Him, at this point, because the day of Old Testament and the day of New Testament are same. David was a precious man that believed in God and served Him truly. But he said as following in the impression of Holy Spirit. Ps 41:4 said, “As for me, I said, “O LORD, be gracious to me; healing me, for I have sinned against you!” “, Ps 42:5 said, “Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation “; Frustration is the sin of unbelief. Mic 6:7 said, “Will he LORD be

pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” “. In II Cor 7:1, the Apostle Paul said to the object of the believers, “Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God. “. Here, “spirit” is the part of personality to relate to the soul, for it was not sanctified completely, Paul wants that the believers should be cleaned out of it.

## 2. Answering by the verses of the Scripture to interpret difficultly

1) Rom 7:19 said, “For I do not do the good I want, but the evil I do not want is what I keep on doing. “. Here, the word, “but the evil I do not want is what I keep on doing “, the word, “I “(as the Greek text) is included in the phrase, “what I keep on doing “. Then, it is “the one to do the wickedness” also reveals the meaning of “I” here. Then here, “I” am “the souls of the regenerated one” the souls are the degree to do goodness but the one not to do it. So it itself is weak and it is not completed in sanctification.

2) Rom 7:20 said, “Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. “. Here also the word, “I” is the souls of the regenerated one. It itself (“in me”) has the sin. Here the word, “sin that dwells in my members. “ Means that the soul of the regenerated ne has sin. Because in this text Paul remarks the soul of the regenerated one as “I” or, “me”.

3) Rom 7:23 said, “but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that

dwells in my members. “. Here also “I” (me) means the soul of the regenerated one, “itself” (I) “make me captive to the law of sin that dwells in my members. “. That is it itself is pulled into the sin. We cannot say that the one pulled by the sin is the sanctified one. Only God is sanctified one, only he cannot be pulled by sin. Is not the sin that the soul of the regenerated one commits by temptation? In this phrase, the word, “the part” means only the part of the body, the soul (the soul of the regenerated one) pulled by the law of sin in the part has the weak character, incomplete character and character to commit sin obviously.

4) I Jn 3:9 said, “No one born of God makes a practice of sinning, for God’s seed abides in him;” “No one born of God makes a practice of sinning” have three interpretations.

[1] Here so called for, “No ... makes a practice of sinning” is the present verb in Greek text (ἀμαρτίαν οὐ ποιεῖ) means that he does not commit sin habitually, but does not mean that he does not commit sin by pulling.( Rom 8:23) The cause that he does not commit the habitual sin is for the seed of God stays in him “the seed of God” means the work of the life by the word of God’s word ( I Pet 1:23 Lk 8:11) Or, in other word, it means that the work of Holy Spirit to regenerate us is begun. We should not think that “the seed of God” is the attribute of God is given into the soul of the man. Because God exists only one and he does not make the man as God. The man received the image of God in the level of creature, it was created by God but it does not come out of the substance of God. Although the man was created by the image of God it is related to the character to serve God but it does not mean that the man was changed into the divine character.

[2] Another interpretation is so. That is, the regenerated one has “were sealed with the promised Holy Spirit,” (the warranty of heritage, Eph1:13, 14) finally as he departs the world should be sanctified completely. Therefore the Scripture said that in the present time he is, “he cannot keep on sinning “. The manner of the word like the one accomplished in the future already is accomplished in the present comes many in the books of prophets.

Comparably, the one to see an infant baby does not stand up and crawl and does not say that he is an animal (An animal crawls with four legs) but say as a man. Actually the baby does not the role of man yet, whoever attaches the honorable character of the man as an adult.

[3] And the other interpretation is so. That is, “one born of God “(It is different to the expression of the regenerated soul) points the new man in the quantity that Christ keeps on by his Holy Spirit. (I Jn 5:18) Therefore the regenerated one does not commit sin only in the degree of quantity that Christ keeps on.

In I Jn 3:6, 5:18 also, we should take among the above three interpretation. The soul of the regenerated one also is not complete in its sanctification and should be depended on only the Holy Spirit wholeheartedly. As he believe in it, [1] the arrogance is disappeared and the faith shall be strengthened., [2] the regenerated one for Holy Spirit hold him and start to work of sanctification, ( Holy Spirit to regenerate hold the regenerated on eternally and never leave him.) His salvation is warranted completely eternally.

5) I Pet 2:11 said, “Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.

“ This is interpreted by two things, although they are right, the word that the souls of the regenerated one cannot commit sin is not established. [1] The word, “soul” points to the life of soul here. This word does not deny that the souls itself has the sin. The Scripture teaches that the corrupted character and sin stay in the souls. ( Rom 7:20) Then the word of Peter only means that the desire of flesh (flesh is sarks = σάρξ which does not mean the biological body but the corrupted character) invades into the precious life of the soul... [2] This word of Peter is not different to the word of Rom 7:23. It said, “but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. “. Here, “but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. “Points to the heart of the regenerated one not to love the sin, which it is the operation of the part of the soul. Then according to the fact that the law of heart does not overcome until the end I (the soul of the regenerated one) has the thing to be arrested by sin and to be pulled by it. The soul of the regenerated one is arrested by sin is the fault of the soul itself to the sanctification. Therefore Peter said, “Exiles to abstain from the passions of the flesh, “.

Rom 8:5-10 said, “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. Those who are in the flesh cannot please God. You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is



in you, although the body is dead because of sin, the Spirit is life because of righteousness.” Here, the word, flesh is Sarks (σάρξ) in Greek text, which here does not point to biological body but the corrupted character of the man. The corruption or, sinful nature stays in the soul of the regenerated one. (Rom 7:20) And here, “spirit” is used in the holy and righteous meaning, (Rom 7:20) and here, “spirit” means the spirit of God. The reason is this one. That is, verse 9 said, by received the all words on the above about the spirit, “You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. “. As we see this word “spirit” on the above is the spirit of God that comes out of God to born again obviously. And verse 10, “spirit” is not the totality of soul, and the quantity of new man for the Holy Spirit holds it (I Jn 5:18). That is, this is same to the spirit in Jn 3:6, “and that which is born of the Spirit is spirit. “.

### 3. Answering with the doctrine of Calvinism

The doctrine is not the opinion of a person, but in the thing that the church has confessed from the old day as the Scriptural thing publically.

1) Westminster Confession chapter 13 verse 2, the doctrine of sanctification said, “ The sanctification of the believer is related to the whole personality but all part ( in the soul also) has the corruption, accordingly continuously the warfare with non-harmony , that is, the confusion of the spirit and the flesh ( the corruptible character in all whole personality)”

2) The answer of the greater Catechism question and answer 78 also is similar to it. , that is, “The man does not keep on the commandment of God completely by the power of himself and the power of grace he received.”

Therefore the believers also are dropped down into the temptation and are

fallen down into much sin, to receive the spiritual serving and even their best things are dirty by the view of God. “The greater Catechism question and answer also are similar to this one, that is, “ “.

3) The answer of the Shorter Catechism question and answer 37 is as following, that is, “as the believer is died his soul shall be sanctified completely.”

4. Answering by the representative scholars of Calvinism

1) A. A. Hodge said the character of regeneration in his book, Outline of Theology written in 1882, “the phenomenon to accompany the regeneration is to understand himself as a sinner.”

2) Louis Berkhof who was the Systematic Theological scholar said, in his book, Systematic Theology, page 468, “The regeneration is not the complete transformation of the whole life of the man but a part of them also is not the complete transformation. (Although it in principle it influences on his whole personality). The Rebaptist party and Fanatic claims that the character of the regeneration are transformed totally and has no possibility to commit sin.”

3) B.B. Warfield, who was one of three Calvinistic scholars at his book, Perfectionism, page 580, he compared the regenerated part of the personality to the source of well and said, and “The Scripture does not promise that this source of this well shall be transformed completely once in the world.”

[Notice]

Of course it is wrong to claim that only the body and the reason commit sin, the regenerated soul does not commit sin. The readers should not misunderstand the interpretation of I Jn 3:9 in this book. The recorded contents as following, that is, “The personality of Christian believer has two elements as the word of the Scripture, that is, “the old man” and “the new man” (Eph 4:22-24). “New man” is the regenerated life (the regenerated life is not totality of the soul), it has no the possibility to commit sin. Although Christian believer commits sin sometimes miserly, it is happened by the element of the old man.” Here as I said, “the old man” and “the new man” are the expression of the Scripture (Eph 4:22-24) it means only two elements of in the personality (mere personality) of the Christian believer. And the regenerated life (it is not the regenerated soul) means only the quantity of the new man arrested by Holy Spirit to regenerate. The fact that we say that this quantity of new man cannot commit sin is for only it was arrested by Holy Spirit completely. As the above said already, this word does not mean that the regenerated soul does not commit sin. I do use the word, the regenerated soul completely in this part and I Jn 3:6, 18. In the meaning that the regenerated soul (The soul of the regenerated one) does commit sin miserly the commentary of I Jn 3:6 already revealed. In the commentary in this part the word, “the old man” (Eph 4:22-24) is the corrupted “element”, the fact that it stays in the soul is what I always has known at wrote it and now.

The small essay aims on keeping on Shorter Catechism question and answer 35, if it has any fault in the method of expression; I have the attitude to correct it any time.

[ The End of the Sermons of the Hebrews and the Synaptic Letters by Dr.  
Yune Sun Park]

Soli Gloria Dei