



# Reformed Dogmatics

**Th. D. Yune Sun Park**

**The Remained Writings**

**of Jung Am, pastor Yune Sun Park, TH.M., D. D.**



**Translator: White Young Jeon**

**Cambodia Reformed Faith Institute**

# **Reformed Dogmatics**

## **Preface**

First, of all we give the thanksgiving and glory to God by publishing the written by Dr. Jung Am Yune Sun Park, who passed away as the 83 years old, on 1988. Jung Am had encountered before the Scripture

But Jung Am had taken the lecture of systematic theology (Dogmatic) according to the demand of the seminary for several times. He examined "the syllabus of his Christian doctrine" and corrected it and increased it. And had the will to publish the book of doctrine edited the Scripture systematically in someday to help the faith-growth of the saints. But until the end of his life he postponed the assignment for a long time, and then after he remained the manuscripts he was called for by the Lord.

The reason that Jung Am did not take urgent heart was the worry carefully about publishing the books of the areas of systematic theology as a theologian of exegetical theology.

But we have taken care of the manuscripts of the lecture of the Christian doctrine precious because he himself had studied the

Scripture widely and commented them and arranged them systematically in his whole life.

While the part of edition of this press has prepared to publish the precious manuscripts of Jung Am, received the good propose from Professor Jae Sung Kim, who serves the Hapdong Theological Seminary as a theologian of Systematic Theology and arranged the manuscripts which were increased for several time through the sacrifice of professor Kim according to the indent of Jun Am. And also, the professors of the New Testament and The Old Testament and the hidden cooperation of others, this precious book arrived to see the light of the world.

This book consists of 4 parts those are, I section, Dogmatic explained the Scripture under seven themes systematically., the second part, the Critics to the modern theology, which warned the danger to the theology of crisis by Karl Barth who was the theologian of neo-orthodoxy, part 4 , the western philosophy and the philosophy, which he proved the emptiness of the thought of human philosophy not to know God, Part 4 , Eastern philosophy and the Christianity, which Jung Am had mastered from the beginning level of Confucianism at his early time (7-17 years old) to the Chun Chu which was the highest level as a theologian to master all

process of the Confucianism criticized the thought of Confucius and the one of Buddhism and the other of the Eastern religion and their thought in the perspective of the Christianity.

We believe that the reformed Dogmatic which introduces the frame of sound faith in the church of the Lord gives the present of more obvious understanding of the truth and the joy of assurance to the readers to love the Scripture and to want to understand the truth of the will of the Lord.

We offer the thanksgiving and glory to God for the Lord has led that Yung Eum Sa has published the commentaries of Jung Am, Yune Sun Park and his other books until today had been published continuously. We appreciate always deeply the lots of readers for their continued prayer and for the supporting of materials. We appreciate all persons for their sacrifice to publish this book in the world and also, we express the publishing greeting.

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Publishing of Pastor Jung Am, Yune Sun Park

Young Eum Sa Employing Committee,

Edition Part.

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## Introduction

### 1. *The relationship between the doctrine and the Scripture*

We should know the relationship between the doctrine and the Scripture rightly. The scripture is the standard of doctrine, and the source of right doctrine. Therefore, what we remember is the fact that if the doctrine is proper to the Scripture we can accept it. The church has no exclusive authority to make the criteria of the doctrine and to protest it without the criteria of the Scripture. Roman Catholic Church, according to the claim of the inerrancy of the pope. All doctrines that he, as the representative of the church teaches publicly are right. But the protestant knows the fact that only the doctrine to be proper to the Scripture came out of God and has the principle to receive only it. (Sola Scriptura) Of course this is the word to presuppose the right interpretation of the Scripture.

### 2. *The necessity of doctrine*

Why do we need the doctrine in our lives? Among the Christian believers somebody does not treat the doctrine to think importantly. As we listen to their reason as the doctrine was revealed was not for

the debate but the danger of separation of church. But according to the history of the church, above of all, for the heresy came, the church needed the biblical claim in contrast of them necessarily. According to this one the church used to be expressed the doctrines. The group that had no the proper doctrine revealed much trouble claim and cannot help but to happen the confusion. In this sinful world that the thought to contrast of the gospel tempts the saints by guising with the figure of the sheep of the gospel for the perseverance of the gospel, it is the situation which we should stand firm up the sound clam of the Scripture. And also, what I added one more, the claim to deny the doctrine itself also must be admitted as another doctrine. Accordingly, the claim is dropped into self- controversy.

### *3. Is the dogmatic a science?*

Immanuel Kant said the meaning that the theology is not the science. The theory in the outside of phenomena cannot be the object of the science because it stays at the outside of our experience. But the science of doctrine is the science in a certain meaning. Generally, the science is founded by the reason, the institute and presupposition (the concept without proving) and proved the situation and systemized it and also by illumination of Holy Spirit by the tools of our experimental knowledge and the

reason Here are several special methods as followings, (1) It is to accept the dependence of the word of God (the Scripture). Like the nature is the materials that the scientist's study, the Scripture is the materials of study for the theologians but the studying persons should keep in his mind the fact that it comes as the authority. (2) And also, he should keep in his mind the fact that the reasonable method included all method of a priori, posteriori cannot admit more primarily than the supernaturalism and super experimentalism and the absolute criteria to discern the truth. This method is the way to believe in the Scripture as the word of God and to interpret it and the method of the special knowledge to accept the supernaturalism.

As Herman Bavinck said, God is the object of faith but is not the object of knowledge. In Conclusion the science of doctrine should be treated not by a science but as "a special science."

## **Section 1 The Doctrine of Revelation**

Among the Christian believers somebody does not treat the doctrine to think importantly. As we listen to their reason as the doctrine was revealed was not for the debate but the danger of separation of church. But according to the history of the church, above of all, for the heresy came, the church needed the biblical claim in contrast of them necessarily. According to this one the church used to be expressed the doctrines. The group that had no the proper doctrine revealed much trouble claim and cannot help but to happen the confusion. In this sinful world that the thought to contrast of the gospel tempts the saints by guising with the figure of the sheep of the gospel for the perseverance of the gospel, it is the situation which we should stand firm up the sound clam of the Scripture. And also, what I added one more, the claim to deny the doctrine itself also must be admitted as another doctrine. Accordingly, the claim is dropped into self- controversy.

- Among the necessity of the doctrine –

Bavinck said the theory of the organized inspiration in the Scripture as followings. "Logos (λόγος) becomes the body and the word of

God became the Scripture. These two facts work in parallel as well as are related to each other closely. Christ has no beautiful figure, and took the image of slave without good aspect and then he became a flesh and was despised by the men. He came into the lowest seat in the earth and obeyed until he was died on the cross. Just like that the word God revealed also entered into the world of creatures that is, the life of the mankind and the nations and their history, it became lowly until it was despised and abandoned by coming as the types of human dream and vision and study and speculation. ... The record of the Scripture is divine totally and human totally. – In the Reformed View of the Scripture

The Reformed teaches the doctrine of the Scripture in the Orthodox Church directly by claiming the absolute authority of the Scripture. Therefore, the authority of the Scripture is more primary than the authority of the church and also, they said that the authority of the Scripture is essential. And it claims that before the church existed already was not the Scripture existed? But before the Scripture exists in documents, because the things that existed in the revelation of non-documents (while circulating the oral and the original document and the epistles of the Apostles) were the cause, the early church was happened... Eph 2:20, "built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone

"means that the church (what you means) was established on the truth of the Scripture (the words that the Apostles and the prophets proclaimed)."

- in the Reformed View of the Scripture

The scholar of the Old Testament, E, J, and Young said, to the difficult solution issues in the Scripture said, first, he should read the difficult phrase in detail he should make sure that the verse makes the issue really. Second, he should make sure again that the debated theory to the phrase – the theory of science and the theory of archeology, and indeed he should make sure debated points to the Scripture. Third, then if it was not solved yet he should wait for the solution."

## **Section 1 The doctrine of revelation**

### **Sequence**

Chapter 1 The kinds of revelation

I. What is the revelation?

II. General revelation

III. Special revelation



## **Chapter 1 The kinds of revelation**

### **I. What is the revelation?**

Revelation has been informed us that except the Christian world it exists. The eastern world has the word, "as the kingdom rose the god descends on it but as it was destroyed, god descends on it. "And also, the cannon of Vedas of India was informed to come out of the god, and Zoroaster in Persia was led by the angels and was entered into the heaven and interviewed with a god, Ormuzd, and the king of Babylonia, Hammurabi (2000 BC) recorded the code according to the revelation of Shamas, the god of the sun.

Although we do not accept them directly, here we see the common mind of the mankind that the god is their highest authority. Although such common mind was deprived, only the element to aspire the god think that the essence of the human heart that was created in the image of God. (Gen 1:26) Bavinck said "The Christianity is true and the noblest and purest.... The pagans distorted and described but the Christianity is the living original mode. The heresy is the empty piece; the Christianity is the founding of it."

Revelation is his will, his power and his character that God reveals. The revelation revealed through the nature is "For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So, they are without excuse." (Rom 1:20). And the revelation that was revealed by the special plan of God and his providence is the one that the Holy Spirit of God provides us. (I Cor 2:10) Despite it is, the theories to deny the revelation of God are as followings.

### 1. *Pantheism*

Pantheism sees that the all creature in the universe as the unity and thinks that it is a god. For example, the pantheism of Hinduism is the nature-pantheism. This pantheism called all creatures for a god.

The man is the part of all creature accordingly, that is, the part of the god. But it is wrong thought. The self-consciousness of the man himself feels to be the distinguished being to all creatures, how do I a part of all creatures? We oppose it institute. Moreover, we point the wrong thought of pantheism. It is depended on the word that true God is not all creatures itself but the personal transcended God. Genesis chapter one pointed that He is the saying God." He

is the personal God, the creator to make all things and also is not all creatures it but the creator. The Scripture of the New Testament and the Old Testament stresses two characters – saying God and the creator, continuously.

## 2. *Transcendentalism*

The structure of the treaded thought has been revealed as the several styles. Shortly God is the most-high greatest one and holiest is outside the area of the human sense and cannot be contacted by the man. In a philosopher, Immanuel Kant, the god was supposed at the outside area of human experience (nonmetal world). And In a theologian, Karl Barth, God stressed the complete the other being who the man cannot feel. That is, as we know God, it already is not God. He said, "The revelation itself means the activity of the revelation in the format and the method. The format itself and the method itself are located at the position of God. Saying, comforting and helping are not the format and the method but God. The presence of God always was accomplished by the decree of God. God of self-disclosure is remained as the one who has his subjective freedom in his revelation. The word of God is the activity that he says; the gift of God is the activity that God gives." This is the view of revelation that Barth took to the view of the revelation in original historical revelation., that is, the revelation does not enter into the world of time and space and stay always in the super historical world. The word that Barth said is of course, the special revelation,

that is, it means that God Himself was not informed by the special revelation. "He said, "According to the revelation of God the man cannot know God."

The view of revelation that Barth took means that the mode of revelation (or, aspects) does not take the absolute character. That is, it means that it does not replace the absolute character. This is the word to deny the mode of revelation that is, to deny the absolute authority of the revelation.

But According to Calvinistic theology it said that the man to the revelation of God the man takes the sure respond and the character of its accomplishment. As we borrow the word of Bavinck that introduced the right teaching of Calvinism, it is like followings. "' The man takes the skill that can take the objective revelation. God is not to do only half part in something. After he created the light he created the eyes to see it. "Bavinck said again, "the purpose of revelation is to teach the man (Rationalism) and to do the goodness (Moralism) as well as to awake only the religious spirit (Mysticism). The revelation of God works more deeply and more broadly. It is to pick out of the sinful power and reveal the glory of God out of all creatures. And this is the work to influence on the body and the soul of the man and his whole things. Sin makes all things that is, the world been useless but the movement of God's salvation works to the world of all mankind." Babinski informed how positive the powerful influence of the revelation is. This is the view of the Biblical revelation. According to the word of the Scripture God is

the creator who is transcended all things (not the Transcendentalism) at the same time, he entered into the history with, he meets us and can reveal himself to us with his infinitive love. But God Himself does not mean all things. The Scripture says creator and creature distinction obviously.

### 3. *Deism*

Deism is the rationalist thought. The Deists said that God is personal god and the creator of all creatures. Then they deny the providence of God and his interference to this world. Accordingly, they deny the revelation of God. But such view of God and the view of world are not right. II Pet 3:4-7 warned that the word, "as they were from the beginning of creation" is not the truth and then the meaning is like followings.

The Skeptic claims wrongly "all things .... exists still" (πάντα ὕπῳ διαμένει). In other words, God had no to interfere the universal world with his word. Peter protested to this issue and pointed to three things to be interfered by the word of God. [1] The event that the earth came out of the water (Refer to II Pet 3:5, Gen 1:6-9) [2] The event to destroy the world by the flood (Refer to II Pet 3:6 Gen 6:9-7:24) [3] The event that the world will be destroyed by the fire according to the promise of God's revelation (by the word of revelation). God is true living God who accomplishes the revelation (promise) He revealed faithfully.

## II. General revelation

### 1. *The world of the nature*

Rom 1:19 said, "For what can be known about God is plain to them, because God has shown it to them ", then the word "to know God himself (τὸ γινώσκειν τοῦ Θεοῦ) does not mean the religious character of the man but points to the nature itself. John Calvin said, "The world of the nature is the mirror to make us seen God, it is the biblical concept. This claim is that the operation of the revelation of nature itself means, despite the man was deprecated still we can get the consciousness of God by the natural revelation. After the deprivation, the knowledge of God that the darkened man understood by the general revelation is an artificial. That is, he has only the obscure expectation that the Supreme Being exists. Therefore, this knowledge never knows the will of the Supreme Being and his plan. True God is revealed by only the special revelation, the Scripture.

The man cannot arrive at the effective understanding by only the general revelation for his sin and his darkness. The word of Rom 1:20-21 pointed to this fact. That is, "For his invisible attributes, namely, his eternal power and divine nature have been clearly perceived, ever since the creation of the world, in the things that have been made. So, they are without excuse. For although they knew God, they did not honor him as God or give thanks to him,

but they became futile in their thinking, and their foolish hearts were darkened ". Because what this word points the revelation of the nature itself points is obvious, despite the man cannot excuse (ἀναπολόγητος), because they have the character of their corruption and their sins, they cannot know God rightly. When only the intellectual saints that understand the work of God, the creator they praise God.

Ps 8:1 said, ""Here, "the name of the Lord" means the sign that that the Lord created all things. Than it is beautiful (אֲדִיר) on the earth means that the character of structure of all things on the earth is beautiful as the Lord see. (Gen 1:4, 10, 12, 18, 21, and 25) And Ps 19:1 said, "The heavens declare the glory of God, and the sky above a proclaims his handiwork ". Here the word, "heaven" as the latter verse mentions, points the firmament. The area of the firmament cannot be measured by the man. Is the ultimate area of the firmament blocked? Or, is it opened infinitively? At this issue our intellectual activity is stopped. Here we are thought by the infinitive great God than us. There is the settlement of faith that we cannot help but to surrender by the glory of God that is, his power. But the man not to believe in Christ does not understand the wonderful revelation of God. (Rom 1:19-21)

## *2. The providence of God (or, the revelation in history)*

Ps 74:12 said, "Yet God my King is from of old, working salvation in the midst of the earth ", the word, "from of old (מִקְדָּם)" points the

same thing of the past and now in the history of mankind. The sovereignty of God always works in the people not temporally and universally. This is what whoever knows. The original word in Hebrew translated into the man (בְּקֶרֶב הָאָדָם) means "the center of the earth". This takes the meaning that the sovereignty authority of God that can influences on all mankind is the center of the history. Therefore, the men that see the revelation of God revealed in the history of mankind can know God. That is, through the rise and destruction of these countries of the world we can know God who controls the history.

Although we see the history of Chines, the king Gerl of Ha dynasty snatched out the goods of the people and debaucheries and was destroyed, the dynasty of Sang was destroyed by the oppression of Ju king in the dynasty of Sang. The king Ju was a cruel tyrant king that patched the oil on the copper pillar and made the fire and made the prisoners climbed on it. The dynasty , Jin also was destroyed for the cruel dominion, Primary Han and latter Han were destroyed by appointing the eunuchs unbiased, the Western Jin was destroyed by idleness of the people, the yang Jea in dynasty Su was destroyed by arrogance and extravagance, the dynasty, Tang was destroyed by extravagance and lascivious, the dynasty, Song was destroyed by the Treacherous, Che Kyung, The dynasty, Won was destroyed by the aggressive and the heresy of Nalma, the Dynasty, Myung was destroyed by the violence of the eunuchs, and the dynasty of Chung was destroyed by the inner rebellion.



Therefore, the people not to know the truth remained the word, "As the sin is filled in the world, the heaven hit it", which means the expression that through their experience they understood the fact that the god exists. Of course, understanding such truth was only the artificial thing. It was not the thing that can know God of the universe rightly. The thing that knows the contents of truth is established by the word of the scripture.

The Word that God controls the all countries comes out of the Scripture sometimes. "all the inhabitants of the earth are accounted as nothing,  
and he does according to his will among the host of heaven  
and among the inhabitants of the earth; "(Dan 4:35) and, "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble. "(Refer to Dan 4:37. I Sam 2:6-10 Is 40:15)

### *3. The heart of the man*

Although the outside world (the natural world and history) has the revelation of God Himself if the man has no the bottom of human heart to understand it, it never influences on them. God revealed himself on the heart of the man and his conscience. It is the consciousness of god and the moral consciousness.

"Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of

the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one-man Jesus Christ abounded for many. "(Rom 2:14-15) This word points to the conscience of the man, which is the laws of heart God provided. The man can know the maker of the laws. Do not we think that the fact that the laws is in the heart of the man suggest that the maker (God) of it exists? The thought accuses (sue κατηγορέω) each other and excuse (counsel ἀπολογέομαι) means the conscience of responsibility that common animals do not take. It is not able to be controlled by the autonomous consciousness of the man. It is the institute to prove the transcended being of the maker. Not only that Proverb 20:27 said, "The soul of the man is the lamp of Jehovah", the word, "the lamp of Jehovah (נֵר יְהוָה)" means that the conscience itself like the soul of the man, is the lamp to make us known Jehovah. God did not reveal that he does not prove himself. (Act 14:17). Because only the conscience of the man was dark and hardened for his sin, the conscience does not reveal the effective. The fact that their conscience is dark also belongs to them. They blocked the proclaiming of the conscience unsightly, and also oppressed it. (Rom 1:16) Accordingly the sinful sense to God was dull and did not search for God. Therefore Rom 3:10-12 said, "as it is written: "None is righteous, no, not one; no one understands; no one seeks for God ".

Paul pointed that the mankind has the consciousness of God. So, he proclaimed evangelism to the man of Athena, he said, "I perceive that in every way you are very religious. "(Acts 17:22) the Greek original word "religious character (δεισιδαμιονεστέρους)" can be translated into the superstition. The superstition is astray out of the truth; also, it has the religious character. The general animals have no even the superstition. Calvin pointed to this one; it is the consciousness of God or, seed of religion. Because the mankind was committed sin, the heart and the conscience were dark except the Scripture he cannot arrive to the seat to know true God with his heart. (Ps 53:1 Rom 3:10, 23) He is similar to the prodigy to leave out of the father far.

General revelation was revealed by the natural world and the providence of God, and it revealed in the heart of the man but the effect is revealed by the Scripture.

## **[Special Reference] Refer to the view of Barth on the general revelation**

### **III. Special revelation**

For the man was dark for Adam's sin and was weakened, he cannot know God by only the general revelation, God entered into the space and time by the special method he revealed to the man directly. The special method of revelation that God used are as followings, the revelation aims on saving his chosen people mainly, and the main elements of the work of his salvation.

#### *1. Revealing of God (Acts 7:2, 30-31)*

This word does not mean that God himself revealed to the man. For God is the spirit the man cannot see him 9 I Tim 6:16) therefore what God reveals said the fact of appearance to replace him. Bavinck pointed the fact as several statements of the Scripture as followings, (1) He revealed without explaining anything's. (Gen 12:7) (2) The word revealed in the dream (Gen 20:3) (3) he revealed the vision. (Gen 15:1) (4) He revealed in the smoke and the fire. (Gen 15:17 Ex 3:2) this is the symbolism of holiness of God who took the covenant with Abraham. (5) He was revealed by the pillar of cloud and the pillar of the fire. (Ps 105:39) This was the symbol of God's goodness that God protected Israel in the wilderness. (6) The word that he revealed at the most holy place. (Ex 25:22). This means that

God meet the representative of his people there by the word of God. (7) Jehovah was passed through. (I Ki 19:11) (8) The word that God revealed as a person. (Gen 16:9-14 Gen 13:3) This is to be revealed by "the angel of Jehovah (מִלְאָךְ יְהוָה)" He was Christ in the Old Testament. Appearing of God was accomplished by the incarnation of Christ in the New Testament completely." (Jn 1:18)

## 2. *Miracles and wonder (Ps 136:4)*

Miracles are the supernatural activity of God through the direct and indirect interference. The miracle written in the Scripture of the Christianity for it takes the supernatural wonderful character, is called for "the miracle" "The miracle" was happened with the origin of the history of redemption- After that although any miracles are not happened.

In the day of the Old Testament the movement of Exodus of Israel was the origin of the new day of the redemptive history. Accordingly, the work of God through Moses accomplished the foundation. Here the miracles and the wonders revealed the importance, those are, and Israel crossed over the red Sea like the earth and to have the manna on the wilderness. This was the event to establish up the origin of the redemptive movement.

In the day of the New Testament Christ was the climax of the miracle as the accomplishment of the Old Testament He himself was revealing of God Himself and then this is the origin of new day. The Apostle were the foundation of the establishment of the New Testament, also the miracles and the wonders with basic, creative character accompanied their ministry. Such miracles were the

evidence that revealed the qualification of the Apostleship. In the meaning it is the view of the orthodoxy theologians that such basic wonders were not continued after the Apostle Day. However, this claim does not mean that special providence (providence is special issue) should be denied. The special providence is the power of God and his interference like the answer of prayer and the deliverance out of the suffering. A trench pointed to it and called for "church miracle".

### *3. Prophecy (Heb 1:1)*

The Hebrew word translated into "prophet (נָבִיא)" should be revised into the substitute one". The substituted one preached the word of God to the future as well as he preached the teaching of God depended on the past matter and the present situation. He is the substituted one of God (Ex 7:1)

1) The method that the prophets received the word of God was accomplished objectively. Among "Reformed Dogmatic book I, some main centered doctrines are summarized and are explained as followings.

(1) The prophets in the Old Testament realized that they were called for the position of prophesy at a certain special point (bepaald oogenblik) by the Lord. Then their calls sometime did not come out of their volition, but the other suddenly came to them. Therefore, they took the attitude that they could teach by themselves.

(2) They did not receive the revelation unconsciously but received it in the awoken heart to discern the word of God. They separated the word of God by using "Jehovah said (יְהוָה יָאָמַר).

(3) They knew the place to receive the revelation and even its time obviously.

(4) They took the consciousness that discern between the word of God and their own thought. (Num 16:28, Neh 6:8) Then they declared that the persons to teach the human thought (not to be the thought of the Spirit) was the false prophets".

(5) The true prophets in the Old Testament did not say their heart and their thought but preached the word of God. The word he received is not for him but for the others, so he cannot take the right to conceal it and to take the freedom.

The above words were relayed to the fact of evangelism by the mouth of the prophets. But the same principle was related to the evangelism of documents too.

2) The wrong theories about the method to receive the Word of God

(1) Abraham Kuenen said as followings. "The reason that the prophets said the contents of evangelism as the word of God was not for it was the true word of God. The fact they claimed so was the godly lie to persuade the multitude."" But this theory is the misunderstanding claim to the claim of the prophets. Is not the reason that the prophets rebuked the false prophets the fact that the teaching of the false prophets is not the word of God but their subjective thought?

(2) And he said that God gave some main teaching to the prophets but they enlarged them and proclaim them. But is the word to contrast the fact of the Holy Spirit. The prophets proclaimed what they received out of God.

(3) And he said that the prophecy of the prophets came out of fortune. But all the Old Testament contrasted to the shamanism and condemned it (Deut 18:10-14) the prophets received the word of God with normal consciousness suddenly and proclaimed but did not work to receive some material price. They preached the word of God without having fear in the persecution. However, the fortune teller was dropped into the temptation by the human crafty, and so-called as they informed what they understood to the others by the covet of the flesh.

(4) A Critic, Justav Holscher and the other scholars treated that the method to receive the revelation is like the divination of the pagan. But their claims are wrong. The pagan prophets used the artificial control of their mind or, affliction of their bodies etc. and several methods. And as they took divination, they are like the one who has to have the mind and crazy man. But the states that true prophets in the Scripture are different to them. They did not take not to use the artificial mindful and physical means, as they received the revelation God worked in their heart and for they received the revelation they operated their self-consciousness.

The critics pointed out few facts in the Scripture to establish their theories.



First, the critics claim the fact that the prophets in the Old Testament were participated into the pagan divination by pointing the abnormal activity. (Sometimes they had taken) For example, to teach that Jerusalem shall be arrested by Babylon Jeremiah bore the yoke on his neck and wandered around the city of Jerusalem. (The chapters 27-28) As Isaiah revealed that Egypt and Kuz are arrested by Assyria he seemed to walk in his bald foot (Isaiah chapter 20) (Ez 4:4-8, 12:1-7, 9-16) But such deed that true prophets did revealed the will of God by having the symbolic meaning in the normal psychological state. In contrast of it the pagan divination was meaningless for they took the abnormal state in the fainting.

Second, the critics said that according to I Ki 20:35-42 also the prophets prophesied in the state of the pagan divination. But the activity that one prophet took in the text was the means to inform it to the king in the state that already he received the revelation. The fact that the king, Ahab of Israel released the king Benhadad at the chance that he could kill him was to break out the will of God. (I Ki 20:34). Therefore, the prophet took the symbolic activity to point the sin of the king Ahab. That is, he was guised as a harmed soldier and waited for the king and after he met him and also, he prophesied.

Third, the critics said according to I Sam 19:19-24 that true prophecy written by the Scripture came out of the similar state of the pagan divination. What the above passage taught was the event that Saul tried to catch up David at Ramah in Naioth and then he prophesied there, rather he was took off his clothe and prophesied before

Samuel and was lied down. Here, we can observe the three facts that the event was different to the divination as followings.

[1] It was not the fact that Saul was lied down in the naked state did not make him prophesied, before Saul was lied down by the naked body and on the way to come down into the Ramah in Naioth already. Therefore, what he prophesied was not executed by the means of naked state.

[2] The Hebrew, Arom (עָרֹם) of the word "to be naked" does not mean only the naked state. (Job 22:6) Of course in this time he became the humble stare by the work of Holy Spirit he shall stayed in the state of the general disciple before Samuel than the dignity of a king.

[3] Hebrew, napal (נָפַל) of the word, "to be lied down" means to be dropped down or, to be dropped down, and then it can be interpreted into to bow down or, to kneel down. This word could not be needed as to lie down. The word "to lie down" in Hebrew is different one that is, is sakab (שָׁכַב).

3) Were the true prophets the authors of the Scripture?

We said to this issue as followings, that is, because their mission is not stop in their time but influence to the later day. For example, the messianic prophecies were related to the later generation and then by writings they should be transferred. (Act 3:24) Actually in the meaning of the prophets wrote their prophecies, said at the preface of their prophetic books. As we see such words we cannot say that only the part is the prophecy but the other part is not the prophecy. The prophets themselves felt the necessity that they

should transfer them to the future generation. (Is 30:8, Jer 30:2 36:20-32, 51:60, Ezk 43:11 Hab. 2:2)

### 3) Dream (Num 12:6)

The revelation of God used the dreams After Bavinck pointed to the teaching of the Scripture that the dream is void (Job 20:8 Ps73:20 Ecc 5:3 Is 29:7) God said that he informed his will through the dream of the man. (Gen 20:3, 31:11, 46:2 Judg 7:13 Dan 7:1) Whatever is in the hand of God shall be used rightly and provide us some benefits.

The reason that God used the dream was not informed to us. Only to the dream we cannot help but to think so. The dream helps that the man, who is dark for his sin, can believe in the existence of the spiritual world. In other word, how does the sleeping man contact to the event that exists at the outside, although he has no self-consciousness by the operation of dramatic impressive? This issue may be explained some part by operating of his sub consciousness But consistently every dream does not follow this line. A certain dream comes out of the outside of the world of the man, the spiritual world. But all dreams do not come out of God, but comes out of the devil. We cannot believe in all dreams of the people. We should know only the reveled dream to come from God and should believe in him.

### 4) Vision (Num 12:6)

In the Scripture, "vision" (Greek ὄρασις Hebrew תִּזְוִן מֵרָאָה) are related to the revelation of God. This is revealed with the dream

(Gen 15:1 20:6-7), the prophets were lifted up and had seen it. (Ezk 3:12, 8:3 11:1) This is different to the secession of in Greek, the secession of soul. The secession of soul was established by the state to be deprived his self-consciousness that received the oracle. But the vision in the Scripture was not so, but the consciousness of the one to receive it has the power of discernment and freedom. Bavinck said as followings, "Udeus Philo, Justin Martyr, Athenagoras, Tertullian and recently, Ernst Wilhelm Hengstenberg treated the vision in the Scripture as the secession of should. But the fact that the prophets receive the vision does not become only in their sleeping time but receive it as he awakes and at the time they stay alone as well as they stayed together."

#### 5) The Scripture (II Tim 3:16, II Pet 1:2)

Is the Scripture the revelation? Henrikus Berkhof claimed that the Scripture and the revelation is not identified and said as followings. "Basically, the revelation of the Scripture was transcended by the understanding of the people. We accord to the scholar Kung of this claim. It is hard that anybody can understand the contents of revelation. Rather like Paul claimed the proclamation of the high spiritual standard also cannot understand the revelation itself. ... And the Scripture is the responded of man to the revelation. The fact that we contact to the revelation is executed by indirectly through the mirror of the proclamation of the man. Because the proclamation of the man itself is the product of human

interpretation, our contact to the revelation should be treated as the fact that our contact is the double fold indirect character... As the man hold the Scripture in his pocket, we cannot say that he has the word of God (the word of revelation).

The theory that Berkohf introduced at the above is like the theory of Barth actually. This is not the same to the view of the Scripture in the traditional church. In contrast of this one the view of the Scripture in Bavinck is like followings. "The recent theology divided the revelation and the Scripture and also they are different each other.... According to the word of Gotthold Ephraim Lessing. Martin Luther released us out of the yoke of the pope, who can release out of the pope of the paper that is the document? This is wrong for the Scripture and the revelation are different each other... But the revelation and the inspiration almost came on together. For example, they are the pomes and the epistles etc. The one to despise the inspiration and the writing shall lose almost all revelation.

We have the fact that the Scripture is the word of God and the revelation in depending on the Scripture.

First, Paul claimed that his own evangelism and his preached words are just "the word of God" (I Thess 2:13) The word of God and the revelation of God are same. Revelation chapter one said that "revelation" (verse 1) is same to "the word of God" (verse 2).

Second, as the author of Hebrews quoted the word of the Old Testament, he presupposed as "what the Spirit said" (Heb 10:15) It is obvious that "the word of God in Heb 5:12 suggested the Scripture.

Third, Peter proclaimed that the word of the Old Testament testimonies by inspiration of Holy Spirit. And the epistles of Paul proclaimed that they had the same authority of the Old Testament. (II Pet 1:20-21 3:15-16)

## **[Special reference]**

### **The view of Barth about the general revelation**

To the general revelation, Barth criticized severely. He claimed that only the revelation through Christ is the one unique revelation (einmalig) but "the revelation of the nature", that is, the revelation independence cannot be existed. In such meaning he claimed the one unique theory of Christ (Christomonism). The reason he claimed so is the fact that the revelation reveals the being of God and also the grace effectively. Because the revelation of the nature reveals only the being of God, such knowledge separates the mere character of God's attributes, and accordingly it is not the true knowledge. True knowledge to God is established in Christ, he called for that it is the divine contact (Obergriff).

Barth said that the knowledge of God through the revelation of nature is like the abstract God that Aristotle said. Then I say more concretely as an example, he denied the character of the revelation in all creatures created (the world of nature: to revealing God) At this point we can review his perspective as followings

Barth believes in the creation of all creatures by God and said "If God did not create the world, the world is not able to be existed". At the same time, he said that the historical revelation of creation

that is, the revelation of the time and the space (the new knowledge revealed by the creatures) is not obvious."

But the reformed theology calls for that that the creature themselves are called for "the general revelation" and "the revelation of nature". Bavinck, who is Calvinist, said the meaning that because the general revelation and the special revelation reveal God obviously, the man should throw away the contrast of him but should accept the evidence. Of course, it is the thought that to be depended on the Scripture. (Act 14:17).

Rather Barth claims that the work of creation revealed by the document also is only a Sage. Sage that he said is only to try to reveal the historical expression but it is not exact. He said that the creative activity of God itself cannot be expressed historically.

## **Chapter 2 The view of the Scripture in the reformed**

I. The character that the Scripture was written by the inspiration.

The event of the special revelation of God and its truth did not give to only the persons that were related to the happened time but to all people of God in all time. Therefore, the events and the truth were needed to be written, and the record was inspired (the impression of God) (Rom 15:4 II Tim 3:16) what were inspired were the exact inerrant and the record itself transfer the impression to the



readers according to the object of writing. Therefore, Bavinck said, "Although it was separated of the revelation before the Scripture was written. We should not think that it was the distinguished things not to be revelation. ... It itself was the elements to consist of the revelation.

### *1. Three theories of the inspiration*

#### 1) Mechanical Inspiration

It is the theory that as the Holy Spirit used the authors of the Scripture, they became like a machine. This is not proper theory to the contents to write the Scripture. Each part of the Scripture is different to the situation according to the features of the authors. If the authors of the Scripture were used like the machine simply the situation of the epistles of Paul shall be same to the one of the epistles of Peter.

#### 2) Dynamic Inspiration

This is the theory that as the Scripture was written the work of Holy Spirit did not exist but the feeling that was brought about by the religious consciousness of the authors were awakened, were recorded. For example, the books of gospels were written only the holy powerful impression of Jesus by the disciples. But the Scripture testimonies that "the Scripture was written by the inspiration of Holy Spirit. (II Tim 3:16) "The inspiration of God" pointed the impression of Holy Spirit. (II Pet 1:21)

#### 3) Organic Inspiration

This is the theory that God used the authors of the Scripture as the organ of his replace. In other word God used the freedom of the

authors and their features directly, and made them written his words without falling down into the errors. This theory is the theory of inspiration in the traditional reformed.

To the theory of the organic inspiration of the Scripture that the reformed church has believed in, the interpretation of two scholars in three Calvinistic theologians are like followings.

Warfield (Benjamin Breckinridge Warfield) said, "God provided the knowledge to come by the natural method to the authors of the Scriptures and all knowledge that they needed in their ministry by the vision, the direction, writings, super function or,

Some methods according to his will. And they treated the natural knowledge; they were what God made them taken by the oral, the tradition, the documents, the proclamation, their observation, and their remembrance. And also, they had the institute and the process of logical speculation and their emotion and their experience etc. were the method of knowledge. Then these all processes were accomplished under the general providence of God. The supernatural knowledge does not break out the laws of reason, the natural knowledge and the freedom and were cooperated to the natural knowledge. In this work the Holy Spirit always stayed with the authors and participated into their voluntary operation with his power and lifted up the function of the authors and led them. By such means the expression of the thought that God aimed on always were warranted not to have any error in language. ".

Bavinck said of the theory of organic inspiration as followings. "Logos (λόγος) became into the flesh and the Word of God became into the Scripture. These two facts are parallel as well as are related closely each other. Christ has no the beautiful form, appearance, but took the figure of servant and then became into the flesh and was despised by the men. He came into the lowest seat in the world and crucified on the cross and then was obeyed until his death. Just like that the word revealed by God also entered into the world of creatures, that is, the lives of the mankind and their history came into by the types of human dream, vision, study and speculation and were descended into the seat until it received despise and misery." He said to the doctrine of inspiration as followings. "In the inspiration the lead of Holy Spirit does not remove the human autonomous activity rather made it been strengthened... God did not treat the man like the piece of tree, admitted his intellectual and ethical being and commanded the mission. "

Bavinck affirmed that the complete interference of Holy Spirit worked to the authors of the Scripture that the authors of the scripture could think of sufficiently and also their writings were protected out of all errors. Bavinck's definition that the writing of the Scripture was divine totally and human totally "(θεία πάντα καὶ ἀνθρώπινα πάντα) are concentrated by our concern.

## 2. *The Area of Inspiration: Plenary Inspiration*

The method of inspiration of the Scripture is the organic, its degree and category are eternal. In other word, all letters of the Scripture- whatever it said- were written by the inspiration of Holy Spirit and the original text was inerrant. The Scripture, in the explanation and about mentioning whatever it is, is inerrant, and some materials that it teaches are infallible. This one is what the Scripture itself said so, and also in our actual study it reveals so

The scholar of the Old Testament, E, J, and Young said, to the difficult solution issues in the Scripture said, first, he should read the difficult phrase in detail he should make sure that the verse makes the issue really. Second, he should make sure again that the debated theory to the phrase – the theory of science and the theory of archeology, and indeed he should make sure debated points to the Scripture. Third, then if it was not solved yet he should wait for the solution.”

## II. The special character of the Scripture

The Reformed faith believes in following important attributes of the Scripture.

### 1. *The authority of the Scripture*

#### 1) The authority of the church

The Reformed church claims the absolute authority of the Scripture and teaches the doctrine of the Scripture in the orthodoxy, church. Therefore, the authority of the Scripture goes ahead than the

authority of the church and says the authority of the Scripture is the essential fact. On the contrary Roman Catholic Church said that the church went ahead the Scripture in time and logically. And also, she claims "before the Scripture exists, did not the church exist? However, before the Scripture exists as document they exist as the non-document style (the oral tradition and the original text and in circulating the epistles of the Apostles), which became a source and then was not the early church happened. As we say the sustaining type of the Scripture, there are some different points between the day of the beginning of the church and the prosperous day of the church. But the principle of this existence- It is the principle as the foundation of the church – is common in everywhere. Therefore, in time and in principle the authority of the Scripture is ahead than the church. Eph 2:20 said, "You... built on the foundation of the apostles and prophets ", which means that the church (the meaning of the word, "you") was established on the truth of the Scripture (the word that the Apostles and the prophet's testimonies) For the truth of the Scripture testimonies Christ, it is nature that it is the conclusion of the foundation of the church.

## 2) The authority as the independent credibility

The reformed theology says the doctrine of the authority as the independent credibility (αὐτοπιστία). This doctrine has the primary authority that the word of God has in time and in logic the primary authority, at the same time, it teaches that the thought of all men (especially, all thought of the church) should be judged by the word of the Scripture. In the same time, this doctrine means that the Scripture has the authority as the independent credibility without waiting for the cooperation of the man and their understanding and their testimonies and the help of agreement.

### 3) The authority of testimony

It is fact that the church has the qualification to proclaim the word of God. (I Tim 3:15) But it is so as the Holy Spirit uses only the church. The church cannot product the faith to the word of God into the heart of the man. It can be executed only by the word of God and the power of Holy Spirit. And the Holy Spirit works by the word of God. (Jer 23:29, Heb 4:12 I Pet 1:23)

Calvin explained that especially to the fact that the man believes in the word of God for long time in his Religious Institutes (Book 1 chapter 7), it is "the doctrine that the Holy Spirit testimonies. "The testimony of Holy Spirit" is only the work of Holy Spirit that makes

them believed in the Scripture as the word of God, except the Scripture it does not add some new revelation.

## *2. The necessity of the Scripture*

Roman Catholic Church thinks the independent credibility of the church and the church she has the self-sufficient character that can be lived by the Holy Spirit. But it is wrong thought. Just like that Roman Catholic Church does not feel the absolute necessity character of the Scripture in the life of the church. Only Roman Catholic Church claims it, as well as all unsound mystics think so. They interpreted the Scripture allegorically and used the Scripture to fix to their system. (Jer 23:30-32, II Pet 1:20, 3:16) They said that as the Scripture is referred to the spiritual development of the man, they claim that in the beginning stage the Scripture is used helpfully, but as he arrives to the high stage of the development, the spirit of the man transcends the Scripture or, does not use it.

But according to the Scripture the believer can keep the life of faith from beginning to the end only by the word of the Scripture. Heb 5:13-14 said, "For everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by

constant practice to distinguish well from evil ". Here "solid food" is the word of the Scripture it is like the lesson to the high priesthood of Jesus.

In France and Germany, the mystics in the medieval day thought that the Scripture is the ladder to arrive to the meditation and divination. Not only that Schleiermacher (Friedrich Daniel Ernst Schleiermacher), who was the theologian of humanism claims that the Scripture is the product of the church, and then according to the stream of the day it is able to be supplemented. The systems of such thought despised that the Scripture should exist primarily for the existence of the church and keeping on her and she needs always it absolutely.

### *3. The obviousness of the Scripture*

Roman Catholic Church takes the attitude that it is the essential principle to open the Scripture to the congregation. Because they think that the Scripture is mysterious and the general believers cannot understand as well as it is danger that they know it. The claim of Roman Catholic Church is that only popes received the authority of interpretation of the Scripture. So, although some scholar's interpretation is right without the permission of the pop nobody is able to teach it to the others. Just like that Roman



Catholic Church limited to read the Scripture freely and interpret it. But the Scripture is not recorded as the book that the general believers cannot be understood, this book was written as the writings that all people can read. (II Tim 3:15)

The reformed church claims the doctrine of the obvious character of the Scripture biblically. The Scripture said to discern the spirit (I Jn 4:1), which did not give only to the pastors. The New Testament does not teach only the pastors as the priests like Roman Catholic Church; in the general meaning all believers are the priests before God. (I Pet 2:9) Therefore the laymen have the right to read the Scripture freely, and after they learnt much and took the privilege to discern the truth. The lessons of the Scripture teach that the congregation should not accept the false prophets. (II Jn 1:10) Does not it also mean that the congregation should know the word of God masterly and also the truth should be discerned rightly?

Act 17:11 reveals that the Berean was admitted, "Now these Jews were nobler than those in Thessalonica; ... examining the Scriptures daily... ". Here, "more noble "(εὐγενέστεροι) means to be nobler. Just like that the nobler things should be encouraged.

#### *4. The sufficiency of the Scripture*

This doctrine is called for the character of completion of the Scripture. Roman Catholic Church supplemented the tradition of pope to them for the meaning that the Scripture is incomplete.

But the reformed see that only the Scripture itself is sufficient to teach the life of our faith always. Like Christ became to the flesh and then accomplished the salvation he accomplishes the revelation as the revealer. Heb 1:1-2 was described the ultimate character of the revelation of the New Testament or, the complete character. It was recorded and then it became the Scripture.

We point the doctrine of the Scripture of the reformed as above four facts. Here what we think of one more is the reason to know that the word of the Scripture is the word of God. Abraham Kuyper said, "What the man believe that the Scripture is the word of God comes out of the testimony of Holy Spirit of the regeneration. It is difficult to prove it scientifically. This is just like that after a blind was opened his eyes and he said, "He answered, "Whether he (Jesus) is a sinner I do not know. One thing I do know, that though I was blind, now I see." (Jn 9:25) although anybody called for the mystic it is not any problem. The believer himself is submitted to the authority that the Scripture is the word of God. To overcome the authority of the Word of God we do not need to ask it to the science. Do the lungs breathe by receiving the testimony of the

science? The lungs do not need request to the science in the issue of breathing. This word of Kuyper means that the word of the Scripture transcended true intellect of the man but it is not conflict. Calvin also said that as the interpretation of Abraham Kuyper, we cannot explain the authority of the Scripture with the science, and we believe in it by the testimony of Holy Spirit. And also, he discussed that the contents of the Scripture are not conflict to the reason."

### III. The historical review of the view of the Scripture

#### 1. *The view of the Scripture of Jesus*

Jn 10:34-36 says, "Jesus answered them, "Is it not written in your Law, 'I said, you are gods?" If he called them gods to whom the word of God came—and Scripture cannot be broken— do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? ". Here, Scriptures, ἡ γραφή, should be interpreted in the Scriptures. The Scriptures is the title to point out the whole Scriptures. Jesus defended the authority of the Scriptures with one phrase; he depends on the whole Scriptures that cannot be abolished because the whole Scriptures have no error. In the view of Jesus, he believed

that the Scriptures have sufficient inspiration as the Word of God. To him, the word of the Scriptures is the word of absolute authority. B. B Warfield says, "These passages alone would suffice to make clear to us the testimony of Jesus to Scriptures as in all its parts and declarations divinely authoritative"

## *2. The view of the Scripture in the Apostles*

The book of Warfield, "The inspiration and authority of the Bible" points three elements as followings.

(1) As the Apostles quoted the Scriptures, they state, "He said." (λέγει) This is a manner of saying of one who knows that the Scriptures are the Word of God

(2) II Tim 3:16 says, "All Scriptures were inspired by God." The word, "inspiration of God, "θεόπνευστος" is the product of the creative breath of God. It points to the inspiration of the Holy Spirit. All Scriptures were inspired by this method.

(3) II Peter 1:19-20 says, "They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved. For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. "What is

Peter's motive for saying this? It is expounded as the following: in the testimony of Christ's second coming, he introduced the evidence that he saw at the Mount of Transfiguration. He said, at that time, continuously that the word of prophecies is assured more than the thing that he saw. Here "prophecy" in Greek, τὸν προφητικὸν λόγον" should be interpreted into "the word of the prophecy". Because "the word of the prophecy" has the article "the," it points to all prophet books in the Old Testament as one united book. Verse 20, "all prophecies in the Scriptures" supports this interpretation

### *3. The view of the Scripture in the church- fathers*

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

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

#### *4. The view of the Scripture in the orthodox church*

Warfield says that the doctrine of the verbal inspiration is the ecclesiastic doctrine to the Scriptures. He concluded, "The church has believed that the Scriptures is the book of God that God wrote, the words in it, any kinds of the word are the inerrant truth and has believed in the authority of God without failure. "

#### *5. The view of the Scripture of the protestant church after the reformation*

1) Calvin's view of the Scripture Calvin said that the scripture is the word of God to be heard out of the heaven. As the same meaning, he used several expressions, the Scripture came to us out of his mouth, and the word of the Scripture is like the voice of God. The writers of the Scripture are the notary public. He again said in fear of the word of the Scripture should be fear God himself. The word of the scripture came out of only God and the human things were not mixed to it. (in the commentary of II Tim 3:16)

2) The view of the Scripture in reformed and evangelical churches

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

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

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

The main writer to make this confession was Guido De Vries (He was martyred). The confession says, "We believe in all these books (the Scriptures) and accept them as the only written canon. These

confirm the regulation of the faith and its foundation. The reason we receive these books was not by admitting of the church, but by the Holy Spirit who proclaimed in our heart. The books have the evidence that they were begotten by God and it also has the evidence of God's Word. And we cannot add a word or take away a word from them. "

[3] Confession of the Evangelical Free Church of Germany, 1948 AD)  
This confession revealed Calvinism of the 19th century. The first article says, "In part and the whole, the Scriptures were inspired by the Holy Spirit. And these Scriptures are the standard of the faith and are the inerrant Word. "

[4] Reformed Episcopal Article of Religion, 1875 AD  
Article 5 says in this confession, "All Scriptures were given by inspiration out of God, the holy persons of God spoke according to the inspiration of the Holy Spirit. Therefore, the Scriptures are the Word of God. It is expressed the Word of God as well as it is just the Word of God."

[5] 2nd Heretic Confession of Faith. 1566 AD – The confession of Zwingli church) Article 1 in this confession says, "We believe and confess that the Scriptures were written by the Prophets and the Apostles—the Old Testament and the New Testament are the Word



of God. God Himself spoke to the forefathers, the prophets and the apostles; now, also he tells us through the Scriptures."

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

Burgess said the following: "All Scriptures were given by inspiration and his intent is to lead us to concentrate on the Scriptures so that we should be attached to the Scriptures. Just like when the baby in the womb is supplied nutrition through the umbilical cord, the

church lives in Christ through the Scriptures" (Warfield, Westminster Assembly and his Work, 1931, p.289- draft version).

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

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

John White said the following. "The Scriptures is the Word of God and he tells us through it. Therefore, we cannot but ourselves help to think to listen to the Word of God if we have the Scriptures in our hands, standing up before God. As we say of the writers of the Scriptures, they are hoy persons, and received the inspiration

wholeheartedly by the Holy Spirit without some error, and were led by him. The Holy Spirit gave him reality of teaching as well as he gave the words of writing and its method and also all systems of the writings. The Holy Spirit made the writers understand the Word of God then receive and write them "(Warfield, Westminster Assembly and its Work 1931, p207).

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

## 5. The view of the Scripture in three Calvinists

### 1) The view of the Scriptures of B. B. Warfield

He interpreted II Tim 3:15-16: He pointed that "the Scripture" in verse 15 comes only one time in all of the Scriptures and stressed that Paul emphasized the divine origin of the Scriptures. At the

same time, he interpreted the word, "the inspiration of God" (deopunumatos) in detail. In conclusion, he said that it means "God anointed them (God-breathed). He especially interpreted "all Scriptures" carefully, so that it was clear that it includes all the Scriptures, not differentiating between books.

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

## 2) The view of Herman Bavinck to the Scriptures.

Like Warfield, he admitted the inspiration view of Scripture verbal. He revealed the important word at volume 1 of his Systematic theology That is, "The scriptures are not the past book that is related to the past men and the events. The Scriptures is not the dead book. It always is alive It always is the eternal living word in the present, the past and the future. God comes to his people through the Scriptures daily and says to his own children. The

scriptures execute the role of connection between the heaven and the earth, Christ and the church, and, God and his children continuously. It connects to the living Lord in heaven not only the past but also in the present" (Gereformeerde Dogmatiek, I 1967, pp 356-357). And also, Bavinck says "Just like logos became a flesh the word of God became the Scriptures. These two facts (incarnation and inspiration) are parallel and have a deep connection. In other words, Christ became flesh and came without glory and he became a miserable servant that is reckoned by mankind. He descended into the lowest seat and was died on the cross. Just like this, the revelation of God entered into the world of creatures, into the life of mankind and history" (Gereformeerde Dogmatiek, I 1967, pp 405).

We are deeply interested in the opinion of Bavinck. It is so meaningful that the fact that the word of God came into the document is paralleled to the incarnation of Christ.

He did not despise the supernatural character of the Word of God but the fact that it (the word of God) entered into the misery seat is concluded by the inerrancy of the Scriptures. He stressed the inerrancy of the Scripture claims very strongly, and at the same time he proved obviously that the representatives of reformed movement walked the same line (Gereformeerde Dogmatiek, I 1967, pp 388-385).

### 3) The view of Kuyper to the scriptures

He said in the Principle of Holy Theology as the following: "The word of God is not included in the Scriptures but the Scriptures are just the copy of God's word "

[Special Reference] The wrong theories of the Scripture

### IV. The explanation of the theory that the Scripture has error.

We believe the fact that the Scripture has no any errors (Jn 10:34-35, II Tim 3:16) by the Scripture. Of course, it is our perspective to the original Scripture (αὐτόγραφα). The wrong phrase and expression do not belong to the original text essentially but at the latter time it came out of the mistake of the scribes. The view of the Scripture in reformed is the fact that every trouble issue in the Scripture can be solved by depending on the Scripture itself, and also although the man cannot solve it we believe that the method of solution exists in God.

### 1) The issue of number of the people that were moved into Egypt with Jacob

(1) The difference between 70 persons in Genesis and the 75 persons that were moved into Egypt do not have any big issue.

(2) Act 7:14 said, "Jacob his father and all his kindred, seventy-five persons in all ", here, we should caution the word, "tribe" (συγγένειον). This is the wide term. Considerably the Acts seemed to say by including the people to have the relatives, that is, the number that through the Holy Spirit was informed by Stephen was not included in Genesis seemed to include the total number of Jacob relatives.

## [Special Reference]

### The wrong theories of the Scripture

#### 1. *The view of the Scripture of Karl Barth*

Because Barth does not believe in the Scriptures as the word of God, in the positive contents, it is wrong. He said, "The Scriptures should be separated from the revelation itself. The testimony is not the same to what were testimonies" As Barth said that the Scriptures are the Word of God. But when he said this, he did not mean that the Scriptures are the Word of God that has positive contents. He said, "What he said that the Scriptures are the Word of God points to the existence and the events which the man cannot control and observe" And also, "As we say that the Scriptures are the word of God, it is the work of God, it does not treat as the state and the fact that we can treat, but we can look at it as the activity of free God. And also, he says, "As he said that the Scriptures is the word of God is miracle "

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



He said, "Within this limitation, the Scriptures should not be separated of the revelation" But as he said the Scriptures as the word of God, as the above said, the positive content of the Word of God cannot be treated in the Scriptures. He claims that the Scriptures themselves are the word of man. Accordingly, he claims that the Scriptures include an incorrect part. He said that the inspiration from the verbal words does not mean that the word of the Scriptures has no error about history or theological character. The verbal inspiration means that God uses the failure of man and although it has fallacy, the man should accept it" Because the view of Barth of the Scriptures also is different to the claim of the Scriptures itself, we cannot receive such view of the Scripture.

## *2. The view of the Scripture of neo-evangelism*

Recently the party of the neo-evangelism that was influenced by Tradition of Historical Critical Interpretation claimed so-called Limited Inerrancy, the Scripture partly, especially; the names of region and scientific remark have the error but for it do not influence on the centered doctrine of the Scripture and do not give any problems in the message of salvation. Not only has that in the true meaning, mechanic view of inspiration admitted the weak character of the man. Then does it mean the fact that it is nature

that in the tiny issue, the error to come out of the weakness of the man and his ignorance is right?

We criticize to such claim as followings.

(1) The Scripture itself testimonies the total all inerrancy of the Scripture. (Mt 1:22, 5:18, Lk 24:25-27 Rev 22:18-19)

(2) The fact that the Scripture in the original text is the exact inerrant thing is the truth that since the Apostle the orthodoxy, church transferred traditionally. Although the communicator transferred it sincerely and also the important contents were transferred, if the name of region and the name of person were wrong At least only this part was taken over the weakness but a lie. But our God cannot say a lie. The Scripture is not the word about God but his word that God directly said.

(3) God does not create only the soul and created the world of materials, and he controls only the spiritual world but the world of materials. And the salvation of the Christianity includes the spirit and thee body (Comprehensive Salvation)

Of course, more important one is the spirit; the man concern of the Scripture is the salvation of soul. But the ethic and scientific also that is thought as less important thing related to the spiritual tings

closely. Therefore, the word of the Scripture to less important things has no error and is faithful.

(4) According to the word of Emil Brunner, who was the theologian of crisis, he claims that our inerrant theory of reformed the Scripture is the idolatry (Biblio-idolatry) But it is not worthy word. The fact that we treat the Scripture precious and admit its authority because we serve God who gave the word to us and serve him and we are afraid of God.

### *3. The view of the Scripture of Paul Tillich, 1886-1965)*

He said that the Scripture is not the word of God, but it is only a part of the history of the church to come out of the man. Accordingly, his claim is as followings. That is, "The theology that depends on the study of the history does not escape the character that is controlled by the conditional things. Such the theology itself is not conditional but absolute, but it is demonic. It is the sacred dishonesty. The Scripture is the beginning of the church history. Therefore, the one who admits the Scripture as the source of theology and study the theology also is the one who studies by the church history."

He criticized to the inerrant theory, "As we say that the Scripture is the Word of God, there is the confusion in the theology. Here, the

theory of the mechanical inspiration, the dishonest treatment to the text the divine character doctrine of the inerrancy of the Scripture is happened."

His view that see the scripture as a part of the church history means that the scripture has no the spiritual inspiration and the inerrant theory of the Scripture is the theory of divine character (the Scripture to have only divine character). The claim of Tillich misunderstood the attitude of the orthodoxy, the orthodoxy claims that the Scripture includes the human character (for example thing like the letter and the concept) for such elements expressed the will of God totally by the inspiration of Holy Spirit; it is the Word of God completely.

#### *4. The view of the Scripture of Eberhard Jungel*

According to Calvin the Scripture is the document to write the word of revelation and its events. This is the revelation written by giving into the world of time and space. Today Jungel who has high famous in Germany denies the inerrancy of the Scripture, and claims that the Scripture is not the word of God but informs the words of the man. "

Just like that the contemporary world is depraved primarily in the view of the Scripture, to the divine authority of the Scripture will be stated in detail.

## **Section 2 The Doctrine of God**

The method of speculation is divided into both rationalism and irrationalism. The rationalism said, "For all things are analyzed and understood by the reason (heart) of the man, the heart of the man is the measure of all things." Pythagoras (BC 580-500) who said "all things are understood and are revealed by the number, the heart-monism that is, the only his one heart is the total of all beings is a good example. The irrationalists said that the man cannot understand all things. All things are not related to one another, but they have no purpose, rather they do not know even their existence. For example, Heracleitos (BC 535-475) and Hume (David Hume AD 1711-1775), an extreme skeptic who doubted the relationship of the cause and result of all things were the good examples. But the issue is that as we ask to them where the bottom of their claim is and what the criteria of the claim is, they shall answer the conflict things. That is, as we ask "how do you know that you understand all things and prove them?" the rationalists answer in the contrast of their

essential answer, "we cannot explain such ultimate issue, or, "only I believe in so." Just like that the rationalist may be changed into the irrationalism in the contrast of their essential claim. And as we ask to the irrationality, "how do you know that you cannot understand anything? He shall answer "I do not know it." Or, "think of well you may arrive to the conclusion." First answer, "I do not know" become the self- destructed answer for he does not know even his claim, second answer, "think of it well" is conflict to his essential claim for the rationalist himself is dropped down into the rationalism. (Finally, the system of all extreme unbelieving thought shall be concluded by self-conflict. – Among "the trouble of the autonomous."

Just like that the Scripture is the total truth (total truth or, Truth in one Block) in proving God. Despite it is so, the fact that the human reason proves the existence of God is like the silly activity that proves the existence of the sun with shining candlelight. The fact that God is alive proves himself with his self-word (the Scripture) so proving of other higher authority is not needed. For God is the god of truth total of our lives (included the intellectual life) should be submitted to him, and we know only what he reveals and follow only what he reveals. In the intellectual issue, I should not believe in him after I stand up at the center and measure God. The man cannot decide the character of truth of God with enter authority. Eve

did not obey God in the Garden of Eden (in the recognition of the fruit to the goodness and the evil) and measured the given revelation (the fruit of the tree of the good and the evil is this one) we should take the attitude of obedience in the issue of epistemology. The man is only the creature and the depended one but the autonomous being, self-sufficient being. The word also "the obedience to God is the school to make them known the truth" (DL Moody) may be referred. ... The Christian etymology dose not treat to the issue, "how can we know?" First of all, but "what shall we know?" In other word, the Christian etymology knows that God is alive (believes in) and know that the scripture is the word of God (believe in) in it what we try to know to God. That is, what is God we believe? It does not treat the issues, that is, "is the Scripture the truth? "Does God exist actually? – among the realty of the apologetic of the presuppositionalism"

## **Section 2 the Doctrine of God**

### **Sequence**

#### **Chapter 1 The issue of the knowledge of God**

##### **I. Trouble of the autonomous**

- II. The necessity to depend on the special revelation

## Chapter 2 The Attribute of God

- I. The attributes of God that has common part of the character of the human
- II. The attributes of God that has common part of the character of the man.

## Chapter 3 Trinity God

- I. The explanation the doctrine of Trinity God
- II. Biblical statement of the doctrine of trinity of God

## Chapter 4 The Economy of predestination of God

- I. Explanation
- II. Misunderstanding and opposed issue about the predestination of salvation (unconditional election)

## Chapter 5 The doctrine of creation

- I. Explanation of the doctrine
- II. Creation of spiritual world
- III. Creation of Phenomenal world



## Chapter 6 the doctrine of providence

- I. The General providence
- II. Supernatural providence (Miracle)

## Chapter 1 The issue of the knowledge of God

### I. The trouble of the autonomous

Prov 28:26 said, "Whoever trusts in his own mind is a fool, ", Jer 17:9 said, "The heart is deceitful above all things,

and desperately sick; ", I Cor 1:21 said, "For since, in the wisdom of God, the world did not know God through wisdom, its pleased God through the folly of what we preach to save those who believe ". Here, the word, "evangelism (κῆρυγμα) means "the proclamation "and then this is the contrast of the activity of study. This is only to proclaim and to transfer what the other (God) gives to me without price. The gospel is not the result of my studying of the man but the event of Christ God gave us. The word, "the foolish thing of evangelism" does not mean that the evangelism itself is foolish, but as the man that became dark for the sin observe it, the gospel is foolish. For the man became dark for his sin from his forefather, he does not know God rightly. The unregenerate man never knows the essential origin of universal all things or, he misunderstands it.

#### 1. *The failure of the autonomous etymology*

Rationalism accepts the heart of the man as its authority, and finally it is resulted in conflict. The autonomous studies "what shall we know?", "How shall we know?" etc. The method of speculation in the autonomous are divided into rationalism and irrationalism.

The rationalists said that all things can be analyzed and understood by the reason (heart) of the man it said that the reason of the man is the measure of all things. Pitagoras who claimed that all things are understood by the number and the heart-monism that his own heart is whole thing of the existence of all things are the good examples.

The irrationality said that the man cannot understand all things. All things are not related to one another, but they have no purpose, rather they do not know even their existence. For example, Heracleitos (BC 535-475) and Hume (David Hume AD 1711-1775), an extreme skeptic who doubted the relationship of the cause and result of all things were the good examples.

But the issue is that as we ask to them where the bottom of their claim is and what the criteria of the claim is, they shall answer the conflict things. That is, as we ask "how do you know that you understand all things and prove them?" the rationalists answer in the contrast of their essential answer, "we cannot explain such ultimate issue, or, "only I believe in so." Just like that the rationalist may be changed into the irrationalism in the contrast of their essential claim. And as we ask to the irrationality, "how do you know that you cannot understand anything? He shall answer "I do not know it." Or, "think of well you may arrive to the conclusion." First answer, "I do not know" become the self- destructed answer for he does not know even his claim, second answer, "think of it well" is conflict to his essential claim for the rationalist himself is dropped down into the rationalism.

2. *The character of insufficient character that the rationalistic demonstration has to the knowledge of God.*

(Trying the demonstration of the rationalism to the existence of God)  
Rationalism accepts the reason as the most authority, as it is fixed it admits it as the truth, as it is not it shall be denied. According to the method of such thought the issue of God's existence also has been treated. The demonstration to prove God's existence and his essence logically and rationally are as followings.

1) Cosmological Argument

Thomas Aquinas (AD 1225-1274) who was the representative of Roman Catholic theology was born at near Naples in Italy. For he belongs to the party of Dominican, his brothers arrested him and confined him for 1 year. But he was not changed and then he studied the philosophy of Aristoteles at the Dominican school at Paris. He proved the being of God by the philosophy of Aristoteles. Aristoteles said that God did not create all things and said as followings. "All things are moving and the moving has caused, that is, for the other make it moved, it moves." The first cause of these all things is just God. The feature of the God is although he himself does not move but he makes the others (the creature) moved. There is no the above being that moves God and makes him existed.

Aquinas adjusted the Christianity God to the thought system of Aristoteles and said, "God has all attributes of all creatures in himself, the fact said the general completeness of God". And also, he said, "If more goodness exists, the most goodness exists. He is God." Just

like that his speculation of God takes the gradation theory. Bonaventura (St. Bonaventura, AD 1221-1274) also agree with Aquinas. "If we want to know the God we need that after we move the all names of all creatures into God, we can think of it."

The above the theologian to the existence reasoning compromised with thought of Aristoteles, they said that God is in the meaning of philosophy, as the collected being of the character of the creature or, their spiritual system. It is the thinking structure that treats God as a being near the creatures. But according to the Scripture, between God and the creature there is no the division that they cannot over jump without his interference. This is the division between the creator and the creature. God is not like the creature. (Is 55:9, Jn 3:31 Rom 11:33-36) It is not worthy that we pursue on Aristoteles's thought as the cosmologist argument, that is, intrinsic.

On the cosmological Argument, Kant (Immanuel Kant) criticized as following, that is, for this argument over jump to necessary being out of the speculation of experience world (the world between the cause and the result); this is changed into the theory of the misery reality. Such necessary argument is psychological and has no the relationship to the reality. In other word after he said that all things have the absolute cause, as it arrives at some point, cannot be ended. The necessary being without cause. Kant said that this argument is not different to ontological argument, and the disguised logic changed by only the cloth and the voice. And it promises to lead us into the other way but it returns to little

different way, but finally it makes us to the before way (ontological argument).

Charles Hodge and Herman Bavinck quoted the word of Aristoteles and criticized it. And Van Til (Cornelius Van Til) criticized the view of God in Aristoteles several time at his book, the defense of Christianity faith and pointed his wrong thing. He said that the God of Aristoteles is abstract, not personal and also not the creator. His God is only the principle of his logic. Biblical God cannot be treated by the principle.

## 2) Ontological Augment

Anselm (AD1033-1109) was born at the northern area in Italy. He claims that the faith more primary than the knowledge. (The religious and supernatural truth is known after we believe in it.) After he argued with his father at the secularized era for entering into the monastery, and then he left his house. He became the chief of the monastery on 1078 and after he became the great bishop of Canterbury in British, and fought to release the church out of the authority of British kings. He said, "The man has the concept of the absolute complete one. The attribute of being cannot become the absolute complete attribute. Therefore, the absolute complete one the revelation." This argument mistake that the measure of abstract is same to the measure of being. Because (1) The state that the man thinks of cannot be existed as the state of the fact. (2) It is the problem that the concept of the absolute complete one in the man is right or not should be proved by some

standard. This argument does not reveal the effective to the unbelievers.

### 3) Teleological Argument

According to William Paley (AD 1743-1805), who was a British scholar developed the teleological argument to the being of God forcibly. His main logic was the argument of the repairer of the watch. That is, as the man looks at the watch will not he remind the repairer? Just like that this universe is a great manufactured goods, the one who looks at the structure cannot but remind the maker, God.

To this argument, Bertrand Russel, offered his opposed argument but it was so superficial. "The adaptation of evolutionism "that he offered cannot remove the Teleological theism argument. The fact that the living is adapted to the environment also is possible in some degree; the seed cannot be changed into the other. Not only that the possibility itself also should be admitted as not the accident but the plan of the almighty will.

Kant also criticized this teleological argument. He said that like the ontological argument, it over jump with pure reason (without experience but with only concept) without caution wrongly, but although this argument does not prove the creator but proves the constructor. But the teleological argument is great in the weight. The natural world reveals the order, harmony, the sign of the purpose anywhere and anything. For example, the eyes of the man have the structure to see, the ear has the structure to listen to.

Especially as we observe the eyes of the man for the special light nerve it feels the quantity of the entered light and, for the muscle of cornea, it is elected automatically, really it is just the camera product. Who cannot think of the personal creator to make it?

We can review the structure of adapted living world. For example, we can think that although the water bird floated on the water not wet with water and for all animals have hair, their bodies are protected etc. Not only that before mammalia geget her kids, already the mother's body installs the milk.

Trendelenburg said as followings, "This world has the design, thought before it is the criteria. Thought is not dead thing. It related to the volition and power together, furthermore it related to the personality to realize it Judeus Philos said, "The artwork is not made by itself. The universe is the most complete artwork. Therefore, the creator of the universe is the most complete one." This argument helps to the believer to get the assurance; it does not make the unbeliever believed in it the unbeliever should listen to the gospel only, and he get the faith by the work of the Holy Spirit. (Rom 10:17)

#### 4) Moral argument

Every man has the conscience that operates without relating to the natural world and their happiness, it is the psychological command that he should do what it is right and he should not do what it is wrong. For it is not oppressed by our volition, the pure responsibility sense that the man feels to the lawgiver, god naturally. To the



moral argument Kant criticized as followings. That is, the greatest goodness is the duty that whoever should try to do it but, in the world, it is hard to achieve it moreover for it is harder that without God to achieve it, the coming world and the being of God should be supposed. But the word of Kant means that the being of God can be supposed but it is not his concluded meaning. But Lewis (Clive Staples Lewis) said the moral argument positively, that is "although we remove the moral laws in us, it is impossible, it is not the natural situation but the ought norm. It cannot come out of material but comes out of the heart in the objective world."

#### 5) Argument on the Basis of Intuition

The insertion is the native knowledge in the man without learning. For example, the thought that the part is smaller than the whole. the intellect that the straightway is the shortest way etc. Then it is a problem, is the knowledge that God exists the knowledge of intuition? Hodge affirmed that it is the knowledge of intuition. Because this knowledge is necessary (whoever has it) and universal (it is found out in any nations) but because the intuition also is dark for the sin it is short to know God truly. True God is revealed by only the scripture.

## **Conclusion and the evaluation**

The five arguments of the above have the reasonable aspects in some degree. But there is the optimism to the reason of the unbelievers and the space of argument. If this apologetic is right, the unbelievers the unbelievers that do not listen to the word of God believe in God truly, and also the interpretation of the world of human death may be interpreted rightly. But such case does not exist in the history. Such argument adds to strengthen the faith of the believer that believed already, but in repenting of the unbelievers there is no effective.

I Cor 1:21 said, "For since, in the wisdom of God, the world did not know God through wisdom, its pleased God through the folly of what we preach to save those who believe ". And the word of Rom 1:19-21 said that only the revelation of nature cannot repent the man.

### **II. The necessity to depend on the special revelation**

Because the man was dark for his sin (Jer 17:9) he cannot know God for himself. As God makes him known directly by the Holy Spirit. If the revelation of the nature shouted out to the men and declared the glory of God (Ps 19:1-7, Rom 1:19) they do not depend on it rather they oppressed the testimonies of all things.

Only God himself should execute all things. (The unique independent work of God Himself) This statement does not mean that the activity of evangelism and preaching the letters of truth are not needed., in leading one person to God the ultimate persuasion is executed by only God, that is, the Holy Spirit does it. The other all things are only the medium or, instrument to do it. In the general meaning such medium and the instruments are the others, but they are the word of God and his creatures.

We call for that the word of God is" the special revelation" and all things of the nature (cosmos all things, the stream of history, the reason of the man) is "the general revelation". But after the man rebelled to God, it is short to know God by only general revelation absolutely. The man that was created into the image of God was deprived and also the noetic effect in the image of God was harmed severely. Just like that what added to him in additional elements of natural revelation is the special revelation, the Scripture. It is the absolute necessary medium that the Holy Spirit uses. After the man committed sin he can interpret the revelation of the nature only by the special revelation rightly. And the regenerated man possesses the sound knowledge to God by having the right relationship (by receiving the Scripture completely). But we do not say that we can know all ultimate issues like God. In such points (all ultimate issue that is, in the area of God) we seem to be like the irrationality. But actually, we are different to the irrationalizes. Because [1] we do not deny that our limited knowledge also is true knowledge, (for God

made us known it by his revelation.) [2] We think that only God know all ultimate issue well.

In the word, "all things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. "(Mt 11:27) that Jesus said we should concentrate on following important elements.

(1) "Revelation", Apokarupsis (ἀποχάλυψις) in Greek means to remove the veil. This means that by removing the veil between the man and God to know God spiritually.

(2) Just like that the revelation is not the only functional effect of mediator but the sovereignty Lordship of God's son (that is God). The personality of the son of the eternal God transcends the messianic function revealed in the history and go ahead. Vos (Gerrhardus Vos) stressed this point.

(3) The text reveals that the knowledge before the revelation of the father and the son has each independent character... In other word, the two persons (father and the son) reveal the standard of God who transcend over the man. The son is the person that only the Father pleases (Mt 3:17, 17:5) Father is the person that the son alone knows. (Jn 1:2, 18, 3:22) Therefore the authority of Son's revelation is the unique only one and the absolute faithful one.

(4) The word, "to know" (ἐπιγινώσκει) is the present tense that is, it points to the eternal present that is, always continued and has been known by making the man known him. And also, this word

(ἐπιγινώσκει) in the prefix, *epi* (ἐπι), which means the deeper knowledge. The revelation works the dynamic operation like it.

## **[Special Reference]**

### **The methodology of Apologetic**

#### **I. The methodology of Apologetic for Experientialism**

The representative is the thought of Plotinos (AD 205-270). He said that the man cannot know the man but only he gets the sense of the direction to God. According to His book, *Enneads* (it means 9 sections) "the one" that is, "the one"" exists on the truth beyond all statements. Therefore, the man cannot know the one but can feel it, the soul leaves out of complex able situation and enter into the simple character that the quietness (alone) and then it should accord to the quietness (that is, the one). In such a meaning "the one" is the thing that the man feels through experiences the myth (deifying). This experience was realized by the ecstasy that cleans his heat or, the method of asceticism.

Schleiermacher (Friedrich Daniel Schleiermacher 1769 – 1834) is the one-sided experientialism, (1) it was defined by the emotion depended on the absolute mystic. The emotion is the sense of self (feeling of identity) and also the consciousness of god and the one of the worlds (participating into all power of all mankind with the love) partially it was called for the consciousness of the relationship

with Jesus. (2) The Christian doctrines are called for the religious emotion expressed by the language.

## II. The methodology of Apologetic for Pragmatism

James (William James) said "the truths are revealed by observing whether it is the truth or the non-truth" in his book, "Pragmatism", And he claimed that "the truth lives in the system of credit... it is established by the value of current."

But it is doubt that we can know God by the method of such apologetic.

### 1. *Pragmatism is subjectivism for the discernment of theological truth*

To this philosophy John M Frame criticized as followings. "It is the extreme subjectivism. There is no the objectivistic truth, "Whatever gives me some benefits is the truth" If the pragmatists know as following, they also will believe in the Scripture devotionally. It is the fact that shall be revealed at the last day of this world, and the fruit of complete and eternal blessing of God shall be come by the truth of sincere Christian truth. "The issue of pragmatism does not aim on the actual benefit to come after long time but it treats that the present benefit in the contemporary day (actually it may be not benefit but it may be the loss) as importantly.

### 2. *Apologetic of Pragmatism is accidentalism*

The judgment that treats the actual benefit as the standard in the perspective of the man that judge according to his visible things is not exact surely absolutely. The present actual benefit can be proved in the future and in the coming world. And also, the objects (the other observers) are able to rebel to true God metaphysically for it. N. Geisler quoted the word of Francis Schaeffer, pointed to the error of accidentalism (the thought that the universal all thing were not created by God but became accidentally) That is, Jackson Pollock, who was an accidentalist, drew his picture on the canvas as a painter and had sold them to the others. As he drew the picture he drew the picture that he thought as to what he wanted to do by himself, and then finally he was suicide. Whenever John Cage who an accidentalist in the United States of America composited the melody as a compositor, as he lifted up a coin and it was dropped down, according to the aspect sounds that was appeared then, he settled down his melody. One day as he went to the mountain to picked out a mushroom and thought, "As I pick up the mushroom without discerning, I may take the poison mushroom and then as I have it and I may be died. So, from now I should not follow the accidentals in my working." So out of the accidentalism he returned and then he could escape from the death.

### III. The methodology of Apologetic for Evidentialism

This is the claim that the Christianity proclamation is true in the criteria of mainly, the historical fact of the past, the life of Jesus, his

death and his resurrection etc. (and presently the facts of the natural world). Evidentialism is benefit for the objective character of the men to propose and their public character. The evidentialism does not treat some personal and private experience (or, the fact). The personal and private thing has no non-benefit but it is not the standard to proclaim the truth. The Evidentialism gives some benefit to the believer in faith but does not give it to the unbelievers. Because their heart was not born again, accordingly they stay in the dark state. (Jer 17:9) Therefore it is short to proclaim in theism by only it. For as the interpretation of the truth in the theism is presupposed, it can give faith to the unbelievers.

*1. Evidentialism despises the spiritual ignorance of the natural man*

This method is to forget the lesson of the Scripture that the man before believing in the gospel became dark cannot know God. (I Cor 1:21) This was accepted by the Roman Catholic Church. They to belong to this system treat the human character in the natural world as the possibility of the autonomous argument in searching for the truth. In other word as the unbeliever see the natural world, he can know the truth and God.

1) The authority of background of truth that the Roman Catholic Church sees.

The theology of Roman Catholic Church compromised to the thought of philosophy of Aristotle's. Aristoteles said "First thinking



thought as the primary existence. Thomas Aquinas who was a theologian of Roman Catholic Church identified with the view of God in the Christianity. But "thought" is not able to be called for the product of self-consciousness but it is not reality itself, how is the Christian God identified to the reality itself? The philosophers admit the god who Aristotle knew is not the god to create the world. The theology of Roman Catholic church inherits the knowledge of unbelievers and mixed with them and uses it. Accordingly, the method of argument of faith on the Roman Catholic Church shall not reveal the dangerous state of the unbelievers. Roman Catholic Church admits that the unbelievers also take the safety seat that they can take autonomously. That is, Roman Catholic Church admits the human speculation of the man.

## 2) The doctrine of Arminianism

Arminianism denies the eternal plan of God to have the absolute implication. Just like that the structure of the thought makes the man be an absolute being. It means that in this area it does not glorify God as God. This reduced the truth to the authority of God and makes it compromised with the authority of the man.

## 2. *Evidentialism is reckless compromise*

This method tries to solve the existence of God under the supposition that never know each other. Accordingly, the one who argues as such method treated all facts in the world as the medium

character and compromise with the unbelievers. That is, (1) Despite the facts have the important contents to be related to God, they ignore it primarily. (2) They try to infer the character of truth in the Christianity and the necessity of the existence of God in the character of the reasonable structure. But if he makes such a fact been medium state argues and without connecting to God, he argues by only the character of the structure it shall not meet the compromised point, because there is not the medium point of the fact. In other words, there is no the pure "fact" that the interpretation was not added. For example, as we say that a certain event is the fact, it should have the criteria to settle that it is a certain fact. The criteria are made of our prejudice – whether it is right or not, our prejudice is produced by the supposition we have ultimately- consciousness or unconsciousness. The men who do not believe in God interpret all things in the perspective of unbelievers wrongly, and the Christian believers see all things in the theism-biblical perspective rightly in the grace of God. For the unbelievers have the prejudice of atheism, they are seeming to take the color glass. As they see the same things, they observe them according to the color as they see the same thing. As they take off the color glass (the presupposition of atheism) they can know true God. As they have the different presupposition, the argumentation of the unbelievers and the believers shall be void from beginning to the end.

For example, comparing between the unbelieving evolutionism and Christian creationism, as we explained the same thing, two

perspectives (the creationism and the evolutionism) are interpreted complete differently. That is as we say the        like frog, the evolutionists say in their atheism prejudice "The amphibian is the animals that the kinds of fish are evolved inhabits at the nearby the water in the center of the water and the earth." But the creationists will say that in the ecological system, "for God needed the living things that inhabits between the water and the earth (nearby the water), he created the animals like the amphibian. "Just like that as one phenomenon is put, two kinds of the interpretation shall be produced by the presupposition. But the presupposition to come out of the criteria of human heart always may be changed. Because the heart of the man is false and corruptible. (Jer 17:9) But the presupposition in the criteria of the Scripture never is changed.

3.        *Evidentialism is to despise the fact that the contact point of argument between the believer and non-believer is inclined into the extreme artificial. (The theology to compromise to the autonomous is optimistic to this issue)*

1)        The theory of Roman Catholic Church to be compromised with the autonomous.

Roman Catholic Church said that as God created the man he created the soul and the body he added the righteousness. And again, it said that for the man committed sin the additional one was lost but the essential human character (the soul and the body) is

remained without breaking out. Accordingly, Roman Catholic Church has the autonomous function that can know God and in the spiritual affair the medium point between the believer and the unbeliever. But this view of the life in the Roman Catholic Church is not biblical. The Scripture says that for the man was died by the sin and the fault (Ephod 2:11) it means that the natural man himself cannot know God. (I Cor 1:21)

2) The theory of the evangelicalism to be compromised with the autonomous.

The evangelicalism includes the natural elements like Roman Catholic Church does. That is, the evangelicals admit some of the ultimate character in the man and also, he tends to admit that the natural man can know God autonomously. Bishop Butler that can be the representative of evangelicalism loved Arminianism, which his book is *Analogy of Religion*. But the theological attitude of the reformed is different, the contact point has no the positive contents but only it is artificial. In such meaning, they do not say that it has no any contact point. As the pagans is astray in searching for God did not thy make the false religion? They have the heart to seek God but take the void sacrifice because of ignoring to seek true God but It itself has a certain meaning. Such activity is the evidence that God gave the heart to long for the eternity. (Ecc 3:11) Accordingly they cannot remove the heart although they try to do it. Therefore, the Christian believers meet the contact point, the heart that it cannot be removed. To deny the contact point is like the fact

that they deny the qualification of the man. To this contact point For God himself admits, the expression of his revelation through the Scripture came as passionate anthropomorphism. And finally, he was descended at the lowest seat by incarnation. No more can reveal the contact point to them.

But we have one more fact that we should remember here. It does not mean that the contact point is artificial and they have the possibility that the natural man can know God for his own wisdom. There is no the safe bridge between the consciousness of God in the natural man and God. The possibility of this contact point reveals the effect by only the grace of God and the work of Holy Spirit. Here what we remember is the fact that although the grace of God and the work of Holy Spirit are the artificial contact point, he deals to it.

In this point, what I add one or two things are the facts that the Christian believer should deal it pastorally. That is, as the Christian himself looks at the pagans he should give mercy. The situation of the pagan is like that he lied down on the rail road and was slept deeply. Therefore, the Christian believer sees such the men he should approach to him in mercy heart and he should proclaim the gospel.

IV. The methodology of Apologetic of presuppositionalism

The Apologetic of presuppositionalism does not treat the issue of the existence of God from beginning. In the apologetic of the presuppositionalism, he believes in God revealed in the Scripture primarily, and demonstrates what God is by the Scripture. In this thing the Apologetic person defenses the biblical doctrine in related to the systematic theology closely.

Roman Catholic Church and the evangelicalism claim to know the existence of God by the reasonable demonstration. As this is compared to the building it is called for the first floor. After that, he says to believe in the contents of the Scripture by proving that the Scripture is true, according to the evidentialism. This will be called for the second floor. It means that he believes in the attributes of God that the Scripture says, like building up the second floor.

But the reformed interprets all things in one time by the style of the top-down according to the supernaturalism (the faith to god that the Scripture says). Figuratively it is the argument method like a block house built up by casting. Just like that the reformed theology begins with the faith to believe in the Scripture and then believes in God. Therefore, this apologetic does not need the distinguished evidence of the existence of God but it believes in God that the Scripture revealed and proclaims it by faith.

Van Til said as followings, "We do not demand the evidence that the existence of any gods should be proved. Except God the Scripture says, the others are not true God. In case of proving some gods

not to be the true God also is similar to prove the fact that there is no God.

Abraham Kuyper, who was one of three Calvinistic theologians also said as followings, "The theology of the nature never informs God to us... As only wonderful God (in the Scripture) says, the theologian listens to it.... As he stands up before God, God informs him of the existence of God." The apologetic one of presuppositionalism does not work to search for the common points by retreating one step and standing up on the position of the unbeliever. He claims from the beginning that the criteria of the fact with his word and his confidence in his heart are God. Because it is like the activity that the concept that he searched for only the common points break out the facts with the object, the unbeliever not to believe in God. Whatever a certain fact is happened, the thing that God built is the life of the fact. Van Til was the completer of this apologetic method and then he was accused by the apologetic persons that compromised to the autonomous of the natural man.

*1. The features of Apologetic of Presuppositionalism revealed in Van Til' challenge.*

Van Til offered that identification of the apologetic of the presuppositionalism to the men to oppose his claim. He said as followings in his book, "the defense of the faith".

(1) I, with John Calvin contrasted to Aquinas and see the man as the creatures and total darkened sinner and speculated, why do you oppose me? Aquinas did not see the man so.

(2) I, with Calvin infer, speculate and apology to God and the creation, the sin and the redemption by the biblical analogy. It is the contrast of the obscure analogy of being of Aristoteles who thought included God and the man "Analogy of being" is the thought of Roman Catholic Church. Then why do you contrast my apologetic method?

(3) I think that because the man eccentrically was created in the image of God and the revelation of God revealed in the world of the natural world, he knows God and has the relationship to the truth. This is right thought, why do you oppose the method of my apology?

(4) I think that the historical philosophy of non-Christianity says in the criteria of the supposition that the man is not the creature of God, and the world also was not created by God and also was not controlled by God. Plato, Aristotle, the modern ideology and the pragmatism (non-Christian philosophy) belong to this one, what do not think so? Are my critics wrong to non-Christian philosophy?

(5) I know that the non-Christian philosophy does not explain that the experience of the man has the meaning. If the cosmos is moved by accident, the counting affairs, measuring affairs, that is, the scientific activity cannot be established. If this world is not controlled by god there is no scientific activity. Actually, is not it wrong for I to see so?



(6) Despite the unbelievers have the accidental view of universe, they accomplish the achievement of a science in the virtue of borrow the Christian view of creation and providence. Is not my theory wrong?

(7) Scholasticism claims the analogia entis and the theory of the stage of knowledge, which transformed the biblical doctrine of the creation, the providence and the depravity. Do not you think of it so?

(8) Speaking shortly did the old apologetic have the historical philosophy of true reformed? Does it come out of your thought that your opposition to me has the area of the common knowledge between the believer and the unbeliever spiritually?

(9) The Holy Spirit proclaims of the truth. The truth is not to reduce the Christian theism by compromising the believer and the unbeliever. The believer should say the necessity of repentance to the unbeliever from the beginning. The unbeliever should be taught to return out of there because they serve the creature more than the creator. That is, they throw away the method of argument of liberalism but should take the speculation depended on the revelation.

## 2. *The speculation to God that presuppositionalism has*

### 1) The philosophy of the Christianity to the reality.

We should not despise the philosophical speculation to proclaim the Christian faith. Because lots of people are infected by the secular philosophy, we should criticize them. The main issue of the philosophy is related to the character of unity and the character of variety (one and many that is, Tea Won and Jabda), accordingly the difficult issue of the philosophers is depended on the issue that the actual phenomena of the variety should be transformed into the character of unity.

(1) If all particular realities have no any relationship each other in the phenomena of the variety, we cannot be related to the operation of knowledge. The operation of the knowledge has the relationship to the particular reality and the other particular reality as the background and then comes out of the speculation of analysis, comparison and synthesis. The realities not to be related each other finally are abstract particulars.

(2) And then how can the character of variety bring out the unity? If the unity be happened by the indicative speculation, is it not the reality of the actual true reality, but the abstract universal? Such the speculation of non-Christian philosophy does not solve the issue of the actual unity. The issue of the actual unity can be solved by the view of Trinity God in the Christianity. God who executes the wonder and the power establishes the high and low laws and then made their unity.

## 2) The doctrine of knowledge of the Christianity.

### (1) The kinds of the knowledge

#### [1] The knowledge of God

The knowledge that God knows himself is infinitive like the measure of his being. That is, in him the knowledge also is the eternal self-existence but is not the one taken by comparing himself to his outside being. It is called for to the analytical knowledge. His knowledge to the world has the character of the eternal-existence. Because the measure of his knowledge that is, is the same of the real measure. As to he planned all things in the eternity, they were created through him.

#### [2] The knowledge of the man

The man can know God. It is possible for the criteria of the fact that he was created in the image of God. Not only that for he created the man according to his reasonable plan (the total plan (not the totality aliter in Barth), the relationship between him and the man has the reasonable character (God's reasonability). Therefore, the man can know God. But this knowledge has not the character of total understanding. Before the man committed sin, he could know God according to his character, but he received the supplement of the supernatural character. After the man committed sin, he does

not know God but after received the redemption through the merit of Christ (the merit of his cross- sacrifice), he knows God. This one also belongs to the principle of dependence on the revelation. Knowing his world also is established by the foundation of the knowledge to knowing God. Our knowledge of the world is analogical, that is, the interpretation by the revelation of God (the Scripture).

Therefore, the interpretation of the presupposition apologetic opposes the thought of Kant to God's being. Kant and his disciples try to understand God by having a limiting concept. The limiting concept is the opposed concept to the phenomena world that the man can experience (the world of science). Although the knowledge of the man tries to experience it (non-experience world) cannot know it absolutely. This opposes to the constitute concept that knows God as the composer of the universe (created and keeps on it). That is, Kant opposed that God himself entered into the world and he created it and execute the providence. The structure of thought that tries to separate the faith- world of the scientific world and keep on it is called for phenomenalism. Because the limiting concept Kant made, that is, it is for non-experience concept (the area we cannot know, noumenon, and nonempirical concept) is irrational, in a word. Because the non-experience world (noumena), like Kant himself admits, we cannot know even that it exists or, not, but simply suppose that it may be the confidence or, supposition. It is "being itself (Ding a sich)" that Kant said, and then it is called for

a guess or, irrational being. If we add some explanation it is not thing itself but the other being. He said the world of God is like such thing (included God). He said that God stays at the outside of the category of our experience. But the character of true God that the Scripture said is rational. Of course, the rational is transcendental of human rational.

### 3. The reality of Apologetic of Presuppositionalism

#### 1) Circular Reasoning

"The circular Reasoning" is to establish the supposition that cannot prove primarily and departs from there and study the contents, even the method of the argument is settled by the presupposed truth. For example, the principle, "(1) The Scripture is the word of God. (2) The evidence that the Scripture is his word of God is that the Scripture itself says so." Is the argument to return the original point? Just like that the Scripture is total truth (or, Truth in one block) in proclaim God. Despite it is so, it is foolish that to prove God by his reason just like proving the existence of the sun by shining the candle lighter. That God is alive is to proclaim that he proclaims by his own word (the Scripture) but he does not need the proclamation than the other higher. proclamation.

#### 2) Ethical Etymological logic

God is the God of truth and the totality of our life should be submitted to him and we should know only and we should follow

the method that he reveals. In the intellectual issue I should not believe in him after I stand up in the center of and measure God. The man cannot settle the character of truth of God. Eve did not obey (in the issue of the recognition of the fruit of the tree to know the good and the evil) the commandment of God at the Garden of Eden and measured the given revelation - "the fruit of the tree to know the good and the evil is this one." We should take the attitude of obedience in the issue of epistemology. The man is the creature and only the depended being but is not the autonomous being (self-sufficient being). And also, the word of Moody (Dwight Lyman Moody) "the obedience to God is the school to make us known the truth" should be referred at this issue. John Frame said, "To obey god leads us into the knowledge." (Jn 7:17, Eph3:17-19, II Tim 2:25, I Jn 3:16)

### 3) Block house methodology

This means that the totality of the Scripture should be presupposed the argument like "a blocked house made of one system". The etymology of the Christianity does not treat to the issue, "how can we know", but the issue, "what we know".

In other word the etymology of the Christianity is to know (to believe) that god is alive, and know (believe) that the Scripture is the Word of God. In it what we should know. That is, what is God that we believe in? The issues, "Is the Scripture the truth? "Does god exist really?" should be treated by us.

Roman Catholic Church (especially Thomas Aquinas), after he said "God exists", offered the necessity of special revelation to help the faith.

The protestant evangelical (it is not the pure reformed but the denomination not to believe in the predestinationism of Calvin) uses the method to prove the inductive method (experiential). For example, the resurrection is the only the historical event, the wonder has the historical character etc.

But "the argument of the reformed total oneness" says as followings, "God is alive and also he is alive like the contents of the word in the Scripture informed us is alive. "This should be always considered together for his attribute cannot be separated logically. This is "the argument of the total oneness."

4) The innate humanism by inner- coherency.

The method of rationalism does not prove the total truth (for example the existence of God) but it strengthens the faith of the regenerated one. In such meaning it needs the argument of rationalistic theism and the proposing the inductive evidence. That is, through the impression of Holy Spirit by accepting the word of total truth the one that entered into the truth find out that all word of the Scripture is interrelated each other through the rational stream.

The Christianity is the religion of "come and see" (Jn 1:39) but it is not the religion of "see and come". It is impossible that without

presupposition to think of only the pure rationalism. All things are interpreted under a certain presupposition. There is no the pure sincere medium fact (that is what does not belong to God) in the world.

#### 6) Usage of the indirect evidence

The usage of evidence in the Christianity apologetic is divided as two methods, the one is the method of direct evidence and the other is the method of indirect usage.

##### (1) The methodology of direct usage.

This does not presuppose the Scripture but reveal the proved fact directly to the nonbeliever. This is the activity to suppose the fact as the mediator attitude by compromising with the historical philosophy of the non-believer. This is not the apologetic to say the truth. If he exchanges the truth into the fact not to have related to God as the mediator attitude, is it truth? It is not the truth accordingly the demonstration is dropped down into avoid. Because the Holy Spirit uses only the truth.

##### (2) The methodology of indirect usage.

(3) This is the method offered by the interpretation of God (Biblical interpretation). This opposes to the fact-philosophy of non-believer It is not that the departure of debate should not be used consistently by the scriptural terms or, the term, God. Avoiding compromising to the thought of non-believer, it is right that anytime, anyplace he can demonstrate by God-centered method. Thom Notaro supposed the debate as following and introduced it.



Unbeliever: "the window of my car was broken."

Believer: "in the sinful world there is happened like such thing."

Unbeliever: What does your word mean? Does it mean that God punished me by permitting breaking out the window of my car?

Believer: "I mean that for the man does not receive the direction of God, all things become wrong.

Unbeliever I know that if I see that the window of my car was broken out, God does not exist. Good God shall not permit the breaking out the window of my car,

Believer: "I have an accord thing with you. It is the fact that God you said does not exist really. God who protects the window of the car unconditionally does not exist. I protest the view of such God. I say that the other God like him that is, God permits to break out the window with some reason. He is good but opposes the evil. But he forgives the man who leaves out of his sin and follow Christ. Did you think of such God? If you think of such God, the view of the good in you also was changed into the other, and your view of God's treatment to the sin was changed into the other.

## **Chapter 2 The Attribute of God**

God exists and has the attributes in him. We know God through his attributes revealed in the Scripture.

Bavinck classified the attributes of God greatly as two kinds, those are, the attribute not to take common character (onmedeelbare Elgenschappen) and the one to have common character of the man (medeelbare Elgenschappen). Here mainly his division and his explanation are summarized and quoted but I refer to the views of other scholars and evaluate it.

### **I. The attributes of God that has common part of the character of the human**

Among the attributes of God what we cannot find out the comparison are his independent character, his immutable character, infinitive character and the purity character.

#### *1. The independent character of God or, the eternal self-sustaining character*

It points that God does not depend on whom and what. The name to belong to here is Jehovah (יהוה) Here what we keep in our mind is

the fact that the independent character of God has no the fair relationship. The independent character to take the other comes out of the dualistic relationship to the creature. Such thing is not the independent character of God. The independent character of God is to rule over all things out of their existence. (Act 17:25)

According to the Reformed Dogmatiek by Bavinck, [1] God himself is the cause in his existence. (Ps 90:2) [2] All things depend on himself (Rom 11:36) [3] He executes all things for his glory. [4] He does not need all things for his glory. (Job 22:2-3) [5] He is free completely in his heart, his will, his plan, his love and his power

## *2. The character of immutability of God*

For God is absolute complete, he cannot be developed and declined like the man. The party of Arminius said that this mean the immutability of his essence, but does not mean the immutability of his will. But God does not change only his essence as well as his will.

### *1) The immutability of the will (or, purpose)*

"The regret of God" (Gen 6:6 I Sam 15:35) that the Scripture said does not mean that God executes according to his predestination, and also the method of his activity is not mechanical like some

power without the emotion and the volition, but he adopts to the activity of the man and executes personally as some power.

## 2) Not to have the limited activity

The doctrine of "God's immutability" does not mean that pause God does not have any activity. God practices without pausing.

The Scripture teaches the immutability of god as several areas. (1) God is the first and the last (Is 41:4, 43:10, 44:6 Rev 1:8) (2) He is not rotten, is not but is died but is not eternally changed. (Rom 1:15, I Tim 1:17, 6:16 Heb 1:11-12) (3) His activities are not changed. (Num 23:19 I Sam 15:29) (4) He makes his beginning completed surely. (Philip 1:6) The immutability of God makes our faith strengthened in the meaning of the unchangeable one of the promises of his salvation. (Mal 3:6 Heb 13:8 Jn 1:17)

## 3. *The infinitive character of God*

"Great is the LORD, and greatly to be praised, and his greatness is unsearchable. "(Ps 145:3)

### 1) The eternal character

When we understand the meaning of the eternal character in the attribute of God like the Scripture said it is not wrong to take the meaning of continuity without the end. He is "the beginning and

the last" (Is 44:6 Rev 1:17 22:13) and he existed before (Gen 1:1, 17:5, 24), he was eternal without changing (Ps 102:26-27), he is God from the eternity to the eternity. (Ps 90:2, 93:2) He years cannot be counted immeasurably (Job 36:26) In front of his sight the one thousand year is like yesterday. (Ps 90:4 II Pet 3:8) He lives eternally. (Duet 32:40 Is 57:15, Rom 16:26).

The above reference passages said the human method and timely type in explain the eternity of God but it is transcended the time. That is, the time has the beginning and the end, among them some said, without beginning and without the end. The eternal character included in the Scripture has no the beginning and also the end and the succession of moments. In the contrast of this one the time was begun with the creature. As Kant said we should not think that time is the subjective production of human Psephology. It has the objective motion in separated of the human psychology. Time moves and participates into the immutable world and itself is the measure to the moving. Such situation is strict objective presence because God created the man and the creature and established. Only such relationship cannot be applicator to God. God has no the time. He has no changing and also the shadow of change. (Jn 1:17)

2) The immensity

The infinitive character of God is expressed by the character of immensity. It is told by uniting between the immanence and the transcendence.

(1) He is transcended that is, the heaven and the heaven of the heavens also cannot accept Him.

(2) He is immanence, that is, the word that he descends (Gen 11:5, 7 18:21 Ex 3:8) and he walked at the Garden of Eden. (Gen 13:14, 18:21 Ex 19:9, 11, 20 Jud 5:4) Especially he dwells in his own people, presents in the sanctuary, and he dwells in the broken heart. (Ps 51:19 Is 57:15) In the day of the New Testament, he lives in his true church (each person of the saints and their community) through Christ or, by the Holy Spirit.

God has no the place that he does not present. "You do you want to escape out of the wrath of God? Where do you escape out of? Rather escape to God. For it is the way of salvation. "

The meaning of the word, "the immensity" First, it is not the identification of the universe; second, it does not mean that he dwells at the outside of the universe in his wisdom and his power. The meaning of the word, the immensity is that he dwells fully at the universe and at the outside of the universe with infinitive sufficiency. But this is not measured by the concept of the time and the space but should be considered spiritually.

### 3) The character of united simplicity

""I am the first and I am the last; besides me there is no god. "(Is 44:6 b) God is the God of oneness. The Scripture stresses this fact He said that there is not God except only Himself.

If the character of united simplicity does not point to the numerical oneness, but to the quality of purity. This is not that God is not the unity of some kinds. It means that his completeness (the attribute of his activity) and his essence are not different each other. His love is himself, his fidelity also is himself and his other attributes is Himself.

## **II. The attributes of God that has common part in the character of the man.**

### *1. The spirituality of God*

Jesus said, "God is the Spirit" (Jn 4:24) the spirituality of God was stated by several elements.

1) He is the being of living persons. His person was revealed by self-consciousness, the character of self- determination (Mt 11:27, I Cor 2:10-11) and he knows all things except himself (Is 46:10 Jer 11:20 Mt 10:30 Heb 4:12-13).

2) He is not seen by our physical eyes. Just like that his character is stated by the statement. (I Tim 1:17, 6:15-16) Lutheran theologian's claims that God makes the believers illuminated and he

makes them seen Him with their physical sight. But the reformed (except the few) does not receive such view. According to their word the believers cannot see God as the type of the essence, but God Himself is lowly and only reveals himself to them.

3) Karl Barth said that the spirit of God is not simple but the native character that can be called for the original example of human native character. His statement to this one said as followings. "God possesses the character of heaven and the heaven character itself.... If he has only the character of the heaven, how can he be God? "The Scripture not only but also to said to the wrath of God and his mercy and said strongly, his face, his eyes, his mouth, his ears, rather his nose, his back, his arms, his hands, his right hand, his finger and his foot. Of course, as we say that God has such heavenly character, we should not confuse that he God's character is same to the heavenly character of creatures. The activity of God is happened by uniting between the he spirits and heavenly character. ... They are the metaphor but are not the reality itself strictly.

Here, Barth exchanged the dialectical negative into the positive. Especially he said God to be different dimension completely to the man. He claimed the total other (totaliter aliter) God. Then here in the meaning to think of the continuity character of some degree, he



said by adding the human heavenly character to the spirituality of God. If he conceals the commentary of the Romans, his dialectical speculation is remained in him still. Then did not he deny the theory of heavenly character of God again?

The spirit is invisible thing in our sight but the substance. According to Hodge, the place that the activity exists has the substance. He said that the activity without the substance cannot be thought. In this point he quoted the word of Kant also, that is, "as the activity and the power exist, there is the reality. Above of all the Scripture records much activities of God. Heb 11:3 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 ". This means that invisible God tool the activity to create the entire world. Nobody sees God and can see Him. (I Tim 6:16) He has no physical figure and the body. Because of it the scripture prohibits the idolatry strictly. (Ex 20:4-5 Duet 4:15-24)

After that the church worshipped the holy image (the figure of Christ and the other image) with custom of idolatry. More gradual speaking in detail, the second Nicea council settled that the worship image belonged to the doctrine officially. (787 year) After that the council of Trent admitted it the settlement that the second Nicea

council accepted it was as followings. First, then the power of politic interfered to this council much. Second, the council had no true theologian. Third, the council did not interpret the Scripture rightly and referred to many dreams that the women took.

The council settled it but France and the British opposite it much then the great book to opposite it was published. Not only that after that the council that was gathered at Frankfurt cast the settlement of Nicea council. But after that the leaders of Roman Catholic Church did not admit the settlement that Frankfurt executed but followed to worship the image continuously. This is the attitude to break out the word of the Scripture.

(1) Roman Catholic Church thinks that it is nature to pray for the departed saints. The reason to accept it is the fact that such worship is not the same level of the highest worship to God, but the proper worship that can offer it to them. But the words of the Scripture expressed the appreciate honor and courtesy to the living men, (Rom 15:7) but it does not say to worship to the soul of departure. The fact to pray to them attaches them the infinitive character of God, that is, because of attaching the character to offer the prayer to them, it is the wrong activity to usurp the glory of God.

In the principle God prohibited to make the idols. Exodus 20:23 said "You shall not make gods of silver to be with me, nor shall you make for yourselves gods of gold ".

## 2. *The character of the knowledge of God*

"And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account. "(Refer to Heb 4:13, Ps 139:1-18) Here, the word of Greek, "revealed" (τετραχρηλισμένα) points that the opposite hold the neck of the other strongly, not to move. This means that because the knowledge of God knows all creatures until their bottom, as his judgment the sinner cannot cover his heart and cannot move severely.

The scripture remarks much to the omnipotence of God. In the meaning of his omnipotence it called for "the light", (Jn 3:21 Zeph 5:8 I Tim 6:16 I Jn 1:5). It said that He knows whatever, rather, the tidings, the hidden things, and the future things.

### 1) The character of God's knowledge

The knowledge of God is not experiential but pre-experimental and eternal. (Rom 8:29, I Cor 2:7, Eph 1:4-5, II Tim 1:9)

### 2) The division of God's knowledge

(1) The consciousness of self and the one of the worlds

God created all creature (Jn 1:3), and exists on all creatures. (Jn 3:31)  
But the pantheism does not say by dividing between God and the universe, but God is the universe and the universe is the God. The god that cannot divide between the subjective and the objective shall not take the consciousness. "True God" that the Scripture says has self-consciousness and at the same time the world-consciousness. And also, two kinds of consciousness of God is the complete understanding of pre- experience, not the experiential development.

(2) The necessary knowledge of God and volitional (or, freedom) knowledge

The necessary knowledge is the one informed without learning and taking the experience. In other word, because he is God, it is the situation of the necessary accompanies and is the native knowledge to him. The contents of Psalms chapter 138 point the necessary knowledge of God. Then all things are opened to God. At the outside of the limitation of his omnipresence any kinds of knowledge cannot be existed. This is the necessary knowledge.

Because of such knowledge of God, the saints in the tribulation receive the comfort.

The knowledge of freedom points the revelation God revealed to his creatures. It is the knowledge realized in his consciousness. It is the expression of what his omniscience includes, that is, it is the example of original figure.

## 2) The foreknowledge of God and the free will of the man

As the Scripture was written, it is a difficult issue that God predestinated the man that he knew. (Rom 8:29) The Jesuits said that this issue is his mediator knowledge (*scientia media*), or, the conditional knowledge". That is, it means that God knew the activity of the free will of the human and he prepared all things for it. For example, in the case of the committed sin of Adam, God prepared the solution and also in the case that Adam did not commit sin, he prepared some. But it is not the predestination of God. If the predestination of God is such kind, it will be concluded that God is not sovereignty Lord but the man. The word that God predestinated the man that he knew already (Rom 8:29) means that God predestinated the man that God loved. In the Hebrews, the word to know (יָדַע) is used into the meaning of to love.

### 3) The wisdom of God

The wisdom has the other aspect of general knowledge. [1] The knowledge in the man can be taken by the theoretical research, but the wisdom will be taken objectively. [2] The knowledge is not related to our volition but the wisdom has even the conscious activity. [3] The knowledge is not the actual sometimes, the wisdom is ethical. The Scripture says that God created the heaven and the earth by his wisdom and also redeemed the mankind. The thing that makes something out of nothing is the wisdom of the wisdoms and the salvation of the sinner out of destruction so it is.

### *3. The moral attribute of God*

#### 1) The love of God

Because the love of God is general love, it is the love to all creatures. (Ps 104:9-27, 145:8-9, 16, Mt 5:45, 6:25-30, Act 14:17) Second, it is the love of grace that loves to save the man without his merit and rather has only the sin. (At 2:38-39, Eph 1:7, 2:5, Ti 2:11, 3:4-7) Third, it is the love to endure for the long time, which is the virtue that does not destroy the sinner but wait for his repentance by enduring for long time. (Ps 103:8, Rom 2:4, 9:22, I Pet 3:20 II Pet 3:9-15)

Among the philosophers, some oppose to the attribute of God's love. They said that for the one who loves takes the emotion that is

attracted to his object, God has such passive activity. It is unworthy word. But it is the theory to belong to the love that the one loves the other each other. If the activity of any one is attracted by the other without discerning of the truth, it is the passive activity. But the love of God is the voluntary love to go to it actively out of the truth.

## 2) The holiness of God

Holiness is the one of his transcended character. It is not identified to the creature and also it does not accept the sin. Louis Berkhof said that the one is called for "the majestic holiness" and the other for "the ethical holiness". (Ex 15:11, Duet 32:4 I Sam 2:2 Job 34:10 Ps 92:15 Is 57:15)

## 3) The righteousness of God

"Righteousness" is the deed to keep the laws strictly. For the righteousness is identified, among the scholars some claim that we cannot think of the righteousness in the God's attribute. Because there are not the laws to control God but, firstly, the attribute of God itself is his laws. (Ps 5:4 Jn 17:25) He is not the one who is controlled by the laws, but he product the laws autonomously and also demand the practice of them to the mankind. Second, the attribute of God's righteousness is revealed well by the moral

dominion to the world the justice repaid to the goodness and the evil. Especially Ps 18:25-26 said, "With the merciful you show yourself merciful; with the blameless man you show yourself blameless; with the purified you show yourself pure; and with the crooked you make yourself seem tortuous ". This word reveals the justice ruling of God. Third, God is substituted to accomplish the salvation of the believer. (Rom 3:21-26, 4:25 8:3-4 II Cor 5:21) It is the righteous sacrifice that he was died for the sinner to fill the righteousness of God.

#### *4. Trustfulness of God*

"And Samuel said to Saul, "I will not return with you. For you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel." (I Sam 15:29), "By no means! Let God be true though everyone were a liar ". (Rom 3:4) His trustfulness is revealed (1) for he himself is the source of truth. Second, he accomplishes the word of his covenant exactly. (Num 23:19, II Tim 2:13 Heb 6:17, 10:23 I Jn 1:9)

#### *5. The Sovereignty of God*

"All the inhabitants of the earth are accounted as nothing,



And he does according to his will among the host of heaven

And among the inhabitants of the earth; "(Dan 4:35)

The attribute of God's sovereignty is revealed by his absolute will and his omnipotence and omnipresence. Through the union of two elements the works that he accomplished are the creation of all creatures ( Gen 2:1-2, Ps 33:6 89:11), dominion (Prov 21:1 Dan 4:35) The choosing of the one to get the salvation ( Rom 9:15-16 Eph 1:4-5), the trial of Christ (Lk 22:42 Act 2:23) The regeneration of the believer (Jm 1:18) sanctification of the believer (Eph 1:4) Making the believer suffered (Jn 16:33, Act 14:22) Rom 15:32, Jm 4:15) settling even tidings and realized it. (Mt 10:29) etc.

### 1) The will of God

The kinds of them will consist of the determined will (he makes decision his executed thing in his plan), the will of laws (the laws he commands to the man) and the will of secret (what is not mentioned in the Scripture)

### 2) The omnipotence of God and his omniscience

It is his omnipotence that he can do what he wants to do. But few things that God cannot do are as followings, [1] to commit sin [2] to be changed [3] to rebel to himself. But his impossibility is not his

weak point but his completeness. (I Sam 15:29, II Tim 2:13, Heb 6:18, Jm 1:13, 17)

Lastly, as we say the attribute of God, we should keep in mind two things. First, these all attributes do not reveal all the substance of God completely. We cannot know God. Completely. If we can know God completely, it means that we are the same of God or, the superior one than God. Second, these all attributes describe God in relating to one another mysteriously. We cannot think them by separating each attribute one another.

## **[Special Reference]**

### **The Explanation of Barth of the attribute of God**

Barth did not enjoy using the word, the attribute of God but in the replace of it used the word, the freedom of god (Freiheit) or, "the complete character of God" (Vollkommenheit) much.

First, His statement of the freedom of God is summarized as followings.

"God exists in his activity. He is the settlement of himself. He lives out of Himself and he lives through himself.

The word, the activity of God Barth remarks on the above is limited by the speculation of his dialectical. It belongs to the existential freedom that should not be confused by the general history. This is expressed by the word, the settlement (Entscheidung) Then Do not it means that the word, "God lives in his activity that he said on the above, deny the indwelling existence of God (immanency)? The Scripture said the transcendent character of God and also treats the indwelling character importantly. Acts 17:28 said, "for 'In him (ἐν αὐτῷ in him) we live and move and have our being'; (Phil 2:13)

Second, His statement to the complete character of God is as followings.

Without knowing the complete character (Vollkommenheit) he cannot know God Himself, without knowing Trinity God execute the activity of love in freedom (in himself), he cannot understand his complete character (attribute)"

Here the word, "in the freedom (in der Freiheit) points to the fact that He is transcendent of the world of time and space. Therefore, the method of such type is concluded to express the existence of God and also the hidden state of God.

This theory of Barth is different to the teaching of the Scripture. According to the Scripture the revelation of God is revealed God by the Holy Spirit to the man effectively. The movement of the total revelation and the total hidden revelation is not revealed in the Scripture.

#### (1) The independent character of God

Barth treats the independent character transcendentally. He explains it as the concept of the freedom of God (Freiheit). He said, "As we understand the absolute (independent) character rightly it does not mean that God transcendent all the other being and also rather he does not dwell in all things."

The theory on the above is different to the doctrine of the orthodoxy. According to the doctrine of orthodoxy the independent character of God is not the transcendent character it means that God is superiority (It is not transcendence) out of the world of time

at the same time it means the indwelling. The word of the Scripture stresses the indwelling character of God. (Act 17:27 Phil 2:11-13)

(2) The immutable character of God

Barth explains the immutable character of God also as the concept of God's freedom. He said, "God establishes the world of creature and keeps on it. It means that the power of his immutable life is affirmed it does not mean to cultivate himself, to enlarge it and to equip the world of creature with an indispensable element it means that he does with the free love. The explanation of Barth is different to the contents that the orthodoxy said to this point. According to the theory of the orthodoxy, the immutability of God does not come out of the transcendence (the orthodoxy claims the superiority) God keep on the world of creature consistently for God is faithful to his activity.

(Gen 9:11-17, Jm 1:17) in the contrast of its Barth claims the love of God and his freedom (the transcendent love) but he does not say the positive innate love of God

(3) The ethical character of God.

He makes all moral attributes belonged to love (grace). It means that the righteousness of God also is not revealed independently. It seems to be similar to the doctrine of universal salvation that all mankind shall be saved. Schilder criticized such doctrine of Barth and said, "This is the universal love to remove the division of Cain and Abel, the descendant of the woman and the one of serpent."

## Chapter 3 Trinity God

The Scripture does not remark the word, the trinity God but the elements to establish this doctrine includes into all the Scriptures. The Old Testament reveals the example that God himself reveals in the perspective of the plural 1st pronoun (we). (Gen 1:26, 11:7) And the activity of God is expressed by the plural verb, "to be revealed" in Gen 35:7 is the plural verb of the 3<sup>rd</sup> pronoun. In the New Testament there are few verses to remark the trinity God. Mt 28:19 says, "Baptizing them in the name of the Father and of the Son and of the Holy Spirit ", II Cor 13:14 says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all ". (Refer to Mt 3:16-17, I Cor 12:4-6 I Pet 1:2) But the principle that these three persons is the God of oneness is included in all the Scripture.

- I. The explanation the doctrine of Trinity God
1. The general explanation of the orthodoxy church

The father- God is God, the son- God is God, and the Holy Spirit is God. The trinity is one God. In other word, the substance of God is one, He has three persons, and three persons are same power and

same glory. What we keep in the mind is the fact our creatures cannot understand him completely for this doctrine is a mystery.

Following situation is the core of the doctrine of the trinity God.

First, the substance of trinity god is one means that it is one in quality (the essence of God) and oneness in the number. (Philp 2:6)

Second, three persons of God means three in personality, it is mystery for our knowledge can solve it.

Third, in the trinity persons the son- God to the father- God and the Holy Spirit- God to the Son- God has the relationship of the subordination in God's redemption economy. That is, the Son-God was sent by the father-God has the subordination (Jn 6:38, 13:20, 14:28, 17:7 I Cor 3:23), the Holy Spirit- God comes out of the father-God (Jn 15:26) for he was sent by the son-God (Jn 15:26) and has the relationship of subordination to the Son-God.

We cannot be saved without the love of the father-God (Jn 3:16) without the grace of his son, Jesus Christ we cannot come to the father- God (Jn 14:6) without the help of the Spirit we cannot be sanctified. (Rom 8:9)

## *2. Misunderstanding to the doctrine of Trinity*

Generally, there are few things as followings.

1) Three person and three substance

This is a theory that the father-god, the son- God and Holy Spirit- God has each personality as well as the substance is three.

2) Sabellianism

This is Modalism, which means that one God reveals three things in his activity and his method of the revelation.

3) The theory of Belongings

It is the theory that the substance of the father-Son is different to the son-God, which it is the theory that Origen and Arius etc. claim, the Son- God was created by the Father-God.

To the above theories, Nicea council and Constantinople council pointed the wrong things and said true doctrine according to the scripture. In other words, the council of Nicea was gathered to clean out the heresy theory of the view of trinity God, [1] it opposed the theory of Sabellianism but revealed the personal strict division of the trinity God, [2] it opposed that the claim of Arius party, the father-God and the son God is different each other in the reality. (that is, to be similarity ὁμοιούσια), that is, the father-God is different to the son- God, and claims the same character (ὁμοιούσια) of father-God and son-God. [3] The council of Constantinople claims



the personality of the Holy Spirit that until that time some scholars denied.

#### 4) The Theory of K. Barth

The thought of Barth to the trinity God is like followings. "God reveals himself through himself. The revelation is not minus. It does not exist separately except God. It is like God. It is the repetition of God. Of course, the revelation is the statement to God. But the statement is with God himself. "As we see it, Barth saw the activity of God's revelation is god himself. Accordingly, he considered that the revealer and the event of the revelation and the result of revelation are oneness, he thought that such unity is trinity God. But the theory that God exists as the three persons and oneness is the teaching of Westminster Confession. The view of Barth is similar to the theory off Sabellianism (Modalism). But he opposed the Modalism. He said that the doctrine of trinity is the doctrine of the church and only the theological speculation (Sie gegort der Kirche an. Sie ist ein Theologumenon), but it is not revealed in the Old Testament. In order word, the doctrine of trinity is not the revelation itself, but for it is the opinion of the church that did not interpret the word that seems to be seen the trinity God rightly, it is not same to the view of the trinity in the Scripture."

It is difficult that this word of Barth is the biblical teaching and also it is the revelation itself of course. This is the dialectical interpretation not to receive the doctrine of the orthodoxy directly.

## II. Biblical statement of the doctrine of trinity of God

### 1. Biblical statement

#### 1) The uniqueness of Father-God

Duet 6:4 said, ""Hear, O Israel: The LORD our God, the LORD is one.

"It is natural that the word in Hebrews (יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד) should be revised into, "Our God is Jehovah, and Jehovah is one. "Here, the writer of the Scripture stresses oneness (אֶחָד). It teaches that because of the fact, Israel should love only him with their heart. (Verse 5)

Jn 17:3, "And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent ". Here, Jesus made sure this doctrine clearly by saying "the one true God" to God.

I Cor 8:6, "yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. "(ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ).

I Cor 8:4 b, "we know that "an idol has no real existence," and that "there is no God but one."

The above all verses stress that God is only oneness.

Jm 2:19, "You believe that God is one; you do well. Even the demons believe—and shudder! "The verse teaches that the truth is stood up confirm strongly by saying that the devil also cannot but only to admit it.

I Tim 2:5, "For there is one God ". (εἷς γὰρ θεός). The Greek text in this verse is stressed by the word that God is only oneness by the word, one (εἷς) is set at the first part.

Zechariah 14:9 said, "And the LORD will be king over all the earth. On that day the LORD will be one and his name one. "(בַּיּוֹם הַהוּא יְהוָה יֶהְיֶה) (יהוה אחד ושמו אחד) Here, it was prophesied that the one true God in the New Testament is only true God to the mankind.

## 2) The position of the Son- God, Jesus

At the above verses we affirmed that true god is father –God and only oneness. Then, the Scripture proclaims that the other true God to be same to Him exists. He is Son- God, Jesus. (Jn 1:1, 20:28, Rom 9:5, Col 2:9, I Jn 5:20) Then does the word, the Father-God is only true God conflict with the word, the same level God who is oneness exists, each other? But this issue can be solved by proving that the son- God, Jesus Christ is God himself who is same level to the father-God in the divine character. In Is 9:6 Jesus was called for "everlasting father", the word of Jesus, "Whoever has seen me has seen the Father. ". reveals that Jesus Christ identified to the father-

God. (Jn 14:9-11). But we have one point of caution. That is, the Scripture reveals the fact, the other person too that the son-God Jesus is separated of the father-God. It is informed by the fact that Jesus called the father as you (σὺ revealed in Greek, with me) (Jn 17:3 "you, that is, one true God), and Jesus stayed at the position that prayed to the father (Jn 11:41-42 17:1-26 Mt 26: 39, 42,44 Lk 23:46), how can we say that he is the same person? Therefore, we know that Father-God is the same substance with Jesus Christ and also the other person each other. This belongs to the spiritual mystery and the truth.

### 3) The position of Holy Spirit

The Scripture says the fact that the Holy Spirit also like two persons is true God. In Act 5:3-4, for Peter rebuked Ananias for he deceived the Holy Spirit, and after that he said to deceive God, it means that he identified the Holy Spirit with God. And II Tim 3:16 says "All Scripture is breathed out by God ", II Pet 1:21 says that the Scripture is "but men spoke from God as they were carried along by the Holy Spirit ". Just like that the Holy Spirit is identified with God. And also, then the Holy Spirit is separated the other person of the Father-God and the son-God. By the word that the son-God will

send the Holy Spirit-God after Christ's ascendance (Jn 14:16, 15:26) we can know that the division of two persons.

Then how is the divine character same substance and the persons different? It is difficult that as we are limited creatures we know this mystery. But we believe in the word of the Scripture directly.

## *2. The doctrine of the Trinity and the life of faith*

Then what is this doctrine related to our faith life? And what does it influence on our faith life?

The first of all, we can see that in the creation of the heaven and the earth the trinity God worked. The father-God is its planner, the word of God (Christ) is the means and the Holy Spirit presented in the innate work of the creation. In the other explanation in Genesis 1:1-5 God is the Lord of the creation, the word was revealed by "God says", and then became the principle of being that made something out of nothing, and the Holy Spirit worked in the principle. This was revealed to the same work in the work of redemption. That is, the Father- God established the direction of salvation, the Son-God, Christ accomplished the mediator economy of the mankind's salvation as the mediator of salvation; the Holy Spirit practiced the

salvation to the mankind and applies in the personal heart with the innate work.

As we consider the above fact, the Christian God is not to execute only the sovereignty Lordship without the elasticity. Between him and us the channel is always opened out, and very deeper contact went through into the bottom of our existence. And also, as we seek the highest God also he listens to our appeal out of our heart. The Holy Spirit in our heart is God himself who is just the highest one. I Jn 4:4 said "Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world "Here "who is the one to be in you?" (ὁ ἐν ὑμῖν). He is just God. And who is "the one to be in the world (ὁ ἐν τῷ κόσμῳ)? He is the devil. Then this phrase says that the father-God, the son- God and the Holy Spirit- God, the trinity God to create the heaven and the earth is with the Christian believer in intimacy and accomplishes his salvation. As we understand the biblical doctrine rightly we get the great confidence in our life of faith.

## Chapter 4 The Economy of predestination of God

### I. Explanation

#### 1. *Introduction*

##### 1) The character of predestination (unconditional election)

This, like the Apostle Paul explained means "In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will ". (Eph 1:11) The predestination is not the character of mechanical necessity and the product of the laws of cause and result, but comes out of the autonomous determination of God. "Behold, God is exalted in his power;

who is a teacher like him? "(Job 36:22-23 Is 40:13-14 I Cor 2:16)

##### 2) The one to predestinate and its objects

The predestining one is God –Father (Jn 17:6-8 Rom 8:29 Zeph 1:4 I Pet 1:2) The object of the predestination is the situation of the men, angels and Christ. Then the predestination of God to the life of man has two views. One is the fact that God predestinates the one to be saved and the other not to be saved to the object of the created objects. Which is called for the supralapsarianism? The other is God predestinated that the one to be saved and the other

not to be saved to the man to commit sin, which is called for infralapsarianism.

Twisse (William Twisse 1578- 1646) who was a member to write the Westminster Confession took the supralapsarianism. But the majority members refused the supralapsarianism.

## 2. The contents of predestination

The predestination has both aspects are the election to the salvation and the abandonment to the destruction. Election is to choose him by the will of God although the object is the sinner, and the abandonment is throwing away the object for the righteous will of God to destroy him. According to the election it is accomplished by the love of God.

1) The fact that Christ came in the world was to realize the love of God, but it is not the cause to happen the love of God. Jn 3:16 said that for God loved the world so, he gave the begotten son. As we translated the Greek text directly, it should be said the result of "his love" (οὕτως γὰρ ἠγάπησεν) than "he loves". The thing that loves the man is the character of God. The reason that he loves the men is the fact that God is love. (Rom 5:8 | Jn 4:9)

2) Not only that, the faith of the believer and his virtue did not bring about the love of God. Rom 8:29, "For those whom he foreknew he also predestined to be conformed to the image of his



Son, in order that he might be the firstborn among many brothers ". Here, "foreknew" does not mean that God already knew their good qualification. This is not the intellect by simple objective observation but the knowing to relate into the love. In other word, it means that "God loves them to foreknow". I Cor 8:3 said, "He is known by God ", he is the one who God loves unconditionally, that is, it points the one who was elected for foreknowing. To be predestinated to save them by the criteria of good work of the people is not the thought of Paul (Rom 9:11 II Tim 1:9).

3) The unconditional election of God is unchangeable. God does not change his love to elect once but shall save the elected ultimately until the end. The theology of Calvin, in pointing this one, calls for "the perseverance of saints), that is, the salvation until the end. Rom 8:30 says, "And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. ", here, the word, "they" (τούτους) comes out. The directional pronoun expressed by the word, they point to the same person of the predestinated one. The number of the people that was predestinated to salvation shall not be dropped down except one until the end (until the completeness of the salvation). (Phil 1:6 II Tim 2:19)

Abandonment Augustine (A. Augustine) taught by the Scripture and Calvin admitted it as the biblical teaching. He called it for "horrible determination (decretum horrible) Identifying the activity of God's abandonment is for the fact that He does not burden the debts that he should save the mankind. Then we do not know why God abandoned some. It is the wisdom that only he knows. The believers to know the doctrine of abandonment have fear, thanksgiving and humility because they themselves were saved among the same sinners. If the man has no sin or is saved for some merit he almost may not take thanksgivings and also may not have humility. (Rom 9:13, 17-18, I Pet 2:8 Jud 1:4) Rom 9:21 says, "". This is a metaphor to inform the sovereignty Lordship to us, God is the potter and the mankind is the sinner like clay. "The vessel to be used precious" (Rom 9:23-24) is the metaphor of true saints. And "the vessel used miserly" (Rom 9:22) is the metaphor of the one to be abandoned. Ridderbos (H.N Ridderbos) said that it is the metaphor of the believer that is used daily normally. But the word of verse 22 explains that this points to the one who will be abandoned.

II. Misunderstanding and opposed issue about the predestination of salvation (unconditional election)

"Unconditional election" or, "predestination" is the doctrine that the Scripture teaches about the issue of salvation of the sinner.

What this doctrine stresses are the sovereignty Lordship. That is, because of the eternal destination of God, there is some to be elected as the one who receive the eternal life, and the one to be abandoned as the one to be destroyed. But it does not mean the cruel activity without consideration, because the activity of sovereignty Lordship is depended on the love of God.

*1. Misunderstanding of Arminian to the doctrine of predestination*

The Arminianism believes in the atonement of Christ but does not understand rightly the election (predestination) that is thought as the basic order that is the center of redemptive movement. Their claim that God knew the activity of the men already and chose them. It does not mean the unconditional election but the unconditional election. They said that the salvation of the man is deepened on their will. Then for the salvation of the man depends on his will, is not it determined at the day that he is died? It is not the biblical

doctrine. We believe that all things are accomplished in the principle by the sovereignty Lordship and especially it teaches the salvation by the election at many areas obviously. Eph 1:4-5 say that before the creation God already chose the people to be saved and predestinated them by his pleased will. Here, the word, "his pleased will" does not point some condition of the man but the free election of God. Rom 8:29 said that God predestinated "The people that God foreknew". It also does not mean that it supports the Arminianism. "To foreknow" does not mean the simple objective observation, but unconditionally by the fact that he loves and chose, he knew them. For Jn 17:3 said, "That they know you, Jesus Christ whom you have sent. "Is the eternal life, here "to know" is the same meaning. By only to know Christ in intellect by the objective observation, he cannot have the eternal life.

To know Christ points to believe him and to love him. Like the contents of John Chapter 10, the meaning that the shepherd (Christ) knows the sheep (the believer) knows the shepherd also points the relationship of love. From 9:11-12 said that before his children were born not yet and before they did not do any goodness, God chose them by his pleased will. It reveals the meaning that without some condition of the good and the evil of their activity, he chose them unconditionally. This verse does not mean that before the children

were born, he knows what they will work already and he shall pay according to their work and he chose them. According to the work of the Scripture the faith of the Christian and his work are the evidence of election but is not the criteria to be elected. (Westminster Confession 3:2, 16:2-3)

Misunderstanding of Arminianists is happened by thinking that the man can have the faith and the good work for himself. According to the Scripture, the man cannot have the faith and the good work for himself. Act 18:27 said that the believers arrived on the faith by grace, Act 11:18 said that God gave the repentance to the gentiles, acts 5:31 said that God gave the repentance to Israel. Not only that Phil 2:12-13 pointed obviously the fact that the desire and work to please God comes out of God. Augustine said, "God did not find out the worthy one that God can elect but chose them and made them been the worthy man. "And also, he said, "the good character of God led that the men opened the door of God's grace."

## *2. The opposed theory of the doctrine of predestination*

In this issue the writer borrowed the materials of Reformed Doctrine of Predestination written by Loaine Boettner. (The Commentary of Romans by the writer)

1) Opposing that the doctrine of predestination is same to fatalism

This opposed they came out of the state that did not observe the doctrine of predestination in detail. According to the doctrine of predestination, God chose the one who God elected by the infinitive love, holiness, justice and wisdom. But the fatalism claims that all things were affirmed by the non-personal power and its principle. Here the personal God and the freedom of the man also never are admitted, in a meaning.

2) Opposing the doctrine of predestination for it is not proper to the free will of the man

The supports of this theory said, "If God predestinated the activity before the eternity, how can the man be the being with the freedom?" But we answer as following to this issue. The freedom of the man and the predestination of God are accomplished by the excellent wisdom of God the power of the omnipresence and omnipotence. ." Just like it, the golden fish moves in the fish tank without controlling but the fish tank is taken care of by the man and also it is moved by the man. The freedom of the fish in the bottle is established by the control off the man. We can see such examples in the Scripture. His brothers to sell Joseph were executed by their free

will. But finally, Joseph interpreted the fact rightly, that is, the event that Joseph was sold, finally were moved by the hand of God totally. (Gen 45:5, 8, 50:20 Ex 12:36 Pro 16:9 Jer10:23 Rev 17:17)

3) Opposing the doctrine of predestination for it reduces the motive of the sacrifice

The men to oppose the doctrine of predestination said that if all things are accomplished by the predestination of God The man does not need to try to work the goodness. But this theory is the wrong word that does not understand the word of the scripture rightly, and also, in the same time; do not know the general principles rightly. We, at this point, do not need some doubt, as we thought the category of the predestination of God.

1) God did not predestinate only the result of the work, but the total things. That is, God did not predestinate only the good thing, and also the means to arrive at the purpose. Without the means no purpose, without the purpose no means. Therefore, God does not despise our sacrifice but he predestinated to make us tried it. But the realization of the predestination does not come by some oppression but by the mysterious power of impression. We run passionately to the righteousness of God according to the lead of God.

(2) For the believer to believe in the doctrine of predestination knows that he is the child of God, he assures that as he obeys the word of God, finally he will accomplish the good purpose. The person who has such assurance cannot stop his sacrifice. He, in the perspective of the fact of predestination of God's children and absolute faithful promise, endures for the long time in his sacrifice and his running by pulling to the hope of the glory. Therefore, for the saints to believe in the predestination have the assurance of hope and does not frustrate in the difficult state and sacrifice by believing the help of God to the good work, he has much sacrifice than the others. Really the doctrine of predestination makes the sacrifice of the man strengthened. Oppositely If whoever depends on the sacrifice of the man and the free will, the weak man shall be frustrated easily and shall be dropped into the self- stooping seat.

4) Opposing theory to the doctrine of predestination by Barth He did not believe in the doctrine of predestination of the meaning that the salvation was settled to the person. He said, "Jacob was Esau, and Esau was Jacob. The reformers attached the doctrine of the election and the one of the abandonments to this person and that person and also said which the expression of the myth is." Just like it, Barth denied the doctrine of predestination of the orthodoxy theology.



## Chapter 5 The doctrine of creation

### I. Explanation of the doctrine

The creation points the event that the trinity God divided between the phenomena world and the spiritual world without using the natural materials (ex hilibilo) by his miraculous intervention to be different to the general providence and to make them depended on Him in order to please Him for his glory. This is the definition of creation. Here we have about two issues to be solved.

#### *1. The issue, the creator is the trinity*

In the work of creation, we should concentrate on the same ministry of trinity God. The Spirit of God (רוח) was hovering on the surface of the water, the son-God, that is, the word ("God said" Jn 1:1-2) created, and as we see the word, "And God saw that the light was good ", we know that the will of God entered into the work of creation. This fact was applied in the work of salvation to be paralleled to the event of creation in principle. The redemptive history of the mankind also was interfered by the trinity God in the whole process. First of all, the birth of virgin of Jesus ( incarnation) was applied ( Mt 1:18-20 Lk 1:26-35), his receiving the baptism (Mt

3:16-17), his death crucified on the cross ( Mt 27:50-51), Mk 15:37-38) and his resurrection (the accomplishment of salvation) ( Mt 28: Mk 16: Lk 24: Jn 20☺ the coming of Pentecostal Holy Spirit ( At 2:1-12)etc. the whole process of the holy work of the earth were executed by the trinity God. Among them as we say the event that Jesus was baptized, the Holy Spirit descended on him in the figure of the dove, the voice of father- God ("This is my beloved Son, with whom I am well pleased. ") was listened to out of the heaven.

*2. The issue, the creator interfered by the wonder, that is, created by his word.*

Whenever God created everything he commanded at each time. Therefore, the word, "God said (ויאמר אלהים) come out of sometimes. (Gen 1:3 6, 9, 14, 20, 24, and 26). This reveals some important truth to us.

1) The covenantal God worked by his word

The fact that God created all creatures with his word reveals the integrity of God, who is the God of covenant. For all creatures were accomplished by his word, this fact provides the unspeakable comfort to the men. That is, for God accomplishes what he said one time surely, what he promised to save the man also is the

immeasurable comfort of the salvation to the man. The word of God is the fact itself.

## 2) Theism

The creation of all creatures established by the word of God reveals the view of the universe of the Theism well. In other word, it reveals the creation of all creatures of God that made something out of nothing by the personal God. Before this fact, the fact that the evolutionism and the theory of effusion are false is revealed. The evolutionism is the presumption in the criteria of the theism; the Scripture reveals the truth of theism. The Scripture testimonies that God created the materials (Gen 1:1) and also the living creatures separately. (Gen 1:20-21) But for the evolutionists claim that the living creatures were produced by the inanimate objects at the long time ago, it is the wrong word because it opposes to the Scripture. We discern the truth surely by only the word of the Scripture.

## 3) The personal character of God's word

In the word, "God said (ויאמר אלהים)" written in Genesis chapter one, God points to the son- God that is a different person to father-God, we need to demand the explanation as followings. That is, we cannot say that before the creation of the mankind, God revealed as only the voice surely. Because it has no the object to listen to the

voice of God. Then it means that logos (λόγος) who reveals this one, that is, the on-God will be sent by the father- God (I Cor 1:30) Jn 1:1-3 said, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made ". The one who this word (λόγος) was incarnated (Jn 1:14) and came into this world was Jesus Christ.

### *3. The purpose to create all creature (the glory of God)*

What is the purpose that God created all things? Is 43:7 said, "everyone who is called by my name, whom I created for my glory, whom I formed and miracle." This is the promise to save Israel and was expressed by the principle of creation. Rev 4:11 said, ""Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created." The original text in Greek, after the saying that it is worthy that God receives the glory, the honor and the power, it revealed the reason by making the word, because, hoti (ὅτι) followed. That is, the reason that the Lord made all creature (or, purpose) is to praise the Lord by them.

According to Barth the purpose that God created all things was to execute his love. He said, "The existence of the creature that God made is the object of his love. Then the purpose of his creation was the method to arrive to the covenant of salvation. But the interpretation of Barth is different to the one of Calvinism. Calvin said in the introduction in the Geneva catechism question and answer, "The purpose God created us and put us in the world is to receive our glory." The Belgic Confession of Faith that is the creed of Calvinism said, "The purpose God created all things is to serve the creator. Of course, it is the word to be depended on the Scripture.

## **I. Creation of spiritual world**

The world of the angels is called for the spiritual world. The knowledge about the existence of the angel is depended on the evidence of the Scripture. There is no better evidence than the scripture, and we do not want to have the other evidence except the Scripture. (Lk 16:31)

### *1. The character of the angel*

#### 1) The character of creature

It is difficult that we know when the angel created. Through the only Job 38:7 what we know is only the degree that the angels (the sons

of God) were participated as God created all things. But this issue is related to the spiritual world, it was not informed to us. As we said the character of his creature the word, Col 1:16 - "For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him." reveals it obviously. Here, it is clear that like remarked word, thrones (θρόνοι), dominions (κυριότητες), rulers (ἄρχαι), authorities (ἐξουσίαι) point to the angels. Because in Rom 8:38, the word, the angels (ἄγγελοι) is with the word, the authority (ἄρχαι - as it is translating rightly), and Eph 3:10 reveals that "the authority and powers (ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις) are settled on the heaven. (Refer to Ps 103:19-22, Eph 1:20-21)

θρόνοι εἴτε κυριότητες εἴτε ἄρχαι εἴτε ἐξουσίαι

## 2) The spiritual character

In the spiritual character it has no invisible character and also person. Mt 4:10 mentions that the angels take serving which means to reveal their personality., Mt 22:30 reveals that they cannot marry each other for they are not the body but the spirit., Lk 1:11-20 states the fact that they have the personality and they can

communicate with the man. Lk 20:36 said that they cannot be died for they are spirits.

## 2. *The kinds of the angel*

### 1) Good angels

The good angels are called for "the angels of the light" (II Cor 11:14) and "the chosen angels" (I Tim 5:21). They are called for being good because they work good things. Their work that the Scripture reveals are several and the representative things are like followings.

#### (1) Obeying God

In practicing the work of God, they reveal as the example in the Scripture. Mt 6:10, "your will be done on earth as it is in heaven." means the word to the obedience of the angels. The angels received the direction of God and obeyed them immediately, so he always sees the face of God. (Mt 18:10) Here, the word, "their angels always see the face" (πάντοτε βλέπουν τὸ πρόσωπον) means to look at him continuously. This is the attitude to longing gaze that missed the command of God. (Ps 123:1-2) They do not work the others except the work of God. They also obey Christ. (I Pet 3:22)

#### (2) Serving to protect the saints

"Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?" (Heb 1:14) This word does not mean that the angels serve the general natural man, but the one to

be saved in the future, that is, the saints. Here, to be revealed obviously before the saints get the heritage of the saints, in this world they received the service (διακονία) by the angels. Ps 34:7 says, "The angel of the LORD encamps around those who fear him, and delivers them ". David experienced such thing as the angels. (Ps 18:39-50, Ps 91:11)

Then Does God protect the saints like such thing in the contemporary time? Was such thing happened at only the time of revelation? Of this issue, we can find out the positive answer out of the word of Jesus. That is, in the word that God send the angels and protect even "one of little men.", "little man" (τῶν μικρῶν) points to the children (Mt 18:5-6) Jesus also means that he points the misery believer to be despised by the men of the world. (Mt 11:25) therefore the contemporary time God executes the work of protection through the works of the angels but only the saints do not understand it in detail. Because the believers cannot see the angels in their sight, it is difficult to understand their ministry.

(3) In the special case to proclaim the gospel

The news of the birth of Jesus Christ (Lk 2:10-12) and the proclamation of his resurrection (Mt 28:5-7) were revealed by the angels firstly.



At this point, we try to consider the difference between the evangelism of the angels and the one of the men

[1] The angel's stands up at the third position in the redemptive movement of Christ to save the mankind committed sin. I Pet 1:12 said, "things into which angels long to look ", this word means that because the angels essentially were the good one but were not the objects of atonement they watched out at the position of the third person interestingly. But the man is the direct object of atonement. Therefore, it is natural that the man than the angel has more passion to evangelism.

[2] For the Angele is not weaker than the man it is not so proper to take the qualification of the evangelist. Paul said, "But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. "(II Cor 4:7), II Cor 12:9 said, "But he said to me, "for my power is made perfect in weakness." The white colors are appeared in the background of black color well essentially.

[3] The contact of the angels to the man does not give more impression than the human. The gospel is not being proclaimed by forcing in horrible, but by only the impression. The evangelist as the human plants the gospel into the heart of the other with the tear, blood, the virtue of other sacrifice, but the angel did not do so.

Then when does the evangelism of the angel need? It is the time that the trained evangelists do not exist.

[4] As we observe the evangelism of the angels, the gospel is informed into the other world except this world. We should remember the word, "also the angels" in I Pet 1:12. The angels are not the main group, as they took the evangelism; we get the power in our faith. If the man lives in the world of the star, does not, for the event, all believers on the earth get any power? Then the word of the Scripture that actually the angels came out of the world of the angels strengthens our faith. The creatures to have the reason are only the man and the angels, if even the angels proclaimed Christ, it is fact that the world of the creature to have the reason are informed Christ into all areas. It is a meaningful fact which strengthens our faith one more. As we think of the angels we should know the grand reality of the world. Bavinck said, "The world of the angels is more abundant than this world." Therefore, the fact that these immeasurable angels know Christ makes our faith strengthened more.

[5] What is the qualification of the angel as the proclaimer of Christ? We see that they are the special beings as the proclaimer of Christ. For they have the spirit, no the body, they know the spiritual world more obviously. Cannot we receive the testimony of the spirits

more? Although the lamp is not more intimate than our eyes, as it shines the thing objectively is better than our eyes. Although the evangelism of the angels is not intimacy than the man, it is surer.

[6] Not only that, they are the spiritual being who takes the credit of God to serve in the work to reveal god. Their qualification to serve the revelation is few things. That is, they have many of obedience, faithfulness and passion. They do not spend the time by trip and the rest. they are appeared suddenly and disappeared soon. (Lk 2:11-13) And they prepare to serve for the saints. (Mt 18:10) As we see the testimony of the Scripture, it says the holy angel 9 Mk 8:38), "the angel of the light" (II Cor 11:14) and our example to obey God. The word, Mt 6:10 said, "your will be done, on earth as it is in heaven. "points the meaning. The angels in the heaven accomplishes the will of God swiftly.

## 2) The evil angel

This is the deprived angels that is the devil (or, Satan) and the unclean devil. (Mt 12:24-26) Their origin is revealed by the contents of II Pet 2:4, Judah 1:6. II Pet 2:4 said, "For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; ". The word, "the angels" (ἄγγέλων) in this text is the plural noun

informs us the fact that many angels were deprived. The Greek original word translated into "cast them into hell" (ταρταρώσας) should be revised into "prisoned in the pot". This "pot" was informed by Jud 1:6. Then "the darkness" and "dark pot" (σειροῖς ζόφου) points this world. Eph 6:12 pointed to the group of devils, and called for "the of this darkness". The devil and its groups were the angels essentially, but they committed sin and were driven out of the heaven of the light and were descended into the world. (Rev 12:7-9)

Of Jude 1:6 Bavinck said, "The contents summarized here reveals that obviously many angels did not take contents their position, and were arrogant to their Lord and fought one another to lift up their position.... Just like that it was begun at the spiritual world. For such result the work of the devil was begun to the mankind in this world.

### **III. Creation of Phenomenal world**

God created the phenomenal world in following order. The light for the first day, The firmament for the second day, the sea, land, the grass and the tree for third day, the sun, the moon, and the stars for the fourth day, The fish and the bird for the fifth day and the animals, cattle and the man for the sixth day. The creatures reveled in the order of creation gives benefits to the man finally. Therefore,

the creature world is the expression of holy love to the mankind.  
(Ps 136:5-9)

### 1. *Explanation*

Three verbs revealed in Gen chapters 1-2 (בָּרָא, יָצַר, עָשָׂה) have each different meaning, Bara (בָּרָא = to create) is the word used for only God, yazar (יָצַר = to form) and Asha (עָשָׂה = make) are used generally. Bara (בָּרָא) means the creation out of nothing newly, (Gen 1:1, 21, 27, 2, 3, and 4) Yazar (יָצַר) means to form the other out of something (2:7, 19) Assa (עָשָׂה) points to complete as a manufacture good. (1:7, 16, 25-26).

1) At the first day God created the light (Gen 1:3-5)

In the physical world also without the light no living things are produced, they can discern nothing. The light is able to be compared to the love of God. (I Jn 2:9-11) At that time, God created not only the visible light (for example, the light of the sun), but also all hidden light in the universe. Then the criteria that the global turns around the sun is able to be guess out of the word, Gen 1:5, "And there was evening and there was morning, the first day ". Then as we see at glance at the fourth day (Gen 1:4-19), the sun seems to be created. (verse 16). Then for the first day has no the sun how can the word, "And there was evening and there was morning, "be

established? But as we read Gen 1:1-19 rightly this difficult issue can be solved.

"For verse 1 said, "God created the heaven and the earth", this word means that to create the heaven, the earth, even the substance of the sun, we should think that the light of the sun was created at the first day. And the word that at the second day God created the firmament (verse 7) means that it was revealed because the water filled the firmament was removed. Of course, this was accomplished by the power of God.

The word that created the sun at the fourth day (verse 16) pointed that the sun that already had existed for long time was revealed obviously by shining brightly through the sun. Before the water of the air was arranged into the upper and the below (1:6-8), and the water of the earth was arranged into the sea (1:9-10) the shining of the light of the sun could not be penetrated into the earth fully for the air was filled with the moist.

2) At the second God create the firmament (or, heaven) (Gen 1:6-8)

Ps 136:5 said, "To him who spread out the earth above the waters, for his steadfast love endures forever; ". Here, the heaven (שָׁמַיִם) means the firmament. "The firmament" is the space around the global. God made it. Then what is the meaning of the original word

of the Hebrews, to make, (עָשָׂה)? This does not mean that God created the firmament firstly simply. The space around the global was existed from the global was already created (1:1). There are filled with the water, at the second day the water was removed and atmosphere was made there. This stage of the air protects the global and the living things to live in it. As the \* (the dung of the stars) are dropped down into the global through the atmosphere, they were disappeared by burning. Not only that as the cosmic rays that harms to the man comes into the global, they enter into the stage of the air are disappeared by transforming. Just like that God made the atmosphere (firmament) to protect the global completely.

3) At the third day God separated the land and the water (Gen 1:9-13) Ps 136:6 said, "To him who spread out the earth above the waters, for his steadfast love endures forever; ". For this said in the meaning of the fact that the position of the earth was settled in the sea, it points the fact that the sea and the global are exited. The man has no the place to set his foot without the global and also without the ocean they cannot live on the earth. The reason God created the sea is to live that the man may survive. Primarily. But the atheists said wrongly, that a part of the earth was separated and became a moon, and the place to be dropped down was the sea

like the Pacific Ocean. But it is unreasonable scientifically. The 5 oceans regulate the temperature of the global. For it absorbed the heat of the sun at the summer hot time and regulates the climate of the land, it is proper for the man to live. And in the cold winter for the ocean disturbs the heat

Absorbed to regulate the climate, it makes us felt less cold. If there is no the ocean to operate such thing, the people on the earth may die at the summer by burning and also in the winter they may be died for much cold. Therefore, we believe that God made the sea plainly.

Von Rad (Gerhard von Rad) related the sea in verse 10 to "depth (תְּהוֹם) in verse 2 and the death related to Teammate (the dragon, the symbol of the sea) in the Babylon god. So, he in that point the sea has the character against God. But the author of the Scripture cannot imitate the myth of Babylon; Ad the text of the Genesis does not reveal such thought. As God see the sea he thought that it is good. (Gen 1:10)

4) At the fourth day God created the sun the moon and the stars (Gen 1:14-19)

Ps 136:7-9 says "to him who made the great lights,



For his steadfast love endures forever; the sun to rule over the day,  
for his steadfast love endures forever;

The moon and stars to rule over the night, for his steadfast love endures forever; ". Before God created the man firstly he made the environment they live. Obviously, he revealed his love through the order that he created for 6 days.

(1) Firstly, God prepared the convenience of the man by making the sun, the moon and the stars. Here, the fact that God called the sun for the great light and the moon for the small light means the lights provides the benefit to the man through they shine on them on the earth. The author Moses did not use the form of the noun to the sun and the moon, but he called for "the great light and the small light. And also, the fact that they divide the day and the night (verse 14) and establishing "for signs and for seasons, and for days and years "(verse 14) all help the men. Therefore, the believer understands the love of God to them.

(2) And the believers know the being of God more obviously by seeing them. In the contemporary day through the development of cosmos science the majestic fact of the cosmos system was revealed more obviously. The floating figure of the cosmos system in the air and the circuit they circulate exactly according to the line. And the exact circuit of four seasons etc., the laws of the natural world and

its order' make us known the creator to make them. The order and the laws are not the product of accident but the work of true God with self- consciousness; we can explain this fact as followings. That is the text the students learn treats that the world of the nature as the object of their studying. The materials are not made by the human brain, but the natural world is its original text. If the textbook is not established by the activity of the human personality, moreover the original text book, the world of the nature is not the product of the accident, but the work of God who has the persons. The text book is a kind of books and the natural world also is the text book. The book is not the product of the accident. The book to communicate the knowledge is published by the process that the personal man used his brain and writes the manuscripts, according to it collecting the letter, making the board of letter and printing them, as a complete book. Especially a specialist does not pick out the letters in his hand and does not put them in the board; according to the manuscript he should plant them one by one into them. Just like that the one who created the natural world of the order and the harmony is the infinitive wise living God. Our Christians believers believe that God exists through seeing the natural world. (Rom 1:20) The natural all things are the sign of God's hand.

5) At the Fifth day God created the fish and the birds (Gen 1:20-23)

God made the fish to live in the sea. The sea without the fish is able to be called for the Dead Sea. As the sea has fish, the water is purified continuously. For the sea water has micro livings (planktons) that we cannot see with our eyes, they absorb the polluted elements of the water. And the fish eat the plankton and survive. By the plankton is spread in the sea the sea always is purified. And also, the fish in the sea give the delight to the man. Just like that the bird of the air also gives the delight to the man. Ps 8:8-9 said, "the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas. O LORD, our Lord, how majestic is your name in all the earth! ", which means for the man to praise God by ruling over such animals and controlling them. Here, Adir (אֲדִיר) in Hebrews translated into "beautiful" means the "majesty" which reveals the greatness of God described in the natural world. The soul to feel the majesty get the benefits in his soul and his body.

6) At the sixth day God made cattle and worms and the animals and created the man (Gen 1:24-27)

God created the animals on the earth before he created the man. This one is for the mankind. (1:28) If the mankind has no the time of the committed sin they might give only the benefits to them. Gen 2:19-20 said that Adam made the names of all cattle all wild animals and the birds in the air. What Ada made the names points to study them and to control them. (1:28) God led them to Adam.

After the accomplishment of atonement for the mankind by the second coming of Jesus Christ, the purpose of creation of natural creatures shall be come true. 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 ". Certain interprets that tit means only not to see it literally, but in the future in the glorious world the people will live without harming. But because of the sin of the man the earth was cursed and then produced "thorns and thistles "(Gen 3:18), If the mankind will be readopted and be glorified, will not the earth also be delivered out of received curse? (Rev 22:3) Then the mankind sees the peaceful world of animal and how much delightful shall they enjoy? This joy comes out of God.

The creation of the mankind is recorded in Gen 1:26-28, 2:7, we find out the important fact in them.

(1) It said, "Let's make the man", here "we" is the first personal plural term, which means Trinity God. Gen 3:22, the expression, "one of us (אֶחָד מֵאֵנּוּ)" "proves this interpretation. Therefore, "let's make" means that intend or affirmation in the trinity God. We should admit that just like that the man was created importantly. As he made the others this word was not used.

(2) He made the man to be the image of God. The operation of the elements to become the image of God is to know God (truth or, knowledge – Col 3:10), and the power to imitate him (righteousness and holiness – Eph 4:24) Before Adam committed sin he could do it. In these points I will treat them in detail in the doctrine of man.

(3) God gave the authority to control all creatures to the man. Before the mankind committed sin, to control all creatures is for only God. If God appointed him for all creatures as the controller, he takes the position to serve God. And also, he is the priest by controlling all creatures like a king and using them in the will of God and offering them to God. (I Pet 2:9)

## *2. The revelation to creation and our faith*

### *1) Faith to true God*

Heb 11:3 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 ". We have not seen the work of creation in heaven and the earth by God. But we have the method to know more surely than what we see. It is the method of faith. Some facts to belong to this world follow so especially in the spiritual fact we do not have the faith by the criteria of fact that I saw it.

The most important things and truths stay in the outside of our experience for example we do not know the things as we stay in the womb of our mothers. And although we see that the ball rolls we cannot see the self-circuit of the global and its revolution. Our eyes do not see the thing wrongly. Moreover, to the spiritual fact we need the evidence of God who is greater than the man absolutely. The evidence is the word of God (the Scripture). Of course, in understanding the creation of God we need the rational demonstration too. For example, it is the demonstration that this cosmos was not made by the accident. The fact that all creature that are made by the rational character was made by chance is like the coercion that darkness was produced by the light. But we do not believe the creation because we have the system of the theory in our heart. For we believe in the word of God we believe the

creation and accordingly we believe in the creator. This faith gives the sweetness, the joy and the peace in the heart to believe in it.

## 2) Humility before true God

We become humility by believing in God who created the heaven and the earth. As we believe in this truth we understand the fact that we did not exist essentially. I have no my foundation in myself. Job said, "And he said, "Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD." (Job 1:21) Although we meet the suffering we should not complain God rather we should praise Him. It is the humility. We should admit that we ourselves should depend on God.

Bavinck said to the creation, "We have no any opposed things against God. We have no any materials to bind him and power to limit him. Whatever he said they become so.", the doctrine of creation has the real value obviously. It strengthens the faith, strengthens the confident heart to God, giving the comfort in the plagues and suffering. Rising the praise and thanksgiving, making the man become humility and making him understood the fact that he himself is nothing."

## 3) Hope only the true God

We have true hope by believing in God who created the heaven and the earth. The one who helps us is only God. All things in the world is corrupted, passed away and disappeared. But only God has the authority of the heaven and the earth ad live eternally. Ps 121:1-2 said, "I lift up my eyes to the hills. From where does my help come? My help comes from the LORD, who made heaven and earth ".

### 3. The other theories of the event of creation

#### 1) The meaning of the word, day (yom = יום)

Origen said that for this word included the symbolic meaning, it points the level of each creature, Basillus, (Basillus the great) said that the length of recorded days here might have same. At his sermon (chapter one) Augustinus said by the same principle that the three days were not same to today time, the other scholars said that this means one generation. But Calvin and Luther treated the one day in the chapter as 24 hours.

In contemporary time in the party of evangelicals to the creation for 6 days, have several theories. B. Ramm did not see that a day in creation event is not 24 hours. But seeing geographical time or generation (echo or era), really, he approached the theism evolution and also in the conservative theologians MG Kline stressed the creation event as covenant document, in the remained part, and he



claimed that among the Genesis chapter one, the literary theme and literary genre are the most important, the fact that one day is 24 hours or, not is really agnosticism. But Young (Edward Joseph Young) interpreted the creation event literarily strictly he stressed that the days (יָמִים) revealed in them are accepted as 24 hours strongly, it is the preferred teaching.

Like I remarked before, [1] creation is the miraculous work in different to the providence. What is the impossible event as the creation was accomplished for 6 days of 24 hours? [2] We treated the creation document as the historical document. The scripture does not say he theological truth as some fiction without the historical character. The truth of the scripture is the record with historical character and creditable document. Especially it is nature that Genesis chapter 1, 2 is not the pome expression but the factual report. [3] It does not mean that in using method of Moses to the day (יָמִים), it related to the number that is, the first, the second etc. Num 7:12, 18, 24, 30, 36, 42, 48, 54, 60, 66, 72, 78 states the order of the days that the tribe chiefs should offer the offering at the tabernacle from the first days to the 12th days. Does not it mean that here, the day (יָמִים) does not point the era? (4) Not only that the phrase, "And there was evening and there was morning, " (וַיְהיֶי-עֶרֶב)

(נִיְהִי־בָקָר) follows to the next. In case of meaning of the era, it does not need such phrase.

## 2) The issue of harmony to the event of creation

In the creation event Genesis chapter one and two seem to be conflict each other. Generally, Genesis chapter one wrote the order, plants (verses 11-13) animals (verses 20-25), the man (verses 26-28), Then chapter 2 wrote in the order, the man (verse 7), the plant (verse 9) the animal (verse 19) the higher critics claim that the two chapters were written by different authors because of the different order. (Gerhard von Rad). But Aalders (G. Ch Aaldes) explained the hard issue as followings.

Genesis chapter 1-2 is the mere character. A writer said the survey of the creation in 1:1-2:3, the below of Gen 2:3 said the history of the man in the created world. At the same time, he revealed few facts that he did not say in chapter one. In creating the man Genesis chapter, one stressed the spiritual aspect in the structure of the man and chapter 2 informed the aspect of materials.

## 3) The evaluation of the critic's theologians to the event of creation

Barth believes in the creation He said, "If God did not create the world the world could not exist." But he again said that the doctrine of creation has no the self-evidence. Accordingly, he called for Sage (he changed the event of creation into the history, always it does not do so) in other word, the Sage is not expressed exactly as the record of the man to the activity of God in the eternal world (the one to have time and the space). The event of creation in God cannot be expressed in history. Accordingly, the event of creation in the Scripture is not revelation, he seemed to think so. We admit that all creatures created are the revelation, but Barth does not admit it and said, "It is not the revelation itself, and is not the same to the true knowledge to God, and it cannot be used as the revelation rather it blocks to know God." He did not believe that the event of creation as the exact revelation but believe that, by the faith to believe in Christ, all creature of the heaven and the earth. He said as followings, "The purpose I believe in Lord God's son, Jesus Christ feels the Father- God almighty and knows him... Without relating to see any miracles, the one who believe in Jesus Christ believe the one to remove all reality, that is, the creator of the heaven and the earth."

But the theology of Calvinism points the itself the creature world, and call for the natural revelation. Bavinck, Calvinist, said, "the

general revelation (the revelation by created creatures), and the special revelation reveals God more obviously to us. Therefore, the man should receive the evidence in himself although he himself protests." This is right thought in the criteria of the Scripture.

#### 4. *Creation or, repair?*

In the word, "The earth was without form and void, (הָיְתָה תֶהוֹ וְנִבְהוּ) "in Genesis 1:2. Schofield (Cyrus Ingerson Scofield) said that this word means that essentially the good earth was desolated by the depravity of the angels. According to this interpretation, the earth essentially was created as the place that the angel's residents.

Their depravity made confusion and emptiness so. Then the below word (Gen 1:3-25) means that God repair the confused creatures. But we cannot see the teaching in the any books of the Scriptures. Not only that, in the phrase of "without form and void" we should concentrate on some. That is, "hayeda (הָיְתָה)" in Hebrew translated into "was" does not mean "become". Hayeda does not development but reveal the original state.

The verse that Schofield holds the criteria of his theory was Isaiah 14:12. It says, ""How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the

nations low! ". Scofield claims that here "the Day star was cut down "points the depravity of the angels. He claims that Because of this event the earth was desolated (Gen 1:2) But this interpretation is not right. The word of Is 14:12 only compared the power of Babylon king shall be perished. In the ancient time the expression that pointed the arrogant power of the dictators into the power to influence on the heaven, comes out of Dan 8:10 too. (E. J Young, the New International Commentary, the Book of Isaiah Vol. I, Eerdmans Publishing Co, 1965, p 440) Schofield also claims the same one out of Ezekiel 28:12-16. But the word also prophesied only that the high arrogant position of the king of Tyro shall be perished.

## **[Special Reference]**

### **The Relationship between God and devil**

Richard Stauffer, who is the French theologian, wrote the book of dogmatic with the materials of Calvin's sermons. The book introduced the doctrine of the devil of Calvin and was as followings. That is, Manichaeism claims that God and the devil fight by contrasting in the dualistic state each other, according to Eph 6:12, but Calvin opposed to the dualism. The reason is as followings,

- (1) God did not essentially make Satan and the devils as the evil beings, but they rebelled on God not to be restored eternally.
- (2) Although they execute some kinds of the evil, God uses their activities to his glory that is; God does not take any loss ultimately.
- (3) They are the creatures that cannot help but also to obey God under his control, that is, they are used to judge the contemporary people directly and indirectly, and especially their activities are used to give suffering to them. The case of Job was so (Job 1:12, 2:6) and also the case of Paul's thorn was so (II Cor 12:7).
- (4) Their works are not always the work of God. Although God uses Satan and the devils, in that case, we cannot say that God himself did so directly. God does not communicate with the multitude of the devil and also is not united with them. God to the

evil has no any relationship. To the evil, only the devils should take responsibility and was condemned.

### **[Special Reference]**

#### **The scientific critic of evolutionism**

Recently especially in the center of Charles Darwin, many scholars deny the creation of all creatures by God and have claimed that the living creatures are evaluated by the inanimate objects. But the error of their theory is revealed by the several scientific experiments and their findings.

*1. So - called, the error of the presumption that the bones of anthropoid were found out.*

The evolutionists said to find out, as to it was informed, nine remains of the anthropoid. The names are Ramapithecus, Australopithecus, Zaba, Baijing, Nebraskan, Piltdown, Neindertain, Heidelbergan, Cromanyun etc. Then so-called the result that the evolutionists and the scientists examined the remains of the anthropoids and their tooth was evaluated finally as not the bones of anthropoids but the bones of the monkeys, or, the bones of the men or, the tooth of the herd of the wild pigs destroyed by them. For example, the claim that the skull that E. Dubois, who was a surgeon in Dutch found out at Zaba belonged to the anthropoids was concentrated by many evolutionists temporarily. Then he

canceled his claim before he was passed away and declared that the Zaban anthropoid belonged to the gibbon.

Not only that, among the anthropoids introduced above, the Piltdown man is the skull and the tarsal found out by A.S. Woodward, who was a museum director in London and Charles Dawson who was both the doctor of medical science and the paleontologist is published on 1912. Dawson said that the tarsal was too close to the monkey and the scull is similar to the man and claimed that they were 500,000 years old. Then after they examined it in detail, the fact that they were treated by the chemical method with the iron salt in order to reveal like old. So, the Piltdown anthropoid was proved as the artificial work.

*2. Product of coal and oil was proved by the fact to become in the short time.*

According to the claim of evolutionists the coal was formed before 250 million. But the result of experiment of the modern scientists is different to that. H. Cook, who was the geologist said to need two conditions to product the coal. First, before the plant is rotten they should be buried rapidly and also the high-level oppression likes the oppression of the earth and the one of the waters. A certain scientist can get the coal and the oil out of the organic matter with few hours actually, and also it can be made with few years in the world of nature.



3. *The fact that the strata reveals is different to the evolutionism.*

According to the claim of the evolutionism, they claimed that the high place of the earth has the fossils of higher organisms, and then the lower living things into the lower was buried, and then one by one of these earth strata were formed over hundreds or hundreds of millions of years. But actually, at any strata that was found out until this time were not arranged in the exact order like they claimed, rather, because the fossils of higher livings come out of the longer strata, they were confused. For example, they claimed that the higher livings and even the lichens did not exist before the day of Cambrian, but actually before the stage of the day of Precambrian the fossils of the plants to take the fruit.

And also, their claim, which the strata are formed by long time, should be criticized. At the region of Joggings of Nova Scotia in Canada, the fossils of the tree of height 3.6 m was formed by penetrating between two strata, if the strata were formed by long days was not the tree already rotten before the trees became the fossil?

4. *The incomplete character of radiometric dating*

According to this metric, the different result to the fact came out of it. The date that was counted by picking out the shell of the living snail and measuring came 1300 million years, and the skill of the

mountain tree came as the old tree before 1 million, and also the freshly caught seal came 4600 million years as the long thing.

##### *5. The contradiction between the second law of thermodynamics and evolutionism*

According to the second law of thermodynamics all transformation that was happened in the world of the nature is developed into the direction that the entropy increases, that is, it was moved from the order to the disorder. Then the evolutionism claims that were transformed from the organic matter to the inorganic matter, and from the lower animals to the higher. It means that the animals. It means the claim that the simple molecular structure is transformed into the high molecular structure which takes the complex high energy (high degree of the order). We know that it was against the thermodynamics.

As we see the fact, the false character of the evolutionism is proved. The evolutionism thinks of the natural development of the universe, it denies the existence of all creatures by God by saying God. Especially in creating all creatures by God, the word, "created by each kind" revealed the controversy of the evolutionism that claims from the lower animal to the higher animals by the transformation of spaces. (Gen 1:11, 12, 21, 24-25) All animals only are spread by the kinds that God created. The man continuously accomplishes the scientific invasion but the monkey cannot do that, although he tries

to do for tens of thousands of years. Not only that, the man has the religion but the animals cannot do that. It is the same in the old time and today. Therefore, the word of the Scripture that God created all livings and all animals in "created in each kind" is the absolute truth.

6. *The error of the evolutionism by depending on Mutation*

According to the evolutionism it claims that the livings are evolved into the higher state by the mutation for the long time. This mutation is happened by transforming the arrangement of nucleic acid to be an element to establish DNA, which mainly are resulted in the outside heat, the cosmic ray and the radiation other chemical effects.

But it is not right that the livings were evolved by this one. John C. Kendrew, who received the award Nobel and the University of Cambridge said that this mutation is like the misprint that is happened as they made the books. He said, "The mutation is not development but the transformation into the direction of degeneration. The transformation always crushes the system of livings and make the abnormal state and even it makes not to be survived. At first glance as we observe the mutation to be progressive direction in detail, we can see the fact that it will happen actually the greater blocks than the living system. And also, some new feature in the living system by the mutation is not found.

Only the abnormal figure of basic feature is revealed. In other word, at most, the color was changed sometimes and the position and figure are changed, but the leg of the cow was not changed into the wing. We should caution the fact that until now some mutation in the global has no strange transformation that supports on the evolution. It is like a bullet fired at a computer, which may bring the strange operation but cannot be changed into more delicate computer.

1. The computer denies the survival of the fittest that the evolutionism says

The survival of the fittest is the claim that as some living system is transformed into the other livings, the living system took the proper feature that endures mostly in the new environment are survived and is evolved into the proper living system to be proper at the environment. Michael Conrad and HH Pattee who are two professors of the American Stanford University tried to examine it though the computer. That is, he provided the condition of supposed environment to an ecosystem; they counted the transformation that as some kinds of living system will be transformed into, how transformation the living system shall be happened.

As the result, it does not relate to the survival of the fittest at least. That is, the higher system was not taken more benefits than the

lower living system, moreover there were not the tendency into evolution into the higher state.

## **Chapter 6 the doctrine of providence**

### **I. the General providence**

#### *1. The definition of general providence*

The general providence of God has (1) He preserves all creatures he made (preservatio) (2) the cooperation (concursus) that he operates all things by the natural laws he established (3) the dominion (gubernatio) that He rules over them as the king for his glory.

Especially Act 17:24-29 teaches the rule and the preservation in detail. That is, here, God is "the sovereignty God (24), which is the aspect for the dominion of providence. Here the word, the heaven and the earth (οὐρανὸς καὶ γῆ) points that the sovereignty Lordship of true God is different to, so is called, the pagan gods. So is called, the pagan gods occupied the divided areas are thought. And here God provided the life, the breath to the mankind. (Verse 25) This is the work of preservation in the providence, "for

"In him we live and move and have our being"; "(verse 28) said the fact more to us.

#### *2. The theory of opposition to the general providence*

God works and activates to preserve his created universe essentially. The opposed theory that has no such essential providence is the Deism. It claims that after God created the universe he does not destroy it and does not activate positively to preserve it. But it is the misunderstanding that he knows that the universe is the living system of the self- preservation. The universe has no the character of self- existence. The character of self- existence comes out of only God.

God interferes to the personal laws in the universe. The opinion that has no personal providence is as followings. They said that because God is so great, he does not interfere tidings, or, he has no the power to observe them in detail. But it is the humanistic speculation that he does not believe in God as God but he limited God as the man and he is impossible one. God is not oneness but the eternal infinitive, as the word of the Scripture he interferes to the little thing, and controls them by his pleased will. Jesus said, "Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. "(Mt 10:29). Personal providence does not mean that God despise the natural laws, but he provided the natural laws and controls them rules them and through them he takes care of them especially.

## **II. Supernatural providence (Miracle)**

### *1. The definition of miracle and the character*

#### 1) The definition of miracle

The supernatural providence means the miracle, which is the direct activity of God happened without the processing the laws of the nature (the second cause) The general providence is the work of God through the laws of the nature but the miracle is transcendent work to over pass the natural laws.

#### 2) The character of the miracle

(1) The miracle is not the destruction of the natural laws, but it aims on delivering the natural world by the above things of the natural laws.

(2) The miracle is not the purpose to stimulate the curiosity of the man but to accomplish only the goodness.

(3) The miracle is not so is called the high-level natural laws. In other word, although now it is strange thing but at the latter day it shall not be informed one part of the natural laws. The high-level natural laws also are the natural laws. The miracle is accomplished by the direct interfere of living God.

(4) The miracle is not different to personal providence to belong to the general providence. The miracle is the direct activity of God personal providence is to accomplish by the activity that God uses



the natural laws specially, for example it is like the answer of the prayer or, in the case God happened the mist to avoid the attack of the enemy.

(5) True miracle is different to the miracle of the devil. The one of God aims on the good thing and the work of the salvation, the work of the devil lead the man into the false way.

## *2. The miracle of Jesus*

1) The public character of Jesus miracle.

All miracles Jesus executed was happened publically, He executed among the crowd gathered at the synagogue or, before the crowd followed him publically. And also, the Pharisees to follow him in opposing him had never denied the miracles of Jesus.

2) The character of the sign that the miracles of Jesus have

The fact that the miracle of Jesus has the character of sign is different to the miracle of the day of the church. The character of the sign of Jesus's miracle reveals that he is God. Bavinck said of the character of the sign of Jesus's miracle, "The incarnation of Jesus and resurrection out of his death and his ascend are the work of the redemption. Such redemptive activity in principle is the movement to reveal the restoration of the eternal kingdom. Such redemptive activity is not only the means to reveal something but the revelation of God itself. At the meaning the miracle is just history, the history

was changed into the miracle." Accordingly, his miracle brought the creative stimulated change. Is 66:17 said, "Those who sanctify and purify themselves to go into the gardens, following one in the midst, eating pig's flesh and the abomination and mice, shall come to an end together, declares the LORD. "(Refer to 66:22) As the prophecies the miracle of Jesus were revealed they influenced the highest transformation on all creatures. For example, If the one who was healed his disease does not committed sin continuously (Jn 5:14) he was healed completely. Just like that his miracle brings about the completeness like the first creation.

In the day of church, the miracles that somebody executed were not the character of the sign. Among them some is true but doubted miracles are many. St. Francis of Paula (1507) entered into the very hot limekiln. He walked around in the room with hot coal with red color. And Joseph of Copetrio

3) The controversy of the opposed theory (the theory of rationalism)

(1) H. Reimarus (1694-1764) said that the word, Jesus was resurrected" is a play that his disciples stole his coffin, concealed it and made so. The ridiculous word of Reimarus is the saying to mock the truth so greatly.

First, his claim brings about the difficult issue that cannot solve it. If they were the disciples to deceive the others, how could they live so noble and so holy life by the faith in the resurrection of Jesus? Their high holy life was happened by assuring the event of the resurrection of Jesus. If the resurrection of Jesus was made by them, could not they die for establishing their false claim?

Second, Reimarus did not understand the fact that the resurrected event of Jesus had the authority of the Scriptural truth. The event of Jesus's resurrection is written at the book of the gospels and the total areas of the New Testament. The word of the New Testament is the truth of God that saves the mankind and judges them and impressed lots of people by the inspiration of Holy Spirit. Although the heaven and the earth are perished the word of the scripture shall not be perished. (Lk 21:33) It is informed that for this truth is depended on the resurrection of Christ; the resurrection also is true event.

(2) Heinrich Paulus (1761-1851) focused on the miracles of Jesus in his book, "the life of Jesus (Leben Jesu)"

He said that the miracles of Jesus were established by the natural laws; finally, it shall be revealed so. He said as followings.

First, he said that as Jesus healed the sick, he used some medicine that he himself knew. According to his word, the event to heal a blind man by the activity that Jesus spit on the soil and beat the mud and attached it at his eyes to help his faith. In this event, the Pharisees also neither could nor deny that it was a miracle. (Jn 9:16) Not only that Whenever Jesus executed the miracle t He himself executed it with the supernatural work.( the miracle as messiah) He said to the Jews , "Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves." (Jan 14:11) If as Jesus used the natural method to heal the man, he could not say such word.

Second, he said that as we understand the text recorded the miracles, the miracle is revealed as not real miracle. He said that the events recorded as Jesus' miracles in the Scripture were expressed so by the mistaken of his disciples. The interpreter that Paulus quoted claimed as followings, that is, In the teaching of Jesus to how to pay the temple tax to Peter, his word, "take the first fish that comes up, and when you open its mouth "(Mt 17:27) means that Peter brought the fish he caught to the market and opened the mouth of that fish and shouted" buy the fish!, buy the fish!" and then if the fish was sold the money shall be got it. Here, "opened the mouth "(ἀνοίξας τὸ στόμα αὐτοῦ) means to open the mouth of

it. Its mouth did not point to the moth of Peter, who was the object of Jess conversation but the mouth of the fish.

The interpretation of Paulus himself is as following, "the fish that firstly came out of it" does not mean the fish that firstly was caught, but "first proper fish". And the word "opened the mouth "means that to pick out the fish out of needle. The word, "you will find a shekel "does not mean that to find out a shekel out of the mouth of the fish, but earn one sec hell (by selling it) "

David Strauss (1805-1874) who does not believe in the miracle of the Scripture criticized the interpretation of Strauss and said, "The word, "to get a Schell" does not include the word, to bring the fish to the market. The claim of Paulus that Jesus's miracles are explained by the natural laws was wrong. Because first, the record of the character to Jesus's miracle, as the text is understood rightly, it said the character of the miracle. Jesus did not execute the miracle in secret but he did so before the crowd (before the enemy also), it has the public character.

At the points what we should keep on one thing is the fact that in the public ministry of Jesus the Pharisees and the other enemies that were against him by following him always and catching some faults. Despite it was his enemies Pharisees also could not take some

doubt to his executed miracles. As we review the miracles in his public ministry we know that they had the public character.

(3) David Strauss belongs to the party of Hegel, learnt under Paulus at Tübingen. He wrote the life of Jesus (Leben Jesu) after he corrected it had published it.

He interpreted the miracles of Jesus as the myth, he defined that "the myth is the means to reveal the eternal truth symbolically". Strauss said that the miracles of Jesus is the products the people made by the faith to form the myth (Mythenbilden der Glaube). Such thought that Strauss took, was depended on the philosophy of Hegel (Georg Wilhelm Friedrich Hegel), that is, all things have the process of product to become the god or, mind (Geist). He said that Jesus is one of many people that take the possibility to become the god; his work became the myth by his disciples. That is, they did not do that his disciples deceive the people intently, but by then was oppressed by the personality of Jesus, by expressing the literature of pome and they made his myth.

But Strauss misunderstood Christ and his disciples in his claim. The myth never been included in the scripture.

The myth is always come after the related persons were passed away after for long time. For example, the cannon of Buddhism was

written on 300 years after Buddha was died, (the conclusion of the authority of Buddhism), such document can have much myth. But the New Testament was written within one century. This fact is admitted by Harnack (Adolf von Harnack) who was the leader and the representative of Liberalism. Then for the New Testament was written we think that the many people who looked at Jesus and his disciples by themselves saw. (I Cor 15:6) In such environment the happening of myth cannot be guessed.

Not only that the essence of the Christianity is not to teach some important concept to the mankind, but proclaim the only the event of atonement accomplished by Jesus, therefore the Christianity sees that the historical character of the important event like the life. Therefore, the Christianity completely is contrast to the mythology religion that teaches some ideology to them.

John Gresham Machen said, "The Christianity is not established on the theory but on only one event, on the record that Jess Christ was died but was resurrected. If only we found the eternal truth, there is no salvation because for the sin of mankind the result of eternal judgment in the truth brings the disappointment. But the new way was opened to the man, that is, by the blessed work that God gave his begotten son to us.

In this point we should think of one more. The mythology is the activity to make God that for the corrupted man cannot know true God, he expresses the thought to God only vaguely. Therefore, such mythology is destroyed by the truth of God revealed only. Revelation and mythology are contrasted each other. The myth exists in only all humanism religion. But the Christianity that was revealed in center of God's word has the truth to protest the myth. The man who stays in the outside of the line to depend the revelation has the speculation of the mythology regardless of the old. The recent philosophers also cannot escape out of mythology. Therefore Dooyweerd said "David Hume is mythology in psychologically, Kant in transcendental idealism. Therefore, the consciousness of mythology is limited to the primitive thought. It was developed as the theoretical abstract in high dimension in the philosophical thought included the ideology." Because the Christianity is the speculation depended on the revelation, the mythology rejects. The Christianity rejects the myth out of the essence.

### *3. The miracle of the modern*

The miracle is rare. If the times of happened miracle are many, it is not miracle as true meaning. God enjoys using the natural laws that



he made. And also, except very important events in the day of the Old Testament, really the miracle is rare. God used the miracle only at so important point (in the perspective of redemptive history) that he should prove his living state. At the meaning the incarnation of Jesus Christ and the miracles happened in his life are the miracle of the miracles, the above all the other miracles and the revelation of the revelations. And also, the miracles of the Apostles that was appointed for establish the foundation of the work of salvation in the New Testament have the character of revelation.

Then does the modern age have the miracle? Generally, the man tries to explain the issue inductively. (In experience) But I think that we should solve this issue by the Scripture. Mk 16:17-18 said, "And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover." The word, "the men to believe in" that comes in the first part points to the general believers, but does not point the Apostles. To the Apostles Jesus said "you (the plural of second personal pronoun) "in the above verse 15, here he exchanged the objects into the other by using the plural of third personal pronoun. Therefore, they pointed to the general believers.

Here, we can think that the Lord's miracles were revealed by the general believers after the day of Apostle. Although the miracle does not arrive at the level of the Apostle, is not it the miracle? After the day of the Apostle, we cannot say that the miracles are stopped obscurely. The scripture does not say the fact that the miracles are stopped by stressing not to be miracle or, the stop of the miracle because of some different points.

Is not it biblical that the miracles in the general meaning (not the apostolic meaning) can be happened? Accordingly, it is nature that the believers seek the miracle of God within the areas to be equipped by the biblical condition, of course, although the modern miracles have no the revelation-authority but also it is miracle. The contemporary miracle is not called for the miracle but it is necessary that the theological category as the special providence or, church miracle. But it should be careful of that such division should not be reducing the faith of miracle for the believer. We especially longs for the miracle of our heart more. The Apostle Paul said, "The grace of our Lord Jesus Christ is with your spirit, brothers. Amen." (Gal 6:18). George Whitefield sacrificed in prayer to receive the miracle in his heart. He prayed in sweat and long for the grace and got some disease for much sacrifice prayer. He finally got the miracle in his

heart. It was the feeling that his heavy burden of his sin was disappeared and the joy like the overflown river.

We know that the manuscript of Mk 16:17-18 has some weak point. The manuscripts to have only until Mk 16:1-8 are more creditable for the Sinai manuscript (ⲥ) and Vatican manuscript (B) etc. support it. But the text to have Mk 16:9-20 are supported by the manuscripts to have the lower authority (A. D. K.L. W. X) And some scholars claims that the style of Mk 16:9-20 is not Mark's. But Irenaeus of the second century quoted verse 9 in Mk 16:9-20, and also Titian who was a disciple of Justin Martyr of the second century included Mark 16:1-20 in comparing four gospels. As we see the fact, the text Mk 16:9-20 was at the early time of the second century was evaluated.

We do not despise the evaluation of the scholars to have lower authority in manuscript. Although it was so, can we despise the reason of the text's existence? The reason of its existence is as followings, the author of this text (Mk 16:9-20) did not say that the miracle is not the miracle because the miracle had low evaluation. The Old Testament reveals that the natural situation also was used in the special interfere by God as the miracle.

#### *4. The attitude of the believer to the contemporary miracles*

The believer wants the help of miracle in the suffering and the adversity. This is common heart of the mankind. But what the believer should keep in his mind is the false miracle among the miracles. II Thess. 2:9 said, "The coming of the lawless one is by the activity of Satan with all power and false signs and wonders ". Here, in the phrase, "all power and false signs and wonders "(δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους) should be revised into "all false power, the false sign and the false miracle. "

The work of the Satan is the false in everything. To be false means that the miracle is so true, it tempted the people and then makes them left out of the truth of God. (Rev 13:13-14)

Duet 13:1-3 said, "If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, 2and the sign or wonder that he tells you comes to pass, and if he says, 'Let us go after other gods,' which you have not known, 'and let us serve them,' 3you shall not listen to the words of that prophet or that dreamer of dreams. For the LORD your God is testing you, to know whether you love the LORD your God with all your heart and with all your soul ". What we know here [1] the angel of Satan also can work the miracle. [2] God is more precious than the miracle infinitively. That is, although the miracle gives great benefit to us we should not throw

away God for it. And although he does not throw away God, it is the near activity that to doubt the true knowledge of God and to throw away true knowledge of God. [3] The fact that God tempts the believer means the activity that God put tempted things that is the miracles of the devil etc. before him to train him.

Therefore, the believers should not follow unconditionally for he likes that, but he should be careful of it by reviewing it delicately. I Jn 4:1 said, "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world ". The word, the spirit (πνῦμα) points to the teacher that claims to receive the spirit. (I Jn 4:1 b) And the word, "to be tempted "is dokimazo (δοκιμάζω) in Greek which does not mean the operation of direct temptation in order to observe the activity passed through it. It points that by the activity of the object for temptation (here the teachers to receive the spirit) their identities are revealed by their activity and they affirm their identity. I Thess. 4:12 translated this word into the word; discerning and we can refer to it. This needs the time. Therefore, as a church worker executes the stimulated things, to follow him without discerning is not the attitude that the believer should take.

### Section 3 The Doctrine of the Man

The eternal life, in the true meaning, the quality is important. The life that lives at the eternal endless hades is not called for the eternal life. The eternal life is to live with God. Of course, God is eternal in the meaning of quantity; the infinitive time is followed naturally. What it is important is to have fellowship with God in the relationship of peace and love. In such meaning, Jesus said, "And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. (Jn 17:3)" and "Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. "(Jn 5:24). – Among the original state

In the family the submission that the female obeys to the male is not against the truth. In the heavenly position it is obvious that the male stands up on the position to rule over. This belongs to the order of creation... After Adam and Eve committed sin in the Garden of Eden, God searched for them and called for not the word, "Adam and Eve, where are they?" (Only), but he called for Adam, "where are you?" This means that He admitted that Adam is the head of the

family. And also, after they committed sin, in the prophetic punishment of God (Gen 3:16, the ruling of the male to the female), we can make sure the position of obedience in the female again. A professor, Paul Jewett said that for the thought of Paul to the obedience of the female came out of the background of the Judaism, we cannot accept the passages directly... But such interpretation of Jewett professor said so for he did not see the Scripture rightly. As we interpreted the Scripture we have what we should be careful of. It is the fact that in the contents and the expression of the Scripture some should not be transformed and changed by the time, the situation and the culture absolutely. For example, in the case of I Cor 11:12-15, the fact that the female should take the long hair, and the female should obey to the male cannot be changed, even although the any day is changed. The professor, Jewett said again, "the commandment of obedience" she received after the woman committed sin, can be escaped for a simple curse (the relationship of avenge to the man) possibly. It is like the same that the general curse they received (the thorn and the thistle that the land provided) will be occupied and can be escaped. But the declaration of curse of "thorn and thistle" in Genesis chapter 3 (verse 18) is not only a simple punishment and the curse, but also the prophetic declaration of the order of creation

that is rearranged to control the wicked mankind. And it means that all things on the earth shall submit to the vanity (not to be the blessing actually but to be the plague). (Rom 8:20) For this is the prophecy of the creator for the order of creation it shall be accomplished and then after his second coming it shall be disappeared. (Rom 8:19, Rev 22:3)

- Among the original state of the man

The covenant of grace is not to can cancel the covenant of work but it is only the new means to realize it and to accomplish. Adam did not keep on the covenant of the work but Christ accomplished it. It is not changed that as the man enter into the heaven, he should obey God. The covenant of grace also requests to repay the wage of the sin to the disobedience and the obedience of the laws, the burden of the man is same. Only, the different point in the covenant of grace

Is the fact that Jesus Christ, who is the one to take responsibility, only substituted the seat of Adam for his own people? The movement of revelation in the Old Testament and in the New Testament reveals this covenant of grace and also treats the activity of God to be related to it. ... Bavinck pointed some wrong thought that, in their thought, the revelation of the Old Testament and the



one of the New Testament do not accord each other. According to Bavinck, Anabaptists claimed that the Old Testament has no the contents of the Old Testament, Socinianism claims that the Old Testament is lower than the New Testament, Arminianism admits the Old Testament as a covenant but it only promised the blessing in this world. Reformer, Martin Luther also thought in his first time that the Old Testament and the New Testament are different like the laws and the gospel, but in his last day he claimed that the Old Testament also has the abundant promises of the gospel strongly. Finally, as the Reformed theology came, the covenantal theology was developed by the same thought.

- Among the covenant of grace in the man

## **Section 3 The Doctrine of the Man**

### **Sequence**

Chapter 1 the original image of the man (the first created man)

- I. Biblical explanation
- II. The character of simplicity of the race
- III. The structure of human being
- IV. The issue of origin of personal soul
- V. The man and the covenant of the work

Chapter 2 the corruption of the man (committed sin)

- I. The origin of sin
- II. The event of Genesis about the depravity of Adam and Eve
- III. The temptation of devil and the committed sin of the mankind
- IV. The biblical view of the sin
- V. The result of the sin
- VI. The transformations of the sin and actual sin
- VII. The total depravity of the man'
- VIII. Punishment as the result of the sin

## Chapter 3 The man and the covenant of the grace

- I. The necessity of covenant in the religion
- II. The meaning of covenant and its kinds
- III. Several thought to relate to the accomplishment of the covenant of grace

## **Chapter 1 the original image of the man (the first created man)**

### **I. Biblical explanation**

The man was created by God. (Gen 1:26-27, 2:7)

#### **1. The contents of Gen 1:26-27**

"Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So, God created man in his own image, in the image of God he created him; male and female he created them ". In this part the plural pronoun, "we" comes three times, which points the Trinity. In Gen 3:22, the word, "one among us" (אֶתֶד מִמֶּנּוּ) comes out of.

The above words are a record of the fact that God created the man, what it is important is the thing that God created the man in his image and in the male and the female.

#### **1) What is the image of God?**

First, the soul (or, the spirit) as the substance of the man. In the meaning that God created the man also, god is the father of the

soul and the Lord of soul. (Ecc 12:7, Lk 12:20, Heb 12:9) The soul has the immortal character.

1) Do the creation of the male and the female take the principle of fair between the male and the female?

The male was created by God same to the female. Therefore, they are fair in the point of the image of God.

First, the fair of the male and the female is the biblical truth. I Cor 11:12 said, "For as woman was made from man, so man is now born of woman. And all things are from God "; I Pet 3:7 said that the female shall receive "the heritage of the life (with the male) together". That is, the man is even the male and the female in the essence of the personal right. Especially it is so at the point of God's image. According to Gen 1:27, it said that God created the male and the female in his image.

Second, the difference of the native character between the male and the female does not mean the difference between the male and the female.

(1) At this point what we think of, above of all, is the fact that the native work of the female is the child birth. (I Tim 2:15). This native work does not influence on the truth of the fair of the male and the female. Gen 3:16 said, "To the woman he said, "I will surely multiply your pain in childbearing;

In pain you shall bring forth children."

Here, to the word, "surely multiply your pain" (הַרְבֵּה אֲרִבָּה), a certain scholar said, "The suffering before the committed sin will be happened but before his sin also some suffering he has shall be added. Of course, the suffering (before committed sin) might be the unhappy suffering." But G. Ch. Aalders said that before his committed sin, if she got child birth, she did not feel the suffering. The suffering of the child birth is the punishment that the woman receives and some benefits for the female. Because of it the relation of true children makes to sustain the relationship of love until the end. The animals do not feel the great suffering in the birth of its kids. So, they do not love them until the end.

(2) The fact that the female obeys to the male until the end also is the native mission. Obedience that the female submits to the male is not the truth to contrast to the truth of fair between the male and the female. It is sure that the male stands up on the position to rule over the female at the native mission, in the words of the Scripture. This belongs to the order of creation. Like the Apostle Paul says (I Tim 2:13), Adam was created earlier than Eve and he stood up at the representative position of the first family. After Adam and Eve committed sin at the Garden of Eden, God searched for them and did not call for, "Where are Adam and Eve?"

But only God called for only Adam and said, "Where are you?" This means that God treated Adam as the head of the family. Not only that, we can make sure again the position of the male at the prophetic discipline (Gen 3:16, the ruling of the male to the female) after his committed sin that the female should submit.

A professor, Paul Jewett said that for the thought of Paul to the obedience of the female came out of the background of the Judaism, we cannot accept the passages directly... But such interpretation of Jewett professor said so for he did not see the Scripture rightly. As we interpreted the Scripture we have what we should be careful of. It is the fact that in the contents and the expression of the Scripture some should not be transformed and changed by the time, the situation and the culture absolutely. For example, in the case of I Cor 11:12-15, the fact that the female should take the long hair, and the female should obey to the male cannot be changed, even although the any day is changed. The professor, Jewett said again, "the commandment of obedience" she received after the woman committed sin, can be escaped for a simple curse (the relationship of avenge to the man) possibly. It is like the same that the general curse they received (the thorn and the thistle that the land provided) will be occupied and can be escaped. But the declaration of curse of "thorn and thistle" in

Genesis chapter 3 (verse 18) is not only a simple punishment and the curse, but also the prophetic declaration of the order of creation that is rearranged to control the wicked mankind. And it means that all things on the earth shall submit to the vanity (not to be the blessing actually but to be the plague). (Rom 8:20) For this is the prophecy of the creator for the order of creation it shall be accomplished and then after his second coming it shall be disappeared. (Rom 8:19, Rev 22:3) It seems that the people of this world can defend the plague to receive out of the creature by the method of the science and leave out of it. However, if he escaped one plague then the other plague comes on us. For example, the reason that the contemporary men live for long time seems to come out of but if he escapes one thing but another plague. This is called for the leveling process of science of the world of the nature. But it is the artificial observation. The external situation of curse is protected more or less, the principle of the other aspect works still. Although the man lived for long life at a certain day, it is not the same abundant life to take the possibility of the eternal life before his committed sin.

In Conclusion, the male and the female are equal before God as the image of God (Gen 1:27), in getting the heritage of the life (I Pet 3:7) but in the family the function of the female and the male are



different, the mission is different but the female should take the attitude of obedience to the male. It comes out of the fact that the female was created worse than the male, but it belongs to the order of God's creation. (Gen 2:18, 21-23) Therefore the fact that the male stands up at the leadership than the female was not changed in that state of before his sin and after it. (I Cor 11:8-9) Not only that, because Eve left out of the original mission to help Adam God declared the punishment to her, it is the word, "but he shall rule over you. '(יִמְשָׁל-בָּךְ:)'. This word that she will be controlled by the husband was the punishment as well as the prophecy. Therefore, this cannot be escaped out of the female. The ruling of husband includes the submission of the female. The position of this submission is different to the position of obedience of the female. In the position of obedience, the female, in the native mission should help the male (the leader) and she got the identification of submission. Then it is true that after the sin of Eve, the authority of the woman was reduced more.

But the position of the female never should be oppressed by the male. But it is true historically that for the sin of the mankind, the female was ruled over by the male in the right of personality. For few examples, the western philosophers treated the female as the weak person generally Platon said that after the wicked person is

died, as he will be reincarnated, he shall be born in the female., And Aristotle said that the female is the kind of partiality of the male, Schopenhower said, that the female is like a child, light, myopic and only the being for production. In France, as the woman, Novella d' Andrea, AD 1312-1366) took lecture the philosophy and the jurisprudence at the university of Bologna, he executed behind the curtain. Such controversy is not proper to the truth of the Scripture.

What we treat as an issue is the fact that the woman can be executed as the church leader, that is, in the case that the woman received the gift of teaching; can she receive the ordaining of pastor? It is the answer as followings. In the New Testament the one that took a deacon as a female (Rom 15:1-2) but she was not be taken the position of the elder and the pastor and the elder too controls the male and the female. According to the Scripture the woman is not permitted in teaching the men in the church. (I Cor 14:34-35 I Tim 2:12-15) But it is sure that the old woman to have the experience of faith can teach to the other woman. (Titus 2:3-5)

**[Special reference] Refer to "Of the image of God"**

2.      *The contents of Genesis 2:7*

The theory of higher critics claims that the documents of the creation –man in Gen 1:26-27 and 2:7 came out of each other documents. But both things as the same author are only different in the perspective of treatment each other. The above thing said the order of origin in all other creatures and then it was climaxed by the creation of the man. But the detailed work of the creation of the man was stated at 2:7. Therefore the arrangement of document of chapter one and two are logical.

"Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature ". This word seems to be remarked only at creating the body of the man as God created the man. But the theologians (C. Hodge, L. Berkhof) interpret that it included the creation of the soul. It is good that we, first of all, interpret one or two words and then we can conclude as followings. Here, the word translated into "the soil " (עֶפְרָא) means "the dust to come out of the earth" and the word, translated into the living breath can mean "the spirit of the life" (or, it means the breath), and the word translated into "living soul (נִשְׁמַת חַיִּים) means the soul to have the life. As we synthesized the meaning of the above words, this passage reveals the fact that God created the body as well as the soul together. But there is only one difficult issue. Why did God put the spirit of the life into the

nostril of the man? The spirit is not material what channel was it used? LXX version does not say that God did not breathe the spirit of God into the nose, but he breathed it into his face. ( ). Although we do not know that it came out of which Hebrew document, it cannot solve the above issue. Therefore, we cannot say that the word of Genesis 2:7 is connected to only the creation of the man. But it is not impossible to claim that the soul was created at that time. It is difficult that for the spirit is the spirit the process of the creation also is informed to us and is expressed by the word. Therefore, here it was not remarked it. We can say that as Genesis 1:26-27 said, God created the soul of the man (the image of God) with his body he took the spiritual method that we cannot explain it. Except this one we can find out little important truth in Gen 2:7.

(1) The man is the image of God but he has the body covered by the dust. This makes him been humble the one who is lifted up without having the virtue of humility becomes like the devil. (2) As God created all things he did indirectly (by the Word), but as he created the man he did it directly. As he created the man he discussed in the trinity God (Gen 1:26), he himself formed the body of the man and also, he himself put the living soul into it. It reveals that the man is the most important work of God. Moreover, the man

should feel the important responsibility in being of "the image of God". The responsibility is the work that he should live in holiness with God. (Mt 5:48, I Pet 1:15-16)

## **II. The character of simplicity of the race**

### *1. The evidence of the Scripture*

The simple character of the race is remarked several times except mentioning at the first part of Genesis. (Gen 10:32 Mt 19:4 Act 17:26 Rom 5:12 I Cor 15:21-22) The Scripture think that the mankind belongs to the simple source at any areas, and also it stresses that their native character is common, the sin also same, the demand of redemption also is same. Acts 17:26 said, "And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place ".

### *2. The reasonable evidence*

The reasonable evidence is the one of science like studying the ethnographic. The fact that the mankind came out of one forefather cannot be denied by also the scientific experiment. Warfield (Benjamin Breckinridge Warfield) said as followings, "Every race has the psychological union, and they have the reasonable character and psychological union for they are different to the animals, and

also their language following the same laws. Not only has that, all nations had common heredity. These facts prove that they came out of the same source.

Bavinck says, "The Babylonian researcher and the Assyrian researcher as well as the ethnic scholars of the grand wide areas think that they have the strong reason and the starting place of the mankind was the central Asia."

### **III. The structure of human being**

#### *1. The elements of human structure*

The elements of human structure have two kinds of the theory.

##### 1) Dichotomy

The dichotomy means that the man consists of the body and the soul, which is the biblical view. For example, the one who left out of the body is called for the soul (Heb 12:23, I Pet 3:19, Rev 6:9, 20:4), it informs the fact that the man has the body and his soul. And it states that the body and the soul are the elements to establish the man directly. (Ecc 12:7, Mt 10:28)

Although Paul seems to say that I Thess. 5:23 reveals the trichotomy, but here "spirit and soul" (πνεύμα καὶ ψυχὴ) means that he divided the inner man and mentioned so. He thought that both things are accord. Rom 8:10 said, "But if Christ is in you, although the body is

dead because of sin, the Spirit is life because of righteousness. ". That is, the body shall be died by the declaration of God's judgment after Adam committed sin (Gen 3:19) but the spirit (the life born again by the Holy Spirit) has the eternal life by the righteousness Jesus gave. And I Cor 5:5 said, "You are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord ". That is, among the Corinthian church believers, God will do that the one who committed sin was abandoned in the world (or, although he is destroyed by his disease), but his spirit will be saved at the time of second coming of Jesus as the whole body. (Calvin)

I Cor 7:34 said, "And his interests are divided. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband. ". That is, it means that for the virgin is simple in her life, she can commit his body to the Lord. Here the spirit points to her soul. II Cor 7:1 said, "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. ". That is, it is an exhortation that all pollution of the material part (body) of the personality and the non-material part (spirit) should be purified.

## 2) Trichotomy

The Scripture seems to have the verses that point the trichotomy. (1 Thess. 5:23, Heb 4:12) But these passages do not support the trichotomy as we observe them in detail. "The spirit" and "the soul" that are remarked there is the same thing but he said it only as dividing two parts. Just like that, the body of the man is oneness but it can be said by dividing two parts, the upper body and the lower body.

## 2. *The related character of the body and the soul*

### 1) Monism

Here are the materialism and spiritualism. The materialism said that the soul is the product of the body. It is the theory against the Scripture.

How can we explain the origin of the body and the spirit so? The Scripture said that the source of the body is the soil (Gen 3:19), the soul is created by God (Gen 1:26-27) and comes out of God (Ecc 12:7).

### 2) Dualism

This is the theory that for the body and the soul are the other beings each other, both were depended on each other. The



relationship of both things is accord unity but living and dying are not united each other. The Scripture obviously said that the source of the soul and the soul are different each other. The representative verse is Ecc 12:7. Here, it said, "and the dust returns to the earth as it was, and the spirit returns to God who gave it. ". The word, still (כְּשֶׁהָיָה) in Hebrew means "like it existed essentially". Therefore, this word said the origin of the body. And the word, "the spirit returns to God who gave it. "points that the origin of the spirit (that is soul) is depended on the power of God.

Higher critic, D Gerrit Wildeboer denies the immortality of the soul because he misunderstood the word. That is, as the man was created essentially, the thing that was united the soil and spirit shall be divided (Gen 2:7) as he was died. Therefore, we do not see that Ecc 12:7 teach the immortality of the man himself. But it is coercion. The fact that the spirit of the man goes to God means not to disappear, but to live with Him together. Aadels interpreted Ecc 12:7 rightly and said, "Here it informs that the man has non-material elements and it exists continuously at the outside of material and independently in the hand of God."

The other many parts of the Scripture reveal that the body and the soul do not walk together in living and dying. I King 17:21-22 said, "Then he stretched himself upon the child three times and cried to

the LORD, "O LORD my God, let this child's life come into him again." And the LORD listened to the voice of Elijah. And the life of the child came into him again, and he revived. "Here, the word, ", let this child's life come into him again " (תָּשֻׁב גַּם נְפֹשׁ-הַיֶּלֶד הַזֶּה עַל-קִרְבּוֹ), the word, soul (נֶפֶשׁ) was translated into the soul (ψυχή), in English version also "soul". The Hebrew, translated into his body (קִרְבּוֹ) was translated into his inner (εἰς αὐτόν) in LXX. And the word, "let this child's life come into him again" (ἐπιστραφήτω) is so important It means that the soul that left the body and exists independently should be returned into the body. Job confessed, "And after my skin has been thus destroyed, yet in my flesh I shall see God," (Job 19:26)".

Ecc 3:21 said, "Who knows whether the spirit of man goes upward and the spirit of the beast goes down into the earth? ", here also the soul of the man does not belong to the earth and dust but the upper world was r informed indirectly. To this passage Aaldes interpreted, "the issue after the death of the man is informed by only the faith. Because the issue set at the outside of our observation the man has no the concern about invisible thing, and the man the above of lower animals does not understand greater value. Such valuable things are the object of the faith. Rather they depend on visible things. Accordingly, their thought has that the

man is not different to the animal. What they always see is only to return to the dust after their death.

Barth, although we are different to his theological view, at this point, "Who knows "said, "Among the man nobody knows it, but only God knows it." What Barth means is the fact that the immortality of the soul in the man himself is not warranted and the immortality belongs to the sovereignty Lordship of God. That is, only God know the fact that the soul of the man does not descend into the dust and the tomb, not like the animal, but ascend into the above.

### **[Special reference] The explanation of Barth between the relationship between the body and the soul**

#### **IV. The issue of origin of personal soul**

##### *1. Preexistentialism*

This theory was told by Origen, Erigena etc., the soul of the man existed before he was born in the world. But this theory has no the biblical foundation.

##### *2. Traducianism*

This theory is to receive the soul out of his parent as he received this body out of them. Tertullian, Martin Luther, Delitzsch etc.

supports this theory. As we see the word that the descendant of the man was attached in the body of his forefathers (Gen 46:26 Heb 7:9-10), the traducianism seems to have the criteria of the scripture. But this theory also has difficult point, (1) we do not know that the soul of the children comes out of which one, the father or the mother. (2) Can the soul also divide and product likes the body? etc.

### *3. Creationism*

This said that as the man is born in the world his soul was created by God directly. And the soul was created in holiness but it was polluted by uniting it to corrupted body. This creationism is the proper to the Scripture that is, the origin of the soul and the body are different each other, one belongs to the heaven, the earth. (Ecc 12:7 Is 42:5 Zach 12:1 Heb 12:9)

The opinion that opposed this theory is as followings. God accomplished his creation for 6 days the seventh day he was taken rest the fact that he created the souls continuously is not worthy to the scripture. This hard issue is solved as followings. It is difficult saying that God completed the basic creation, after that God did not work the affair to belong to the creational principle. After he created he work through the natural laws he executes the interfered work in

the universe (For example the miracle). The miracle belongs to the principle of creation.

## **V. The man and the covenant of the work**

In general meaning "covenant" is to establish that two partners establish the condition and make the promise to the objects of the personality. (The animal and the machine are not established the covenant) And within the limited duration they should act properly in the promise and decide to achieve the same purpose. Then the contract of the Scripture has some special both aspects. [1] Always God has the initiative authority. Before we think of it firstly he came to us and established the covenant. [2] The partners of the covenant have not the same level. The one party is God but the other is the creature, the man. God, the creator of the universe came to the creature the limited man established the covenant and takes the vow.

For studying this issue obviously we need to study the word, Gen 2:16-17 (reference Gen 3:6-24) The word is as followings, "And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, 17but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die".

1. *Is the word, Gen 2:16-17 the covenant?*

1) The word is the covenant

Until now the theologians have said that the word is the covenant. Of course, the text has no the word, "the covenant" but it is not some issue. At the point Bavinck said, "The commandment God gave to Adam was the covenant in the essence of the event. Like God established it with the people of Israel, it is a covenant that if Adam obeys it, he gets the eternal life."

In the word, "in the day that you eat of it you shall surely die ", the word, "in the day that you eat "is conditional and "you shall surely die "is to strengthen the future work. Here, the word translated "surely "(בּוֹת תָּמוּת) is the warrant of faithfulness (affirmation)". That is, it means that he shall die surely. Covenant has the foundation of faithfulness.

Hos 6:7 said the covenant of God to the object of Adam. The text said, "But like Adam they transgressed the covenant; ". Here the word, Adam (אָדָם), is not the region and does not mean the general mankind. (Job 31:34) It points to Adam, the forefather of the mankind.

2) The word is the covenant of work

The word is to establish the covenant of work that God treated to Adam as the representative of the mankind (Rom 5:12-14) and made. Because in the covenant God requested the obedience (work) to the commandment, "of the tree of the knowledge of good and evil you shall not eat," to Adam. This covenant is the contrasted to the covenant of grace that established Jesus Christ as the representative of the covenant, by the work of the man he got the righteousness and then he was filled and brought committed sin, condemnation, death etc. (Rom 5:15-19) Such characters belong to the covenant of the work.

## *2. Does the covenant of work sustain now?*

Although Adam was failed in the covenant of the work, the covenant was not abolished; the object of the covenant was replaced by Christ, the substituted one. After the forefather of the mankind was failed the covenant of the work, the way of their salvation established the plan of God that the way of their salvation shall be accomplished by only the covenant of grace. But the covenant of work was not abolished and was sustained continuously. Because the covenant of grace reveals the meaning obviously before the accusation of the covenant of the work.

At the seat that reveals the feeling of sin, the meaning of the remission is revealed more strongly because our personality has the feeling of sin inattentively, the sense of happiness for the remission can be continued so much. Just like that in the essence of our personality, the accuser does not conceal his steps. Despite the scripture has the covenant of grace, the covenant of the work accuses continuously.

### **[Special Reference] About the image of God**

(1) Roman Catholic Church separated the image (image תְּצַלֵּם) of God in Gen 1:26-27 of the likeness (likeness דְּמוּת) of God and said that "the image" of God is the spirituality of the soul, the freedom of the will, the immorality of the body etc. But the likeness of God and the likeness of God is the additional original righteousness to control the physical character of the man (It itself is not the sin but if it is controlled, it shall be the desire like the beast to lead into). But it is the difficult interpretation to find out the criteria of the Scripture. And it is not sound and natural the fact that two words, "image" and "likeness" are separated each other also.

(2) Lutheran Party said to the image of God as followings. They claim that the man has the spiritual character, it is like the angel. After the depravity of the man it was lost totally, it is like the



beast without the big different point. They thought that only the religious character is remained.

(3) Arminianism thought the image of God in the early time as the degree of the sovereignty Lordship of God to the lower features. After that they considered it as freedom, knowledge, character, the moral character and the skill to live with God etc.

(4) Karl Barth interprets the image of God in Gen 1:26-27 as followings. "The objective beings (Trinity persons- writer) in God himself (that is, the Trinity God) exists, in existing each other freely, in cooperated each other and in met, responded each other, the man (in the point of the male and female) is the copy of God's image and its replica. That is, it was expressed by the system of the male and the female by being created into the principle of the relative principle and then it is the copy of the Trinity God.

In other word, the word, "the image of God" means that it was created by having the relative objects in the male and the female. IAs I translate his word more direct translation and quoted it as followings, "What God created the man into the image of God does not mean that God bestowed the possibility of special, intellectual, moral and the other and also created them. The "image" is not the different something to be different than the beasts but rather is the common thing to them externally. It is the type of relative being of the male and the female."

The interpretation of Barth about the image of God seems to be right as we see externally. In context, after the word, "in the image

of God" the word, "the male and the female" is followed! (Gen 1:27) but the meaning of the context cannot say absolutely the interpretation of the following contents. In the above context (Gen 1:27) "the word, "the male and the female" is not said the definition of the image of God but points to the one who received the men who is created into the image of God. In the other parts of the Scripture, the image of God points the spirituality of the man's system that the animals have no. (Gen 9:6, Jm 3:9) Then for the animal also has the match (male, female), can we say that it is the image of God? Col 3:10 said that "new man is the meaning of God's image. He is the renewed one in the knowledge. To this new Nan Ephesians 4:24-25 reveals obviously, "the new self, created after the likeness of God in true righteousness and holiness ".

### **[Special reference]**

### **The explanation of Barth between the relationship between the body and the soul**

Barth said the independent character of the soul and also claimed that as it is with the body the existence of soul can be kept on. "If the soul exists as the soul, it is impossible to exist without the body. Therefore, if we reject the body he rejects the soul necessarily. We contrast to the abstract dualism that the body and the soul are the distinguished independent characters of two things. It is the

thought of the Greek and also is the thought of the traditional Christianity miserably. The externalization after the death of the man does not mean the existence of time of the human sustain.

The above theory of Barth is unbiblical. Did not Jesus consider the body and the soul as the distinguished being? Does not his word, "he killed the body but cannot kill the soul (Mt 10:28) "mean the fact that the body and he soul have the different source? (Ecc 12:7, Heb 12:9) Did not Elijah pray to God, as Sabbath's widower took the death of his son, to return his soul into his body? During our living in the world we admit the closed interdependent character of the body and the soul as well as we should admit the fact that they are separated of each other and are independent. Job said, "And after my skin has been thus destroyed, yet in my flesh I shall see God," (Job 19:26) Of course, the body and the soul in the world are connected each other closely and accomplish the total personality of the man. As we commit sin they two moves together. As we commit sin in our thought, the operation of our brain of our body is cooperated... "We cannot say that "my body stays in quiet, only my soul commits sin. But the whole body is participated. But this is the word established only in the duration we live in the world. As Barth said, if the soul cannot exist without the body can we say that God, the pure spirit also (Jan 4:24) does not exist? Never we can do so.

## **Chapter 2 The corruption of the man (committed sin)**

### **I. The origin of sin**

There are several theories to the origin of the sin. The ultimate origin belongs to the kind of mystery, so it cannot be solved by the knowledge of the man. Because the sin exists in the world obviously, the man should be atoned and should be saved out of it. When as the house was fired and the men shouted out, "fire!" it is true time that the members of the family should run away to the outside at the urgent time. Then if the man in the house claims that he cannot go out before I know the reason of the fire, it is a crazy person.

#### *1. the false theory to the origin of the sin*

##### **(1) The theory of human essence**

Like Louis Berkhof introduced, some of the philosophers said that the sin of the mankind is a part of human essence and the necessary production of the natural constitution of things. It is the thought that the sin is included in the essence of the man. This theory is against the teaching of the Scripture. According to the word of the Scripture the all things is good in nature. Genesis chapter 1 states that the creature is by nature good in the original

character of the creation. The word, "And God saw that it was good."  
"(יָמִים וַיֵּרָא אֱלֹהִים כִּי־טוֹב)" come out of Gen 1:4, 10, 12, 18, 21, 25, 31 repeatedly.

## (2) The evolutionism

According to this theory the mankind became the being (man) to have the ethical consciousness by developing gradually. And as he resists to this ethical consciousness, essentially the psychological impulse is happened, which called for the sin. Then it means that the origin of the sin was the character of lower animal (the word of evolutionist). However According to the Scripture, the evolution of the mankind should not be thought. The mankind is by nature the image of God not to be polluted, but after that he was corrupted. (Rom 3:23, 5:12)

The above the party of evolutionism claimed again that the government should not punish the sinners but any time it should correct them and heal them. This is different to the lesson of the Scripture. The Scripture claims that the sinners should be punished and the worst should be killed. (Gen 9:5-6 ex 21:12-17) Especially the law of punishment, "repay the eyes to the eyes" in Ex 21:24 is the rule of judicial (just judicial) that God commands.

## 2. *The right theory to the origin of the sin*

### 1) The first origin of the sin (the corruption of the angel)

According to the Scripture, the mankind was committed by the temptation of the devil. In Gen 3:1-6 the serpent was used as the representative of the devil and made the mankind committed sin. (Rev 12:9-10) Then before the depravity of the mankind the wicked one, the devil existed, the source of the evil is the devil. Now the main issue is what the origin of devil is. The Scripture said that the good angel essentially was depraved, and then he became the devil. The depravity of the angel is revealed by the contents of II Pet 2:4, Jud 1:6. (I Tim 3:6)

Some theory claims the other issue again, how the angel who was created good was depraved and became to the devil. But we do not need some doubt. To the silence of the Scripture, our debate is void imagination. I Pet 1:6 teach us "to the knowledge, the self- control.

### 2) The second origin of the sin

The forefather of the mankind was created essentially as goodness (with the image of God) but he was committed sin by the temptation of devil. Then Should the record of the committed sin of the forefather of the mankind treat literally? Or, should it be interpreted by metaphor or symbol? Paul understood that the

serpent as a serpent and Eve as Eve. (II Cor 11:3) And he understood that the fact that Adam and Eve committed sin also directly as the historical fact. (I Tim 2:14).

## **II. The event of Genesis about the depravity of Adam and Eve (Gen 3:1-24)**

It is obvious that the record is not legend or myth but true history. Because the total the Scripture admitted it as the historical fact and in the criteria the method of the salvation for the mankind was established. Let's review the sin of Adam and Eve as following.

### *1. The meaning of the tree to make us known the good and the evil.*

1) According to a certain theory "the tree to know the good and the evil" belongs to a myth. That is, for the gods take the jealousy they made them not to discern the goodness and the evil and makes them stayed in the state of the animal they prohibit eating the fruit of the tree. But this interpretation does not treat the Scripture by the pantheism wrongly. Not only is that it wrong for it was treated as the tree of magic.

2) According to the other theory, this is, the tree made them settled the good and the evil autonomously. Breaking out the

prohibited command of God after eating the fruit, it is true that he arrived at the seat to decide the goodness and the evil autonomously. (Gen 3:22) The autonomous is sin. It is the seat towards the death for the man left God. Surely the man should depend on the other (the word of God) this interpretation takes that "to know the good and the evil" (Gen 3:5) as "he chooses the good and the evil or, settle the good and the evil. But it is not natural that seeing to know as to choose".

3) And also, according to the other interpretation "the tree to know the good and the evil" is the tool that God lead the man into the state of the religious or, moral maturity. Therefore, is the man walked through this way well he might get the goodness to obey God. Really from that time he might which the good is which the evil is truly. True goodness is to believe God and to obey Him.

## *2. The serpent and the devil*

Serpent is the reality but at this time he was used by tool of Satan. It was the representative of Satan to tempt Adam and Eve.

1) Some theory claims that the serpent is not real serpent but an allegory. The men to claim this theory said [1] how could the serpent say" But we do not treat it as the issue. Because the scripture reveals the miracles that the man cannot understand. The



devil also executed the false miracles (II Theses 2:9), it could make the serpent talked, [2] God cursed to the serpent, "and dust you shall eat

2) "All the days of your life ". (Gen 3:14), the serpent actually did not eat the soil, it is hard issue. But the word the serpent eats the soil is the metaphor that after the serpent is cursed by God it shall be lowly greatly. (Ps 72:9, Is 49:23, 65:25, Lam 3:29 Mich 7:17) Aalders said that the Amarna epistle also that the Archeologists found out, expressed that the occupied people were dropped down at the lowly state as the word, "to eat the dust (stof eten)".

3) According to the right interpretation, the serpent was a real material and it was used by the devil (Rev 12:9) before the devil approached to the man, already it was the devil. Bavinck said as followings "It is obvious that as we see Jud 1:6, lots angels felt the complaint at the seat God established up and to get the lifted position and they were arrogant before God. As we see that the sin was begun with the spiritual world. ... the sin did not begin at the earth It is sure that the corruption of the angels existed before the corruption of the man.

The devil is the corrupted angels he is not non-personal power and theory, the person with the consciousness of self-consciousness and freedom. According to the record of the scripture the devil and the

work of servants is the activity of personal being. (Jn 8:44 Rev 12:7-12)

### **III. The temptation of devil and the committed sin of the mankind (Gen 3:1-12)**

#### *1. The temptation of devil*

The devil always tempts the man with the false which was the direct method to tempt Eve. He is "" the liar and the father of liar" (Jn8:44) His liar to tempted Eve is analyzed into few things.

(1) "Did God actually say, 'You shall not eat of any tree in the garden'? "(Gen3:1 b) This question of the devil was the contrasted word of the word of God, "And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, "(Gen 2:16) the devil impulse Eve with such exaggerated word, and led her not to trusted God.

(2) ""You will not surely die. "(Verse 4) the word of the devil was the liar contrasted the word that God commanded to Adam, "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (Gen 2:17).

(3) "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." (Verse 5)

this is the liar of devil set result that Adam and Eve followed the word of evil and ate it was not brightness of his eyes in the contrast of t their eyes were dark. After they committed the commandment of God was departed out of God so far. The fact, "and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden." (Gen 3:8) came out of the spiritual block to make them not to see God directly. It was darkness. It is only the fear that felt the judgment and the death. Their activity that they know to avoid God and hidden among the trees of the garden itself (verse 8) also was the dark thought. Just like that the word of devil (the word that their eyes will be bright verse 5) was revealed as the activity to deceive them.

## *2. The sin of the mankind*

Is the sin of the first man, Adam historical fact? Of the sin of the man, Barth said as followings, "The man was corrupted in his being and his activity totally. ... The scripture said that he is the sinner from his head to his foot... Barth seems to agree with the doctrine of the total depravity of the man that Calvinist says. But the point of issue was he in his commentary of Romans does not see the fact of Adam's sin as historical event. He in his commentary (1) did not accept that Adam was not historical man; (2) the sin of Adam is not

historical event but the presupposition of the history. (2) He claimed that the structure of the man and his character consisted of the time and the space itself is like the sin.

That is, he said that the activity the man knows God and sees Him itself is the sin because it mixes God and the man. But it is the speculation of the existentialism and unbiblical.

The history of human depravity discourse is historical fact, because the scripture itself proclaims so. Hosea 6:7 recorded Adam (אָדָם) and the fact of Adam's sin Rom 5:18 said "one sin", Rom 5:18 said, "one trespass ", which said that the sin of Adam who was the representative of the mankind, that is, the sin of a person (ἐνὸς), Adam. And I Tim 2:14 said the fact that Eve was tempted, II Cor 11:3 said the event in more detail, "as the serpent deceived Eve by his cunning ". The above several passages, the Apostle Paul said the real event that influences on the history of all mankind by controlling, but not the abstract ideal to be related to his own teaching. He was not a philosopher and a poet. He was an evangelist to have the interest in only the time of history of revelation.

Then at which position was the sin of Adam the first man happened? This event is the handle of the sin of all mankind and its source. The

event of Adam's sin was changed into the controlling event was informed by the result of the latter. (Rom 5:12 I Cor 15:21-22 45-49) Accordingly the event shows us the principle of all sin. The step of Eve's sin is as followings.

[1] The short recognition of the authority of God's word.

Eve did not stand up firmly before God with the word of God. for he did not recognize the fact that the secret of the victory put in the word of God, as she answered the question of the serpent, she did not proclaim the word of God directly and reduced it intently. That is, "but God said, 'you shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" "(Gen 3:3) But here the word "neither shall you touch it, "(לֹא תִגְעֹר בּוֹ)" was added by Eve. And the word of Eve, "lest you die" (פְּדִי-תִמָּתוֹן) reduced the word of God, "lest you die" (מִוֶּת תָּמוּת) (Refer Gen 2:17)

[2] He believed the temptation of devil that if he has the fruit of the tree that makes him known the good and the evil, he become like God. Eve concentrated on the tree and was pulled by it. (Verse 6) The one who does not stand up firm strongly on the authority of God's word follows the word of devil anytime. In other word the one who left so far out of the word of God finally shall be dropped down into the sin.

At this point we can contrast the secret of victory of second Adam, that is, Christ. Christ stood up firmly on the first foundation of the word of God consistently before the temptation of devil, and he drove out three times of devil's craft. (Mt 4:3-10) Not only that he used the word of God rightly Jesus pointed directly as the devil used the word of God wrongly. (Mt 4:6-7).

#### **IV. The biblical view of the sin**

##### *1. The definition of the sin*

As to the Scripture the sin is the committed sin to God. It is not to obey the laws of God (the commandment), is called for the illegal (ἀνομία IJ3:4) This one is described as several things, failure, (ἁμαρτία Ps 51:4 Rom 3:23), committed sin (παράβαις Dan 9:11, Mt 15:3), depravity (παράπτωμα Eh 2:5) and unrighteousness (ἀδικία I Jn 5:17) etc. Although s it is called for any terms, it is the activity to receive the condemnation out of God (the case to be fault to the object of the man)

##### *2. The spiritual position of the sinner*

The committed sinner receives the guilt and is dropped into the spiritual pollution. David said, "Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment. "(Ps 51:4) this was the

word to confess for the guilt. And the word, "my sin is ever before me. (Ps 51:3) "Was the word to feel the pollution of the sin?

### **[Special reference] The error of philosophical view to the sin**

#### **V. The result of the committed sin (Gen 3:7-24)**

The misery that the man suffered now also proves the historical reality of the present. The result came out of the cause.

##### *1. Death*

What came to the mankind committed the sin is the spiritual and physical death (Gen 2:17) the spiritual death is separation of God. The fact that Adam and Eve were concealed (Gen 3:18) and they avoided their responsibility before the question of God (3:12-13) were the evidence that the block was happened between God and them. In the same time, they were died physically and the feeling of anxiety physically was its evidence. Why did they feel shame their naked body in different to before (Gen 2:25) (3:7, 10) because the glory of God left out of their body? (Rom 3:23) The seed of physical death invaded into them from the day (3:6) that they committed sin. (Gen 2:17) Therefore the interpretation that only their physical death was postponed was wrong.

## 2. *Division*

The division of the mankind (verse 15) was happened by the hostile between the descendant of devil (it was called for the descendant of the serpent) and the descendant of the woman (here, "the chosen people). The descendant of the devil was called for because they were the descendant of Adam but they followed the word of devil. (Jn 8:43-44) Such the division of the mankind was misery in outside, but this was the situation to follow the movement of redemption.

The fact that the descendant of the woman (by Christ that is the representative of God's people) hates the devil was just their salvation. Was not the cause of Adam's failure not to hate the devil but to listen to the word of devil? The movement to hostile the devil (eibi אִיבִי - verse 15) is the character of redemptive movement. This is the mercy of God that bestowed to the mankind committed sin. God bestows the mercy in his wrath. (Hab 3:2)

## 3. *Sacrifice to follow the suffering*

What came on the mankind committed sin was the spiritual and physical death. (Gen 2:17) The spiritual death is the fact that they were separated of God. The fact that Adam and Eve were concealed by avoiding God (Gen 3:8) and they ignored the responsibility of the question of God (3:12-13) were the evidence that the block between God and them was happened. At the same time, they were died



physically. It proved that their physical anxiety influenced on them. Why did they shame their naked bodies before they committed sin? (3:7, 10) Because the glory of God left out of their bodies. (Rom 3:23) The seed of physical death invaded (Gen 2:17) into them at they committed sin. (3:6) therefore the interpretation that only their physical death was postponed is improper.

#### 4. *Driven out of Eden*

After Adam and eve committed sin they were driven out of Eden, (Gen 3:23-24) their dwelling place was this world from that time. Bavinck said, "Although dam was driven out of Eden yet they were not cast into the hades. For he goes to the world and should suffer the pain of the work and rule over them (Gen 1:28) this is the beginning of culture. In a meaning, his authority was not lost completely and was progressive by the work. (Ps 8 :) the depravities man also should be admitted as the image of God. In the present world his death also is the punishment also it is the grace virtue. The reason that god established the system of death is to control the sin. After the committed sin of the man the double work was happened, those are, and the wrath sand the grace, justice and merciful humility."

#### 5. *Losing the essence of God's image*

The original image of the man (God's image) was lost for the sin of Adam and Eve. As the result their knowledge that arrive to the salvation by knowing god, the right interpretation of the work that God executed was lost. And his all desire and their work do not adjust rightly, and his dominion to the creature does not come true sufficiently. The right to use all things is lost and he lost the right of happiness in the present life and the coming world.

What is the remained image among God's image that the man essentially possessed? The reality of soul was remained the vague concept to God is remained, the little moral power is remained and the ruling power to all creature little is remained.

#### *6. The world of the nature and the earth were cursed*

Gen 3:17-18 said, "Cursed is the ground because of you; ... and thistles it shall bring forth for you;"

This word should be interpreted symbolically. It does not mean that only to product the thorn and the thistle on the earth was the curse but except it is still. Rom 8:20 said, "For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope ", It means that all creatures on the earth are set under the curse. Here, "to be vanity "(τῇ ματαιότητι) man the invaluable, it is

like the thorn and thistle." All things on the earth are abolished, changed, disappeared, after the time is passed away, they really were invaluable.

## **VI. The transferring of the original sin and actual sin**

### *1. The original sin*

The Orthodoxy reformed church points the doctrine of the original sin. The original sin is separated of the self-committed sin (it was called for the actual sin) that he commits sin directly in his personal thought and his life, which is the sin of source literally. The reason to be call for to be source is (1) its origin is the Adam the first fore father of the mankind, (2) From the time that every man is born is the sin he took. (3) It is the source of all actual sin.

The original sin should be thought of two elements. First, it is the original guilt which means the state that as the relationship of the committed sin, the sinner cannot help but to be dropped down into the punishment. Second, "original pollution" this is, the curse that Adam received by the relationship with God the influence by God influence on the descendant of Adam., (1) the essential righteousness was lost (2) to have the total depravity (positively it is inclined into the evil) (3) to become the total impossibility (in doing goodness and in knowing God).

As we review the church historically the doctrine of original sin demands much time until it was systemized exactly. The Greek church fathers said that this is not related to the crush (abolishing and destruction) of the body that received out of Adam and has no the relationship to the will., the heresy party like Pelagius denied the original sin itself. In the time of Tertullian, the right thought of the original sin was started; in the time of Augustinus (AD Augustinus) this doctrine was established. But not yet Roman Catholic Church does not admit the total depravity of the man for the original sin as the party of half-Pelagius and claims that the original sin is losing the additional righteousness. In other word, the original sin in the positive meaning does not exist in the Roman Catholic Church. It is only to lose the harmony (that is, by the essential righteousness to receive additionally the character of the animal in the man was removed) that the human nature received essentially. But the Scripture said the positive character of the original sin, for this one the man became to enemy to God essentially. (Rom 5:10).

## *2. The transferring of the sin*

The position of Adam is special. He was the forefather of all mankind physically, in the covenant of God he was the representative of the mankind. (Rom 5:15-19). We should

understand the transferring of the sin by the background of the covenant. That is the command of God to the fruit of the tree of the good and the evil was given to Adam who was representative, for he broke out the command the all his descendants also received the same quilt.

Pelagius (in 4<sup>th</sup> century the main person of the heresy against Augustine's) did not admit the transferring of the original sin. He said that the sin of Adam was finished by only the man Adam; it was not related to his descendant. Then as we ask him why all mankind was dropped down into the sin? He answered that first, because the parent of the baby to be born reveals the bad model. It became so. Second, although we can do as we do it, it is sin. By saying such things, he denies the original sin.

But his claim is wrong because he did not understand the Scripture. The Scripture finds out the source of the sin out of the original sin of Adam and he said strongly the principle of covenant by the representative system. (Rom 5:12) As Pelagius said, the spread of the sin through the example is the wrong theory without persuasion. And the Scripture said that the moral and spiritual impossibility also is called for the sin. (Rom 7:20)

### *3. The actual sin the sin to blasphemy the Spirit*

The actual sin or, essential sin is the thing that the man commits sin in his self-thinking and self- saying by his will. Of course, it is the result of the original sin. The Scripture in debating this sin said the heavy and light of the sin in the rate of the knowledge of truth. (Lk 12:48 Heb 2:2-3) And only the sin to blasphemy the Holy Spirit – among the sins that commits by knowing is not forgiven.

The sin to blasphemy the Holy Spirit was recorded in Mt 12:31-32, Lk 12:10, Heb 6:4-6 10:26-27 I Jn 5:16. What is the sin to blasphemy the Holy Spirit? Lk 12:10 said, "And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven ". What this word reveals obviously points to hostile the will of God revealed obviously (the work of Holy Spirit or, the gospel) by hating (the hatred to God). Here what it points to the main thing, is the clear character of the truth and the fact Jesus did. According to Greijdanus (Seakle Greijdanus) as we see the text, the divine nature of the son of man himself has the aspect that was covered by his human nature. But the work of Holy Spirit realized by Jesus was revealed apexly obviously. Just like that the obvious fact that the Pharisees blasphemed as the work of the devil is called for the sin to blasphemy Holy Spirit.

Bavinck stated in detail. That is, "The sin to blasphemy Holy Spirit does not point to the simple unbelief, to protest the Holy Spirit generally, not to deny the divine nature of holy Spirit not to commit the laws. This is to rebel the gospel that was revealed maximally.... This is to call for God as Satan and Satan as God. The character of this sin is humanistic and demonic."

## **VII. The total depravity of the man'**

### *1. The explanation of the doctrine*

At this issue, the writer quoted many areas out of Reformed Doctrine of Predestination by Loraine Boettner. This doctrine come out of Westminster Confession chapter 9 and section 3. This does not mean that all men, in the common grace, are same bad in the ethical life but have no any virtue. It does not mean that the human character itself that God created is evil. And also, it does not mean that the human heart does not do the activity and moreover it does not mean that the body of the man was died. What the doctrine of total depravity of the man means that after their depravity they never are able to love God and they can do nothing that can be the price of salvation.

#### **1) The man is the servant of the sin**

This does mean that they cannot use their will, but they have no the volitional power to have the holy desire. Luther said of the man impossibility to God, "The free will is the void term without having real contents." That is, the man had no the volitional freedom to choose the goodness to relate to the salvation. Because he was the servant of the sin (Jn 8:34) although the man has the freedom in format he cannot start to love God out of his heart. It is just like that a bird lost the freedom to fly with one broken wing. Although the man has the freedom that can come to God, he cannot come to God. How can the man repent the sin? This is the free will to lose the contents. (Rom 8:7)

## 2) The ignorance of the man

The corrupted character of the man was dull, and inclines into God contractedly. His will was directed by dark intelligence, in the religious ethical aspect, treats the goodness as the evil and the evil as the goodness. (Is 5:20). In the aspect of natural grace, the man can discern some kinds of righteousness. But the righteousness belongs to the natural grace cannot make peace with God by their work and was not saved. It actually is like the ringing quack and also the corrupted goodness. The group of the sea thieves claims that they executed some goodness, but for they break out the laws of



the government their goodness cannot be admitted as goodness before the laws of the government.

*2. The one to follow the doctrine of the total depravity of the man*

The doctrine of total depravity of the man that Calvinism keeps on strictly is accord to biblical teaching. The Scripture said that the corrupted men are the dead persons (Eph 2:1) It is like the fact that it cannot communicate nothing with God, cannot have true knowledge and cannot do true goodness. This total depravity came out of the result that Adam, the representative of the mankind committed sin. The biblical passage about this doctrine is just as followings. (Job 14:4 15:14 Ps 51:5 rom 3:10, 5:12 I Cor 2:14 Eph 2:1-3)

*3. The one who opposes the doctrine of the total depravity*

Among the people the tendency to oppose this doctrine have been happened any time. Pelagianism, Arminianism, the Liberalism and especially neo- orthodoxy recently deny the doctrine of the total depravity of the man. In the United States of America, Reinhold Niebuhr who the powerful one of the neo-orthodoxies said that if the man is total depravity, he himself can know his corrupted fact, the fact that knows his depravity prove the fact that he has not total depravity. But Niebuhr does not believe in the Scripture literally.

Roman Catholic Church that received the influence of Pelagius strongly settled as followings in the Trent council. (1) The desire in the man (the desire of the animal) is not the sin in the one who was baptized. (If he does not follow his flesh) In other word, it claims that the sin is limited only executed by his will. But the Scripture said that the heart of the man also has the sin. (Jer 17:9) God sees the center of God (Rev 2:23) (2) there is remains the possibility that the corrupted man was saved before regeneration. (Westminster Confession 16:7) (3) It said the wrong doctrine that as the man was regenerated the will is united with God's will.

Among the reformers Luther opposed such cooperated theory and he claimed that as he was born again, the will of the man is passive but did not say like inanimate objects mechanically that he does not forced. That is, it means that the grace of God initiates the work of the salvation and He makes the man had the good desire. (67 question of the greater and shorter Catechism)

### **VIII. Punishment as the result of the sin**

Bavinck said, "If God punished the sin, it admits that the goodness and the evil are same and to deny himself. If God exists as God it is necessary that the pay and punishment to the sin."

## *1. The purpose of God to punish the sin*

Louis Berkohf points only one purpose, that is, to vindicate only the divine righteousness. But Bavinck claims two things, those are, the purpose of God the protect the justice (Duet 13:5 17:7 12, 22:21 24:7) and the defense of the sin (Duet 13:11, 17:13, 19:20 21:21).

## *2. The kinds of the punishment*

The result of sin is punishment and has two kinds. One is the natural thing the other is thing that God execute it directly.

### *1) The natural punishment*

This is the poison of the sin that the man commits. In such meaning it points to the natural repaid. For example, the personality of the one who is addicted by the wine was perished by the alcoholism and also his family hall is unhappy. (Prov 23:21) Of course this natural repay is not accident but is the operation of the laws that God sustains the order of the nature.

### *2) The punishment God practices directly*

(1) The spiritual death. The one who commits the laws of God is left out of God spiritually. This is the spiritual death (Ezk 18:4 Eph 2:1) Bavinck said, "The sin itself is the death in the spiritual meaning. The moment whoever commits sin is the spiritual death before God

for it rebels to God. ". If whoever does not believe in Christ until the end, he will be met the spiritual death, it is the climax of spiritual death. This is the punishment of hades (Mt 10:28, Rev 21:8) Third death is made sure by the quilt sense; it is for God to proclaim in the conscience of the man. In such meaning Bavinck said that the operation of conscience was begun after the sin of Adam.

(2) The suffering that the man receives in the world. This suffering was happened by entering into the world. The disease and the sufferings belong to this category. The word, "For the creation was subjected to futility, "(Rom 8:20) points to also the plague influenced on the natural world. Hendris Berkhof said that such punishment of the sin to come out of the suffering, which is as the pure operation of circuit system seems not to be related to the sin of the mankind. That is, the word, "Genesis chapter 1 said that God saw well to the creature God created "(טוב)" does not mean the completeness, but only it is proper in the communication between God and the man. The word of Job that opposes the relationship of cause and result in the sin and suffering should be stressed but the scholars of doctrine do not emphasize it. They do not keep on the pome literary expression in their mind but they concluded that it is the restoration of the Garden of Eden." And also, he said that the concept that the suffering is the wage of the sin is not right.

Because as we see the fossil before the mankind was happened before several million years already the fact that the fighting, suffering, death and plague of the nature were happened proved it. Such things needed for keeping their life. As we see the world of animal, they keep on the balance of their lives by eating each other. As the balance was broken, the world shall bring the desolation. As we observe the mankind also it needs the famine, the suffering and the death. "

But this word of Hendrikus Berkohf is not right. He seems not to take conscious that the earth, all things in it became into the slaves of corruption. (Gen 3:17-19 Rom 8:20) It is fault that he admits the evolution rightly by measuring the age of the global as several million years in the criteria of the of the earth stage.

(3) And the death of the body also is the result of the sin. (Rom 5:12, I Cor 15:21) the day that Adam commits sin his body was not died immediately. Because the word "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die. (בְּיוֹם אֲכָלְהָ)" (Gen 2:17) is not changed is the word of God, did not he receive the punishment of death as the day that he broke out the word? We should say that the work of the death at that day was happened in his body. Because of it after that they (Adam and Eve) began to feel shame

for their naked body, (Gen 3:7, 10) because they felt that the glory of God left out of their body. 9 Rom 3:23) Aalders (G. Ch Aalders) said, "The reason that they do not please the naked body is the mark that broke out the state of harmony." The feeling that they did not please (or, horrible feeling) was happened in their mind and in their body. That is, their anxiety lost the sense that God holds. This means the death of their body too. Their body stood up on the way of death.

(4) The eternal death is the result of the sin. For this exists in eternity as the point of the eternal death, it is the punishment that the men who does not receive the salvation of Christ receive. This is the punishment of the hades. (Mt 25:41) Although the punishment of hades has the heavy and light, the duration is same eternal. (Mt 11:22, Ii Thess 1:8-9)

### **[Special Reference]**

#### **The error of philosophical view to the sin**

The philosophers said the sin in the perspective of pure humanism except God. Their words contrast to the word of the Scripture. "The heart is deceitful above all things,

And desperately sick; "(Jer 17:9), the man does not know the truth. The theory introduced here is the representative one; it is summarized out of the second volume of Systematic Theology written by Charles Hodge.

1. *The view of dualism*

This theory said that the sin is the eternal material (to oppose the spirit). And like the darkness is the opposite to the light, the sin is the opposite of the righteousness, and it is eternal like the righteousness of God, the material also is independent out of God, and is eternal like God. This is opposing to the word of the Scripture that only God is eternal self-existence. The Scripture said "All things were made through him, and without him was not anything made that was made ". (Jn 1:3, Is 43:10, 44:6)

2. *The thought of Leibnitz that claims that the sin is the incomplete character as the limited creature.*

This thought is dropped down to the theory that God is maker of the sin this breaks out the word of the Scripture. The Scripture said, "By no means! Let God be true though everyone were a liar, as it is written," (Rom 3:4).

### 3. *The theory of Evolutionism*

The evolutionists said that the sin is the result of beastivity that the man takes, and for the man cannot be adapted to the society, it is destructive and the blocks to the development of the man. And they claim that such beastie impulse and desire themselves is not sin but in a special environment it is the sin. That is, as the man does not control, as he is controlled by such impulse and the desire. The critic of this theory is simple. If the man is in the process of evolution, for he was not arrived at the completeness, his old habit comes out, belongs to the process of evolution, does not we call for that it is sin in the ethical meaning.? Then the evolutionism strictly claims that the man has no the ethic and the moral. (There is no toughness as such in evolutionary hypothesis.)

### 4. *The claim that the sin is the rebellious power.*

This theory is the claim of Blasche and Rosekranz etc. According to their theory, the man is developed by the opposite power; the righteousness also was established by the righteousness. Then for it means that the sin is the necessary existence this claim is opposite to the word of the Scripture to remove the sin. (Is 1:18)

### 5. *The view of the sin that Schleimacher has*



His view of the sin is related to the wrong view of God. He thought that the infinitive being too has the attribute of the omnipotence is called for the god.

The god is the inner cause of the world. All things were produced by the power of God (not by the personal creation) and the god is the divine consciousness itself (Gottesbewusst- wein) but he has no the personality. Then in him the sin is not the other but the state not to be controlled by the divine consciousness completely. But it is only a subjective appreciation. Because this is the appreciation to come out of not admitting personal God, the law maker, it is not biblical.

#### *6. The claim that the sin belongs to the body.*

This theory sees that the body is the source of the sin. Then the asceticism is the secret to overcome the sin. But the Scripture is the opposite of it. Jesus said that sin comes out of our heart (Mt 15:19) Of course the desire of the body also is related to the sin but the subject of the sin is the soul.

## **Chapter 3 The man and the covenant of the grace**

### **I. The necessity of the covenant in the religion**

We can say that the essence of true religion is established by the covenant. True religion is not the other except the contract (or, the covenant). True religion has the source of grace that God was lowly and visited into the man. This character of true religion was having been except the before and after of the corruption of Adam. The man has no the qualification and right to approach to God because he is the creature and corrupted sinner. But in the virtue of God he came to the man and said to him, finally the communication of God and the man are opened and the covenantal relationship is established. This is the relationship between the mankind and God in the Scripture. Bavinck said, "the love, friendship, marriage and the other social common relationship, industry, science, the arts finally are founded on the criteria of the covenant. In other words, they are established by the trust consciousness each other and several moral responsibilities. Therefore, it is not surprised thing as we say that the noblest considerable life, that is, the religion has the character of covenant. "True religion established by the covenant has the fruit of following in the present world primarily.

### *1. Establishing of the faith-life*

For God sent his begotten son as his covenant to establish the work of redemption, we live for the ultimate accomplishment of the covenant with blessed faith. Therefore, the covenant to be related to the work of redemption is not only the blessing in the accomplishment of the future, but also in our present life.

### *2. Establishing of sanctification*

We receive the Scripture to be related to the covenant of God as the word of God and also the grace that is sanctified by the word. II Pet 1:4 said, "by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire ". Because the word of the covenant was established by the power of Holy Spirit, the soul that believes in it receives the work that the Spirit sanctifies. The pagan religions do not accept the canon as the heavenly promise. Accordingly, the pagans do not think that their canon do not bring some spiritual power. For example, the religion like the Buddhism follows such way.

### *3. Establishing true comfort*

The salvation that is established by the accomplishment of covenant gives the comfort to the believers. That is, in the tribulation time and the temptation time it makes our heart filled with delight and endured until the end. Because the greatness of salvation and the faithfulness of God's promise are established by Christ obviously. What God aims on shall not be changed and also are not broken out by any events. The promise of God is not depended on any condition. It had been accomplished by God and shall be completed by him.

## **II. The meaning of covenant and its kinds**

God visited to the man primarily, said and took contract and according to this covenant he accomplishes their salvation. This is the contents of the revelation of the New Testament and him Old Testament. "Covenant" is the contract between the personalities to personality; God treats the man as the personality and took the covenantal relationship. The pagan religion has no such covenant thought. Because, so called for, their relationship with the gods is not the relationship of dialogue. The relationship of the union between the god and the man becomes by the accomplishment of covenant. That is only whenever the man accepts the will of God and obeys it, it is established. The time to break out the covenant

means the separation of the god and the man. Klaas Schilder said, "Without executing the covenant, no is true union. "And he said, "All punishment come out of the covenantal repaid, all sin is the breaking of the covenant. Without ignoring the covenantal relation, we cannot think the hell. "There are the kinds of covenant in the Scripture as followings.

### *1. The eternal covenant*

The trinity God already established the covenant to save the mankind before the eternity. It is the eternal covenant (*pactum salutis*). The eternal covenant (the redemptive covenant before the eternity between the father-god and the son- God) was revealed in the Scripture. Therefore, the historical redemptive work was settled before the eternity. Obviously. The effective of the redemptive covenant that was rooted before the eternity was not limited by the day. Accordingly, the saints of the Old Testament also were atoned by the grace and they were saved just like the saints in the New Testament. (Ps 32:1-2, 5, 51:1-3, 9-11, 103:3, 12)

What were revealed in the history after the eternal covenant are the covenant of work and the covenant of grace.

### *2. The covenant of the work*

The covenant of work is established that God treated Adam as the representative of the mankind, and then it points that if Adam obeys the command of God he shall get the eternal life.

### *3. The covenant of the grace*

Because Adam did not keep on the covenant of the work, God took the covenant that God shall accomplish it through Christ (Gen 3:15), which is the covenant of grace. After that this covenant affirmed again by the object of Abraham (Gen 12: 15, 22:), at the mount Sinai it was affirmed more through Moses, (Ex 19:5-6, 24:8 Duet 29:13), in the day of Royal dynasty it was developed through David. (II Sam 7:11, Ps 89:3-4 Is 42:1 49:8 55:3-4), The covenant of grace does not mean to conceal the covenant of work (what was given to the object of Adam) but it is only a new means that realized it and completed it. Adam did not keep the covenant of work but Christ accomplished it. If the man enters into the kingdom of God, the fact that he should obey God is not changed. Because the covenant of grace also demands to pay the debt of the sin of disobedience and the obedience of the laws, the human burden is same to the covenant of work. The changed point in the covenant of grace was the fact that Jesus Christ replaced the place of Adam for his people as the one to take responsibility of pay the wage of the sin and the

obedience of the laws. The movement of all revelation in the Old Testament and in the New Testament reveals this covenant of grace and treats the activity of God related to it.

#### *4. The covenant of the grace accomplished*

The Old Testament is the aspect of promise in the covenant of grace, and the New Testament is the aspect of its accomplishment. But the New Testament does not take anything of the aspect of promise. It reveals that by the present accomplished situation, again the hope of coming world of salvation again. (Lk 22:16-18, Jn 6:53-54, 58 I Cor 11:29) This was revealed well through the word of Jesus at the time of his communion. (Lk 22:20) We treat the new covenant centric issue as followings.

[1] What the new covenant points importantly is the blood of Christ (the precious blood) to be the offering of the atonement. (Mt 26:28) What is the meaning of this blood? It is interpreted by reviewing the meaning of the blood in the covenant of the Old Testament. Because Jesus said the blood of covenant in considering the Old testament. Then what does the blood of the Old Testament mean? The blood of the offering means removing the block of sin (the atonement). After they sprinkled the blood primarily on the altar and after removing the sin of the people, they can approach to

Jehovah. The meaning is supported by Ex 19:10, 22. Therefore in the ceremony of the new covenant (Lk 22:14-20), also the blood was used for atonement. (Mt 26:28 Heb 9:14, 22)

[2] One important thing in the new covenant is not only that the one to enter into the covenant receives the atonement but also the fact to get the heaven as their heritage was promised. (Lk 22:29-30) Of course, in this ceremony of this covenant, the representative of the covenant (that is, Jesus) does not give some conditional burden but he himself takes responsibility of that.

### **III. Several thought to relate to the accomplishment of the covenant of grace**

The writer said that it is the thought of the covenant by pointing this one. I arrange the important things at the below.

#### **1. The tendency of God's sole work**

This means that in the salvation of the man according to the covenant of the man God himself initiates the work and treats all things totally.

#### **2. The thought to the accomplishment of the Old Testament**



The Old Testament is the only edition book not to be rooted into the covenant. The prophecies in the Old Testament belong to the covenant, the other word in the Old Testament reveal the attributes of the covenantal God and the principle of his activity. Just like that the word of the Old Testament was accomplished by Christ in the New Testament. Accordingly, the movement of salvation in the New Testament is the fruit that the Old Testament accomplished. Because of it is more serious wider and more abundant richness than the blessing of the Old Testament. Bavinck said, "God reveals his grace always continuously and more abundantly more fully. The age of the Old testament was like the life of servant but now is the light and the fact that stays in the one country but all nations is related to the grace, the relationship of fear become the relationship of love. Now the promised messiah came into the world.

*3. The revelation of the Old Testament is same to the one of the New Testament"*

Bavinck pointed the system of the wrong thought that the revelation of Old Testament and the revelation of the New Testament do not accord each other in the stream of thought. According to Bavinck, Anabaptists said that the Old Testament has no the evangelical elements, Socinianism claimed that the Old Testament is more

misery than the New Testament and Arminianism admits that the Old Testament is a covenant and also it promises the secular blessing in a degree. But Martin Luther also said that, in his early ministry, the fact that the Old Testament and the New Testament are different each other is like the different between the laws and the gospel., but in his latter ministry he emphasized that the Old Testament also takes the promise of abundant gospel.

Finally, as the reformed theology came into, the covenant theology that the Old Testament and the new testament have the same thought was developed the covenant theology did not come out of Coccejus (Johannes Coccejus), actually the principle was begun with Zwingli and arrived to Bullinger (Heinrich Bullinger) and Calvin

And also, was studied by all reformed theologians of Germany, British and Dutch.

As we see the Scripture in the perspective of covenantal thought rightly, the thought of the Old Testament and the New Testament are same essentially. The new Testament is the accomplishment of the Old Testament the view of God and the other view of course, are the same stream to the Old Testament. J. Ridderbos also said several things in the same meaning at the essence of the Old Testament and the New Testament. That is, "The Old testament was

not established without the blood. Just like that Christ came into the world as the sacrifice of atonement to remove the sin." He again said, "The truth in the day of the Old testament existed already but was not to be concealed completely. It was revealed by several shadow, signs, symbols and typology. For it was revealed as the abundant light, that is, Christ is the mediator of the covenant, the head and the contents of whole things." As we see at a glance, the Old Testament said the promise the material blessing, but seems not to see the spiritual blessing. But in the Old Testament the spiritual blessing is clothed by natural elements and only were expressed.

#### *4. The principle that gives the laws in presupposing the redeemed fact*

At this point, Bavinck also said rightly that is, after Abraham was justified (Gen chapter 15) he was led before the Lord rightly, after the Israelite received the grace, and they came out of Egypt they received the laws on the Mount Sinai that their lives shall be sanctified. This fact was revealed in the preface of the laws, that is, ""I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. "(Ex 20:2).

## **[Special Reference]**

### **Reviewing the covenant of grace accomplished in Jesus Christ.**

Reexamination to the covenant of Grace accomplished in the covenant of grace

#### *1. It means the accomplishment of the promise*

The ultimate covenant that Jesus Christ is the head of covenant was established. (Rom 5:12-21). The covenant flows in the bottom of all covenants of the Old Testament and the ultimate accomplishment of all covenant. It is the accomplishment of Genesis 3:15, the reality of the covenant that was given to Abraham and the purpose of the covenant that was given to Moses. All chosen people (in the New Testament and the Old Testament) in Adam were saved by Christ. This was established between Christ, who was the second Adam and the representative of all mankind and God.

#### *2. It means that the kingdom of God comes on*

Christ who is the king, the prophet and the priest came on the earth directly and perished the kingdom of Israel, and then the kingdom of God was presented. Our all believers are the spiritual Israel as the citizens of this kingdom.

### 3. *The completeness in the contrast of the covenant of work*

(1) The objects to relate to the covenant of the work is Adam to the creator to replace the God-father and the sinners. (2) The covenant of the work is related to the man to have the assurance of obedience and the covenant of grace is related to Christ who obeyed absolutely. (3) In the covenant of work, the obedience of the man is the righteousness, but in the covenant of grace, Christ himself is considered as the righteousness of the believer.

### 4. *The complete grace*

(1) This covenant is gracious because God gave the savior that was warranted and accomplished the promise completely, and he sent the Holy Spirit to us and executed the responsibility of the relationship of covenant. (2) It is right that this covenant belongs to the trinity God. because in this covenant the father –God planned the salvation, the son-God paid the price of our sin replaced us, and the Holy Spirit applies the accomplished salvation to each person. (Jn 1:16, Eph 2:8, I Pet 1:2) (3) this covenant is eternal, unchangeable (Gen 17:9 II Sam 23:5, At 4:12, Heb 13:8, 20) And also it is limited in other word, it is not be belonged to all mankind but to only the elected person.

## Section 4 The Doctrine of Christ

The council of Nicea was severe and was not prejudice.... The council of Nicea condemned the heresy, Arius and declared the right doctrine positively it used the word, the same quality" that is, the term, homousius (ὁμοούσιος). The terminology means, "the divine character of Jesus Christ is identified the divine character of Father-God. The fact that the council, Nicea used this term was not prejudiced was revealed. Because at the early time, the council, Anthioch (AD 268) condemned the Gnosticism as a heresy, the term that the heresy claims also was homousios. The heresy of Gnosticism aid, "Christ was emanated out of God, which is the homousius that is, the same quality." But Christ is not the being to relate to emanation that the Gnosticism cult said.... As Nicea council used the word, homousius, some in the members were same to Atanasius in the thought in his faith, but did not agree with using the term. But Atanasius claimed that we should not hate them and accept them as the brothers, because accepting them did not mean compromising with the untruth.

- Among the divine character of Christ.

Harnack (A. Harnack) who was the liberal theologian, to the doctrine of Chalcedon criticized that it was "the negative settlement with

nothing (vanity) But this word was misunderstanding. He misunderstood the negative settlement of Chalcedon by his liberal theology. Then as we know, this negative settlement was the confession that the person of Christ is mysterious. These four negative things – not to be mixed as the divine character and the human character, not to be changed, not to be separated, not to be leave each other, was implicated by the strong positive character. It stood up at the cross point of two ways and then pointed to the way not to arrive to the purpose place, and also, he said, "Do not go to this way" like the guider says. The word is the positive word to lead to the right way. The Scripture also expressed as such method to the mysterious things. That is the Scripture said to the New Jerusalem, "and the sea was no more. "(Rev 21:1), "and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away. "(Rev 21:4) "And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever. "(Rev 22:5).

- Among the human character of Christ

The man was created to execute three statuses, those are, as a king to rule over all things, as a priest to be a representative of all thing

and to offer them to God and as a prophet to declare the will of God. Anyway, these three-fold statues were the position like the life of the chosen people, Israel, although they were encroached upon and distorted state (by dividing of three statues), God kept on it continuously and wanted that Israel established it by the will of God. But for Israel committed sin continuously and left out of God far, firstly the nation was divided by the wrath of God, and after them they were destroyed by Assyria (BC 722 the Northern Israel) and Babylon (Southern Judah BC 587) each. Many people of Jerusalem that was captive into Babylon, after 70 years, were returned to the native land, by the mercy of God, here, God promised the permanent restoration by the messiah (the anointed) through the visions of the prophets. For example, God revealed to the prophet, Zechariah, the priest Joshua (Zech chapter 3) and Zurrubabel (Zech chapter 4) etc. and prophesied the restoration of three-fold statues. (And true prophets who received just these prophecies were included in three-fold statues.) But the true restoration theses three statues had been continued in failure, not by the blood stream of all earth but ultimately was accomplished into the kingdom of God (the day of the New Testament) by the Spirit of God (my Spirit" Zech chapter 4) and the messiah to come in the future ("sprout" Zech chapter 6)



- Among the three-fold statues of Christ
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## **Section 4 The Doctrine of Christ**

### **Sequence**

#### Chapter 1 Introduction

- I. The prophesy about Christ and the unity of the New Testament and the Old Testament
- II. The names of Christ

#### Chapter 2 The divine character of Christ

- I. The importance of divine character of Christ and biblical criteria
- II. Affirmation of Nicea religious council about the doctrine of the divine character of Christ
- III. The critics to deny the character of divine character of Christ

#### Chapter 3 The human character of Christ

- I. The importance of doctrine of human nature of Christ and debating the related issue
- II. Historical research to the doctrine of human character of Christ

## Chapter 4 The state of Christ

- I. The humiliated state of Christ
- II. The lifted state of Christ
- III. Three officials of Christ

## Chapter 1 Introduction

### I. The prophesy about Christ and the unity of the New Testament and the Old Testament

#### 1. *Christ who the prophesy points*

Mal 4:2, "But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall ". Here, in the phrase, "the sun of righteousness shall rise ", "shall rise "(וַיִּשָּׁרֶה) was translated into Anatelei (ἀνατελεῖ) in LXX, which is same contents of the word, "the sunrise ", Anatole (ἀνατελεῖ) in Lk 1:78. In the praise of Zachariah who told in the fullness of Holy Spirit, "the rising sun (the Sunrise)" points the Jesus Christ.

And here the word, "the sun (שֶׁשֶׁן)" is precious. Like Jehovah was metaphoric (Ps 84:11) here, it is natural that what Christ was compared. The word, "the righteous sun" (שֶׁשֶׁן הַיָּמִין) (שֶׁשֶׁן is translated directly into "the sun of righteousness". "Righteousness" points the salvation. (Ps 45:8, 46:13, 51:5-6, 8)

The word, "You shall go out leaping like calves from the stall "means that the people to be the servant of the sin are saved by Christ and enjoy the spiritual freedom. As the calf in the barn is released in the grass field, how much it runs!

According to John Calvin, this prophesy reveals the fact that the brighter light of the revelation of the New Testament shall spread according to follow the revelation of the Old Testament. These points to the continuity of the New Testament to the Old Testament. In Lk 1:78, the word, "the sunrise shall visit us from on high (ἀνατολή ἐξ ὕψους)" means that Christ came as the accomplishment of Mal 4:2. Calvin thinks of the prophecy of the Old Testament to Christ and connected the Old Testament to the New Testament. He thought the word, "the righteous sun" as the most proper expression. (Mal 4:2) Because the revelation of the Old Testament to Christ is accomplished gradually and arrived at the promise and finally Christ was born in the world. Although the Old Testament revealed he coming messiah as several manners, but the people in the day look at him at the far distance but did not see him directly. (Lk 10:24 Jn 5:39 I Pet 1:10-12)

Calvin does not say some suggestion to the revelation of the nature to the messiah in his religious Institutes. But the other Calvinistic

scholars found out the suggestion of the revelation of the nature in the doctrine of Christ. For example, Herman Bavinck said that it is true that to long the redeemer in the other religions is wrong, it reveals the heart to wait for the savior. To long for Krishna in Hinduism is an example. The person that the pagan religion longs for the man who can fill with the political and secular ambition. It is true that this ambition is expressed by the ignorance not to know true messiah but the corrupted expression of true ambition.

Bavinck searched for the right ambition of messiah by returning to the Scripture and found it systematically. According to his discussed statement, [1] in the ancient day of the mankind after Adam got Cain longed for the one who promised in Gen 3:15 was born. (Gen 4:1) [2] As Noah blessed Shem, Ham and Japheth in Gen 9:25-27, he said that the blessing of messiah shall come on the descendant of Shem comprehensively. [3] At the day of patriarch Abraham received the obvious promise to the messiah to come in the future (Gen 22:18) [4] the offering system in the day Moses' Laws and its ceremonies were the shadow to relate to the fact related to the messiah. (Heb 9:24, 10:1, 22) And [5] The prophecy of messiah was clear gradually. Just such prophesies are revealed in the book of Isaiah especially, Messiah was the king that will come in the future (Is 11:1-2), and he will be revealed as the man of suffering that is,

the servant of Jehovah. (Is 53: Jer 23:5-6, 33:14-17 Zech 3:8, 6:12). The prophecy about Christ and its typology make the people believed in him as they are accomplished. (Jn 13:19, 14:29, 16:4)

## 2. *The character of unity in the Old Testament and the New Testament to the doctrine of messiah (the doctrine of Christ)*

Calvin pointed the character of the unity as the Old Testament and the New Testament said the messiah. That is, he said that the laws and the gospel said messiah together but the style and methodology are different.

At the above discussion Calvin revealed the main points as followings.

(1) The New Testament and the Old Testament are the continuity of the movement of covenant. The Old Testament includes in the center of messiah what God promised to Adam and Eve, to Abraham and to the other patriarchs and to the leaders of Israel. This all promises were moved by one system. And the New Testament was the accomplishment of God's messiah.

(2) The saints of the Old Testament also were saved by the grace of the same covenant. Heb 13:8, "Jesus Christ is the same yesterday and today and forever. "And Hab 1:12, "like a robe you will roll them up, like a garment they will be changed.

But you are the same, and your years will have no end.” together point the same structure each other. Calvin pointed that under the same structure the saints of the Old Testament also have the eternal life like the one of the New Testament. Just like that Calvin first of all, revealed obviously the proper point between the prophecy of the Old Testament and the proclamation of the New Testament each other.

## **II. The names of Christ**

### *1. Survey*

The Scripture has five names to reveal Jesus. Each one has unique meaning and has the deep meaning in the perspective of the redemptive history. These are established in the deep economy of God and it offers the revelation of Christ’s character and his ministry. Especially because his names are depended on the criteria of the revelation of the Old Testament, he is the coming one that the Old Testament promised. The name, “Christ” is translated into “the anointed of the Old Testament”, that is, the Greek version of the word, messiah (מָשִׁיחַ), the name, “Jesus” is like Joshua (יְהוֹשֻׁעַ = salvation), the word, “the son of man” came out of Dan 7:13, which pointed to the person of heaven, “the son of God” points to the divine character of messiah, “Lord(ὁ κύριος)” is the translation of

holy names of "Jehovah (יהוה)"( out of 70 LXX) The detailed interpretation are added in the following.

## 2. *Explanation*

### 1) Christ (Greek χριστος, Hebrew מָשִׁיחַ)

"Christ" is the official name of Jesus. Its points messiah in Hebrew that is, "the anointed one", which in the background of the Old Testament, means "to receive the Holy Spirit of God in the especial meaning. (Ps 61:1 Zech 4:1-6) In the Old Testament the king and the high priest should be anointed necessarily (in the case of anointing of the prophet only one-time record comes IKi 19:16) Surely this name means the sign that a certain man is separated and committed the special duty to him (ruling, representing the representative person of his people before God). As Jesus was born by the Holy Spirit, it means that he already was anointed by the oil of Holy Spirit, which it pointed to receive the baptism publicly. (Mt 3:16-17)

2) Jesus (Greek Ἰησοῦς Hebrew יְהוֹשֻׁעַ) Essentially it was Joshua (יְהוֹשֻׁעַ) but was changed into Jeshua (יֵשׁוּעָה) at the latter (after the prisoned time). The meaning is the savior. (Mt 1:21)

3) The son of man (Greek, ὁ υἱος τοῦ ἀνθρώπου Hebrew, בֶּן-אָדָם, Aramaic, בֶּן-אָנָשׁ)



In the Old Testament, it comes many times out of Dan 7:13, Ps 8:4 and the book of Ezekiel. In the first time this term was the general expression, not calling word but gradually it was changed into the name. Jesus used this one most as his name. The Scripture reveals that Jesus used about 40 times but the others did not almost use it to Jesus. (Except Jn12:34, Act 7:56, Rev 1:13, 14:14). At some situation, it was used to stress the human character of Jesus to reveal his trial and his resurrection, and the others used it to stress his divine character, especially the character of his pre-incarnation (existing before the eternity) and his second coming. (Especially in the background of Dan 7:13)

4) The son of God (Greek, ὁ υἱος τοῦ θεοῦ Hebrews בֶּן-אֱלֹהִים) The Old Testament used it as several things. Essentially the term "the son" in Hebrews is very comprehensive. In the many cases what it reveals means "the man of some kinds." That is, the Old Testament said that it is called for all people of Israel (the chosen people of God), (2) some kings and the officials (in the kingdom of theocracy), II Sam 7:14, Ps 89:27) and (3) in the people of Israel it pointed to the one to keep on the truth devotionally. (Gen 6:2 Ps 73:15)

And also, the New Testament used the name in variety. (1) It was used to stress the divine character of Jesus (Mt 11:27, 14:28-33) (2)

It was used to stress the mission of Jesus and his ministry (Especially the duty of his messiah) (Mt 24:36, Mk 13:32) (3) It mean that he was born by the Holy Spirit. (Lk 1:35 Jn 1:13)

5) The Lord (Greek κύριος Hebrews יְהוָה)

The Old Testament used it to point God mainly except few points, (Josh 3:11 Ps 97:5) But in the day of the New Testament it points to the teacher or, the respectable teacher by using it broadly. But Jesus was used as the Lord. Especially after his resurrection he was revealed as glorious and authoritative judger. This is the translation of the name, Jehovah, which reveals the divine character of Jesus at the same time.

## **Chapter 2 The divine character of Christ**

### **I. The importance of divine character of Christ and biblical criteria**

#### *1. The important character of this doctrine*

To know Jesus rightly is related to the saving faith importantly. To believe in ignoring who he is not true faith. Therefore, Jesus taught this important issue to his disciples sometimes. That is, it was the education of the faith in the center of the issue of "He said to them, "But who do you say that I am?". (Mt 16:15)

The word, "the son of God" is same "to the word "God to come out of God". The doctrine of Nicea council is introduced as followings. "I believe in... the only one Lord Jesus Christ is the begotten son of God, and he was born out of the father before the eternity He is God who was born by God, the light out of the light and the true God to come out of true God, he was born out of the same essence of God (he was not made by him). We believe in that through him all things were created by him. (Jn 8:42, 15:26, 16:27 I Cor 1:30)

We think of something to the fact that Jesus was God. As we do not know who Jesus is, we cannot believe in him. If we believe in Jesus as only the man, it is the wrong faith and the faith loses the power. But the faith that we believe that Jesus is both God and

The man is true and also its power is so great. The people to believe in Jesus well should know, first of all, that Jesus is God. As we know Jesus as God, why can we believe in it well? Because (1) God pleases the one to know Jesus as God and then will give the grace to him (Mt 3:17, 17:50) (2) Because all things that Jesus worked are informed to the man, that is, the one who knows Jesus as God is informed directly as the infinitive value and the merit well.

## *2. The biblical evidence of this doctrine*

### *1) The son of God*

The word of the Scripture that Jesus is called for the son of God is not kept in mind only his outside operation of messiah position or, the character of the activity. This always is the word to point to the essence of his being. The fact that the Scripture calls for that Jesus is "the son of God" (Heb 1:1-3, 4:14, 5:8) means that he is "God". The fact that he is "the son of God" does not mean that he executes to replace God's work. (Ps 82:6) and also among the believers he is the first son. In other word, as the believers is called for the children of God (Jn 1:12), it does not mean that Jesus is the model as the first case. Jesus, the son of God is one of trinity God. and he was not born out of the earth but came out of the heaven. (Jn 3:13, 31)

He was the begotten son who God sent into the world (Jn 10:35-36). Accordingly, he is the unity with the father- God and god himself. He is the same to God in his divine character. (Jn 5:18)

## 2) God

The Scripture has many verses of the word that Jesus Christ is the son of God. For he came into the world as the qualification of himself the almighty God (Is 9:6) to call him for God was the truth of to accomplish the prophesy. He has the human character and also is God himself and God to control the history of the mankind. In the meaning Rom 9:5 said, "To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen ". Here, the phrase, "according to the flesh (τὸ κατὰ σὰρκά)" is the expression of his human character. And the phrase, ", who is God over all, "(ὁ ὢν ἐπὶ πάντων θεός)" means that he is to transcend all things and also, he controls them. The word, "God over all, blessed forever. "Is the praise to Jesus and the most precious praise to use to also the Father-God? (I Tim 1:17)

## 3) The substance of God

Phil 2:6 said, "Who, though he was in the form of God, did not count equality with God a thing to be grasped ". Here, the word, "substance" can be translated by more (μορφή) in Greek means "image (form),

or, "format". But this does not mean only the appearance but points to the image included the reality. This fact is proved by the below phrase, "equality with God ". This means that Jesus is God as the form of revelation of God himself.

#### 4) Lord (κύριος)

The New Testament called Jesus as "Lord" (I Cor 2:8). This is the translation of the word, Jehovah in the Old Testament. All the word, 'Jehovah" (יהוה) in Greek version of the Old Testament (Septuagint) was translated to the Lord.

#### 5) The unity to the father

Jesus proved himself as God by the works that he himself executed. When Philip requested to show me the father (Jn 14:8) he said, "Philip said to him, "Lord, show us the Father, and it is enough for us." And "Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves." (Jn 14:11). He is omnipresence and omnipotence (Mt 28:18), omnipresence (Jn 2:24-25). To have the authority of remission (Mt 2:5-12), he created the heaven and the earth (Jn 1:3 Col 1:16-17), he is the object of the

faith of the mankind. (Jn 3:16 Act 16:31), the judger (Jn 5:22, 25-27 II Cor 5:10), the Lord of the life (Jn 4:14- 15 5:21), the eternal unchanged. (Jn 1:1 Heb 13:8) In him the fullness of the divine character stays in his body. (Col 2:9)

What the above revealed are the representatives of them. These facts point that Christ has the infinitive power as the savior. Although the man cannot atone the man (Ps 49:7-10, 130:3) but only God can do it. The word, "For in him the whole fullness of deity dwells bodily, 10and you have been filled in him, who is the head of all rule and authority." (Col 2:9-10) means that the work of his atonement and the work of redemption shall be accomplished. The issue that Jesus executed also is so important. But the important thing essentially is the issue, who he is.

## **II. Affirmation of Nicea religious council about the doctrine of the divine character of Christ**

1. The problem of this council and the solution

Arius who was an elder in Alexandria claimed that (1) Christ is the creature of God and he had the time of no existence, (2) because Christ was the complete creature among the creatures, he created the other creatures, (3) Christ was not eternal and his knowledge is

not complete (4) Christ has some part of God through the fellowship with God He is not God himself. That is, he is only similar to God. Of the claim that Arius claims like such thing Nicea council (AD 325) condemned him by declaring that Christ is the oneness to father God, the same substance that is, God of homoousios (ὁμοούσιος).

The fact that Nicea council settled such doctrine is not their independent activity. They affirmed only the old doctrine again. Before the time the churches in 2-3 century did not think that Jesus as the man but true God. Only few persons in the cult, ebionites denied the divine character of Jesus. Among the heresy, theodotus was driven out by Victor the bishop of Rome. As we see that, it is exact that before the council of Nicea the orthodoxy church had believed in the divine character of Jesus. This doctrine was depended on the word of the scripture. The Scripture passage that Jesus is God come out of it

The council of Nicea declared the biblical doctrine to the divine character of Christ and also added the begetting of eternal birth of Christ that is,"the doctrine of "God begotten out of God. The meaning that Christ came out of God is the mysterious truth that he has no the time before the eternity without his existence. The word, "birth" makes us thought that Christ has the time he did not exist.



But the meaning of this word should be interpreted by the character of eternity. At this point the doctrine in the council of Nicea is like the above quotation

## *2. The cause that this council settled right settlement*

The achievement of Nicea religious council was so great. For declaration of important doctrine, the church has received the great help in knowing who Jesus is until today. Where was the cause that remained the merit that the generation to the generation remembered? We can know several facts.

[1] Because there was the man that observed the issue rightly. We should know the closed relationship between Nicea council and the person, Athanasius. He was a godly saint and has the power of the spiritual discernment and his personality was sincere and pure. He saw the problem issue in the heresy of Arius rightly.

[2] The Nicea council was strict but it was not narrow. Although the believers took the right claim, if they take narrow attitude, it is difficult to be successful. We know that the mind of Nicea religious council was justice and generous but not narrow well. As Nicea religious council condemned the cult of Arius and proclaimed the right doctrine, they used the word, "same quality", that is, homoosios (ὁμοούσιος). The term means that the divine character

of Jesus Christ is the same of the one of Father-God. The fact that Nicea religious council used this term proved that the mind of the council was not narrow. Because the Anthioch council (AD 268) condemned the Gnosticism heresy, the term that the cult used was homousius. The heresy of Gnosticism said, "For Christ came out of God, he is homousius that is, the same character." but Christ has no the relationship of emanation that Gnosticism said.

Nicea council did not hesitate to use the term to protest Arius cult. This was not narrow mind. In the past time the term was used wickedly for the term itself is not evil, it was not some issue. Not only that, Nicea religious council used the term, homosius, some persons in the members took the attitude that his faith thought was like Athanasius but he did not agree with using the term. But Atanacius claimed that we should not hate them but accept them as our brothers. Because their acceptance was not to compromising with non- truth. In approaching to achieve the great thing, as we treat our brothers as our enemies, it is the activity to astray the truth. The servants of God that discern the truth of God and claims should be compromised with non-truth, but what they are careful of is the fact that they should the criteria line what the compromised way is or not.

[3] Nicea religious council was biblical. The doctrine that the council declared said, "God born out of God "to Christ. This is the spiritual confidence not to be afraid of claiming according to the word of the scripture. As we think of the Scripture and proceed directly, we cannot be deceived eternally. Let's be afraid of claim by the word of the scripture!

### **III. The critics to deny the character of divine character of Christ**

The unbelieving theologians that did not accept that the scripture is the word of God said the claim to oppose the scripture by their psychological conjecture. The claim that the heart of the man has more authority than the scripture always does so. Prov 28:26 said, "Whoever trusts in his own mind is a fool, but he who walks in wisdom will be delivered ". (Jer 17:9)

Jesus Christ himself is the same yesterday and today (Heb 13:8) the people to be dark from their forefather misunderstand him. Their misunderstanding is changed by the day. Just like that the tendency of the mankind is called for "climate" (or, wind) (ἀνέμῳ) (Eph 4:14).

#### **1. Before the reformation**

As the climate of Christology happened before the reformation, it had kept on the thought that God is not several persons, but only

one person (The scripture said trinity). That is, they despised the personality of logos (λόγος) (or, the incarnation of Logos). The ebionites did so by the prejudice of the Jews, after that the Alogi party deny the fact that Jesus is logos and God and throw away the gospel of John. Monarchianism claims that logos to come on Jesus are not person but the power, Jesus is only the man but he is not God. Through such climate logos, on 4 century Arius was revealed which he claimed that logos were not the man but more excellent creature than the man.

But as such climate of the wrong lesson was arrived at Nicea religious council (AD 325) immediately it was removed by the Scripture. This remove is not by some violent persecution, but by the victory in the meeting of godly saints.

## *2. After the reformation*

After the reformation the people had denied the divine character of Jesus by not the speculation of the man but by human autonomous speculation. Here so is called, mainly the thought of SRH came out of it that is, the thought of Friedric Daniel Ernst Schleiermacher = S, Alberrecht Benjamin Ritschl = R, Herman = H etc. This is the thought of the modernism.

Schleiermacher (1768-1834) said Jesus as God because the consciousness of God in Jesus (Gottesbewusstsein), that is, the knowledge to know God is complete, in the meaning that the man was approached near God, he did not say that the personality of Jesus was not God. Ritschl (1839-1889) saw Jesus as God, in some degree for his evaluation to the works of Jesus (Offenbarungswert) but he did not say the personality of Jesus as God. Herman denied the divine character of Jesus and only the personal life of Jesus made us believe in God.

The above theologians did not know the fact as followings. That is, because Jesus substituted us by his blood he treated it as the state of God, the effective is infinitive. (Act 20:28) Heb 4:14 said, "Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession ". We should concentrate two important things. First, it is the word, "a great high priest" (ἀρχιερεῶν μέγαν), and second, it is the word, "the Son of God ". The word, "a great high priest" includes two expressions of greatness. Just like that, it stressed the double greatness of Jesus and the son of God means God. The word, Heb 7:26-28 said that his atonement is so effective for Jesus is God. ("For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the

heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever. ").

### 3. *Neo- Orthodoxy*

#### 1) Karl Barth

Barth said that, his dogmatic" the historical Jesus was just God. He said as followings. "God always God. His lowness also was God. The being of God is not changed, not become stronger, is not transformed into the other, not to be mixed into the other and not be stopped. The divine nature of Christ is not transformed and is not able to be transformed into the other is the divine nature of God. If his divine nature becomes weak, the atonement accomplished by him is able to be doubt. He was humiliated, but his humiliate did not become by stopping of his identification. (Stopping of the divine nature). He entered into the heaven firstly there he is not a foreign to himself."

The statement of Barth on the above was the Christology of the orthodoxy. But the issue is his commentary of Romans. There, he

denied the divine nature of Jesus in history. If he keeps on the contrasted view of two facts each other, his perspective is dialectical.

It is the cliché element of his speculation... Then his view includes also the uncertainty in the Christology. He treated in his commentary of Romans that the historical Jesus existentially. He said Jesus as followings.

(1) Jesus, in reverse, should be understood as the conqueror, the original history.

(2) Jesus in the historical world has the problem and the myth as Christ.

(3) The resurrection of Jesus is the revelation. In the revelation the new world of the Holy Spirit contacts to the old world physically. But the contact is like that circle contacts to the straight line.

Here Barth divides the historical Jesus and Christ by pure transcendentalism. Then does not the historical Jesus himself mean not to be God?

2) Dietrich Bonhoeffer(1906-1945)

Harvey Cox had used the thought of Bonhoeffer like he agreed to the secularization theological movement. Some words of Bonhoeffer

cannot help but to be interpreted so. I introduce several words in the followings.

He claimed "We does not request God no more We should learn to live without God." and also claimed "the Christianity without the religion" and claimed "the man come of age". The meaning of "the matured man" is the thing that for the present time is the world of matured mankind (wine mundoge Welt) the man should live without God.

The above expressions of Bonheoffer came out of the sexualized tendency, but it is hard that we said that it is right because he did not explain it no more. He remained such words vaguely and was sacrificed at the prison at II World War. Although we cannot say that Bonheoffer was the secularized theologian, basically he was a critic theologian obviously. He saw that it is impossible the contact between the human reason and God's revelation. The scripture and the sermon are only the word of man in the outside of the inspiration of Holy Spirit. The scripture cannot help but to take responsibility like other books. He said, in his book, Christ the center, "What we say of Christ means to keep on silence. "This is the dialectical speculation". He said, "We should admit (Christ) is hidden in the history. But Christ meets us through the Scripture with the



spot." This was the word that he did not know the completeness of the Scripture.

The Christology of Bonhoeffer throw away the historical view of traditional reformed and he saw the revelation as uncertainty thing by irrationalism of Kant (Immanuel Kant). Accordingly, he could not help but take the attitude that the historical Jesus is not God.

### 3) The Denial of Paul Tillich to the divine character of Christ

Tillich said as followings, "The Christianity did not reveal by the birth of Jesus, the man but started by the confession, "you are Christ". As the confession keeps on the Christianity sustains. Jesus Christ is not person to have two names (the man Jesus and the name, Christ), and the union between a certain personal name, Jesus who had lived at Nazareth for 30 years and the name" Christ" to relate to the mythological tradition. And he said that it gives harm to the Christianity to understand "Jesus is the son of God" literally, because "the son of God" is a symbol."

And the figure of Jesus (the synthetic gospel) and its explanation (the gospel of John and the other documents of the New Testament) are the witness of Jesus. Here the witness that Tillich means is not the certainty evidence but the existential uncertainty... And he said,

"The construction of new being of Jesus does not consist of his word, his work, his trial rather his inner life. His being is ahead than theses all things." Such word of Tillich means that the historical Jesus should be evaluated extent ally. He said as the meaning that the settlement of Nicea religious council (the settlement that Jesus Christ is God Himself) was wrong. According to his allegorical word "the godly men (Tillich called the council members of Nicea for so) wanted God who walks on the earth, but did not want God to impulse existentially.)"

He again said, "As we say Christ in detail we lose true Christ. Jesus himself is not Christ but only the vessel of Christ being." He claimed the doctrine of incarnation of Jesus Christ is wrong and opposed it.

As we see the above word of Tillich, his study of Christ did not depend on the scripture but his existential philosophy. His existentialism Philosophy does not think that the scripture is the exact revelation. He again said wrongly, "We can understand the word rightly as we occupy the devilish elements. The devilish elements are what Jesus treats as ultimate person. (That is, God)"

The Tillich's word on the above is wrong that all Christian Scripture should be criticized by the philosophy of existentialism. Accordingly, his Christology is unbiblical. According to the love of God and his

power the word, the Scripture that came on us actually is the truth. It is wrong claim that God does not reveal himself for the time and the space (the existential philosophy) because he does not know the love of God and his power. David Freeman said that his theology is anti- Christianity.

## **Chapter 3 The human character of Christ**

### **I. The importance of doctrine of human nature of Christ and debating the related issue**

#### *1. This doctrine and our salvation*

The Scripture teaches that Jesus has the complete human nature. They are like his birth (Lk 2:7), his growth (Lk 2:40), the fact that he has operation of human nature (Mt 4:2 8:24 Jn 11:35, 19:28), his suffered temptation (Mt 4:1-11, Heb 2:18). As Jesus was asked, Pilate pointed "Look at this man" It was to proclaim that Jesus has the human nature by the impression of Holy Spirit. (Lk 23:4, Jn 19:14). For example, it is like, after he was resurrection, he ate some food with his disciples. (Lk 24:30, 41-43)

The fact that God made his begotten son as true man was that God humiliated him into the limited out of the infinitive and the suffering out of the glory. This is his economy that his power of salvation influence on all nations and all creatures infinitively. So, the human nature of Christ can be said as the qualification of complete

mediator. The mediator replaced our all responsibility between God and the sinners and helped us.

The work of Christ's intercession is as following generally.

(1) He reveals. The revelation is the activity that makes us known the word of God. This revelation was accomplished by the ultimate stage that the son-God takes the human nature and came to the world. (Heb 1:1-2) The complete method that God said to us the men were to become the man and come into the earth. Jesus is God and the man that came to us.

(2) He atones. All men are the sinners before God and the wage of the sin is death. Who can save out of this dead body? But Jesus was the one who replaced me and was able to be died for me. (Rom 7:24-25) god cannot die but the man can die. Therefore, the son of God cannot help but to take the human nature to be died for 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".

Just like that, as our understanding of the human nature of Christ is short, we will have the anxiety, the unrest and the frustration. Not only that, the people that ignore this important fact and opposed it shall be dropped down into the thought to worship the saints departed. By influencing of the Monophysitism, the tradition to have

the custom to worship the saints pointed at the book of Karl Adam, "Our brother, Jesus Christ" obviously. Karl Adam opposed the movement that makes us thought vaguely about having the human nature of Jesus. He said, "such movement was the monophonic that the oriental church (the local churches in the center of Anthioch) and Russia Greek church.

And the oriental church that the Monophysitism was popular took the influence of Monophysitism in their worship has the fear to God and the feeling the far distance out of God, Accordingly the worship to the departed saints includes here generally.

We can approach to the throne of grace boldly by the faith of the fact that the son of God took the complete human nature. 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. 16Let 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 ".

## *2. The biblical criteria of this doctrine*

Because the man committed sin, the savior to substitute the sin should take te human nature. I Tim 2:5-6 said, "For there is one

God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time ". Here two verses reveal the word, "the man" three times. These point to the importance of his human nature in the intercessor work of Christ. At the same time, it has the meaning that simply, the word, "the man" (ἄνθρωπος) included all mankind except Israel. This means that the atonement of the mankind by God is same essentially. (Rom 3:12)

Calvin made our concern looked at it by using the word, 1Tim 2:5, "there is one mediator between God and men, the man Christ Jesus, ". He gave the important concern on the word, "the man" treated the thought of the author of the Hebrews importantly. Despite the author of Hebrews called Christ Jesus for God, he mentioned him "the man", Calvin said as followings,

(1) Because without Christ has no the human nature, he cannot take to intimate communication with the sinners. The qualification of mediator needs the human nature as the important element. (Heb 4:15)

(2) Because as Christ took the human nature he could transfer the heavenly thing to us. Because Christ took the human nature, as

we approach to God we can come boldly, or confidently to him.  
(Eph 3:12, Heb 4:16)

(3) Because we become the brothers of Christ, For Christ is God he cannot help but to take on the human nature to replace our sin and to be died for replacing our sin. because God cannot be died. (I Tim 6:16)

Heb 2:14-18 said, "Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, 15and deliver all those who through fear of death were subject to lifelong slavery ".

The human nature of Christ that we can see in the Scripture (Jn 1:14, 8:40 Rom 5:15 I or 15:21-22 I Tim 3:16 Heb 2:14 I Jn 4:2) are like followings.

Attribute	verse	Attribute	verse
Birth out of the woman	Mt 1:23-25 Lk2:6-7 Gal 4:4	Prayed	Mt 14:23 Mk 1:35 Lk 22:44 Heb 5:7
Birth from the forefathers	Rm 9:5	Trouble in his heart	Jn 12:27
growths	Lk 2:40, 52	Weeping	Lk 19:41 Heb 5:7



hungry	Mt 4:2 21:18	Trouble and sorrowful	Mt 26:37
tempted	Mt 4:6 Heb 2:18 4:15	Felt physical suffering	Lk 24:46 Heb 5:8
tired	Jn 4:6	Thirsty	Jn 19:28
slept	Mt 8:24 Mk 4:38 Lk 8:23-24	Death	Mt 27:50 Lk 23:46 Jn 19:30 I Cor 15:3
wept	Jn 11:35	After resurrection he got the bone and the flesh to eat the food.	Lk 24:37-43

### *3. The issue to be related to this doctrine (the innocent character of Christ)*

Christ took the human nature but has no sin. because first, his human nature is united to his divine nature essentially, second, moreover for the subject of his personality is divine nature, he executed it as the completeness of God. the passages of His innocence are as followings.

(1) He was "not to know the sin" (II Cor 5:2). The word, not to know the sin did not mean that Christ could not discern the sin but was

not related to the sin. Here, for the verb "not to know" is past participle, it made it confirmed.

(2) He was the one, "but one who in every respect has been tempted as we are, yet without sin. "(Heb 4:15). The word, "one who in every respect has been tempted "(πεπειραμένον) should be translated into "the one to be tempted" To be tempted is different expression to be dropped into the temptation. Ut to be tempted does not reveal the different point obviously.

(3) He was compared by the metaphor, "a lamb without blemish or spot. "(Heb 9:14, I Pet 1:19)

(4) He was "He committed no sin ". (I Pet 2:22)

(5) He was, "and in him there is no sin "(I Jn 3:5) Here, the word, "there is no "(οὐκ ἐστίν) is the present tense, these present tense points that Jesus as the qualification of the son of God has no any sin. "Jesus Christ is the same yesterday and today and forever. "(Heb 13:8)

(6) He is called for, "For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. "(Heb 7:26) Here, the word, "separated from sinners "(κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν) means that "he was not related to the sin", but it does not mean that he was isolated to the sinners.

In these points an issue of the word that Jesus replied to a young man, "And Jesus said to him, "Why do you call me good? No one is good except God alone. "(Mk 10:18). But as we know the process of the word rightly the issue is solved. [1] Then this young man knew that he himself was a good man. (Mk 10:20) And Jesus was a good man and a good teacher. (verse 17)

Just like that he misunderstood that we can be saved by his good work. To teach the way of the eternal life to this young man, the fact that true goodness belongs to God and the man cannot work goodness for his salvation should be taught. [2] Although Jesus himself has no sin, but for only God can accomplished so, he answered that only the Father- God is good as the essential meaning. A; Fred Plummer interpreted rightly and said that Jesus wanted that this young man should understand the source of goodness.

In other word, Jesus himself also cannot do nothing for himself in him father God works goodness (Jn 5:19). the interpretation of Greijdanus also is similar to the one of Plummer. That is, he taught to the young man the theory (especially goodness) deeply and essentially.

## **II. Historical research to the doctrine of human character of Christ**

### *1. The other theory of this doctrine and the council of Constantinople (AD 381)*

After Nicea religious council condemned the heresy, Arius (the denial of Christ's divine nature), for 50 years the fighting of Arius that opposed the divine nature of Christ was continued. But now the other heresy was happened, it was the lesson of the man of Apolonaris (Laodicea man) that deny the human nature of Jesus Christ. At this point the fact we are surprised at Apolonaris activated at the hand of Athanasius powerfully in the Nicea council day. The Scripture said, "Therefore let anyone who thinks that he stands take heed lest he fall. "(I Cor 10:12). So, the believers should keep on it in their heart.

Apollinarius said of the incarnation of Christ, the fact that the son of God became to the body did not mean to become the complete man but it means that he occupied the seat that the human soul sat down, he took only the body to remove the soul. Because it means that it means that the human nature of Christ was incomplete human nature to remove the soul, really it seems to deny the

human nature. But Constantinople council stressed that Jesus is true God and true man. (vere deus vere homo)

Of the settlement of Constantinople council, the man evaluated, that what this council settled down was the achievement of immeasurable service for the later churches. The settlement of this council became the good criteria to defense to the heresy like monophysitism and monothelitism that were revealed after little time.

2. The Mystery united between the human nature and the divine nature): The decision of the council of Chalcedon

We, at the above, saw two old councils that rejected the doctrine of Christ's divine nature and his human nature and declared the doctrine of orthodoxy doctrine. After that, the heresy happened are the theory of Nesterius and Eutyches. That is, it is the theories that the issue of relationship between the divine nature and human nature in the incarnation of Christ. Nesterius claimed that we do not need to say the divine nature and human nature were united, accordingly they claimed also the persons of these two natures also have two. This is the doctrine opposed to the orthodoxy doctrine. The orthodoxy doctrine claims that logos ( ), that is, son-God became the flesh, ( Jn 1:14 but the divine nature and the human

nature were not mixed each other.) And the person also is oneness. The theory of Nestorius was condemned by the council of Ephesus before the council of Chalcedon. but to defend the doctrine the declaration of the doctrine was executed by the council of Chalcedon. (AD 451)

At that time the purpose of the council of Chalcedon was gathered condemned the heresy of Eutyches that was a monk of Constantinople mainly. The heresy theory of Eutyches was the claim that the divine nature of Christ and the human nature were united and became one nature and his person was oneness. This was deposed to the orthodoxy doctrine at the point of union of two natures. Chalcedon council condemned the Eutyches heresy. And the council declared the orthodoxy doctrine to defend two heresy theory, that is, two natures of Christ was not be mixed, not be changed, not be separated, not be left each other (asuggutos, atreptos, adiairetos, achoristos). This seems to be so negative doctrine. Here are no the positive contents that two natures of Christ were united each other, but it seems that only four negative contents were revealed.

A. Harnack who was the Liberalist criticized that the doctrine of Chalcedon is "the negative settlement to have nothing emptiness). But it was a misunderstanding. He misunderstood the negative

settlement of Chalcedon by the Liberalism. But this negative settlement confessed the mystery of Christ's person. These four negatives - not be mixed, not be changed, not be separated, not be left each other were implicated by the strong positive character. Just like that it points to the way not to reach to the purpose in standing at the transitional point, and the word of guard, "do not enter into this way." The word is the positive word to guard the way. The scripture also used to express the mysterious things by such method. That is, the Scripture said to Jerusalem, "the sea was no more "(Rev 21:1), "death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, "(Rev 21:4), "And night will be no more. They will need no light of lamp or sun, "(Rev 22:5).

After Chalcedon council rejected the heresy, the heresy had been happened by little different style on 8<sup>th</sup> century. But the orthodoxy church rejected it continuously. The doctrine that Chalcedon council declared influenced to Christology of the reformed church greatly.

Logos(λόγος) became to the flesh and because two natures were not mixed each other, the two natures reveal the values each other. The scripture does not say that Christ was changed into the third nature by union of the divine nature and human nature. The

Scripture has many verses that Christ is divine nature and also the human nature.

Both aspects of the divine nature and human nature was needed for the qualification of the savior absolutely. But the third nature that both natures were united each other as Eutyches claimed, and was made will become pure god as well as pure man. In other words, it is the nature that lost the divine nature and human nature. Like that Scripture reveals it obviously, Christ accomplished the work of his salvation by having the complete divine nature and the complete human nature. This is the only way of salvation. Because as our savior is God himself, he can bring about the true, infinitive salvation. And as he has true human nature he can communicate true communication and fellowship with us. Therefore, the son of God became into the flesh (Jn 1:14) he sustains the divine nature continuously. A. Augustinus said, "Christ took what he is not himself, that is, the human nature, and did not lose what he himself was, that is the divine nature."

The important verses of the union between the divine nature and the human nature is Philip 2:6-8. – "who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant being born in the



likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. "– Here the thing we should concentrate on the word, "emptied himself ". Does it mean that he reveals what attribute of God? It was not so. This does not despise that he did not reduce some part of the divine nature and some part of his glory are hidden (supperimento) in the weakness of his flesh. Bavinck also said as the same meaning, "The event of incarnation itself means to empty himself." (De Menschwording zelve ws reeds een κένωσις)". A certain said as the meaning that he himself outpoured his life as the atoned sacrificial offering. It is a considerable thing.

There are few theories of the teaching that the the human nature of Jesus was united to the divine nature.

But in this point, we follow the settlement of Chalcedon council. Logos came into the earth and the fact that he had the human nature is not temporary union but cannot be separated eternally., but the human nature is his substance but his mear person.

The scripture never reveals the word that the person of Jesus is two.

In Jn 3:11, "we" is the word but the plural reveals only that he expressed his attitude that he accepted his related persons into

himself. The Scripture says two persons of Jesus, but the person is one.

### **[Special reference]**

### **The misunderstanding of Barth of the innocent character of Christ**

According to Barth he claims that the innocent character of Jesus is admitted by the method of orthodoxy recognition in the old style. He commented like followings to the passage, "For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin <sup>c</sup> he condemned sin in the flesh, " in Rom 8:3. " As we see the record of his work, the character of his innocence is denied. Rather he shall be denied more easily than the innocence of the good, pure godly persons." And as he interpreted the passage, Rom 2:1, "Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things ", he pointed that S. Francis was stricter than Jesus in love and the character of the child."

Barth did not believe in the innocent character of Jesus in his dogmatic. He said, "The innocent character of Jesus was not established by the abstract absolute goodness and virtue... only his innocence will be established in participating into the play of the human non- repentance. He also is same to us. His essential state is not different to ours. After he took the essential character to come

down out of the depravity of the man. In this essential character he received the temptation of the sin in moment by moment. The temptation in his thought and his activity comes out of non-repentance. His innocence does not belong to his essential state. "

As we see the statement of Barth he did not believe in the innocence of Jesus who came into in the history. And the innocent character of Jesus is not the state of Jesus' existence (Zustand). The theory of Barth is not different to the reformed faith.

Bavinck who was the reformed theologian said in his Reformed Dogmatic (Gereformeerde Dogmatiek), "Jesus was not born out of Adam as his subjective state. He, as the Son of God, was chosen as the head of new covenant from the eternity. His father is not Adam but God. His personality did not come out of the humankind. He entered into the human out of the outside of the man. And He was not related to the original sin by the right judgment. And for he was born by the Holy Spirit, he never is related to the pollution of the sin. "

## **Chapter 4 The state of Christ**

The son- God who is one of trinity God was humiliated (humiliation) for accomplishment of our salvation and after he was accomplished the work of atonement, he was lifted up. (exaltation).

As we think his incarnation, it was the humiliation in the aspect of God, and was the most-low state. Is that all? He came into the earth and tasted the suffering of the man, was sold by this disciple as the price of a slave, through the most illegal and unjust judicial, and he was died by crucifixion on the cross, which was the most horrible punishment (the tool to kill the first level murderer and the rebellious man) God was misery as to take the death.

After that he was resurrected and was ascended and now he was sat down on the throne of the glory. And continuously he prays for us and he became our Lord. This is his exultation. This is nature glory and the power as the price of the redemptive work. Essentially Christ is the even to God. and himself is God, the fact that he was humiliated and exalted is the thing we cannot image to him. Only in the work of salvation we can use the expression.

### **I. The humiliated state of Christ**

The representative statement to this thing is the word, Phil 2:7-8. "but emptied himself, by taking the form of a servant being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. "the reformed theology analysed as four stages, those are, incarnation, trial, death, buried etc.

### 1. *The incarnation*

#### 1) Establishing of the incarnation

The substance of the incarnation is not the trinity God but only son-God that is, Logos (λόγος = the word). "the Word became flesh "(Jn 1:14) the necessity is to save the mankind out of the sin. (Lk 19:10 Jn 3:16 Phil 2:5-11, I Jn 3:8) "But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. "(Gal 4:4-5)

The fact that he became to the body. (Jn 1:14) does not mean to take only the human body but became the whole man (that is, body and soul), Logos himself also means the substance of the incarnation and after that he sustains in substance. His incarnation

was born by the virgin Mary which was accomplished by the power of Holy Spirit. (Is 7:14 Mt 1:18-20 Lk 1:34-35) So he has no any sin.

## 2) The reason of the incarnation

Rom 8:3 said, "For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, ". The word, "the likeness of sinful flesh and for sin, "(ὁμοιώματι σαρκὸς ἁμαρτίας) does not mean that Jesus has some sin. It means that only the human nature that Jesus took was not the glorious human nature before Adam committed sin but the human nature lost the glory after Adam committed the sin. (Heb 4:15) His external figure has no glory he has no any sin. (II Cor 5:21)

## 3) The character of the revelation in the incarnation

According to the scripture the incarnation of Christ has the character of revelation obviously. Jn 1:14 points to "glory as of the only Son from the Father, ", Gal 4:4 "coming of the son of God." Accordingly, the scripture said that even the Apostles saw Logos. (I Jn 1:1-2) Among the scholars some believe the birth of virgin in Jesus. And then he denies the character of the revelation. For example, it is the theory of Karl Barth. He said of the birth of virgin to Jesus as

followings, "by this one (the birth of the virgin Mary) The revelation of God came into us, the work of reconciliation for us is accomplished. But the answer to where and how this event was happened is what God alone works. Without having the birth of virgin in Jesus, we should throw out the theory of Seeberg (Oskar Theodor Alfred Seeberg). the revelation of God in Jesus and his redemptive work is possible in all stages. "He again said, "The opposed theory of Btunner (Emil Brunner) is not good. Like Althaus (Paul Altihaus) sais so Briunner made his doctrine of Christ by such word become vaigouly. The lamentation of Berjajew (N. Berdjajew) is my lamentation. The lamentation is this one, we do not believe in the birth of incarnation, and we are sorrowful to see the passage of Brunner to have the unconcern."

As the above mentioned, we think that Barth believed in the virgin birth of Jesus according to the Scripture. But did he treat the miracle as the generalized eternity? As we review his commentary of the Romans, he denied the historical character of the miracle. As he interprets Rom 4:3-4, he said as followings, "We have no the sense organ to know the miracle".

Barth was revealed as an obvious existentialist in his commentary of Romans, in writing of his Church dogmatic, did he throw away the

existentialism in the exposition of the doctrine of the birth of Virgin? If he throws away it, we accept his faith to the birth of virgin. But does the existentialist change the truth into negative out of positive? And is not his negative hide in his positive mind? does not the existentialist admit his uncertainty as the feature of his speculation?

Barth admit that the birth of virgin in Jesus as a doctrine, he said that it is not the revelation of God itself. He said, "It is sufficient that the respect of this doctrine, to receive this doctrine as ours, we can listen to the voice of church out of the doctrine but we cannot listen to the voice of the revelation itself." But in the reformed theology, the union of the divine character and human character is the fact of the direct revelation, it is not mixed each other by becoming a person through the union of the divine nature and human nature, is not changed, nonseparated and not left each other. "(asuggutos, atreptos, adiariretos, achoritos)

## *2. The trial*

Did the son of God also feel the pain as he was suffered? Although he was taken the human character did not he have the power that feels suffering as suffering? The answer to this issue is the Scripture. Philip 2:7 said, "but emptied himself (ἐαυτὸν ἐκένωσεν)" which means that he did not execute the glory of God and his majesty.



Heb 4:15 said that he experienced our weakness. Therefore, he felt that in the suffering he met on the earth felt the pain of suffering like ours. The suffering he was suffered cannot be measured by the man. As the man know his main issue s are like followings.

1) His dwelling in the world itself was a great trial

Il Cor 8:9 said that the birth of Christ in the world is his poverty. Why was it his suffering? Despite he created the visible things and the invisible thigs (Col 1:15-16 Jn 1:1-3) Because as he dwells in the world he throws away his right of property. He did not have the place that he lied his head. (Lk 9:58)

2) The trial that was oppressed and persecuted by his own people

Jn 1:11 said, "He came to his own and his own people did not receive him ". "his own people" is Israel, the Lord appointed the people especially and committed the word of God (Rom 3:2) and he adopted them as his children (Rom 9:4-5). Therefore, the persecution of Israel to him was great suffering for their rebellion.

3) The trial that he was tempted

According to Heb 4:15, it 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 ". What does it mean that Jesus is the one to be tempted (πεπειρασμένον)? It does not mean that he received the temptation before the sin for he has the sinful character. For example, as he took fasting and was hungered the devil came to him and tempted him. (Mt 4:10) Such temptation also did not come to him before he got the weak point. (the human nature)

In other word, as he existed as the pure spirit, he has no such temptation. Why was it suffering to meet such temptation? It was his psychological suffering (II Cor 11:27-29) and the sacrifice of obedience.

Here we should think of one more. When he dwelt in the world, in the case of his adversity and his tribulation he got some attitude. He keeps on the obedience to the father God consistently.

#### 4) The trial to serve in the sinful world

It was "even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Mt 20:28) (Lk 22:27). In serving he did not take care of his own caring and his benefits but he sacrificed. Love accompanies the sacrifice. (I Thess 1:3)

### 3. *His death*

## 1) He was died in his body

This means the division of the body of Christ and his soul. "his soul was departed" in Mt 27:50 points that the soul left out of the body. (Jn 19:30) This is the result of Adam's sin, which is the tragedy of tragedies. Jesus was born in the world to substitute the wage of our sin as "the figure of the sinful body" (ἐν ὁμοιώματι σαρκὸς ἁμαρτίας). (Rom 8:3) Here the word, "the figure of the sinful body" "should be translated into "to be similar sinful body". Here, the word, "to be similar "(ὁμοῶματι) should be read by us. To be similar does not mean to be same. This is similar to the human nature broken by the sin, actually the human nature without the sin. Some certain men said that Jesus on the earth was the beautiful person. But such word is wrong expression by the wisdom of the people. Because Jesus had the body to be similar to the body of a sinner, he could be died. He was humiliated to participate on our behalf into such tardy.

## 2) The eternal death

This points the punishment of the hades in quality. The death that Christ was crucified on the cross means such tragedy. By such activity did not mean to perish the union between the human nature and logos (the divine nature). As if as he crucified on the

cross the character of his logos that is, the divine state of the mediator left out of his human nature, he might not say to the dying criminal as the authority of the mediator. The word, ""Truly, I say to you, today you will be with me in paradise." belongs to (Lk 23:43) belongs to the authority of mediator. Not only that the scripture said that the blood of Jess is the blood of God. (Act 20:28) The eternal death of Christ points that he was died on the cross and was abandoned by his wrath. (Mt 27:46). His eternal death replaced our sin by the predestination and providence of God. (Is 53:5-6, Act 3:18), It was the cursed death that he replaced us. "Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree" (Gal 3:13, Duet 21:23)

#### *4. He was buried*

The man was died and returned to the dust is the wage of his sin. (Gen 3:19) The thing that Christ was buried in the tomb also was to repay the wage of our sin. (Ps 16:10 Act 2:27, 31, 13:34-37) At this point, the uncertainty doctrine, the soul of Christ descended into the hades. was happened. As we see the Aquileia creed among the manuscript of Apostles creed, the phrase, "he descended into the hades "came out. This aquileian creed manuscript was informed to

be made after about AD 400. Roman Catholic church see this phrase as followings. That is, After Christ was died entered into Limbus partum and there took the evangelism to the souls of the saints in the Old testament that waited for the redemption and led them into the heaven. This doctrine was depended on I Pet 3:18-19. But they claim that I Pet 3:18-19 revealed that Christ in the Holy Spirit took evangelism to Noahitic people in the old time (they stayed in the prison in the Porter's time). But Calvin thought the above creed as followings, that is, because it means that Christ was taken the trial on the cross was like the suffering of hades, the above doctrine said it as a metaphor. Not only that Some scholars the word, "hades" or, "hell" (inferna) in Aquileian creed is translated into "the low parts" of the earth".

## **II. The lifted state of Christ**

Of the fact that Christ is lifted up Philip 2:9-11 testimonies. "Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. "Except this one the word of God said much on the exultation of Christ. The exultation of Christ is his public activity it is

representative and original to express the fact that in the future the general believers shall be experienced.

1. *His resurrection*

1) The affirmation of resurrection of Christ

Bavinck said, "If Christ did not resurrect by the body, for the meaning that the devil that rules over the sin and the power of the death was not occupied. Then the word that the overcomer was not Christ but Satan is established. If it is the faith of resurrection that Christ was risen again, the Christian church shall not be existed." Christ's resurrection is sure by the testimony of the Scripture. The Scripture of the Old Testament prophesied of this fact, it was accomplished by Jesus Christ directly. (I Cor 15:3-4) The Scripture of the New Testament has the event, the resurrection of Jesus as its foundation.

2) The several roles of the resurrection of Jesus

As I quote Bavinck's word, his resurrection was the mark that he was the messiah. ( Act 2:31-32 3:13-15 5:30-32 10:39-43), the make that he was the son of God ( Act 13:33 Rom 1:4), the accomplishment of his mediator ministry ( Act 4:11-12 5:31) the method of his exultation ( Lk 24:26) the security of the remission and justification

that we received (Act 5:31 Rom 4:25) The source of spiritual blessing and the source of the gift ( Act 2:33, 4:12 , 5:31, Rom 6:4) the warranty of our resurrection (Rom 8:11 I Cor 6:14) the foundation of Apostolic Christianity. (I Cor 15:12-19)

### 3) The resurrection of Christ in the believers in the future

The resurrection of Christ is to overcome the death, his last enemy. (I Cor 15:26) therefore it does not mean that he was resurrected out of the death. (1) It means that for this event the believers also will be resurrected. "Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, 15and deliver all those who through fear of death were subject to lifelong slavery. "(Heb 2:14-15). Not only that, (2) The men who believe in him will be regenerated by his resurrection the fact (I Pet 1:3) and also, they will be justified. (Rom 4:25)

We should discuss the certainty of the resurrection of the believers by the event of Christ's resurrection. Because the resurrection of Christ established the resurrection of the believers also. I Cor 15:20 said, the resurrection of Christ is "the first fruit of ", Here the first fruit means that it is the representative security that all believers shall be resurrected. (Ex 23:19, Lev 23:10 Rom 11:16) Eph 2:6 said

the past tense, "and raised us up with him "God resurrected the believers with Christ. (συνήγειρεν) This word was expressed by the past tense by the resurrection of Christ means that as the resurrection of the believers was established already, it is sure. (Rom 5:12-21, 6:5,8 Col 2:12, 3:1)

### **[ Special reference] "Misunderstanding of Barth of the event of resurrection of Jesus "**

#### *2. The ascend*

Louis Berkohf said that the ascend of Christ is the supplementary event of his resurrection. The detailed word of Christ's ascend comes out of Act 1:9-11. ("And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. 10And while they were gazing into heaven as he went, behold, two men stood by them in white robes, 11and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.").

The ascend of Christ (1) means that God- father accepted the sacrifice of Christ that was died by being crucified on the cross of Christ and he is established at the most holy sanctuary as the eternal lamb (the offering of atonement). (2) means that Christ is the



intercessor of not only a nation, but all nations in all nations under the heaven and the earth. (3) means that it was the leading exaltation to make the exaltation of all believers to be possible. (4) means that it was the presupposition to send the Holy Spirit on the earth. (Jn 14:26, 16:7-15).

### *3. The second coming*

The second coming of Christ is the climax of Christ exaltation. The certainty of Christ's second coming was pointed by the Apostle Peter, that is the word, II Pet 3:3-7. The main point was revealed by pointing to the error of the opposed.

(1) They are the one to pursue on the flesh (verse 3) Because the flesh belongs to the world (I Jn 2:16), The one to have the flesh firstly was surrounded by the world, and he does not understand the coming world for his darkness.

(2) They do not see all creature wrongly. (verse 4-7) They said that nothing of all creatures are changed and also, they shall be existed in the same state. The fact that the earth came out of the water became by the word of God, (Gen 1:9-10), and also at the time of Noah the fact that the world was destroyed by the flood did so. (verse 6). The word, "by the word of God" (δι' ὧν) means ""by the word of God". Therefore, it is obvious that the ending day of the world, the judgement of fire shall come by "the same word".

Christ himself prophesied his second coming. (Mt 24:30-43, 52:31-33, Jn 5:28-29) And the Apostles testimonies many of this one. The detail study to this one shall be traded at the doctrine of eschatology.

### **III. Three officials of Christ**

The type of the eternal kingdom of God was the theocracy of Israel. In the positive meaning the king is only God and then he ruled over the earth (to Israel) by appointing his replaced one. This was the theocracy kingdom. For example, these delegates have no the three officials (the priest, the prophet, the king). Therefore, these officials divided into three officials and are given to them. The ideal dominion should be executed by three officials. Because the man was created as the one to have three officials but the three functions were lost.

The man was created to execute three functions, those are, he was created as the king to rule over all things, as the priest to do as representative and to offer them to God, and as the prophet to probe all things and proclaim the will of God. Anyway these three officials were the officials like the life of chosen people, and God, although they were encroached and was distorted (for three officials were divided in their activity), wanted to keep on them and to establish Israel on the will of God. but Israel committed sin continuously and left God so far, the kingdom was separated by the wrath of God, after that, they were destroyed by Assyria (The

Northern Israel BC 722) and Babylon (Southern Judah BC 587). The lots of people in Jerusalem that were surrounded and prisoned by Babylon were returned into their home land after 70 years by the mercy of God here, God promised the eternal restoration through the messiah (the anointed one) through the vision of the prophets. For example God revealed through the prophet Zechariah, the priest, Joshua (Zechariah chapter 3), Zurrubabel, the descendant of Royal family (Zechariah chapter 4) etc and prophesied the restoration of three officials (And true prophets to receive these prophesies were included) but the true restoration of these three officials were not the line of blood on the earth through transferred by gradual failure, but were the progressive victory through the kingdom of God (the day of the New Testament) to be established by the spirit of God ("my spirit" Zech chapter 4) and the messiah to come in the future (bud, chapter 6).

Just like that, Jesus Christ, true messiah received the mediator united by three officials. Before that time Moses, all latter prophets, the priests and the kings were the partial types of Christ.

Calvin thought the fact that Christ is the prophet, the priest and the king in the criteria of the prophecy of the Old Testament. That is, he called coming messiah according to the prophecy of Isaiah chapter 9 for counselor (it pointed the prophet) as its accomplishment he explained through Heb1:2 and Mt 17:5. And he explained the kingly work of Christ by the Old Testament, In the criteria of Ps 89:35-37 he pointed that Jesus is the accomplishment of this prophecy. At the

same time Calvin pointed that this kingdom is not physical kingdom but the immortality heavenly kingdom and also the people of this kingdom shall be eternal. (II Sam 7:12-13). Again, he explained the official of Jesus's high priest as the same method and especially Christ was revealed as to the accomplishment of the prophesy, Ps 110:4. He, in this pointed that the authority of the high priest, like the explanation of the Hebrews, should be returned to only Christ. He again said that the high priest, Jesus made the believers become the general priests. But through this Jesus all general priests have no the authority in themselves, but by depending on only Jesus obviously.

### *1. The prophetic official*

The Hebrews original text of the word, "the prophet (נָבִיא)" means "the predictor", and also Greek term (προφήτης) is same. In order words, this points to the one who received the word out of God approached to the people and proclaimed it in replace of him. The meaning of prophesy can be found at the word, Ex 7:1-2 especially. It is "your brother Aaron shall be your prophet. (נָבִיאָךְ)". The pastors in the New Testament are not the prophets. The pastor does not receive the inspiration of God (the impression of Holy Spirit that can write the Scripture) but the prophet receives the inspiration. To prophesy is not limited to the affairs of the future, if he receives the word of God about the past things and the present things and says them, they are the prophesy. Jesus Christ executed the ministry of the revealer (the prophet) (Jn8:25, 58) before his incarnation and

after his incarnation did it. (Jn 3:34 Heb 1:1-2). Therefore, he was called for "the prophet" (ὁ προφήτης) (Jn 1:21, Act 3:22-23) Here the article, "the" points the distinguished prophet.

#### 1) The work before his incarnation

In the Old Testament "the angel of Jehovah" (מִלְאָךְ יְהוָה) was revealed and said directly. (Gen 16:7 22:11-12, 15 Judge 3:3-20). Who is "the angel of Jehovah"? He was the angel (מִלְאָךְ) in the meaning of the angel who God sent, and as he said, he took the attitude of God himself. When he was appeared to Hagia, he himself said that her descendant shall be prosperous, he used "I", the first personal pronoun. (Gen 16:10) And when Abraham offered his only son, "the angel of Jehovah" pointed to the sacrifice and said that it was offered to himself. (Gen 22:12) Not only that, as he revealed to Israel at the land, Bochim he used the first personal pronoun ("I") six times, and said that he himself was the savor of Israel, the covenantal initiative one and, the judger. (Judge 2:1-3)

As we see the above facts, the angel of Jehovah is Jehovah himself and also the one who God (Father-God) sent. As we see Mal 3:1, it pointed to him, he "the Lord whom you seek" (הָאֲדֹנָי אֲשֶׁר-אַתֶּם מְבַקְשִׁים) and "the angel of the covenant" (מִלְאָךְ הַבְּרִית). These names point to the messiah who comes in the future (Christ).

Not only that Christ said indirectly through the prophets God established. It was also the work of the prophet in essentially.

According to I Pet 1:11, "the Spirit of Christ (Πνεῦμα Χριστοῦ) stays in the prophets and they proclaimed. The word, "the spirit of Christ" points the Holy Spirit who Christ sent and worked.

## 2) The work after his incarnation

In the New Testament Christ himself is the prophet (ὁ προφήτης) who came by the prophesy of Duet 18:15. The fact of this accomplishment was affirmed by the word, Act 3:22-23. He received the word of father-God immediately and said it. (Jn 8:26-28) And indirectly he proclaimed the word through the work of the Apostle. (I Cor 2:16 Rev 19:10).

## 2. *The priesthood states*

The Hebrews original word of the word, "the priest" is kohen (כֹּהֵן), the Greek word is hierus (ἱερεὺς). This official is the position to treat the role of the man to God by standing up in the hand of the man. (Heb 5:1) The only man that God appoints can receive this official. (Heb 5:4)

## 1) The background of the Old Testament

The priest and the offering in the Old Testament were the types of Jesus and his death on the cross in the New Testament. (Heb 9:9-14) Heb 9:9-10 said, "(which is symbolic for the present age). d According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, 10but deal only with

food and drink and various washings, regulations for the body imposed until the time of reformation ". Here, the Greek text translated into this tabernacle (ἡ σκηνή) can point to all contents of the above (verse 6-8). Then it means that it points the all system of sacrifice in the Old testament. And the Greek word translated into "which is symbolic for the present age "(παράβολή εἰς τὸν καιρὸν τὸν ἐνεστηκότα,) should be translated into the metaphor for the present day (the day of the New Testament). And the Greek word translated into "imposed until the time of reformation. "should revised to "it was executed until the reformed time. Here "the day of reformation" points the day of New Testament.

#### (1) The typological meaning of sacrificial offering in the Old Testament

The wrong interpretation of the meaning of the sacrificial offering in the Old Testament came out. For example, it claims that It essentially means in the hand of the man, [1] it is the degree to request the favor of God. [2] it is the emotional expression to depend on God, [3] it is symbolic ceremony to get the communication between God and the man (the blood of the animal means the symbol of the man) But all above interpretation did not reveal the true meaning of the sacrificial offering in the Old Testament. The biblical meaning of the sacrificial offering is atonement always.

Of the progressive process of the sacrificial offering, which God informed to only Israel, Bavinck said" before the depravity of the man there was no the word of the sacrificial offering in the Scripture. But at that time also we cannot deny that the sacrificial offering as the element of the cultural activity was existed. Anyway, through the committed the sin of the mankind, the system of the sacrifice was developed progressively, especially the offering of atonement existed in the center of it. Because the depraved mankind lived to have the impression of God's wrath than the concept of God's goodness, they offered the atonement offering to God not only with worship ad thanksgiving (in any offerings) but also the fear – the basic offering. "And he claims that the mankind took the necessity of the mediator ail system gradually for worshipping God. That is, Especially the separated men offered the sacrificial offering for the others.

Like the above said, the mankind had demanded the complete offering and priest in the atoned meaningbecause of the horrible fear of the sin. This demand was accomplished by Christ, once of all.

Bavinck said," All holy promises in Christ (the system of the sacrificial offering in the Old Testament to be the types of the New Testament) became Amen."

(2) Jesus Christ as the accomplishment of the Old Testament



The reason that the messiah to save the mankind should be suffered is the fact that the mankind was committed sin and was cursed. The savior to save the cursed mankind has no the other way except substituting the curse of the people.

What Jesus was died was not the accident event that he could not think of it essentially. It Jesus himself that was expressed as the type of sacrificial offering prophesied, at the early time of Jesus holy work, his atoned death sometimes. (Mt 9:15) Especially Jesus 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 ". (Mt 20:28) This word means that Jesus took his life as the atonement offering to replace us in other word, this prophesies his substituted death.

[1] The debate to the other unbiblical opinion

Eanest D. burton said that the phrase, "to give his life as a ransom" (δοῦναι τὴν ψυχὴν αὐτοῦ) does not mean the death but the living devotional service, and teaches only the meaning of devotion to help the mankind through his disciples by revealing his example. But the word, "to give his life as a ransom "points to the death in the any case, Seeberg said.

Adolf Schlatter said, "As the ultimate complete evidence, Jesus stated that he himself will enter into the death to protect the others." He offered the same expression in Jewish document (תּוֹנֶפֶשׁ עַל מַצּוֹתָיו), (נִפְשֵׁי נַתַּתִּי עֲלֵיחַ) to strengthen the interpretation to point to the death

of Jesus surely. And Theodor Zahn also interpreted as the same meaning like it.

Some scholars interpreted the word, "and to give his life as a ransom for many" as the death but did not admit as the atonement death but as the general sacrificial death. (It does not mean the salvation that to substitute the personal soul out of the sin and the punishment.) Wendt (Hans Hinrich Wendt) and Niebergall (Friedrich Karl Niebergall), Weiss (Johannes Weiss) etc. offered such same interpretation. In this point Warfield (Benjamin Breckinridge Warfield) evaluated as following, that is, "Despite the meaning that Jesus declared was obvious completely and it was affirmed by his disciples, the above critics were a strayed and said the other. The declaration of Jesus is not dropped down without having fruit. It After that was revealed directly in the teaching of the disciple. "

The above critics, finally because they did not know the word, "the substituted offering" (λυτρὸν) in Mt 20:28 wrongly, conclude wrongly. Richul also said that the word, "the substituted offering" has not the meaning of the substitution in the New Testament but the meaning of the general alms. But Warfield said, The Greek, lutron (λυτρὸν), that is, the word, "the substitute offering" and the expressions to come out of it has the original linguistic meaning (the substitute meaning) ... Therefore, as a certain Jews wrote some expression to have the linguistic root of the word, they could not use it without thinking of the meaning of substitution, we can say

safely. "And also, Warfield said, "LXX reveals the word, rutron 19 times, which means the substitution."

[2] The authority of Apostolic interpretation to Jesus' word

According to the word of the Apostles in the epistles. The death of Jesus was substituted. We see that the words of the Apostles belong to the authority of Jesus. Did the Apostle break out the essential heart of the Apostles and interpret the lesson of Jesus wrongly? When Jesus chose the Apostles, what authority did the Apostles give? Matthew 10:40 said, "Whoever receives you receives me, and whoever receives me receives him who sent me".

To this word, Schratter commentated as following. That is, "through the Apostle came to the people they got the chance to accept Jesus. As they accepted the Apostles, at the same time they accepted Jesus himself. And the same relationship is applied to the Apostles. As the man accepts Jesus, he accepts God with him."

Ridderbos (Hermann N. Ridderbos) also said, "Jesus stayed at the background of his disciples and gave his authority to them. Therefore, the entertainment to give them is not given by them but Jesus himself receives it. "For Mt 10:40 quoted at the above was the word of Jesus as he sent his disciples to evangelism it was obvious that it pointed to the authority of their ministry. It was not the word to the authority of general believers. The twelve Apostles that Jesus appointed was the basic holy official to establish the total of

the churches in the New Testament. (Twelve is the number of total churches of God) Therefore Ridderbos said, "The essential element of the Apostleship in the New Testament was related to coming of Jesus Christ and his ministry directly. "

Like what the above said, the position and status of the Apostle is Because the Ambassador to have the absolute total authority, it is obvious that they proclaimed the word of Christ according to his will that Christ wanted, but they did not exaggerate or false. It is obvious that the doctrine of atonement that the books of the gospel and the epistles teach, they proclaimed the thought of Christ directly. Like they were the prophets in the Old Testament their mission was to proclaim the thought of Christ that sent them directly.

[3] The evidence of the gospel of John to Jesus' death

The gospel of John also explains the death of Jesus as the substituted death of high priesthood obviously and abundantly. A Despite it was so, the Critics, in interpreting the death of Jesus, these passages in the gospel of John, do not accept well. Because they evaluated that they did not accept that the thought of John's gospel was not Jesus', but in the latter church (about 2<sup>nd</sup> century) it was the wrong theological thought. Of course, it is fact that in surface, the other color between the gospel of John and the synoptic gospels reveals. But as we review it again these two things have no the different point in the thought essentially.

The writers of the synoptic gospel concentrated on the activity of Jesus and wrote it, the writer of the gospel of John concentrated on the especially the issue of the eternal life in Jesus' teaching. It is natural thing that for the literature expression depends on the materials, the character of description is able to be different. In writing the same person, it is nature that by writing the history of the man or, by writing his thought, the character of the writing (or, even the style) could make different.

The synoptic gospels also do not have the deep theological thought like the gospel of John. Especially, all theologians say accord that the word, Mt 11:25-27 is the thought of the gospel of John. (At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.") This word is communicated to the theological thought of the Apostle John.

[4] The interpretation of Dr. Vos to the above Mt 20:28

Geerhardus Vos said that Jesus himself thought the messiah who Isaiah chapter 53 said "the servant of Jehovah", he said Mt 20:28. Vos pointed the accord part between the thought of Mt 20:28 and the thought of Isa 53. That is, Among the words of Jesus in Mt

20:28 first, the thought to give the life comes out of Is 53:12, second, the thought of serving comes out of Is 53:11 ( as to LXX), Third, the thought of substitution for many people comes out of Isa 53:11, Fourth, the thought to pay the price of atonement comes out of Isa 53:5. The synoptic gospel reveals except Mt 20:28, the words of the trial of Jesus and his death. Such word of Jesus means that he is the atonement offering of God's people by his death as the high priest, which is the contents of Is chapter 53.

## 2) Substitutionary Atonement

This explains the fact that Jesus was died biblically rightly. At this point, we point few aspects of this doctrine. That is, the character of the punishment in Christ's trial, the objective character (to the object of God) in the work of the atonement, the price that the atonement demands, The obedience of Christ and the issue of atonement, the category of atonement etc.

### (1) the character of the punishment in Christ's trial

"He (Christ) committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. "(I Pet 2:22-24)

Here, "He himself bore our sins in his body on the tree," (verse 24) means that Christ bore to replace our sin and its punishment. What does it mean except the fact that he substituted our punishment that we should receive? The similar word like the word comes out of II Cor 5:21. That is, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God ". In 1:29 the word, "the Lamb of God, who takes away the sin of the world! "points to Christ who replaced the punishment of the mankind.

Hendrikus Berkhof who was a theologian to have the influential power in Dutch opposed the concept of punishment of atonement. He said as following. "the concept of punishment is used at Isa. 53:5 additionally The New Testament does not use the concept of the punishment. (The expression of Rom 8:3 and Gal 3:13 is closed to such concept) .... After Anselm, in the Western Orthodoxy theology

The such legal interpretation was supported, but it was not proper to the thought of the New Testament.

The theory of Berkhof on the above is only the interpretation with conjecture. He said that the concept of punishment in Ish 53:5 "was used additionally", which it is a vague word. What is the reason that he said that it is additional (terloops)? Because such thought in this part (Ish 53:1-12) comes only one time, cannot we treat it as important thing? We cannot accept the principle of such interpretation. The phrase, Ish 53:5, "upon him was the

chastisement that brought us peace, "(מוסר שְׁלוֹמֵנוּ עָלֵינוּ)" is the important word for we can say as the master key of all chapters in Isaiah. This phrase said the cause of all trial (verses 1-4, 6, 7-9) that the servant of Jehovah (Christ) was suffered. Edward Joseph Young, here, points out the concept of punishment. Such thought comes out of not only Ish 53:5 but comes in verse 8, "that he was cut off out of the land of the living, stricken for the transgression of my people? "(כִּי נִגְזַר מֵאֶרֶץ חַיִּים מִפְּשַׁע עַמִּי גָּעַע לְמוֹ:)"

The revised word of this verse is as followings. "that he was cut off out of the land of the living, stricken for the transgression of my people. "Here, "stricken" (גָּעַע) points to the punishment actually.

Not only that, the Scripture said that the death hanged on the tree means the death of curse. (Gal 3:13) The fact that Jesus was crucified with nails and died on the cross (the wood) means that he was punished spiritually. And at the end of Rom 8:3, the word, "the body of Jesus bore the sin" (κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί,) also point the meaning of punishment.

## (2) The objective character of the atonement

The work of the redemption was realized firstly toward God. The man, the object of the atonement did not take the conscious of the fact completely, it was realized in the heaven objectively. According to the important theory of Louis berkhof, the priest does not treat to the object of God, but he works to make His wrath returned



toward God. (Heb 5:1), the offering is to offer to God, the request of the man through the priest is toward God, etc. are objectively for they are not the objects of the man. And to inform the accomplished redemption (evangelism of gospel and his psychological (subjective) response belongs to the latter work.

(3) The price that substitution demands

That God bought the church with his blood, the scripture said. (Act 20:28 I Cor 6:19-20). In the atonement, the redemption (the meaning to buy with the price and to release) is its purpose, which it was established by paying the atoned price (substituted offering). Christ himself became the atoned price (or, substituted offering). I Tim 2:6 said " ".

(4) The relationship between Christ's obedience and his atonement

Berkhof classified two kinds of obedience at this point and said it. He came under the laws and lived by the obedience to the laws means his active obedience, and at the meaning he was punished to replace our sin and the fact that he was suffered is the passive obedience. And Berkhof because of the active obedience of Christ, the believer was justified before the laws, and for his passive obedience (trial) they were remitted.

But Bavinck said that we do not need to classify Christ's obedience He said as followings, "The Scripture said only the life of Christ and

his work in accord, but it does not say by separating the obedience of his whole life (the active obedience) of the obedience to arrive to the death (the passive obedience). What God settled for him is only one thing of finishing by his death. (Jn 4:34, 17:4, 19:30) ... The Scripture said that the obedience of his whole life is called for one righteousness, one obedience (het een δικαίωμα en een ὑπακοή). (Rom 5:18-19)

According to the tone, the remission and justification that the believer received is established by the criteria of the whole life of Jesus together. We cannot say that only the justification comes out of the righteousness that Jesus kept the laws, and the criteria of the remission also is only the death of Jesus.

Ansem and Piscator (Johannes Piscator) said that the active obedience of Jesus was for the necessity of himself (necessarium requisitum personale) but not to have atoned benefits to the believers directly, the benefits of atonement was accomplished by only his trial and his death. But Bavinck opposed the interpretation as followings, that is, "Jesus, the representative of the covenant of the work had finished the laws as the public identity. Therefore, the effective to keep on the laws for his living life was not only for himself but it is the righteousness for the people of God that he is their representative. Not only for his death but for his life also was the offering of sacrifice to replace us."

(5) The category of atonement

Here, the critic to Arminianism was quoted by "Reformed Doctrine of Predestination" written by Loeaine Boettner.

For whom did Christ die? This is the issue to study here. The Scripture does not say that the merit of Christ's atonement influence to all people. Mt 20:28 said, "Christ 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. "This word mean that the number is only many but of course, it is not all. Jn 10:14-15 said that Christ throw away his life for his own sheep. The Lord said that the Pharisees and all enemies were not his sheep. Not only that, Jn 17:6, 9-10 said that Christ prayed for only the men God gave but did not pray for the world. Just like that, the thought that Christ was died because of the redemption for only chosen people are revealed anywhere in the Old Testament and the New Testament. Already the word of Gen 3:15 reveals the thought. God told the devil that he makes the enmity between the descendant of the woman and the descendant of the devil, the descendant of the woman and the descendant of the devil revealed already the difference between the chosen people and the non-chosen people. The book of Revelation only the men to receive the glory and redemption are written in the book of the life before the creation. (Rev 13:8, 20:15)

Arminianism said that the death of Christ is for whoever, all of the mankind. We meet the issue in this point.

[1] If Christ was died for all people for the atonement, the issue is happened why the one not to have the salvation exist actually. If Christ was died for all, the historical people cannot help but to receive the salvation. But for the fact is different, God permitted that Christ was shed his blood, can he be failed to save the man? Absolutely we never say so.

[2] The Ariminianism said that it is the fact that Christ was died on the cross for substituting the wage of all people but he gave the freedom to them whether he receive the grace or not. This theory comes out of forgetting the word of the Scripture that the grace of Christ's redemption work until the effective is happened, the one who predestinated was called for, the one who called for is justified, the one who was justified is glorified, (Rom 8:30). It says that the grace of redemption is effective continuously to the object, the same people. (Westminster Confession chapter 10 verse 2)

#### (6) The mediated prayer of Christ

The ministry of Christ's priest was not finished on the death of first on the cross. The ministry is accomplished by the intercessory prayer that in present he is alive in the heaven and continued. (Rom 8:34, Heb 7:25, 9:24) The character of the medial prayer is established by some elements, his appearance before God- Father (Heb 9:24) the counseling for the believers (1 Jn 2:1), He sanctified the prayer of the believer and his worship and makes them been worthy before God.

(Rom 8:26-27) etc. His intercessory prayer is practiced by only the chosen people. (Jn 17:9, 20)

Barth also said that the effective of Jesus's atonement influence on us because the movement of his reconciliation is accomplished in the eternality (Ewigkeit). In other word, because Jesus was died, was resurrected, was ascended and dwells before God eternally. Barth said that Jesus works in heaven as the high priest with this fact. Among the statement of Barth in this area, the main points are introduced as followings. He said, "There are no the time that Jesus is not the judger, not the high priest, and not accomplish all things. For he was crucified on the cross, and was resurrected, the fact of his death cannot become the past."

Rom. 8:33-34, "Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us ". Like the word the above, "who is at the right hand of God "does not mean that he stayed there without any activity but he worked with God's power to help us (the right-hand points to the power), he prays for us there.

I Jn 2:1-2, says, "My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. 2He is the propitiation for our sins, and not for ours only but also for the sins

of the whole world. "Here, the word, the advocator (παράκλητος) points "the vindicator "or, the one to pray in replace of ". Here,

The word, Heb 7:24-25, "but he holds his priesthood permanently, because he continues forever. 25Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them ", means that Christ is alive eternally, the one who believe in him is saved. (Heb 4:14 8:1 9:24)

### **[Special Reference]**

#### **Several false theories of the atonement**

(7) The unique character of Christ's Priesthood

For all men committed sin, they do not arrive at the glory of God. (Rom 3:23) Only Christ has no the sin and he was treated as the sin to substitute the believers, then They became the righteousness of God in Christ. (II Cor 5:21) At the outside of Christ some other sacrifice offering cannot remove the sin of the man and cannot bring about the benefit of salvation. (Jn 1:29, 14:6, Act 4:12 I Cor 1:30)

The pastors of the church are not the class of the other priest. Except Christ the special priest is not existed. If the pastors are called for the priests and also the general lays are the priests in such

meaning. Does not I Pet 2:9 say, "then the Lord knows how to rescue the godly from trials and to keep the unrighteous under punishment until the day of judgment, "Here, for the first part of the word, you (ὁμεύς) become the emphasis style, this word points to the lay persons, the objects of the epistle of Peter. (I Pet 2:5)

The fact that the pastors are not the priests as the special class are pointed as followings.

[1] The New Testament has no any examples that the word, the priest, (ἱερεὺς) was not used to the general priests in the church.

[2] The New Testament never have the word that the mediator ministry belongs to the pastors. The mediator is only Jesus Christ. (I Tim 2:5)

[3] The freedom to approach to God through Christ are given to the pastors and also the general believers. (Eph 2:13 Heb 4:16)

[4] The pastors of the church are the servers always by the gifts of God. (I Pet 4:9-11). In the case that they work with the consciousness of the class, (I Pet 5:3) it is the activity of rebellion to interrupt the right of the high priest of Christ. The Apostle Paul said, "For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. "(II Cor 4:5, Mt 23:8-12).

### 3. The kingship

The kingship of Christ is divided two elements in the nature. The one is spiritual and the other is universal.

## 1) Spiritual kingship

### (1) Origin

This was begun after the depravity of Adam and in the time of the Old Testament, it had been practiced by the judges and the kings as the tools in Israel. This was the type of the theocracy, the kingdom of grace that is the external type of the church. But the time he revealed the spiritual kingship publicly was after he was resurrected and ascended and sat down on the right side of God. (Act 2:29-36 Phil 2:5-11)

### (2) Character

This especially rules over the souls of all believers as the objects of the person and the community. If whoever enters into this kingdom, he should regenerate (Jn 3:3,5) but it cannot do it by only the external religious ceremony and the formal confession of faith. (Mt 7:21) The word of Jesus, ""Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven." means it. This kingdom is expressed as the group of the regenerated in the world (Mt 13:3-35), that is, true church. This shall be accomplished by the second coming of the end time of the world. (Mt 13:36-43)



## 2) Universal kingship

### (1) The Scripture

This is the kingship that he received because Jesus was crucified on the cross but was died and rose out of it. "The word of Jesus, Mt 28:18, "And Jesus came and said to them, "All authority in heaven and on earth has been given to me. "means it. This is to take care the world of non-believer and the world of the nature for true benefits of the church. This is expressed by the word, "For "God has put all things in subjection under his feet. "(I Cor 15:27 Eph 1:20-22). Here, all things" (πάντα) means all creatures, especially his enemies. We can see the meaning obviously in I Cor 15:24, "after destroying every rule and every authority and power ". Therefore, the believers can receive the protection of Jesus Christ who controls all things as the witness of Jesus Christ in the world of non- believers. The object of the protection is not excluded the body but specially to the soul. Stephan was persecuted by the power of the non-believers; his soul got the heavenly comfort and its power. When he was blasphemies at the council, the word, "his face was like the face of an angel. "(Act 6:15) informed the fact to us and also the word, "But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. 56And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." (Act 7:55-56) did so. Not only that, among such persecution the thing to protect the body of the believer may be happened.

Peter was prisoned but he was led at the outside by the power of the Lord. (Act 5:17-21 12:1-11)

(2) The duration of universal kingship

According to the Scripture, the universal kingship of the Lord should be returned to the father after the purpose was accomplished. I Cor 15:24 said the Jesus has "the time to offer the kingdom to father-God", which means that there is the time that his universal kingship shall be terminated. And I Cor 15:25 said, "For he must reign until he has put all his enemies under his feet ". Here, the word, until (ἄχρι) said the finishing of his kingship.

## **[Special Reference]**

### **Misunderstanding of Barth of the event of resurrection of Jesus**

Barth says that he believes in the resurrection of Jesus. But he says the other word opposed to the reformed (or, the reformed). "What are all things? In other words, how did he stay in forty days in his disciples as God? To this one what we should answer is the things that he was betrayed by the Jews and was condemned by the pagans, and was died and was buried and was resurrected after third day and was stood in his disciples... Just like that the knowledge is not the presumption but the reasonable explanation.... The eternal incarnated logos that are, the glorious revealer hidden by God was resurrected in body sincerely, and just it pointed to him."

Just like this above statement, the resurrection of Jesus was the resurrection of the body and the sincere event. Although he claimed it, he turned his explanation dialectically for it was not the fact. To this one we can quote as followings, "The story of resurrection should not admit as the history that we wanted.... The reason that the story is not a myth is the story of the real man to relate to the flesh and the blood. But it is imaginative and poetic Sage (It is impossible to become the historical fact and the false observation that made the transcendent history as the history)

The above statement is not biblical. This thing was revealed in his explanation of I Corinthian chapter 15. To Me Cor 15:5-8, he said "the hope and the darkness and the faith also are able to be existed in the front of the tomb. It means that the empty tomb of Christ has no effects as any historical evidence. In a meaning, he claims, "we cannot believe in all that the New Testament said. But at least we should know only the fact that Christ to resurrect was revealed." However again he said, "Why did Paul write down the fact the resurrected Jesus was revealed? Because it did not record it to prove the evidence of historical resurrection". As we see the above sayings of Barth he did not treat the historical character of the revelation importantly.

At I Cor 15:9-11 Paul pointed that even he who was wicked person saw the fact of the resurrection of Christ and was transformed and also became his Apostle in grace. That is, it means the fact that to be transformed and to be returned to Christ came out of the resurrection of Christ he saw was the truth and the fact. But Barth said what was different to Paul, "It is powerful that the truth is not revealed by visible historical figure. As the truth takes the name of the man and is revealed by the name of the man and some proper slogan and some party and their movement were died or, severe sick."

## **[Special Reference]**

### **Several false theories of the atonement**

Here I introduce the six wrong theories of the death of Christ.

(1) The theory that he paid the atoned money to Satan.

That is, Satan requested the wage of the sin of the mankind, Christ repaid it. But Satan should take quilt responsibility to make them committed sin, rather it is not established that he demands the wage of sin of the mankind. According to the scripture to demand the punishment out of committed mankind does not belong to Satan but the laws. The word, "the demand of the laws" come out of Rom 8:4/ (Reference Gal 3:10)

(2) The theory of compensation of Anselm

According to this theory God was damaged his glory by the sins of the man. Now for the compensation for his damage, Christ was died. This theory (1) is wrong because it does not say the trial for the substitution of Christ. (2) it does not say that the positive righteousness that is the complete righteousness that Christ worked in his whole life that he put on the man freely for the salvation of the man. This is not biblical. Christ is both the redemption of the believers and the righteousness. (I Cor 1:30)

### (3) The theory of example

The life of Christ and his death has no other meaning except revealing the example of obedience. This theory was happened by misunderstanding in not admitting that Jesus is God but in knowing only him as the man. This theory opposed to the Scripture. (Act 20:28 Gal 1:4 3:13)

### (4) The political theory

According this theory, under the presupposition that the will of God can be changed it claims as followings. That is, the fact that God transferred the punishment that the sinner receives to Christ is a nominal but to reveal some part of his wrath to the sin. This is the wrong view of God's righteousness and the wrong claim the will of God can be changed. (Jm 1:17)

### (5) The theory of ethical impression

This theory reveals to have the meaning that the death of Jesus reveals the love of God, and paid the wage of sin of the man sufficiently. But this despised the truth that the Scripture said the substituted atonement much. Especially refer to Ii Cor 5:14-15.

### (6) The mysterious theory

This said that the purpose of Christ's incarnation is to change them to lift the mankind up to the standard of myth. This is deeper than the moral change of the mankind. This theory despise that the man

lives under the destroyed sin and the punishment, accordingly it is the strange theory that despise the atonement that only the son of God can do. We think that the believer can be changed by Christ and can be renewed. (Rom 12:2 II Cor 5:17). But this transformation has the order and degree.

1) The man first of all should receive the atonement through Christ. The word, Rom 8:1-4 reveals the order. To the substitution to release out of a condemnation Rom 8:1, 3-4 said, after that we should have the movement of new life through the Holy Spirit. (Rom 8:5-10)

2) And the changed degree of the man through Christ is of human myth. The purpose that the man is saved is not become God but become into the true man and keep on the position of the man. God should be served by the man, but the man should serve God. This board line cannot be broken out at even the heaven (Rev 22:3) eternally. The greatest happiness of the man is to serve God eternally.

## Section 5 The Doctrine of Salvation

The church of the New Testament began with the descend of Holy Spirit. This is revealed by the word, Acts 2:1-13 obviously. Then revealed "like a mighty rushing wind" (verse 2) and "the divided tongue as of fire" (verses 3) points the meaning of the Holy Spirit totally in the New Testament. In introducing the time of the contemporary day, the usage of the expression, "like (ὥσπερ)" and

"as (ὥσει)" points that the situation was the metaphors. The meaning that these metaphors points is like followings. (1) "Wind" was the metaphor of the work of Holy Spirit that born again the man. (Ezk 37:9-10), Jn 3:3-8) (2) "the divided tongue as of fire" pointed the movement of mission (Lk 12:49) executed by the word of God. ("Tongue" is to speak). And (3) "the congregation spoke in other tongues" did not mean the sign of the fullness of Holy Spirit but it was one of the gifts that they received then. The word that only the one who speaks the tongue received the fullness of Holy Spirit cannot be established. But the mention like such things about the miracle was the symbol that the mission of the gospel will be spread into the all the world. Because according to the below word, the people who came out of each country can listen to the contents of the tongues (the great affair of God: gospel verse 8) with every native language. In the history of the church among the believers to be filled with the Holy Spirit, there were many people not to receive the gift of the tongue.

- Among the descend of Holy Spirit.

The descend of Pentecostal Holy Spirit was the event to have the character of one time for the permanent church. In other word, the descend of Pentecostal Holy Spirit was happened one time in history but it was the one event not to be happened again. As the fruit in the event of this one time, the church is permanent and the chosen people receive the grace of Holy Spirit that had been already descended into the world. A certain scholar said that the



Pentecostal event did not take the one-time event and he asked conversely that the same coming of Holy Spirit were happened at Caesarea (Acts 10:44-45), Samaria (Act 8:14-17) and Ephesus (Act 19:6) too. But these events were happened by the result of descending the Pentecostal Holy Spirit.

- Among "Is the coming of the Pentecostal Holy Spirit one-time event?"

Justification means that as the legal term, the criminal is admitted as a not guilty man by the legal declaration. In this case, the fact that a criminal is justified is established although he had no any righteousness. As a sinner believes in Jesus Christ God pointed to him and declared, "The one who participates into the righteousness of Christ". "The righteousness of Christ" is the fruit that Christ established by the fact that he was died and then was resurrected, that is the righteousness of God. (Jn 16:10, Rom 4:25). The truth, the declaration of justification to give to the believer is given by faith but it does not relate to his moral qualification is proved by the word of Rom 4:4-5, "Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, "obviously. The thing that God did so to the believer comes out of the fact that he sees that the believer will

be justified for himself in the future. It will be established by his sovereignty Lordship and God himself determined that the people must be justified.

- Among "What is the justification?"

## **Section 5 The Doctrine of Salvation**

### **Sequence**

#### Chapter 1 The Grace of Holy Spirit

- I. The descend of Holy Spirit
- II. The order of practice of salvation

#### Chapter 2 The Gifts of Holy Spirit

- I. The issue of gifts
- II. The issue of Tongue
- III. The marks to believe in the work of Holy Spirit

## **Chapter 1 The Grace of Holy Spirit**

### **I. The descend of Holy Spirit**

#### **1. The meaning of Act 2:1-4**

The church of the New Testament began with the descend of Holy Spirit. This is revealed by the word, Acts 2:1-13 obviously. Then revealed "like a mighty rushing wind" (verse 2) and "the divided tongue as of fire" (verses 3) points the meaning of the Holy Spirit totally in the New Testament. In introducing the time of the contemporary day, the usage of the expression, "like (ὡσπερ)" and "as (ὡσεὶ)" points that the situation was the metaphors. The meaning that these metaphors points is like followings. (1) "Wind" was the metaphor of the work of Holy Spirit that born again the man. (Ezk 37:9-10), Jn 3:3-8) (2) "the divided tongue as of fire" pointed the movement of mission (Lk 12:49) executed by the word of God. ("Tongue" is to speak). And (3) "the congregation spoke in other tongues" did not mean the sign of the fullness of Holy Spirit but it was one of the gifts that they received then. The word that only the one who speaks the tongue received the fullness of Holy Spirit cannot be established. But the mention like such things about the miracle was the symbol that the mission of the gospel will be

spread into the all the world. Because according to the below word, the people who came out of each country can listen to the contents of the tongues (the great affair of God: gospel verse 8) with every native language. In the history of the church among the believers to be filled with the Holy Spirit, there were many people not to receive the gift of the tongue.

2. Is the Pentecostal descending of Holy Spirit one-time event?

The descend of Pentecostal Holy Spirit was the event to have the character of one time for the permanent church. In other word, the descend of Pentecostal Holy Spirit was happened one time in history but it was the one event not to be happened again. As the fruit in the event of this one time, the church is permanent and the chosen people receive the grace of Holy Spirit that had been already descended into the world. A certain scholar said that the Pentecostal event did not take the one-time event and he asked conversely that the same coming of Holy Spirit were happened at Caesarea (Acts 10:44-45), Samaria (Act 8:14-17) and Ephesus (Act 19:6) too.

But these events were happened by the result of descending the Pentecostal Holy Spirit.

## II. The order of practice of salvation (Ordo Salutis)

We cannot say that God has no the order of the stage in the point that God executes the salvation in the sinner through the Holy Spirit. Then the opinion of the scholars is complex of the order. But the reformed theology thinks as followings. That is, calling, regeneration, conversion, faith, justification, adopted, sanctification, the ultimate salvation, the glorification. The explanation of this is as followings.

### 1. The Vocation of God

We can say three things in the fact that God called for the man, those are, the general calling, that reasonable calling and the external calling through the word of special revelation and the innate calling through the Holy Spirit.

#### 1) Calling by the general grace (the usual grace)

According to Bavinck (Herman Bavinck this one is established by the natural world, (Rom 1:20), the history (Act 17:26) the reason (true light Jn 1:9), the conscience (Rom 2:14-15). We cannot say that such calling is like the proclamation of gospel. But this becomes like the proclamation the laws. This calling does not give the salvation for the corruption of the men but it is sure that calling of God to the

mankind. Ps 19:1-4 said, "The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard. Their voice goes out through all the earth and their words to the end of the world. "(Reference Act 14:17).

Although the common grace cannot change the man and cannot save them but it executes few important things. [1] Through the natural world it forced to know God. (Rom 1:20), [2] It controls the sin and evil of the society of the mankind. (II Thess 2:6-7) [3] It sustain all creature (gen 6:3, Ps 36:7 145:9) [4] the keeping of moral order (Rom 2:14-15 etc. Reformed theologians in the center of John Calvin revealed the doctrine of common grace

## 2) Calling by the outside

This points to treat to the relationship without discrimination and to proclaim the gospel. As we think the word of Jesus, "For many are called, but few are chosen." (Mt 22:14), the object to proclaim the gospel includes the unchasten people externally. For the evangelist is the man he does not know all whom God chose. Therefore, he should proclaim the gospel and teach it. The effective of the common grace in the gospel comes to the people that listen to the

gospel and believe in it. The preaching of the gospel can protest some degree of their sin. The word of God is not going to the void place. (Is 55:10-11)

### 3) Calling of the inside

This points that the heart of the men to listen to the word of God are opened by the Holy Spirit and are believed in it. This is "those whom he predestined he also called ". The character of this calling is executed to the crowd and personal object. The Scripture reveals the event to call for a person, for example, the case that God sent Philip to the Kush eunuch belongs to it. The gospel is proclaimed to the object of crowd, but in that chances the Lord calls for the personal object. For example, As Paul proclaimed the word too many women at Phillipopo, the Lord worked in person, Lydya. (Act 16:13-14) Just like that calling of the Lord was not executed without discrimination but he did it to the personal object intimately. The result of innate calling, just like that, is the regeneration to be happened to the personal object.

## 2. The regeneration

### 1) The definition of regeneration

The regeneration is accomplished by the work of Holy Spirit (Jan 3:5 Tit 3:5), by the word of God (Eph 5:26, Jm 1:18, IPet 1:23-25). According to Bavinck, "The regeneration is not the new creation that makes the substance of soul in the man separately, the external moral renewal, but only the spiritual renewal of the soul in the man." And the renewal is not only the work of the man and the direction of his life, his thought and his activity, but his whole man were transformed in the essence, rather even his body is not excluded." (Ezk 36:25)

## 2) The worker of the regeneration

The worker of the regeneration is the Holy Spirit of God and his word. Among the word "having cleansed her by the washing of water with the word, "(καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,) in Eph 5:26, we cannot say that the word, "the water" points to "the baptism". This is like to clean with the water, the cleaning by the Holy Spirit and the Word. I Cor 6:11 said, only "you were washed, by the Spirit of our God. "(ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.) But the word, "the Holy Spirit" is not revealed. And also, Titus 3:5 said only "the cleaning of the regeneration", it has no the word, the water. Therefore, the work of regeneration comes out of the Holy Spirit of



the God and his word. Jn 3:5 and Tit 3:5 reveal the word, "the Holy Spirit" obviously. And Jam 1:18 said, "Of his own will he brought us forth by the word of truth ", I Pet 1:23 said, "Since you have been born again, not of perishable seed but ... through the living and abiding word of God; ".

### 3) The result of the regeneration

There are four things, they can be revealed at the same time without before and after of the time.

(1) It is called for the separation of the self. Because the work like the core of God that it fights to the sin of the man and sanctify him is happened in him. The word, "the seed of God" in I Jn 3:9 means to be like the seed that the beginning the work of justification by God has the expectation of its growth. And also, in Jn 3:5-6 Jesus said, "Jesus answered, "unless one is born of water and the Spirit, he cannot enter the kingdom of God.... and then "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit ". This word means that, in the man to receive the spiritual life by the work of Holy Spirit who brings about the work to be cleaned, his flesh (corrupted nature) hostiles the spiritual nature. "The water" in the word of Jesus on the above is the expression of a metaphor, which points to the regeneration that has the nature to

oppose the dirty flesh (the sinful nature) and to remove it just like cleaning of the water. As the man is regenerated is separated of the spiritual nature (the nature controlled by the Holy Spirit and the flesh nature (the corrupted nature) each other. (I Pet 2:11)

Bavinck said that here, the word, "the water" does not mean the baptism but the nature of the regeneration (to be cleaned). Just like that, the contrast of the flesh and the spirit is happened in only the reenerated person. We find out it in the life of St. Bernard. He said, "Lord! Give me your wrath?" which was lamentation that come out of the fighting of two kinds of the nature.

(2) It is to have the quilt feeling. The fact that the man was born again does not mean that he was complete. Like he is incomplete in his added and also his body is not complete. To him to be born again has the special sinful feeling and also, he feels it greatly. The regenerated one knows the fact that his soul committed sin. The confession of Paul that said "I am a chief of the sinners" was expressed by the identification of the Apostle after his regeneration. It was informed that George Whitefield took the deep sinful feeling and thought, "why did not the people cast stone to me?"

(3) It is to believe in Christ. The regeneration raised the heart to believe in Christ. Jn 6:44 said, "No one can come to me unless the

Father who sent me draws him. And I will raise him up on the last day. "And Heb 10:22 said, "let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water ".

In the above Jn 6:44, the word, "draws (ἐλκύσῃ) is same meaning to the following verse, that is, "to receive the teaching of God "which means that the man was born again out of God spiritually. (Leon Morris, Hugo Oeberg) And Heb 10:22, the word, "our hearts sprinkled clean" points the regeneration as the accomplishment of the prophecy, "to give the new heart ". (Exk 36:26)

As we see the above passages, then heart to receive the Holy Spirit that is, the heart to be born again knows Jesus Christ and believes in him. It belongs to the truth and the goodness and follows only Christ. Just Like that, a small canvas to take voyage on the wide ocean is precious; the regenerated heart is so precious to the man.

God sent primarily Christ objectively and he died for us and as resurrected and accomplished the gospel of salvation, and subjectively he gives the heart to believe in Christ that is, the regenerated heart. As we think that the order of the movement of the salvation to have such order, our faith is strengthened more. That is, the gospel of Christ and the regenerated heart is accord

each other and also, they are two witnesses of Amen (אמן) to proclaim that God is true.

(4) It is the efficacious grace. Arminiusism claims that although we believe that Christ was died on the cross for the sins of all people and, the fact that he does not receive the grace is depended on the free will of the man absolutely. Did not such theory forget his word of the Scripture that the redemptive grace of Christ reveals the effective until the happening of the result through the work of Holy Spirit? God calls for the predestinated one, the one called for shall be justified, the one justified shall be glorified (Rom 8:30), which means that the redemptive grace works to the same objects continuously and effectively. (Westminster Confession chapter 10 verse 2), Therefore it is obvious that the grace of redemption takes the effective relationship to the objects. The regeneration accomplished by the Holy Spirit is the new creative event that brings about the good change in the inside of the sinner. (Ezk 11:19m Jn 5:24, II Cor 5:17 Eph 4:24, Col 2:13)

Christ was died as the lamb of the atonement, and also makes the man received the grace of the atonement as his savior. Therefore, his gospel is the joyful news to save the purposed men (the chosen people) until the end.

Karl Barth said, of the regenerated, that the new man has no the being outside his being. But he, in his dogmatic said in the contrast of it, "the baptism of the Holy Spirit is effective and creative on the man and in him." ... It cleans the man truly and devotedly (wirklich und ganzlich) and changes him.... this one is not a metaphor and a reality".

On the above, Barth said two controversies of the regeneration He, in the commentary of Romans, said that the regenerated man is not actual being (nich-sein), in his dogmatic, that the regenerated is the realistic being. Just like that his statement of his two things was the dialectic speculation that finds out the truth beyond the negative thing and the positive thing. This is unbiblical. The Scripture teaches that the work of Gods salvation enters into historical world by his power and his love.

Rom 8:9-10 said, "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. 10But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness ". Paul here, said by supposing the fact that the Spirit of God "abides in him (οἰκεῖ, to enter into him and to dwell in him).

## **[Special Reference]**

### **Can the soul of the regenerated commit sin?**

#### 3. Repentance

##### 1) The meaning of repentance

Metanoeo (μετανοέω), "to repent" in Greek means the opposed life of the past life by the intellectual change, (II Tim 2:25), the volitional change (Act 8:22) and the emotional change. (Ezk 10:1). The result, of course, is to return the seat to believe in the Lord. So, the word, "to repent" is used to express by the word, epistrepo (ἐπιστρέφω, returning). The passages to say the repentance in detail in the Scripture is II Cor 7:11. That is, the word, "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." informs the situation of their repentance by obeying the direction of Paul in detail. This word includes the elements of the above three things, (intellectual, volitional and emotional)

"earnestness "(σπουδὴν spuden) is the activity of the deep devoted heart to oppose the unconcern and ignoring heart, "indignation "(ἀπολογίαν apologian) is the attitude to admit their fault and to beg the forgiveness., "fear, "(ἀγανάκτησις aganactesis) is angry to himself by admitting themselves as the cause of the painfulness, Some scholars, to the afraid "(longing pobon) said that this was the fear for they felt that Paul's insufficiency, (Bengel, Meyer) but it is right that it means to fear of God. Repentance always is established by the fear of God. "longing" (ἐπιπόθησιν epipodesin) means to long that the Corinthian believers long that Paul comes back. "zeal, "(ζήλον zeron) is the passion to correct the false things, "punishment "(ἐκδικησιν ectikesin) points the heart that he wanted to punish his own heart to commit sin.

Among seven things to express the mind of repentance, before the next 6 words of the phrase, the word, ala (ἀλλὰ the meaning of More above) in Greek are followed. Therefore the 7 elements of the repentance mind are revealed by oneness obviously. This word, ala (ἀλλὰ) is admitted in Korean version.

In conclusion, repentance is the spiritual attitude that the man returns to Christ (to God) wholeheartedly with his whole personality. He discerns the sin intellectually, hates the sin emotionally, and

decided to follow God volitionally. When the patient knows the chronicle disease of his body, to seek the healing is reasonable attitude. The true repentance of the sinner aims on having the faith of Christ. In repine, lamentation is precious, but we should not concentrate on only it. It is only the preparatory stage to have the faith. To believe in the Lord and to get the peace is the purpose of the repentance. The one to repent returns to Christ by the decision of his faith and corrects his sin and overcome it. The repentance without faith is the dead repentance and the faith not to repent is the dead faith.

## 2) The origin of repentance

The repentance of the man is established by God. II Tim 2:25 said, "God may perhaps grant them repentance ", Ps 85:4 said, "Restore us again, O God of our salvation ". And the Scripture teaches that the man the man should not quench the heart of repentance and should establish the will of God by obedience. (Phil 2:13)

Abraham Kuyper said that 70 time of "Shub (שוב) the word, the repentance in the Old Testament was recorded by the activity of the man but 16 times were recorded by the activity of God. We believe that God makes the man understood his sin and repented it. (Act 11:18, II Tim 2:25) But the one to take the responsibility on the



activity of repentance is just the man. Hadley was a drunkard man, but as he walked on the road he listened to the spiritual voice, "come" and he felt the presence of God and was repented.

### 3) The grace to give to the repent

I Sam 7:3 said, "he will deliver you out of the hand of the Philistines ", II Chron 7:14 said, "if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land. ", 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. ". And Ps 147:3 said, "He heals the brokenhearted and binds up their wounds ".

### 4) The Theory of Barth's repentance

He said, "The repentance is not the accomplishment of the noblest righteousness that as the man serves God and achieves as the ultimate purpose. But it is the basic activity of God's righteousness for the man. Barth stated that the repentance seems to be the pure activity of God transcended in the mankind. But he said the repentance optimistically in his dogmatic. It is as followings. "The

awakening of repentance was brought about by the law of God's activity and belongs to the order of God. But it is the fact that it is happened by the condition of human activity and his situation.

If this changing of Barth did not come out of the background of the extensional philosophy, we can understand his external change. But cannot he say so that he may stress the divine origin of true repentance? Or, in the perspective of stressing the human responsibility to the repentance he can say only the word to relate to it. But the issue is the fact that he misunderstood the Scripture in the perspective of extensive philosophy. According to the extensive philosophy, for the activity of God cannot enter into the world of the time and the space, his activity should be thought vaguely that his activity by interchanging the negative and the positive.

Just like that Barth in his commentary of Romans, said that the repentance is the God's righteousness for the man (Gottes Gererechtigkeit für den Menschen) and took the attitude of historical negative (the transcendentalism). But in his dogmatic he said that it is the human activity (menschliches Tun) and changed it into the positive. As we see that it is obvious that he has the dialectical speculation. The Scripture said that the works that God accomplishes through the man (the character of the time and the space are true

and affirmed. David's repentance is affirmed (Ps 150 , Peter's repentance also is affirmed. (Mt 26:75, Lk 22:31-32)

#### 4. Faith

##### 1) The kinds of faith

The reformed theology said four kinds of faith. If it is summarized it is like the followings.

(1) The historical faith. It is the degree to admit the truth of the Scripture and also the one who does not devote oneself to the truth can have it. The devil also has such faith. (Jm 2:19) This is not the faith to arrive to the salvation.

(2) The faith of miracles this is the faith to think that a certain can execute some supernatural activity (himself and the others). Such faith has the accompanied the saving faith (Jn 1:49-51) we cannot affirm that it always is so. (Mt 7:22-23)

(3) The temporary faith. For it is like the seed that was scattered in the rock field (Mt 13:20-21) the one who possesses such faith says to believe in temporarily emotionally for his glory and his pleasure, but he gives up his faith in his adversity time. It is the case of Demas left out of Paul. (II Tim 4:10)

(4) The saving faith. This is the faith to have the root of the regenerated life, as the man is born again, that God plants the seed

in his heart. This faith receives the contents of apostolic evangelism and trusts in the living almighty Christ personally in the heaven now for our remission and the completeness of the salvation.

2) The important meaning of the word, faith and its essence.

Heemin (הֵעִיִן) in Hebrews original word of the word, "to believe" means "to be stable" or, "it is can believe in it for its faithfulness." In short, faith has the sincerity as its essence and treats to the faithfulness as the life. The hypocrisy and guise are not the faith but the block and its enemy. Therefore, the scripture teaches the faith and in the same time curses the hypocrisy. (Mt 23:13-15, 23-36)

Because the life of the believer is depended on the truth and the life in Christ he stands up firmly and faithfully and is not shaken. Tennyson made the pome as following. "The faith is not shaken in the lamenting word, in the noising situation of the right thing and the wrong thing, faith alone has the cheerful attitude. The faith looks at the most twinkling thing and sees what the sun was concealed for only one night. It searches for the summer through the bud of the winter. It tastes the fruit before the flower is disappeared and it listens to the sound of the lark through its egg."

3) The object of faith

As we believe in, what do we believe in? First, it is to believe in the Word of God. (Rom 10:17, I Thess 2:13), Second, it is to believe in the event of Christ (his death and his resurrection) (I Cor 15:1-8 I Thess 4:14) Third, it is to believe in this personality resurrected Christ (Jn3:16 Act 16:30-31) Fourth, it is to believe in the personality of living God. (Jn 5:24, I Jn 5:10)

#### 4) The important character of faith

I refer to the survey of Dr. Niklas Kurtaneck of this one. He said that the effective nature of the faith is as followings.

The man is saved by faith (Eph2:8-9), is justified by faith (Rom 3:28, 5:1), is sanctified by faith (Act 26:18), is glorified by faith (I Pet 1:9), is executed by faith (II Cor 5:7), is arrived to the grace by faith (Rom 5:2) lives by faith (Gal 2:20), overcomes by faith (I Pet 5:9 I Jn 5:4) has the reality of hope (Heb 11:1), and knows the certainty of ultimate reality by faith (Heb 11:3)

#### 5) The thought to block the faith

(1) The excuse happened for the object of faith is invisible.

Faith is the activity of confidence to believe the invisible thing. Although it is so, we cannot think that it is doubt thing. The science also cannot see the essence of the situation of the nature. But if the

science does not know it, it believes in it and precedes the study. Therefore, we should not think that the activity of confidence is lifted to the religious theory. For the activity of confidence is revealed by the religious activity, whoever cannot say that the religious theory shall not be accepted. The operation of all knowledge should be depended on the confidence. Bavinck said, "Although the faith is the activity of knowing, we should obey it volitionally to attain the faith. This means to be established by obeying through denying the self. (Mt 16:24)

(2) The wicked heart to believe in the self. This also gives the block to the faith. 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 ". Actually, the faith to the people should not be depended on. The Scripture said, "and I will make them eat the flesh of their sons and their daughters, and everyone shall eat the flesh of his neighbor in the siege and in the distress, with which their enemies and those who seek their life afflict them.' ". (Jer 19:9)

(3) The heart to love the sin. The one to have dirty heart cannot know God. (Mt 5:8) Ps 14:1 said, "The fool says in his heart, "There is no God." They are corrupt, they do abominable deeds; there is

none who does well. ", Jn 3:20 said, "For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed ".

#### 6) The psychological elements of faith

The theologians have the different opinions by analyzing the faith psychologically. The Scholasticism theologians in the medieval time claimed the character of knowledge. But the man cannot be established by only the knowledge. The knowledge of the man was darkened by the sin. (I Cor 8:1) And Schleiermacher (Friedrich Daniel Schleiermacher) in the 19<sup>th</sup> century claimed the faith as the emotion of absolute dependence (absolute Abhängigkeitsgefühl). But the source place of the emotion of the man, the heart itself is false. (Jer 17:9) Kant (Immanuel Kant) and Fritsch (Albrecht Benjamin Fritsch) supposed the irrationalism as the world of the god and accepted the volitional decision to this one as the faith. But the heart of the man itself was darkened by the sin (Prov 28:26) Hendrikus Berkhof as the mild Barthian said to the faith as followings. That is, "To receive the promise to come out of the outside and the above, we and our all experience also cast to the behind and go ahead our step into our own outside."

At the above what is "the activity to go our step into our own outside"? If it means the self-denial (self-rejection) that is, to reject of his sinful character, it is biblical. (Mk 16:24) But if it means to reject the character of the time in the man and historical character, it is not biblical and extential. The orthodoxy scholars (Louis Berkhof, Chales Hodge) saw that the faith is the unity of the knowledge, the emotion and the will, that is, the operation of the heart. They saw that the criteria is put on the word, "to believe in by the heart" in the latter verse of Rom 10:9. But we do not see the one part of the above verse (the word, only the heart), but we see it with the above verse, "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. ". This part treats the community life of the believer – in the social life to consider Jesus Christ as their pride without any fear. (Mt 10:32-33)

Just like that this is the life to deny the self, to bear the own cross and to follow the Lord, (Mt 16:24) and the life to believe in the Lord with the total personality. At this point, what we should keep in our mind is that this faith is not established by only the power of the man but it is the gift of God., (Eph 2:9) and also is established by only the power of Holy Spirit. Bavinck claims that the object of Christian faith and its criteria and its cause come out of only God



completely., Irenaeus compared the grace of God to the faith with the dew and rain. Bavinck again informed the reason that the Christian believer should believe in, that is, as he listened to the question, "why do you believe in it?", the Christian believer should answer "because God said", Again he asked, "how can you believe that God said?", he replays, "Because God works in our heart to believe in the scripture as the word of God."

#### 7) The happening of assurance

The assurance is brought about by the one to believe in Christ consistently, ( Jn 8:30-31), it will be grown up with keeping on the virtue ( I Cor 5:16, Jm 2:17, 26), and it is brought up in the believer that takes the responsibility well ( especially the believer to accept the tribulation for the Lord well) ( Act 4:8, 5:4 I Tim 3:13) , it is grown up in the believer to receive the word of God well ( Act 17:11-12 Rom 10:17), it is produced in the one not to believe his own faith but the one to believe the living Christ directly. (Eph 6:10, II Tim 2:1) The believer to believe in his own faith become arrogant but is not grown up spiritually. The scripture said, "Therefore let anyone who thinks that he stands take heed lest he fall. "(I Cor 10:12).

#### 8) The different theory of the modern theology to the faith

Barth said that the faith is the vacuum (Hohlraum) in his Commentary of Romans, "Because it has no the contents of the human God admits that it is the righteousness of God." but he in his dogmatic said contrast, "the faith as the deed of the man is established by obvious admit, recognition and confession." At this point he analyzed that the faith is not creative but the recognized. And he contrasted his interpretation in his commentary of Romans (he says that the faith is the vacuum of the psychology, Hohlraum) but admit that it has the positive psychological element of the man. Just like that he treats the spiritual issue as dialectical theory continuously. In other word, he suggested the vague character of the speculation of the truth by interchanging the negative and the positive for treating the spiritual issues. This is not biblical the word of the scripture said, "But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it "(II Tim 3:14).

According to Paul Tillich, "Jesus Christ needs the boldness of adventure as the activity of the faith. Faith is not to enter into the darkness without reason. It is to have the mixture of the assured feeling and the doubt together; the doubt is the element of faith. "

The word of Tillich as the above is the existentialistic speculation to the spiritual issues he said that because the settlement of faith needs the courage, why did he claim that? Because faith should admit positively the vague symbol to the spiritual issue. The existentialism said not to know the human historical speculation and its activity surely. But the word of the scripture states that the faith is not an adventure but the pure thing without the doubt. (Rom 4:20 Jm 1:6-8 I Pet 1:8) Jesus said, "But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, and only believe." (Mk 5:36), and "Then he touched their eyes, saying, "According to your faith be it done to you." "(Mt 9:29).

## 5. Justification

### 1) What is the justification?

Justification means that as the legal term, the criminal is admitted as a not guilty man by the legal declaration. In this case, the fact that a criminal is justified is established although he had no any righteousness. As a sinner believes in Jesus Christ God pointed to him and declared, "The one who participates into the righteousness of Christ". "The righteousness of Christ" is the fruit that Christ established by the fact that he was died and then was resurrected, that is the righteousness of God. (Jn 16:10, Rom 4:25). The truth,

the declaration of justification to give to the believer is given by faith but it does not relate to his moral qualification is proved by the word of Rom 4:4-5, "Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, "obviously. The thing that God did so to the believer comes out of the fact that he sees that the believer will be justified for himself in the future. It will be established by his sovereignty Lordship and God himself determined that the people must be justified.

## 2) The feature of justification.

Some feature of the justification to be separated of the sanctification is as followings.

- (1) The justification is ahead than the sanctification logically.
- (2) The justification is realized at the outside of the sinner objectively, the sanctification is accomplished by his actual life subjectively.
- (3) The justification is declared by God and the sanctification is executed by the Holy Spirit.
- (4) The justification is accomplished the one time but the sanctification is continued.

(5) The justification is the transformation of the identity that the sinner received in the relationship to God, the sanctification is the operation that he throws away the sin continuously and renewed like the image of God. (Rom 3:20-21, Gal 3:11-12)

(6) Speaking psychologically, the justification is the remitted peace to be felt with the faith to believe in the precious blood of Christ, but the sanctification is the continuity of the activity to love God and to want to be holy. At this point, we should remember the word of Heb 9:14. "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." Here the word, "purify our conscience from dead works" means that the sinner believe in the blood of Christ that can forgive the sin, he is released out of the appeal of the conscience (guiltiness) and has the cleaned feeling, that is, the remitted peace. The believer has the courage to serve God at the starting point.

3) The criteria of justification

The criteria of justification are not the faith the faith is the only means to accept Christ (Jn 1:12) but is not the merit. Moreover, some good work also cannot become the criteria of his justification. (Rom 3:28, Gal 2:16 3:11) The criteria of justification are established

by his righteousness (the righteousness by the active obedience of Christ and his passive obedience) that was affirmed by Christ's death and his resurrection. This criterion is the warrant of the system established by God that is, the legal guaranty of the atonement substituted by Christ. (Rom 5:14-21)

Barth said as followings, in his commentary of the Romans, "God created the distance between him and us, and by keep in the distance he admits that he is our God. He justifies us by he keeps on himself rightly." This word of Barth is the transcendent interpretation that the activity of God's justification always is established in God and does not give any influence to the believer. But according to the Scripture does not the one to receive the justification begin to have the consciousness of God's children? Does not the justification give the influence to the heart of the believer? Does not the influence come out of the Holy Spirit? Does not it speak, "The Spirit himself bears witness with our spirit that we are children of God, "? (Rom 8:16 (Gal 4:4-6)?

Barth interpreted the issue of justification by the pure transcendent in his commentary of Romans but his dogmatiek he changed his attitude. He confessed that he had the same attitude to the reformed theologians. His word is as followings, "The reformed

interpretation of getting the righteousness by only the faith, in a word, is this one. That is, Jesus Christ, who lives alive (Christ given as the righteousness for the man) is the red rope (my note: the red rope written in Jos 2:21) that is consistent in the book of Galatians as well as all Scriptures at the same time. Therefore, in this point we take the same attitude of the reformed scholars. We without criticizing conclude by quoting a part of Heidelberg Catechism (Heidelbergische Catechismus). This book of question and answer reveal that understanding of reformed churches and common confession. "The writer translated the Heideberg confession question 60 that Barth pointed and introduces it here.

(Q). How are you righteous before God?

(A). only by true faith in Jesus Christ. Even though my conscience accuses me of having grievously sinned against all God's commandments, of never having kept any of them, and of still being inclined toward all evil, nevertheless, without any merit of my own, out of sheer grace, God grants and credits to me the perfect satisfaction, righteousness, and holiness of Christ, as if I had never sinned nor been a sinner, and as if I had been as perfectly obedient as Christ was obedient for me. All I need to do is accept this gift with a believing heart."

Barth offered the opposed view of his commentary of the Romans. His Roman commentary is the transcendent but the dogmatic received the traditional opinion in the old time. This is the attitude of existentialism philosophy not to establish the consistent claim.

### **[Special Reference]**

#### **The debate of the doctrine of justification**

##### **6. Sanctification**

What is sanctification (ἁγιασμός)? This is the work that the Holy Spirit makes the believer been holy. "And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. "(II Cor 3:18 b) The sanctification is not a mere event but the accomplishing process continuously.

##### **1) The method of sanctification**

As we say the method of the sanctification of the believer, we cannot point some method. It is hard that we can settle the whole things. From the ancient time to today God has worked for the



things of sanctification for the believer in state that we do not know. For example, there is the representative as following.

(1) To be sanctified by the faith to believe in God. The faith itself is holy. (Jud 1:20) As the believe in the Lord he takes decision in his deed and his attitude. The word of Heb 11:1-40 reveals the fact.

(2) To be sanctified by the word of God (included the sacrament) the word of God that is, the truth makes the believer sanctified. Jesus prayed for the believers, "Sanctify them in the truth; your word is truth. ". (Jn 17:17) The word of God has the power of holiness with the Holy Spirit. (Jn 15:3 17:19, Eph 5:26 I Pet 1:2)

(3) To be sanctified by the church.

These points to the spiritual rain that the believer receives. The spiritual train of the believers is realized by the spiritual direction, the spiritual fellowship and personal contact in the community of the church. (Heb3:13 10:25)

(4) To be sanctified by the work of kingship of Christ.

Christ makes the believers overcome the world, the flesh and the devil the believer strengthens in Christ spiritually. (Eph 6:10)

(5) To be sanctified by the union with Christ.

Bavinck treats this method of the sanctification importantly and said as followings. "Jesus stands in the center of himself, in the operation of sanctification by uniting between him and the believers spiritually and mystically. The mystical union is not the essential union of the believers simply and is not psychological union (emotion, will and purpose) this means that according to the word of the Scripture, Christ lives in the heart of the believers, and they abide in Christ. It is like the union between the vine and the branch (Jn 15 :), the union between the head and the parts, (Rom 12:4, I Cor 12:12 Eph 1:23, 4:15), the union of the couple (I Cor 6:16-17, Eph 5:32), and the union between the cornerstone and the building. (I Cor 3:11, 16, 6:19 Eph 2:20-21 I Pet 2:4-5). This content is established in the covenant of salvation and is realized by the Holy Spirit.

(6) To be sanctified by the providence of God and the suffering. The providence and especially the trial execute the important role in the sanctification of the believers. The true believers have the spiritual wisdom to understand the love of God and his holiness in the general providential events. Whenever they understand it they shall be sanctified. For example, they learn the faith as they see the birds in the air and the lily in the wilderness. (Mt 6:25-30), and they feel the necessity of repentance by seeing the misery death of the

people. (Lk 13:1-5) Especially, in the case that they themselves received the suffering, they admit that it is the stick of God (Heb 12:4-13) and he reflects himself and abandons the sin.

The word, the suffering is expressed sometimes by the word, "temptation" and "trial. (Jm 1:12-13, I Pet 1:6-7) 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 ".

## 2) The degree of sanctification

The believers cannot be sanctified completely in the world. (I Ki 8:46 Prov 20:9, Ecc 7:20, Jm 3:2 I Jn 1:8) Nevertheless some teaches that the believer can be sanctified completely in the world. This teaching is called for the perfectionism. Such lesson comes out of misunderstanding wrongly. The Scripture said, ""None is righteous, no, not one... no one does good, not even one." (Rom 3:10-12)

I Jn 3:9 and 5:18 said, "No one born of God makes a practice of sinning ", this word is demanded the right interpretation. This word does not mean that the one born out of God, that is, the regenerated life (the life hold by Holy Spirit) does not commit sin. Here the word, the living (or, the life) does not mean the soul. The

Scripture said, "If we say we have no sin, we deceive ourselves, "(I Jn 1:8).

3) The subject of the work of justification

(1) The Trinity God. The one who sanctifies the believer is the trinity God. Firstly, the representative text to point the sanctification, Col 1:9-12 records 8 things to be related of the sanctification of God. They are, to make him known the will of God, make him pleaded the Lord by live in all things to be worthy, makes him produced the fruit of good work. Making him grown up the knowledge to know God, making him been powerful, making him been patient for long time, making him received the heritage in worthily, making him thanked etc. Here, 8 expressions, "... makes him done "come out of here. The purpose of God to call for the believer is to sanctify them. (I Thess 4:3,7)

According to Charles Hodge the sanctification of the believer cannot be accomplished by some in the world but established by only the supernatural power. Therefore, this is the work that father-God executes. I Thess 5:23, the word, (Father) God himself (αὐτὸς δὲ ὁ θεὸς) is related to the sanctification issue of the believers. Not only that, the Scripture said that the operation of sanctification is the work that the son of God Christ executed. Because it he sacrificed himself by the method of sanctification. His merit that he was shed

his blood on the cross overcome the devil. (Jn 12:31, 16:11) And the Scripture stresses the work of Holy Spirit that accomplishes the work of sanctification for the believer obviously, because in the economy of redemption the Holy Spirit entered into the inner of human being and brings up the faith and virtue. Tall virtues of the believer are the fruit of Holy Spirit. (Gal 5:22-23)

(2) The man as the one to take responsibility to be obedience. The sanctification is realized in the subconscious. It is impossible that the man understands the moving of Holy Spirit completely. (Jn 3:8) But among the things that the believer sacrifices consciously he receives the grace of Holy Spirit and his personality shall be sanctified. The word of the Holy Spirit said "Put to death therefore what is earthly in you "(Col 3:5), "In your struggle against sin you have not yet resisted to the point of shedding your blood. "(Heb 12:4), "be steadfast, immovable, always abounding in the work of the Lord, ". (I Cor 15:58), "work out your own salvation with fear and trembling, "(Phil 2:12).

#### 4) Barth's theory to the doctrine of sanctification

According to the interpretation of Barth, "the new man (the sanctified man) is the zero point, like planned, in the center of the actual life of the man. His moving in the eternal world is invisible. In the aspect of the man the new man is not informed, but it is a negative.... For he is the total the other object, he is the contrast of the actual self. He is not the actual self.

Just like that Barth states the new man sanctified is transcended. He said that even the man is the total other in his being in the actual world. This is the thought of thing- in -itself (Ding an sich) of Kant. This thought is not biblical. But in his dogmatic it is not revealed but generally he revealed the old traditional statement of the reformed theology as following repeatedly.

(1) The justification and sanctification is different each other and also cannot be separated each other. He said, "The justification and the sanctification are the independent activity each other, but the both aspects of one movement of reconciliation accomplished in Christ."

(2) The calling of God, "be sanctified" is not oppressed into some concept, but leads into the personality of Christ.

(3) The sanctification is related to the work. He said that the work is not his merit but the believer takes the responsibility to do good deed.

(4) He said that as the believer bears cross he shall be sanctified. He said of four effectives of bearing the cross. those are, it makes him been humble, it makes the train to receive the punishment by the wage of the sin, it trains to form the faith and the other virtue and for the suffering the identification of the believer himself shall be revealed.

The statement of the above is the contrast of the statement in his commentary of Romans completely. Just like that the debate method that the negative is moved into the positive comes out of his dialectical speculation. Therefore, his statement to God's truth was flexible.

## 7. The ultimate salvation of the saints

In this title I referred to many parts of Reformed Doctrine of Predestination of Loraine Boettner.

### 1) The statement of this doctrine

This doctrine is set in the teaching of the Scripture and the Westminster Confession chapter 17 verse 1 also. This cannot help but to be the logical result of the above lesson, "effective grace". This doctrine is opposed by Arminianism actually. According to Rom 8:31-39, whatever cannot be cut off the saints out of the love of God, the one who God justified cannot be condemned. Not only has that, the word, Rom 5:1-10 revealed the doctrine by the stress reasoning argument. As we see it, the saints in the heaven are happier than the one in the earth, but we can say not that it is more strengthened. The saints on the heaven and the saints on the earth are true believers but their eternal salvation has same strengthened and same affirmation.

## 2) The strengthen character of God's grace

The strengthened (affirmation) of salvation is not depended on our work but only the grace of God. According to the theology of Paul the believer does not stay under the laws but under the grace, if they commit the laws, their personality is not condemned to be driven out of the kingdom of God. (Rom 6:14, 11:6) The love of God to the saint's guaranty that the saints are destroyed eternally. This love is unchanged like the being of God. And this love does not set on the work of our goodness and its attitude. (1 Jn 4:10) For this love



of God was happened as we are his enemy it cannot be changed eternally.

### 3) The temporary corruption and repentance

What we can remember one thing at this point, although the saints can be dropped down corruption in misery temporarily.

Here to be misery means that he meets much loss in his spirit and in his body in the world. But it does not mean that by his sin he loses the qualification of the chosen people of God. If he is the true chosen saints, he repents his sin, by the help of Holy Spirit that the others know or do not know, and then he shall be come back to God at some day. David was corrupted temporarily, soon he was come back (II Sam 12:13) and also Peter did so (Lk 22:61-62) as we use a metaphor, true Christian believer is like the man to climb on the mountain. On the way he climbs on the mountain he can be stumbled by the rock and the root of tree. He may be slipped and be taken some loss. But he rose again and climbed into the purpose place. Therefore, for the saints have some misery things, and then we soon should not condemn him as the destroyed person. Only his leader or his friend points his wrong point (Mt 18:15-16), if he takes the caution and repent, it is good, or if soon

he does not repent we shall practice the discipline in the meaning of our waiting his repentance.

## 8. Glorification

### 1) The resurrection of the body

Rom 8:30 said, "and those whom he justified he also glorified.", "glorified "means the accomplishment (resurrection) of the salvation of the mankind that will be accomplished by the second coming of Christ. The fact to interpret so the word, "the glory" in the context before this word (Rom 8:18-25), by thinking the salvation (resurrection) of the great eschatology (the time of second coming of Christ). That is, verse 21 said, "that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God ", The word, "the glory of the children of God "was explained by the word, "the redemption of the body" (the resurrection of the body).

### 2) Entering of soul into God

This means that after the believer is departed the believer goes to God. There are some scholars oppose to this one, that is, It has no that there is no the word, the glorification, that points the event that after the soul of the believer is departed.

But we cannot say that the silence has surely the negative meaning. We can say the reason that the departure of the soul of the believer is the glorification as followings.

(1) The physical death of the believer is blessed in Christ. (I Thess 4:14 Rev 14:13) For the believers are united with Christ (it means to abide in Christ) he is participated into the glory of Christ (II Tim 2:11) the reason that the departure of the believer is blessed is to enter into the glorious Christ after his departure. Paul said, "Yes, we are of good courage, and we would rather be away from the body and at home with the Lord." (II Cor 5:8).

(2) There is another reason that the departure of the believer is called for the glorification. He 12:23 said that the departure of the believer points "to be completed". This points that all sin of his souls is removed completely. And Ps 73:24 said, "You guide me with your counsel, and afterward you will receive me to glory. ".

## **[Special Reference]**

### **Can the soul of the regenerated commit sin?**

This issue is replied by Catechism question 37 well. The Catechism question and answer is, as the doctrine of the Presbyterian Church the common confession document that has been believed historically. The answer of Question 37 is as following.

Question) as the believer is died what benefit shall he get out of Christ?

Answer) "As the believer is died, his soul is taken by the complete holiness, he enters into the glory immediately, the body still kept on the union with Christ and he takes rest in the tomb until the resurrection.

Here, what we treat is the part, "As the believer is died, his soul is taken by the complete holiness "It is obvious that this part was translated by the original text surely (The souls of believers are at their death made perfect in holiness.) Here is what we understand surely. That is, as we can ask the question, "Can the soul of the one who was born again (as the other term, the regenerated soul)

commit sin?" we reply by the above catechism question 37, The regenerated soul can commit the sin miserly in the world.

#### 1. The obvious Scriptural passages

As the man is born again, he can know God truly and believe in him. This principle is the same in the Old Testament and in the New Testament. Because the souls of the man in the Old Testament and in the New Testament. David was the precious person that believes in God truly and served Him. But he said in the inspiration of the Holy Spirit said, "As for me, I said, "O LORD, be gracious to me; heal me, for I have sinned against you! "(Ps41:4) and '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 6and my God. "(Ps42:5).

The frustration is the sin of unbelief. The prophet, Micah said, "Will the LORD be pleased with thousands of rams, with ten thousand of rivers of oil? "(Mi 6:7) As the Apostle Paul exhorted the believers and said, "For we walk by faith, not by sight. "(II Cor 7:1). Here, "the spirit" is the part of personality to be related to the soul because it is not holy completely Paul used the term, "the uncleanness of the soul".

2. We should misunderstand that the spirit of God is the soul of God

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, all the original word of the Greek translated into the flesh" are Sarx (σὰρξ) which is not the physical flesh of the man, but means the corrupted character of the man. The corrupted nature or, sinful nature exists in the soul of the regenerated man. (Rom 7:20) And in this part "the spirit "is not "the soul". This "spirit" used as the meaning of holiness and righteousness means the spirit of God. Verse 9 said, by receiving the all word of the spirit before that, "if in fact the Spirit of God dwells in you. Anyone who does not have the

Spirit of Christ does not belong to him ". It is obvious that as we observe the word the term, spirit" to come before it means "the Spirit of God" who came to regenerate the man.

3. The meaning that everyone who was born out of God cannot commit sin

I Jn 3:9 said "No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God. ". "He cannot keep on sinning "can be interpreted as followings.

1) because the word, "he cannot keep on sinning "(ἀμαρτίαν οὐ ποιεῖ) in Greek text has the present tense it means not to be committed the habitual sin but does not mean not to do the temporary failure. The reason that he does not commit the habitual sin is the fact that "The seed of God abide in him "the seed of God" means the living work of God's word (Lk 8:11 I Pet 1:23). We should not think the thing that the essence of God is insulted in him, to the seed of God. The essence of God is monopolized by only God because God exists as only oneness but does not make the man become God. Although the man received the image of God in the level of creature, it was created by God but did not come out of the substance of God. It is related to the things that the man knows

God and has the skill to serve God, but it does not mean that the man is consecrated.

2) Another interpretation is as followings. That is, because the regenerated has "the seal of Holy Spirit" (the guaranty of the inheritance Eph 1:13-14) finally as he was departed, they shall become the holy men surely. Therefore, the Scripture said that presently he is "he cannot keep on sinning ". The manner that in the future shall be accomplished is treated as it has accomplished already comes much out of the books of the prophets. In a metaphor, as we see a baby not to walk, who can say an animal? Although the baby is now an infant, nobody denies the honorable personality that is bestowed to him.

And also, I Jn3:6, 5:18 should be taken some interpretation in the above. The regenerated soul cannot be completed in the holiness; he should depend on the Holy Spirit.

#### 4. The doctrine of Calvinism

The doctrine is not personal opinion, from the old time the church knew the biblical things and has confessed publically. Chapter 13 verses 2 of Westminster Confession said, of the doctrine of sanctification, "the sanctification of the believer is related to whole



personality but every part (also the soul) has the corruption, accordingly the continuous war of incongruity, that is, the conflict of the spirit and the flesh (the corrupted nature in all personality) was happened.”

### **[Special Reference]**

#### **The debate of the doctrine of justification**

1. The issue of merit of the believer to the salvation.

Settlement of Trent council in Roman church said that the criteria of salvation are the merit of the man. That is, the sanctification is the criteria of remission. And the council is not the direct criteria of Christ's merit but the indirect criteria. This fact points it out obviously at the book of Andradius, who participated into the Trent council.

2. The means of justification

The Roman Catholic Church said the different thing in the contrast of the reformed doctrine. The Trent council said that faith is not only the means of justification, that is Except the faith, the others (fear of God, hope, love, repentance the heart to want to receive the

sacraments, the will to obey) together accomplishes the means of justification. But the reformers said that only faith is the means of justification. (Gal 2:16)

### 3. The doctrine that Christ's righteousness is transferred

The Trent council of Roman Catholic claims that the faith, hope and love of the believer shall be completed in his whole life and then it is considered as his righteousness. The righteousness of Christ is transferred to the believers (blame); the reformers said that his obedience consists of the passive obedience and active obedience. The passive thing means the death to obey the laws completely in replace of ours. (Rom 5:19, Gal 4:4-5). These two facts, as the believer believes in Christ and is united with him, are admitted and his possession (the possession of the believer himself) before God.

### 4. The faith to receive the justification

Trent council said that intellect admitting (assensus) is the faith. But the reformers pointed that faith is trust (fiduciary) and saw the activity of the volition. (Rom 4:20) Accordingly without the fruit of the actual work, the faith itself can be existed.

### 5. The issue between the sacraments and justification

Roman Catholic church had attached extreme meaning to the sacrament, in the early time, at the council of Trent, all righteousness is started by the Sacrament, is increased by it, is restored by it, he cannot receive the grace of justification without having the desire to get it. The scholar, John Henry Newman left out of the British national church and entered into Roman Catholic Church and said, "To get the justification, first is sacrament, the faith is second necessity. "But the reformers said that without uniting with Christ he does not receive the grace of justification; this union is brought about by only the faith. The one who is united with Christ can get the justification, whether he received the sacraments or not. But although they claim so, the reformers did not despise the sacrament but they see it as the means of grace.

## Chapter 2 The Gifts of Holy Spirit

God sent the Holy Spirit for establishing the church and nurturing the church. At this point it is important to interpret few verses in I Cor 12:4-31. This word stressed the union of the church; firstly, the introduction (verses 4-7) reveals the meaning. The purpose that God gives the other gift is first, for the union of the church, second, to be benefits.

### I. The issue of gifts

The writer interprets the few words of I Cor 12:8-31 in detail as followings.

Verse 8 For **to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit,**

What does the word of wisdom (λόγος σοφίας) mean? This is not the wisdom that God gives to this world but the spiritual wisdom to make us known God. (I Cor 1:21-24, 30, 2:7). Paul (the other apostles also) was the wise constructor (I Cor 3:10) that made the people known Christ as the apostolic qualification. The only way to make the men known the father- God is Christ himself. (Mt 11:27, Jn

14:6 I Cor 1:21-24) In such meaning the word of the wisdom is the basic truth to Christ that is the gospel. (I Cor 3:11) This is the Scripture of the New Testament to transfer to the latter time as the apostolic writings. (II Tim 3:15) The people to receive such gifts were limited to the Apostles. Therefore, the verse 28 of the chapter is the double of the list of same gifts; there it was changed into the word, the Apostle.

The Apostle was the basic of the holy official to establish the Christianity which Jesus chose them directly. It was existed only one time, as the foundational holy official and exists at the beginning time of the church. (II Cor 12:12). After that it was not continued. (Eph 2:20)

It is a mistake to think that the contemporary official of the pastor is related to the official of the Apostle in some degree. Eph 4:11 divided the Apostle and the pastor obviously and said, "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers,"

"the utterance of knowledge" (λόγος γνώσεως), here, "knowledge" is not the secular knowledge and points to the gift to teach the gospel well intellectually. The possessor of this gifts sanctified even the secular knowledge and used at the proclamation of the gospel

well. As the detail persons the Scripture reveals were Ezra in the Old Testament, Apollo in the New Testament by receiving the intellect. (Ez 7:6, Act 18:24)

The reason that I admit that this interpretation is identified, is for the word "the teacher (διδάσκαλος)" in verses 28-30 that the list of the gifts was explained again comes out at the proper place. This gift existed at the day of the Apostle (Eph 4:11), it exists in the contemporary church continuously. The teacher teaches the knowledge of the basic gospel obviously and has the spiritual intellect to inform it to the others, he had no the original revelation like the Apostle and the prophet. Paul has this gift as the Apostle. (Act 13:1) Because of this reason, he was the one who the Lord sent as the teacher of gentile. (I Tim 2:7 Act 11:23-26)

In the contemporary day which holy official belong to the teacher? It is the official of pastor. At the end of Eph 4:11, the phrase, "pastor and teacher" (τοὺς ποιμένας καὶ διδασκάλους) proclaims the fact. As we see that "pastor and teacher" is united with one article (τοὺς), it means "pastor and teacher". Such interpretation comes out of the Greek grammar. Hodge said that such phrase shows two aspects of one official, he opposes that the interpretation of the directory of the public worship in the Westminster Confession (the interpretation

to understand the pastor and the teacher as different official each other).

Verse 9 **to another faith by the same Spirit, to other gifts of healing by the one Spirit**, Here, we can think that "faith" points to the faith to execute six gifts under it (verses 9b-10). As we see that verse 13:2 has the word, "all faith", it seems to be so. But if we have no assurance of this point, we interpret one term, only the faith distinguishably. This is the powerful productive faith to do goodness than the first faith that as the believer was conversed, he had. The working faith in I Thess 1:3 is this one. (II Thess 1:11, Jn 6:29 Gal 5:6 Heb 6:10 Jm 2:22).

"to another gifts of healing by the one Spirit," Here, the word "to a certain" (ἅλλω) was translated into "to another" As we see it the gift of healing does not belong to whoever. This gift is provided by the sovereignty Lordship. But it is not to take some private desire, (Jm 4:3) but to help to the others (church). This gift in the contemporary church sustains continuously as the type of special providence (It is different to Apostolic miracle). In the past or, now, the same Holy Spirit can heal the disease, does not it obviously. James said, "And the prayer of faith will save the one who is sick, "(Jm 5:15) But the Scripture does not say that all diseases of the believers can heal by

the prayer. Paul always did not heal the disease with the miracle but exhorted to use the wine as the healing tool. (I Tim 5:23) And he did not heal Drobimo to have disease by the miracle he left him at Miredo. (II Tim4:20) Erabro Titus had the time to be died by the disease as he was with Paul. (Phil 2:24-30)

The saints to have the gift of healing the disease does not use by himself but obeys by the will of God and his leading. Such saints did not use the gift of healing according to human plan ahead of God. In this work, there are many things that the man himself establishes the program and executed it, they have much failure, exaggeration and false. Therefore, I Jn 4:1 says "do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. ". "To test" points that it is proper to the word of God surely and keeps on it.

Verse 10 **to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.** The miracle in this phrase points to "power". "to another" (ἄλλω) does not mean that everyone received the power to execute the miracle, but makes some reminded the fact to receive the gift. At this point we should keep some facts in our mind.



First, the fact that the miracle is curious sign. God does not execute the miracle easily, it is general, [1] Then any suffering is disappeared in the mankind. Then the justice of God to punish the sin cannot be appeared. For the mankind was committed sin should be suffered until his death. (Gen 3:19) [2] If the miracle is happened easily, it shall be the regular rule. Then the surprising character of the miracle becomes the general, the character is lost. [3] If the miracle is general, the way that the saints should receive the train shall be disappeared. The saints receive the train of the faith more than the convenience of the miracle. (Jm 1:2-4, I Pet 1:6-9)

Second, the fact that the contemporary miracle is the special providence. The contemporary miracle is the special providence. God gives the power to execute the miracle to some believers now. But the contemporary miracle is not the revelatory miracle written in the Scripture but it belongs to the special providence (not the general providence). The theologians call it for "the church miracle. (Trench).

"to another prophecy" Here, the Greek term, *propheteia* (προφητεία), translated into the prophesy does not point to say already limitedly, but to speak instead. This means to explain the will of God in the perspective of the delegate of God. But here it pointed to the

foresight inspiration to a certain event of the future. For example, the prophecy of famine by Acabo, and the prophecy of the persecution of Paul, (Act 11:28, 21:10-11), the fact that the four daughters of Philip were the prophets (Act 21:9). Doe the contemporary day take such prophesy? We say that for God accomplished the work of revelation in the New Testament and the Old Testament, there is no the prophecy to have such basic character no more. If In the contemporary day, the prophecy is made artificially by leaving the history of the redemption and the revelation, and not being ethical, we should reject them sternly.

"The ability to distinguish between spirits," At the place that the work of the Holy Spirit happens the devil also works. In Act 16:16-18

**"To another various kinds of tongues, to another the interpretation of tongues,"** The statement of this word shall be treated in detail at the next chapter. All words written at verses 11-27 stressed that the parts (all believers) do not despise one another and serve one another they should unite like a body. To stress this one, [1] The word, a (ἐν) comes out many, (verses 11, 12, 13, 20), [2] the persons should not say "It does not need" (verse 21) they should protect one another. (Verses 23-25) [3] Not only that the parts should take the mercy one another. (Verse 26)

Verse 28 prophets. Here, "the prophet points to the one who prophesies in the time of the New Testament" (the Apostolic age). Then what is the prophecy?

**"The prophet" (1)** the one who says to replace says to the people and establishes the virtue, exhorts and consoles. (I Cor 14:3) In other word, at that time they received the revelation for the salvation of God's people and said to replace God. (Rom 12:6) [2] According to the inspiration of Holy Spirit he warned some special event. (Act 11:28, 21:11) Therefore their work also established the foundation of the church in the New Testament with the work of the Apostles. (I Cor 12:28 Eph 2:20) At this point he is different to the one to speak the tongue. The gift of the tongue is not the foundation of the church, and the ending part of the gifts. (I Cor 12:10, 10, 28) And the day of the church also there is no the prophecy as the revelation, only the proclaimer of the Apostle and the prophet, the Scripture occupies the seat. This Scripture are proclaimed by the preaching through the pastor. For speaking to replace has the function of establishing the virtue, exhortation and comfort (I Cor 14:3) the preaching also takes it. Only in the case of the prophet, the word came to him in supernatural power but in case of preacher, he himself should go to the word of God (the Scripture). That is, the preacher means the servant of the word. In other word, in other

word, he is the server to commit the word of God that came on the church through the Apostles and the prophets. (I Pet 4:10-11)

The contemporary pastor should not stand up at the position of the Apostle and the prophet intensely or, non-carefully. If the pastor himself takes his attitude like standing up at the different position to general members, already he was dropped down into that seat. The pastor has the status of the general priests with the lay people without distinguishing. He serves like the general members by his gift. The church exists only servants but any governors do not exist. The one who governs the church is only Jesus who is the great high priest (Heb 4:14) and the king. (Rev 17:14)

Some claim that the contemporary church also has the prophets to receive the revelation and to say the future things like the day of the Apostle. We cannot accept this claim. If such event is revealed today, what attitude shall we do? In the case that the prophecy is not right, it is not easy to reject it. But it is trouble that if the prophecy is proper to the fact, we cannot reject it. But in the case, we should not accept it. The reasons are as followings.

(1) Although the prophecy is right, it can be the false prophesy (Duet 13:2) According to the command of God (I Jn 4:1) we should test true spirits and watch out them. The activity to test it and watch

out it can be taken for long time. To test the spirits that the believer is not dropped down into the temptation is devotional activity. Duet 13:1-3 said, ""If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, 2and the sign or wonder that he tells you comes to pass, and if he says, 'Let us go after other gods,' which you have not known, 'and let us serve them,' you shall not listen to the words of that prophet or that dreamer of dreams. For the LORD your God is testing you, to know whether you love the LORD your God with all your heart and with all your soul ".

(2) The angel of Satan also pretends to lift up the gospel (Act 16:16-17) and it may be revealed like the thing without the spot (Mt 7:15 II Cor 11:14-15) therefore we cannot accept the contemporary prophesy easily, and should test this one. (I Jn 4:1) Testing some things is not to give any loss to us.

(3) Or, in the case that some prophecy came out of God it has no the revelatory character for the community of the church. Therefore, we know that only the Scripture is the only authority, it is not wrong that we do not accept the prophecy of the believer. Because we have the Scripture to have the authority more than the modern prophesy. And also, because it is the word of God. (Rom 15:4)

**helping,** (ἀντιλήμψεις) This gift means to hold the others and to help them strongly. The list of the gifts in Rom 12:6-8 stressed this gift and expressed the other terms, for the service. (verse 7), the one who contributes," "acts of mercy" (verse 8) etc.

**administrating** (κυβερνήσεις) This is the gift of service like the guider to lead the others rightly and to make them executed the right way. The leader to receive this gift should take the attitude to be participated, not the attitude of governor, helps (Lk 22:26) This gift can do the official of the bishop or, the elder in the New Testament.

Verses 29-30 **Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret?**

This word stressed the fact that all believers do not receive the same gift. For the gifts that they received are different, every believer feels the necessity of the union with the others. If I myself received all, I myself become the self- sufficient one. Then we do not need the union by gathering with such men. This like such things is not the will of God.

Verse 31 **but earnestly desire the higher gifts.**

Here, the word, more excellent way (τὰ χαρίσματα τὰ μείζονα) means "the more excellent gifts (plural)", which pointed to the gifts to give more benefits to the church. In I Cor chapter 14, the fact that the Apostle Paul said to seek the prophesy especially means to say in the criteria of the benefit of the church. Then here, (I Cor 12:31) although we do not know which gifts he kept in his mind, it is sure that only the gifts to make the church become benefit is there.

Verse 31 b **And I will show you a still more excellent way.** Here, "more excellent way" said the motive to seek the gifts and the method to use it. That is, Paul kept in his mind the fact that the motive to seek the gift is love and the method to use it is love. The reason that he thinks of like such things is the fact that chapter 13 stressed of the love.

## II. The issue of Tongue (Interpretation of I Cor 14:1-5)

"Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy. For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. On the other hand, the one who prophesies speaks to people for their up building and encouragement and consolation. The one who speaks in a tongue builds up himself, but

the one who prophesies builds up the church. 5Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up. "

Paul here said what the tongue is and what the prophecy is obviously.

### 1. What is the tongue?

"For one who speaks in a tongue ... he utters mysteries in the Spirit" (verse 2 b) what does "he utters mysteries in the Spirit." (πνεύματι δὲ λαλεῖ μυστήρια·) mean? There are two interpretations to them. (1) It means that he can speak the foreign language that the others cannot understand by the spiritual grace (miraculously). (2) It is a spiritual language to have some contents that the listener cannot understand.

Although any interpretation is right, it must be surely the language to become miraculously. Verse 22 said the word, "sign (σημεῖον)" to mean "the miracle".

### 2. Does the tongue exist in the day of church?

The day of church is the name separated of the day of the revelation (the day of Apostle). The day of the Apostle has the



miracle and the revelation as the sign of the Apostle. According to II Cor 12:12, "The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works. ". God worked as the apostolic evangelism to accompany the miracle in the meaning to arrange the foundation to establish up the church. The miracle and the revelation of the age established the root of the grown church and his foundation until the second coming of Jesus actually. In such meaning, Paul used the metaphor that the work of the Apostle is the work to prepare the foundation. I Cor 3:11 said, "For no one can lay a foundation other than that which is laid, which is Jesus Christ ". The meaning of this word is the fact that the Apostle received the revelation and its power to proclaim Christ and pointed that the Apostles explained the event of Christ (the death of Christ and his resurrection) that is, the gospel. The church should be built up on the foundation. (Eph 2:20 rev 21:14)

As we think of it, the apostolic work is like root to the tree. The root is located at the settled place only one time. The tree to come out of it is like the root in the quality of the tree, but in the figure it has much different point to the root. God is not changed and his power also is still, but the economy and method of his work revealed this one at the Apostolic day but the age of the church revealed that one. When he led Israel on the wilderness he sent the

manna out of the heaven and fed them but after Israel entered into Canaan, he stopped to send the manna. Although it was so, God does not change.

Now as we think of at the day of the church, it is like the root to come out of the root, in growing time it does not need to reveal the figure of root again. Just like that the church does not need to reveal the apostolic work again. What we remember at this point is the fact that although the day of the church has no the miracle to reveal the Apostolic sign, there is the miracle like the special providence.

Although the special providence does not belong to the event of the revelation, it is the wonderful event for the special interferences of God. For example, as we pray the sick person, it is like healing event by the grace of God. But it is different to the miracle of Jesus and the Apostles. For example, if we say only the healing event, the patients that Jesus and the Apostles treated were healed absolutely. But the healing gift in the day of the church is different to it, as they pray for them, some shall be healed or not. Not only that the disease healed by the miracle of Jesus and the Apostles were not happened again absolutely the healing in the day of the church may be happened again.

Two facts on the above reveal the feature of healing gift of the day of the church. The cause that makes this event does not mean that in the day of the church the power of God is weak. The power of God still works. But the different point in the economy of the work reveals the standard character of the revelatory day (the day of Jesus and the Apostle) which is the foundation of the church. Our faith should hold Jesus Christ and the contents of apostolic evangelism (the Scripture) as the standard. If some executes the standard miracle like Jesus Christ and the Apostle, they also received the revelation with the authority like the word of the scripture. If it is so, the character of the Christianity to have the foundation of only Jesus and the Scripture shall be destroyed.

Therefore, we cannot think that the contemporary tongue is the same standard of the tongue that was revealed at the day of the Apostle and the revelation. The contemporary movement of the tongue has much false things. They are artificial, shattered and rather, deceived. Such tongues of course should be prohibited only if one speaks tongue with personal benefits, he should keep the teaching of I Cor 14: It is (1) in the public seat he should not speak the tongue. (I Cor 14:19) [2] In the case that speaks the tongue so properly it should not prohibit for personal activity (privacy). (I Cor 14:39)

### 3. Reviewing the argument of the tongue

The issue of tongue is a difficult problem. In the British, in America and the others all countries, the debate of the scholars to this issue has not been finished.

1) The theory that the contemporary day has the tongue.

(1) Michael C. Harper of the British Episcopal Church said that if whoever wants the gift of tongue, he can receive it. Harper said that for even the man that has the great faith also does not receive the gift of the tongue, speaking the tongue is not the sign of mature faith.

(2) John R. W. Stott, a scholar of British Episcopal Church claims that the contemporary church has the tongue. But it is not the necessary sign to receive the Holy Spirit.

(3) Derek Prince said that in II World War he began with the speaking tongue at his tent of his military life and it helps the life of prayer.

(4) Lerry Christenson, as the pastor of Lutheran church at California in America said as followings. To speak the tongue is not the absolute sign to receive the Holy Spirit but as the believer seeks to the tongue, he shall receive it.

2) The theory that accepts the tongue as the Christian experience by keeping on I Cor. chapter 14 and the other word of the Scripture.

(1) Calvinist scholar, Dr. W. Standford Reid said as followings. "I have no the assurance that the claim to speak all tongues has the doubt surely. We cannot limit the power of God; we cannot settle that God should do it absolutely toward God. At the same time, I think that there are some laws to discern whether the tongue is true or not. Paul said that at the first parts of I Cor chapter 14 the regulation to test it. The believer to speak tongue should keep on the principle of chapter 14 and according to the I Jn 4:1-3 every spirit should be tested and should not be arrogant. Speaking the tongue is the additional part for the evangelism of the Christianity. If the one keeps on all condition that the scripture speaks well and speak the tongue, I think that it is the pure experience of the Christianity. Of course, it is the difficult fact to know it."

(5) Rev. A. Sinclair Horne who was the director of The Scottish Reformation Society said the contents as followings. "The difficult issue (the issue of tongue) of the church written in the letter of the pastor is the same issue that we met at Scotland and British. Among us although we treat the issue, we have no the assurance to condemn the speaking tongue.

(6) Dr. P.E. Hughes who is a professor in the Colombia Seminary as a Calvinistic scholar said as following, "I think that the insufficient theological explanation to the movement of tongue and to teach the skill to speak the tongue is so wrong. Especially because to make the man opened his mouth and to stress to speak some kinds of sound is to sacrifice to say the strange sound than the prayer to the fullness of Holy Spirit, I cannot agree with it. But I received good impression because I saw revealing of the joy and godliness in the meeting."

3) The theory that the contemporary church has no the tongue.

(1) It claims that in the criteria of I Cor 13:8-10 the contemporary church has no the tongue. "Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part and we prophesy in part, but when the perfect comes, the partial will pass away." Here, if "the perfect" means the completeness of the revelation (the Scripture), the meaning of the word after the Scripture was completed (completed within 1<sup>st</sup> century) it means that the tongue was abolished. At the same time, Calvin the word, "when the perfect comes" points to come after the death, that is, the heaven. As we take this interpretation we can think that Paul pointed that here with this word, that he and the contemporary believers are departed and

enter into the kingdom of God. Because Paul used the word, "we" in this part (Especially 13:9, 12)

(3) The tongue of the contemporary believers is said the result that not to control the mind of their exiting. The scholars to explain so said that the man has two kinds of nerve system, higher nerve stays in the brain, and the lower nerve stays under the stomach. In the body mainly, the brain nerve controls at some case as the lower nerve controls the tongue comes out of it. (Lohmann) The thought of the writer is that the man is weak and faint for the nerve system is out of order, but can we say that the tongue of the day of the Apostles recorded in the New Testament also did so?

(3) J W Walker who is the British scholar as the devoted Calvinist said that the contemporary church has no true tongue at his booklet, Reviewing the Pentecostal trend" that is, the miracle and wonders written in the New testament are the sign of the Apostolic work. In other words, they belong to the apostolic prerogative.

(4) Eric T. Gurr, who is the Baptist pastor, opposed the tongue in the cotemporary tongue at the voice of trumpet in his booklet. He said, especially, that for the great saints in the history cannot speak tongue we cannot admit the tongue of the contemporary churches.

(5) Eddisom Mosiman was not related to the supernatural (miracle) but explained by the naturalism. That is among the party of Gnosticism some speak the tongue, moreover write the tongue, it is the cause of their diseases (Krsnkheiten) and the influence of anesthesia (Nakotischen Einflussen). And he claims that the tongue of church history and the tongue of the Corinthian church was explained by the naturalism. The writer thinks that Mosiman's thought is wrong. The tongue written in the New Testament was the gifts of Holy Spirit (Act 2:4 10:45-46 19:6 I Cor 12:10). Not only that, although some of the tongues revealed in the day of the church are false, can we say that it has no true tongue? This is the debate issue yet.

### III. The marks to believe in the work of Holy Spirit

The Holy Spirit is invisible in our sight and it is difficult to discern the true or the false of his work. In the church history for this issue, the church also gets the conflict. It is easy that the man said the work of Holy Spirit in the case of special operation in his psychology and also it is easy that says the craft of the devil as the work of Holy Spirit. This difficult issue in the church history mainly was revealed by the type of mysticism in the tough stream.



# 1. Are the unsound mystics the standard of the work of Holy Spirit?

The unsound mysticism centers the innate revelation. Therefore, they themselves claim to receive the revelation of God directly. The Scripture has the word, the revelation. But whoever does not receive it, the general believers only are led by God. (Rom 8:14) The fact that the believers live under the lead of God means to receive the lead (making them understood) of the Holy Spirit by the doctrine of faith God gave one time that is, the word of the Scripture. This is not the directly but indirectly. Because they are centered in the Scripture and receive the lead of Holy Spirit. It also is proved by the word; the faith comes out of listening to the word of God. (Rom 10:17) The word, to listen to does not mean to listen to some voice out of the air but to believe by listening to the evangelism (by the Scripture). Between the Holy Spirit and us there is always the Scripture. Several claims to belong to the mysticism are as followings.

## 1) Psychic

St. Bonaventura in the medieval time said as the meaning as followings. That is, "As the eyes of the heart leave out of the others completely, and attach to only God, then we enter into the Ecstasy.

"Eckhart, who was a mystic claimed that leave all creatures and think of, it means the separation (Abgeschiedenheit) as he said. He said that it is possible that God enters into the soul by the means of psychic. But we think that true grace of Holy Spirit cannot be a have artificially, as the gospel and the work of Holy Spirit comes into our heart, it will be happened. Act 16:14-15 reveals that the heart of Lydia was opened by the evangelism of Paul and listened to the word of Paul and her all family were baptized and they accepted Paul humbly, and sincerely. Soon Lydia said, " ". (Act 16:15)

2) The unsound mystics believe the miracle and consistent revelation.

Because the miracle and the revelation, to be standard are the sign of the Apostle (II Cor 12:12), in the day of our Lord and the Apostles, they were completed but were not continued. Then the unsound mystics claim that the standard of the standard miracles and wonders are continued like the apostolic day in the churches of all eras. Roman Catholic church in the medieval time had believed in so. For example, there are the miracles to come in idolizing Mary. Roman Catholic church in the medieval time claimed that before Mary came into a Jewish virgin she fed the saints with her milk. There is a story that as the monk in the mortuary was taken the

disease, Mary was appeared and cured him with her milk. After that according to the legend of Roman Catholic church there were many superstitions of appearing of Mary in the medieval time. For example, at the land of France, Rauldes she was appeared (1858). In relating to Mary appeared there, between 1888-1907, for 20 years, 2665 healing issues by Mary were informed but 90% of the patients that came there were not cured the diseases and returned to home. And also, some claim that the protestant church has the same miracles as the day of Apostle. But there is the fact that the announcement is different to the fact. For one or two examples, Among the men to prophesy miraculously were happened sometimes the false things to be different to the facts.

In France there was the men to prophesy that some dead doctor will be risen again, but he was not risen on December 22, 1707. They prophesied that the great judgment will descend after three weeks on London, it was not accomplished. Then they excused that three weeks are not literary but symbolic.

In British, there were happened the Irvingite's. The movement claimed that the Apostolic gifts can be happened again in the contemporary churches. Edward Irving himself was begun to gain great popularity on July 1822, in London the politicians and literary

mem were pulled to his word. But he and his followers were failed before long. The process of the failure included the event that his co-worker, Richard Baxter prophesied and commanded to Irving himself. After that Baxter understood that his received spirit was false. Because the Spirit of prophesy that he received commanded to go to the Canserr court and to prophecy, he went there. But the word of the prophesy did come on him. Then he understood that his received Spirit was the false. After that the movement of Irving was failed in about 1887, there are 30 centers of healing by prayer in America and also it was in Europe and British. But the movement of healing through the prayer brought about unsound result in several areas. That is, the things that the patients that they healed were not cured actually were happened.

3) They concentrate on receive the revelation without self-consciousness.

Among the unsound mystics the men to receive the revelation claim that without the self-consciousness they received the revelation but actually it was the false inspiration. The inspiration that the Scripture says is that the inspiration of Holy Spirit controls him but the self-consciousness is not the center. Samuel listened to the calling of God and went to Eli

for he guessed as the calling of Eli. It was an evidence that he had the normal function still of the consciousness to the external world. On the other hand, the divines of the unsound mysticism [1] the Scripture does not teach it for the man tries to get the experience. The lots of divines and ecstasy are happened in pagan religion. They were experienced by fasting, whiplashing, dancing, hypnosis. [2] The experience of the unsound mysticism, like the divines and the whiplashing etc. is presupposed by the union of the quality of the new man. And as they experienced the mystery experience, the self-consciousness is disappeared completely and loses the character of the self- consciousness.

## 2. Comparison between the unsound mystics and true mystics

Following contents was translated from the division off the negative and positive (Tuss chen Ja en Neen) written by Klass Schilder

### 1) Different point of method to participate into the mystery (misterion).

The false mystics think that they participate into the mystery by their efforts and their activity. But the true mystics considered that as they were participated into the mystery (Paul means that the word, mystery is the gospel), it already was revealed like Paul, and they do

not think that they can search for by finding of the man. It came to us by the proclaiming the word of God we receive it by the Holy spirit. In other word, the false mystic wants to understand the mystery by the insight of the man; the true mysticism is the fruit to accept the Word of God by the faith participated through by the whole personality.

2) Different point between the view of the Scripture and the mystic

Paul and the Scripture of the New Testament said that there is no difference between the external revelation (the Scripture) and mystery (experience). In other word, they do not think that the external word (the Scripture) and the inner word (the grace received in the heart) do not contrast each other. But the false mysticism thinks that the external word (the Scripture) is only the letter but the inner one is the work of Holy Spirit. Because in the case, he only sees the historical truth. True mysticism does not disconnect the relationship between the external word of God and his inner word of God. But the false mysticism dose not connect these two thongs each other. The method of thought just like that is not the faith. Because the faith is to receive the Scripture and to accept all word

of God in the Scripture as the accord of God's word. (the word to work in the heart spiritually)

3) The subjective character in the relationship of God and man.

True mysticism thinks that because the work of God (making him believed Christ) comes to me firstly, I live to depend on him. In other word I believe that what I live is Christ but is not myself, he abides in the promised rest of Christ. But the false mystic does not enjoy in his rest under the authority of God, but he thinks that God visits to the man and should fix to the will of the man. Because they consider the man as the center.

4) The different point to the views of the redemptive history

In the relationship of the moment (Chalna, it means personal experience) and time (the word of God and the Scripture), true mystics think of the moment in the background of the time. In other word in the life of his personal faith he fixes on the redemptive history of God (or, the Scripture) But the false mystics despise the redemptive history of the past, he treats the thought to respect it is the servant of the letter, and as the dried thing, or, the dead thing.

5) The different point to the views of the church

True mystics have the right relationship to the community of church. But the false mystics is the individualist spiritually.

6) The different point to the views of Christ and the Holy Spirit  
True mysticism has the right relationship of the word and the Spirit (word en geest), but the false mysticism treats the relationship between the word and the spirit wrongly. In other words, the false mysticism treats the Holy Spirit separated out of the Word. As Schilder means here, the word is Christ. The false mysticism inclines into the center of Holy Spirit than the center of Christ. Actually, for Holy Spirit works to proclaim Christ his all work always is the center of Christ. (Jn 15:26)

7) The different point to the views between the nature and the grace

The false mysticism ignores the world of creature (Nature) but lifts up only the grace. They know to see logos (Christ) at the time that they experienced the hot powerful part with their loving heart in them.

8) The different point to the views of Christ

The false mystics treat the religious things as the sensitive than the spiritual. Accordingly they appreciate the religious life by the emotion



and observation to belong to this world than the other world (the word of God). This is the opposed activity to the laws of the revelatory history of God (God's openbarings- geschiedenis) They was pulled to only Christ that lived on the earth than Christ on the heaven, and only to logos (λόγος) to come in the world of time than logos (λόγος Christ), God that was begot out of God, to shine the eternal light. Despite God made the both been an accord, they divided these two.

### **[Special Reference]**

#### **So, called, is the divineness biblical?**

In the contemporary day of Korean church some claim the divination and to make the others entered into the divination. Is it worthy to the Scripture? True religion does not depend on the authority of the man but the authority of God. Following the authority of the man is not true religion.

The Christianity is not true religion to believe in the Scripture as the authority of God Therefore the Christian believers can discern whether the divination is the truth or, not.

(1) The experience of Paul that entered into the "the third heaven" (II Cor 12:2) is not so-called the divination.

(2) The word, "he fell into a trance "recorded in the Scripture (Act 10:10) was not brought up by the human work. (or, by human plan) But the divination in the contemporary day is depended on by the desire of the man. Therefore, the divination of the contemporary cannot be saying the work of God. Let's refer to the following comparing figure.

Experience of Paul's Third dimension	The contemporary experience of the divination
<p>Paul entered into the third dimension</p> <p>1) Was not an experience accidently but he did not concentrate it? (II Cor 12:5)</p> <p>2) Without relating to the volition of Paul God made him entered into it wholeheartedly. (II Cor 12:2-3)</p>	<p>1) They encourage their experience to the others The Scripture does not claim the divination, as he concentrates it; it is not to follow the truth.</p> <p>2) They settle their will and try to do it artificially.</p>

(3) After the Apostle John saw the revelation of Jesus, there was the fact, "When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last ". (Rev 1:17) But this also was the thing he saw the revelation. (Rev

1:12-16) and was not the means to see the revelation. In contrast of it, all contemporary divination is the means to see the revelation.

As to the record of the Old Testament, Daniel also saw the revelation firstly "And I heard a man's voice between the banks of the Ulai, and it called, "Gabriel, make this man understand the vision." So, he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, "Understand, O son of man, that the vision is for the time of the end." And when he had spoken to me, I fell into a deep sleep with my face to the ground. But he touched me and made me stand up.

(4) "(Dan 8:16-18) and what the angel told him again was not happened at his sleeping time, but after he stand up and awakes it was happened. (Dan 8:18) Just like the biblical revelation the man received normally in awakening state.

## Section 6 The Doctrine of Church

It is a mistake to think the fact that today the pastoral position is same to stand up on some degree of the Apostolic position. Eph 4:11 divided the Apostle and the pastor obviously and said, "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, ..." The contemporary church should not commit the mistake that stand up on the seat of the Apostle and the prophet intently and carefully. As the pastor treats himself to like standing up at the other seat, he commits such mistake. The pastor is only a status of general priest with the general layman (I Pet 2:4) and no distinguished. He is a server as a layman according to his gift. The church has only the servants but has no the ruler. The ruler is only the great high priest (He 4:14) and Jesus (Rev 17:14) who is the king.

- Among the gifts of Holy Spirit

The servant of God. The name, "the servant of God" was applied to the layman, (Rom 6:22) The church members recognizes that it is used to only the pastor. Because of it the pastor is entertained by the layman, cannot we say that he takes the worthy attitude?

The angel of God.

## **Section 6 The Doctrine of Church**

Sequence

Chapter 1 Introduction

- I. The kinds of church (theological kinds)
- II. The essence of the church

Chapter 2 The politic of the church

- I. Several types of politic of the church

Chapter 3 the spiritual authority of the church

- I. The rule of the church
- II. The historical origin of reformed principle of the church and the evaluation of this issue: the historical research about Protestantism (Protestantism)

Chapter 4 governing meeting

- I. Three kinds of governing meeting
- II. The theory of discipline

Chapter 5 The means of grace

- I. The word of God

- II. Baptism
- III. Communion

## Chapter 1 Introduction

The character of the man itself already is the social being. From the time that the man is born is not made to live alone. The man has the native living system that takes the consciousness that cannot be established at any moment without having the community. Especially the life of faith belongs to it.

### 1. What is the church?

The word, "church" means "calling". In other word, the church is the community of the people that God chose and called for. (Rom 11:1-5 I Pet 2:9) The one who knows whom God chose is only God ultimately. They finally are the people to believe in Jesus Christ truly. John Calvin said, "The mirror of election is Christ (the faith to believe in Christ), whoever believe in Christ sincerely means to the chosen people.

The unity that depends on the kindred and the same province and physical relationship without taking the criteria of the word of God and the covenant can be called for religious sect. This is not the true church. Therefore, the mark of true church consists of mainly three things. (1) Proclaiming the word of God purely. (2) To practice the sacrament rightly. (3) To execute the discipline rightly according to

the word of God. In the above three things, "the word of God" is the gospel the Scripture points. And "the sacrament" points "communion" and "baptism", and because this sacrament also that Christ commanded that the church should execute it, as the church execute it faithfully for the authority of the word it has the spiritual effective like the word. Just this one is the word of God that is revealed as the visible sign. Although it is the divine good system, if it is not the command of the Lord, it does not have the authority of the word. And For the discipline is offered to keep on the fidelity of the church and the character of holiness, it also is the command of the Lord and then the church should execute it faithfully.

## 2. The mankind and the church

The mankind committed sin had the church from the beginning of the history. It was decided by the fact that God told Adam and Eve to be divided of two kinds of man. In the contrast of Abel is the representative of the church that is, the people of God, Cain was the one of the non-chosen people. (Gen 4:12). After that the movement of chosen people of God revealed in the history of the Old Testament was just the movement of the church. As this movement arrived at the day of the New Testament, the movement of new Israel in all nations was accomplished.



According to a liberal theologian, Jesus did not begin to establish the church. But we see many words to establish his church in the word of Jesus. Especially the word of Mt 16:18 are important in this point. We can see the lots of the other indirect teaching to establish the church. For examples, the word that the movement of new Israel was revealed through the atonement. (Mt 21:23-46), as he called for the disciples he commanded that they shall be made the fishers to catch man. (Mt 4:19), and the word to the discipline of church (Mt 18:15-20). And as we think that the establishment of the church is the accomplishment of the revelation in the Old Testament, some problems are solved obviously. The revelation of the Old Testament came by prophesying the coming of messiah, in the day of New Testament as the messiah came it was accomplished. The word that the messiah came means that the prophecy of the Old Testament to the church was accomplished. Because the church is the sign that the messiah should be followed.

### 3. The development of the view of the church in the New Testament

It was revealed that the spiritual contents of the unity of the church were changed into the external aspect on 2-3 centuries gradually. The day after the Apostle thought rightly spiritually to the character of the unity at the early time. The church leaders in the

contemporary day thought that the church is the true Israel, that is, the people of blessed God; the Christian church was the community to receive the Holy Spirit. But after that because the heresies were happened they were devoted themselves to the external unity more than the spiritual unity. They said that the church had the place the bishop stayed.

We can say the historical steps that the church concentrated on the external unity in detail as followings. That is, The Scripture reveals that among the elders, only some relate to the ruling duty and the others relate to both the ruling and the teaching. Therefore, Herman Bavinck said, "All bishops were the elders at the same time." But the Apostles and the church- fathers of the post-Apostles were departed; the church did not execute to follow the Scripture strictly. At each church they elected the one who can do the teaching among the elders and then they used the name, "the bishop" only to them.

As the above said, "the bishop" already was the other ecclesiastic system that was different to the elders in the church. On 3<sup>rd</sup> century for the position of the bishop was strengthened, the important thing of the church was decided by the bishop. The 4<sup>th</sup> century was arrived, the system of the great bishop was happened, and all bishops in a district should be obeyed by the great bishop. And on the 5<sup>th</sup> century, Roman bishop controlled all bishops of all district

churches. Just he was Leo I (440-461). The dominion of the church by the pope was preceded to such historical stage. But on 16th century Martin Luther thought that every believer was the priest according to the Scripture. Just like that the result of reformation became more obviously in the church of the Calvinism. But what we should keep in our minds is the misery fact that the ecclesiastic system to fight for the right not the truth can be happened at any denominations that as the chance is offered.

#### I. The kinds of church (theological kinds)

##### 1. Militant Church and Triumphant church

The militant church takes the feature of the spiritual warfare without pausing against the sin and the devil. (Heb 12:4) This is continuously from the beginning of human history to the ending day of the world. The people who fought well spiritually daily shall be participated into the triumphant church at the end of the world. (Heb 12:23)

Then what is the battle of the militant church? Of course, essentially it does not belong to the blood but spiritual and also attacking type and at the same time, defended type. At this point we know lots of the chapters and the verses in the Scripture, especially; we should keep on in our mind Eph6:10-20, Heb 12:4. The contemporary

church concentrates on the defend fighting only as it keeps on the truth, it is negative but at such meaning it means to be fallen into the retreat by itself. Just like that the church lost the chance of proclamation. As Paul kept on the gospel strongly and also made him taken the relation to the others widely. (I Cor 9:19-23)

The triumphant church is the church in the above heaven. which nits to the community of completed church. Of this one Heb 12:23 describes well. Especially the lesson of the heave in Jn 14:2-6 informs the triumphant church more detailed. Luther commented this point well. It is as followings. That is, of the question of the Thomas ""Lord, we do not know where you are going. How can we know the way? ", Jesus replayed, "I am the way, the truth and the life." This word means that it is not right that the man to know the coming world abstractly. That is, for to know Jesus means to know the way, no more we do not need to know it. To the coming world we cannot understand by the physical eyes and its ears but spiritually. Then as Luther's word, the method of knowledge is revealed two kings. One is to do with physical eyes and ears; the other is to receive it spiritually. It is that about the coming world, only this second one will be effective. It means that it accomplishes by believing in the heart. Here, Luther claimed that the method to

know the coming world must be the faith to believe in the heart (Glauben des Herzens).

## 2. Invisible church and visible church

This is the debate the same church as both sides. The church is able to call for the visible church that we see the present state.

### 1) Visible church

This is a metaphor like the body to the soul. These are revealed as confession, virtue, the work of gospel, system and administration etc.

### 2) Invisible church

This is established by few invisible facts, those are, [1] Christ is the head of the church and the church is the body of Christ, [2] the innate reality of the faith confession in the believers.

We should not observe the church by only eternal aspect. Whoever observes only the external aspect become the hypocrite like the Pharisee? We should keep our creed that we understood rightly and has already believed to keep on the truth. But we should not despise the others unconditionally just like that the evangelical church to be cooperated by us in the outside of the church. We need to cooperate to the other denominations together by

cooperating commonly and searching for the way to love one another humbly. When we cooperate to them at some ministries, the movement of Christianity proclamation is powerful and gives more benefits to the nation.

### 3. The church as an organism and the church as an institution

This is the analysis to the operation of invisible church.

#### 1) The church as the organism

This says the community itself that the church members are united as a body. This is not the metaphor of sand dump or machine but as body. (I Cor 12:12-17) Because the body is a unit substance and the living system.

#### 2) The church as an institution

This is the word that thinks of the aspect of system in the church. That is, this exists as the type that the faithful men work as the mother through the official and the means. Calvin throws away the concept that the dualism of the church of Roman Catholic Church, that is, the church is established by the union between the nature and grace, without relating the atonement. Accordingly, he stressed that the institute of church and her system cannot be belong to the nature. For the church of institute is the expression of institute gift, the workers to work in it should be appointed in the center of the

gift. The purpose of their being is to serve the church to be the body, but not to claim the activity of her right. Anytime the ecclesiastic to claim the activity of human right harms to the church greatly. Whoever can serve the church, his body, by his gifts? In the church the one who serves the church without having the gift is a thief and a robber.

## II. The essence of the church

The essence of church is divided as five kinds.

### 1. The character of unity in the church

The reformed theology said, in discussing the simplicity unity, the spiritual simplicity. The spiritual simplicity points that Christ is the head of church, (Eph 1:22, 5:23) communicating with same Holy Spirit (Rom 12:5 I Cor6:17, 12:13 Eph 4:4) and the faith, the hope the love is same (Eph 4:3-5)

As the church believes in the truth the spiritual simplicity, any churches and any denominations belong to one universal church as a same body. In the contrast of it, Roman Catholic Church has thought that the only Roman Catholic Church is true church for thinking the external type.

### 2. The character of holiness in the church

In the view of the church, the believers themselves are sanctified, that is, to belong to God and purification of their lives points to the purification of the church. The sanctified separation of the believer is the fact that they received the righteousness of God objectively. And their purification is the fact that they were born again and keep on all commandment of God. (Jn17:19, Eph 5:25-27, I Thess 4:3, Titus 2:14 Heb 12:14 I Pet 2:9) Any ages had the fact that the church leaders devoted themselves to get the ecclesiastic power, without reflecting themselves and without repenting.

### 3. The character of universe in the church

The universal character means that true church exists in any days, in a nation, and in any lands. The word, "universe" is not found but the verses to point to the universal character of the church reveal much in the Scripture.

Ridderbos (Hermann N. Ridderbos) said as followings, because the doctrine of universal character of the church is the fruit to come out of the message of the gospel that is, the work of new creation (the proclaim the gospel to all nations). That is, "the universal character of the church belongs to the contents of the gospel to bring about the new creation. (Eph 2:15). The thought of this universal character is the thing that Paul apologized against the Judaism (in the Galatians and Romans), and also, he stressed it at Ephesians and



Timothies. The brothers to confess the faith to Christ truly execute unbiased for the fleshly things means the activity against the doctrine of the universal character. Whoever thinks that only his denomination is true church, if despise the other evangelical church, she commits on such error. Dr. Hyung ROUNG Park said, "It is impossible that a denomination becomes into the total Christianity church."

Because Roman Catholic theologians think that the masses belong to the Roman Catholic Church, Only Roman Catholic church is the universal church. But the word, "Romans" in the name of the church opposed firstly to the universal character.

#### 4. The apostolic origin of the church

As the Apostolic official was one-time character, the church depended on the teaching of the Apostles (the Scripture) is called for the apostolic church. But Roman Catholic Church admits that the pope is the successor of the Apostle or, the delegate of Christ. Therefore, the church said that the pope makes all things as goodness the place the pope stays true church, pure doctrine and apostolic continuity.

5. The character of mortality in church Jesus said, "And I tell you, you are Peter, and on this rock, I will build my church, and the

gates of hell shall not prevail against it. "(Mt 16:18) and "teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." (Mt 28:20).

## **Chapter 2 The governing of the church**

- I. Several types of the governing in the church
- 1. The governing structure of non-reformed
- 1) Non- governing theory

For example, the denomination of Quaker claims that as the church executed the governing, it is the sin for it harmed the spiritual life. This denomination thought that the practice of governing harms the spiritual life. But the Scripture teaches that the governing of the church should be practiced by the word of God. (Mt 18:15-17) It is not harmful that as the governing of church is practiced by the word of god rightly. In the contemporary day the denomination of Quaker also corrects non- governing system and executes the sacrament and appointed the officials.

- 2) The governing system that the government commits
- This is called for Erastian System; the thing that this system teaches is that the officials should teach only the gospel, the governing should be committed to the government. That is, because the church is the spiritual organ, she cannot take the governing activity

directly. But what this system (Erastian system) claims has the dangerous character to make the church speculated.

It is difficult to expect that the government that is the secular party always can execute the governing of the church rightly. The system that commits the governing of church to the government was practiced only for temporarily by the situation of European church at the day of reformation. Now this system is corrected much.

### 3) The governing of bishop

This system commits the administration of the church to the bishop devotionally. In this system the congregation (coetus fidelium) does not relate to the administration absolutely. This system points that the bishops are the direct successor of the apostle. But the Apostleship is the basic official to establish the church and also has the character of one time.

The governing of the bishop is used by the British Episcopal Church. Of the origin of British Episcopal Church, I state shortly. That is, Henry 8<sup>th</sup> of British King requested to the pope to get a woman, A Boleyn as his wife, but it was not permitted. So, for this reason he was separated the British church of the Roman Catholic Church. After that her son, Edwards VI became the king, the reformers were appointed and the creed of the British church also was changed,

which is 39 creeds. Then the Book of Common Prayer was made, the directory of worship was ecclesiastic of Luther, and its doctrine was Calvinistic. Just like that the British Episcopal Church was established.

#### 4) The governing of the pope

This system thought that the pope was the direct successor of the pope. Then they thought that the authority of the pope is same level of the authority of the pope. But as I remarked at the above, the Apostleship is the one time. The bishop, Gibbons said, "The Lord gave all the governing authority of the church to Peter, and the Lordship, just like that, stayed in the pope." It was the word that revealed the tradition of Roman Catholic Church. This word was depended on Mt 16:13-19, which claimed that Christ appointed Peter as the first pope. But we should think of the issue that Mt 16:18 teaches this fact the passage said, "And I tell you, you are Peter, and on this rock, I will build my church, and the gates of hell shall not prevail against it ". Here the word "Peter" (the meaning of "the rock") is the male noun and of course it points to Peter. But the next word, "this rock" was the female noun, which does not point to Peter himself but it is a metaphor of the word (Mt 16:6) of the confession of faith, "Jesus said to them, "Watch and beware of the leaven of the Pharisees and Sadducees", obviously.

Then what Jesus said here does not mean that he establishes his church on the man Peter but on the faith confession of Peter that is, on the truth.

2. The governing system of the reformed church or, the system of status

1) Principle

(1) Ministerial or, served

The official of the church cannot serve the church by herself but only declarative work of the word of God. Therefore, the one to serve governing official should execute in gentleness and humility. (Gal 6:1) In the New Testament, God treats the believer himself directly but did not build up the other mediator except Christ. Therefore, except the word of God whatever cannot claim the life of believer's faith? Local church does not belong to the external ecclesiastic authority and has the responsibility to obey only the word of God. Therefore, the official of the local church should be chosen by vote of the church itself. The Apostle Maddia was appointed by the recommendation of Jerusalem church (Act 1:22) was elected (Act 1:26), and, even deacons also were appointed by the Apostle directly but they were chosen through the congregation. (Act 6:5-6) The congregation to have the right of vote cannot be the

right by himself, but they served it according to the direction of the Scripture. (Act 6:3, 5 I Tim 3:1-13) This one also was the ministerial activity to serve the word of God.

(2) The church staffs serve by the gift of each person.

2) The kinds of church officials

(1) Foundational staff (or, the basic official)

(2) The general official

(3) The meaning of the independent character of the deacon. The word, the independent character of aspect of the ministry in the official of the deacon does not mean to despise the pastor and the elder and does not respect them. They should respect the pastor and the elders with general members and should obey them. This obedience is not the submission of the system of stage vertically, but to admit the gift of the elder and considers the officials precious. But because they received the official of the special area, they are the workers of God and the servers of the church. They are the servants of the pastors and the elders.

Bowman said as followings. "Every believer learns the mercy of Christ and gives the mercy to help the will of Christ (Lk 6:36). But Christ established the official of mercy (the official of deacon) in the church in the special meaning. Through the incomplete men, Christ

established his prophetic official by the teaching elder (the pastor official), and "the kingship" by the ruling elder, and for the high priesthood, by the deacon official." This explanation of Bowman is the fact that the official deacon serves the high priestly official of Christ. That is, the official of deacon was ordained in the same degree the pastor for the realization of the prophetic official, and for the ruling elder for the realization of the kingship.

The above theory does not mean that this official can execute the right autonomously. [1] This means that the officials are appointed together according to the gifts Christ gives. [2] Accordingly they know that they have no any authority rightly always they have the responsibility to serve the church as the attitude of servant gently. (Mt 23:8-12, Gal 6:1 Lk 17:7-10).

### **[Special Reference]**

#### **The holy names of the church positions that is current in the contemporary day in Korean church**

The servant of God – The name, the servant of God" is applied to the laymen also (Rom 6:22) the church members recognize that the name belongs to only the pastors mainly.



Because of this one if the pastor was respected by the laymen especially. Is it thought as right treatment as the worker of the Lord?

The angel of God. In this name the word, "the ambassador" as "" the angel". In the word, "the angels of seven churches", the angels, in Greek, Angelo (ἄγγελοι) means the angels. Some call for the pastors as the angel of God, such name gives some impression as the angel belongs to God directly. Few years ago, a letter in some essay to relate to the writer was used this name and was shocked and soon contacted them to correct it...

In Heidelberg Catechism written by the Scripture said obvious commentary as followings at the point.

"The pastors can be classified by three kinds.

- (1) The pastors God sent directly, they are the prophets and the Apostle.
- (2) The pastors that the Apostles sent directly. They are Timothy, Titus, Luke, Mark etc.
- (3) The pastors that each local church established they are pastor, elder, deacon (ordained deacon)

(4) Every pastor is appointed to serve the c (Refer to Mt 20:28)  
church of the Lord.

### **Chapter 3 the spiritual authority of the church**

The spiritual authority has the opposed character completely. The speculating element is that the mankind rules over by the human background. But the spiritual power means that the church (or, the representatives of the church) the qualification to serve by the power of the grace and the gift in the background of the word of Jesus Christ. Even ruling of the church also should be executed by the attitude to serve the word of the king in the church (Christ). Therefore, the spiritual power means (1) to execute by the name of Christ and the power of Holy Spirit. (Jn 20:22-23 I Cor 5:4) (2) Always to serve the others and not to be served. (Mt 23:10-12)

#### **I. The rule of the church**

##### **1. Biblical criteria of the rule of church**

###### **1) Opposed theory of Rudolph Sohm**

It is right, in the principle, that the reformed church politics has the politic meeting of the presbytery and the assembly. Moreover, this system is biblical and is admitted to come by the origin of the pattern of the church in the time of the Apostles. This point is important.

A scholar, Sohm said, in the meaning that the church cannot use the politic and the laws. "The church –laws conflicts to the essence of the church. The essence of church is spiritual but the essence of the laws is secular." But of this issue, Bowman, the politic scholar of the church answered "According to the New Testament the church has the laws and the order. (Act 6: 15: Eph 4:11 I Pet 5:2) At the church of the early time (at the time that much supernatural events were happened) the gifts of Holy Spirit were flowered. Despite it is so, the Lord directed the church by the apostolic gift in the early time.... As we review the Scripture and reformed church confession, the laws came out of God that planted the concept of the laws in the life of their conscious heart. ... The laws are good, although the thinking power of the man was vague, the laws of God itself was not dark." Bowman evaluates that he settled that the theory of Sohm is false mystic or, the dualism. Just like that, the church politics and its laws do not harm the essence of the church.

## 2) The teaching of Jesus and the Apostles

The governing meeting is depended on the word of Jesus Christ. Jesus said, "If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a

Gentile and a tax collector. "(Mt 18:17). The church in the word points the ultimate authority to rule over the sinners.

And the Jerusalem council written in Act chapter 15 was the meeting that the Apostle and the elders were gathered and debated it (Act 15:6) As we see it, in the day of the Apostle also the fact to be representative of all churches was informed as the character of presbytery (the meeting of the elders). I Tim 4:14 reveals the meeting of the elders (πρεσβυτέριον presbuterion), which points to the group of the elders. (Lk 22:66, Act 22:5) Riderrbos addirmed that it means the meeting of the elders"

## 2. The character of ruling meeting and its issue

The church receives the ruling of politic ruling meeting (session, presbytery and assembly) in the meaning to receive the help of the gift of God.

### 1) The big and small issues of the meetings

The ruling meeting has no level but only has the difference of the big and small. The reformed church made of the Reformation do not admit the high and the low of ruling meeting in the general meaning. The settlement of greater ruling meeting should be followed by the small ruling meeting for the representative of more

churches if it was not against the Scripture. But the greater ruling meeting, of the settlement of some important issues should listen to the opinions of small ruling meeting and settle the conclusion according to their opinion. As we see that the principle of ruling meeting in Reformed church has the elements to rule over by rising out of the bottom.

Therefore, the ruling meeting like such thing can be stated as the structure of the upper meeting and below meeting in the strict meaning. This ruling meeting has the character of the united battle arranged as horizontal type each other. Louis Berkhof, who is the theologian said, "The reformed church does not admit the higher ruling authority than the session of the local church." And H. Bouwman who was a great theologian of ruling meeting of governing said, "The session is not set on the higher place than the congregation, the presbytery also has not the absolute authority than the session."

## 2) The historical reflection of reformed ruling meeting

The tradition of the reformed church is the historical reflection through the oppression of the ecclesiastic church and her persecution. In other word, this tradition was kept on by the process that the saints of the day understood the Scripture rightly and

opposed the violence and persecution of the ecclesiastic authority. Actually, according to "By-laws of governing question and the answers," He claimed that the churches of the Waldeness and the Bohemiah that were persecuted by the ecclesiastic authority in the medieval time had kept the ruling method like the governing principle of the Presbyterian church. This claim means that the Presbyterian church was related to the line of the Waldeness. Essentially the Presbyterian church is the fruit of historical fighting and the successor of the faith.

II. The historical origin of reformed principle of the church and the evaluation of this issue: the historical research about Protestantism (Protestantism)

The word of Protestantism came out of the Germany in 1529. That is, at the city Spires as the religious meeting was opened, finally it was produced.

1. Historical origin

1) The Apostolic basis

The faith of the protestantism to set the foundation of the faith on the Apostle and the prophet. Eph 2:20 said, " ". This means that our faith is to be found on the word of God that the prophets and

the Apostles proclaim. In this meaning, our faith is begun by only the Scripture, is proceeded by only the Scripture and is concluded by only the Scripture.

Our faith is depended on the word of the revelatory word Therefore Jud 1:3 said, "the faith that was once for all delivered to the saints. ", of the word of the revelation, Gal 1:8 said, "But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed ". In other word, the church is stood up by the foundation of only the Scripture. This principle is the line of faith that the Apostles taught and had kept on in the long persecution for 300 years.

2) Since 4<sup>th</sup> century Ambrose line and the sacrifice of the heir, the Wilderness

The parish of Ambrose bishop does not compromise with Roman Catholic church and devoted themselves to keep on the truth for 600 years. After that the Waldeness received the successor and kept the gospel and the Scripture. The persecution that the Waldenses in France received was serious. They escaped into the mountain, and cultivated a wild land, Fro Vance in France. Then they cultivated the land for 300 years and they received the blessing of God and made the land to be abundant crop and was faithful to the king also. They listened to the news of the reformation by Calvin and Luther and



sent some to Geneva and Gemerny to know the actual situation. As the result they knew the same to their claim and sent many men to abroad to Geneva.

Then the council of France was controlled by Roman Catholic power and then they settled to kill 17 Frovance town men with the king I Francise in the fire. And they interviewed the families and killed them. I Fransice said to them, that within 3 months if they entered into Roman Catholic church, he shall not kill you. But they rejected it. Therefore, the land, Frovance were covered by the blood. Borely, who was the religious judger 150 persons and their wives killed in the fire, the 50 children were frozen and were died in the mountain. According to unbiased testimony of Abean Quetell, who was the historian of Roman Catholic church. The contemporary persecution was inexpressibly, 700 men were slain Among them the Wives were prisoned in the warehouse and burnt them., and also, they burnt the forest of mountain of Frovance region to make them not dwelt in it. After that Fransice I got disease and when he was died his fave changed into the black and for he got some fear in his heart sometimes called for the servants and confessed "I had no the responsibility about the event of Frovance region," and he was troubled. Except that the personal events to keep on their faith are lots.

### 3) The leaders of Luther and the protestants

In the movement of Luther's reformation, we can think of the council of Worms especially. Luther rose to have 95 protested articles to Roman Catholic church. As he received the asking of the council of Worms, he did not cancel it, it was the activity of the protestors. What was the special activity was to pray passionately before he approached to the asking. As he answered the question he did not compromise in meek and strengthened attitude. The history wrote as following.

"As he staid at the inside of the house in the morning and he prayed almost time, and the lamented sound of the prayer and his shouting were listened to until the outside, of the house. Finally, as he entered into the court place of Worms, there were Charles V empror and the other all officials and great bishops and the bishops, total about 240 were gathered. As Luther sat down on his seat Among his opposed persons, Eck was stood up and as he asked, 'Did you write down these books? Luther answered it's right with low voice. B and his opposed asked again, "Do you conceal it? He answered humbly, "I will have time and I will think of it. "So after getting the permission to postpone the one day, he prayed eagerly. After that Luther appeared in the strong and humble attitude. He

said, "I cannot commit my faith to the emperor or some council. I cannot cancel this truth and has not the heart to cancel it also. Then the court meeting sent Luther into the outside temporarily, after their discussion they called for him again and said to cancel it, he rejected it. By this event, the line of the faith of protestantism was established.

After that Charles V gathered the mention of Spire region and established the plan to destroy the reformed religion, the representatives of the reformed religion wrote down "the word of God is eternally. "on the banner, they brought about their servants that the letter was embroidered on their clothes. They tried to borrow the Roman Catholic Church building to open the retreat of evangelism in the region Spire, but were not permitted, but they opened the retreat of evangelism in their inn, which 8000 persons were attended on the Lord's day. For the Spire meeting was settled unfavorably to them, the representatives of the protestant church were to protest (protestation).

## 2. The evaluation

### 1) Protestantism character of the ruling meeting of reformed church

The governing meeting of the Presbyterian church follows the principle that the small than the great, the truth (the word of the Scripture) than the great. The Presbyterian church claims to live in the center of the truth and keeps the truth as the command on the earth. The Presbyterian church takes the governing of meeting to get the truth and to keep on the truth. And she claims that the believers should not follow the settlement without purpose although it was settled by the great numbers. Because the Christianity believers have to take the duty to obey absolutely only the truth, but as it is not the word of God he has the right to disobey it. This is the freedom of the faith- conscience. This freedom of the conscience does not point the freedom of native conscience. This one points to the fact that the conscience of regenerated believer is the freedom to obey only the word of God. The legal ruling meeting should rule over by the word of Christ. The believers take the responsibility to obey this one (Heb 13:17) But the ruling meeting has the failure (Act 4:5-11) at the point the believer has no the responsibility to obey it. To ruling to break out the word of the Scripture, rather the disobedience is to follow the will of God.

### 3. The Protestantism evaluation to the ruling meeting

1) The ruling meeting to give the benefits to the life of personal faith (I Thess 5:12-31)

The believer keeps on the life of faith personally. But by the work of the ruling meeting he gets much spiritual benefits by it. For example,

(1) The community life of the believers and personal believer receive the special grace by the bond ministry of the ruling meeting through the proclaim the word and the activity of worship.

(2) The benefits that personal believer receives by the activity of the discipline of the ruling meeting. The Apostle Paul said that the discipline is for the benefits for the believer obviously. "When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, you are to deliver this man( I Cor 5:1) to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord."( I Cor 5:4-5) The system of church- discipline blocks the sin of the believers and delivers the sinners. Not only that the system of discipline keeps the weak person and makes them protected them out of the depravity. And it awakens the general believers, makes them been diligently, makes them devoted spiritually and makes them grown up spiritually.

2) The ruling meeting to give harm to the life of the personal faith

The depraved ruling meeting punishes the righteous and buries the truth. Such ruling meeting were revealed many in the church history.

Therefore, the believer should not obey the ruling meeting unconditionally but judge it. Mt 26:50 reveals that the council of Jerusalem planned to catch up Jesus and kill him, Mt 10:17 reveals that the believers also were persecuted by the council. (At 4:15, 6:15)

Before the Reformation day, A. Augustinus also admitted to obey the religious council of Nicea. But he does not admit the meeting of Ariminum to be filled of the cults. Calvin at the reformed day admitted the council of Constantinople, the first council of Ephesus, Cachelton meeting etc., among the old meetings. But he said in the meaning of not admitting the Nicea council of latter time, which settled that the pictures could set in the church building, the 2nd council of Ephesus which permitted the heresy Eutyches and drove out the good bishop, Flavianus. These were the attitude to establish the character of the protestant. The book of Westminster Confession said as followings about this point, "Since the Apostolic day, the ruling meeting (whether the general thing or, the special thing) can be failed and were failed much. Therefore, the ruling meeting cannot become the standard to the faith and the duty but only aiding."

## **Chapter 4 Governing ruling meeting**

I. Three kinds of governing ruling meeting

1. The session

1) The biblical criteria of the session and the necessary character

The Scripture comes the words to the elders in the local church. (Act 20:17, I Thess 5:12-13, I Tim 5:17, Heb 13:17) The passages also said their ministries. Bowman said to the necessity of session as followings, "The session is the leader of the church According to the independent church the general ecclesiastic authority belongs to the congregation and also the ruling power belongs to the congregation. But the church is not the congregation without the leader but the body established by Christ. For example, If the body has no caring parts it is not. All body cannot see. And if the body has no the ruling part, it is not. Ruling belongs to the head."

2) The number of church member for making the session

The ruling meeting that is translated into the English (session) points to the action to take the seat. The letter, Dang points to the gathered house. The making of session in the constitution demands above 25 baptized members". Which is not the number the Scripture

points but it was regulated only reasonably. According to Crnelius Jsnsen who was the ruling governing scholar, he said, "the session should be made of the units of 20-25 families." This should be settled by the situation of the nation and the society.

## 2. Presbytery

### 1) The biblical criteria of the presbytery

Before Jerusalem church in the Apostolic day (Act 2:41-47 6:1-7) were scattered into or not, many local churches were happened at all areas. (At 9:31, 19:17-20 20:28 I Cor 16:19) The churches were helped in the solution of the problems by the presbytery of Jerusalem.). I Tim 4:14 reveals in Greek, presbuterion (πρεσβυτέριον), which points to the group of the elders. Riderrbos affirmed that it means the meeting of the elders.

### 2) The necessity of the presbytery

Bowman said of the necessity of the presbytery as following four things. First, for the unity of the church, Second, for the sustaining development of the church and for the purity of faith and work by the cooperation of the churches with one heart., third, for the keeping the freedom of the congregation (by blocking the activity of



ecclesiastic authority) Fourth, all things of the church are kept by the word of God and the laws and the discipline are practiced, (Ecc 4:9-12)

As the presbytery executed his official also it should depend on (I Pet 5:3) the word of God (Act 20:32).

### 3. Assembly

#### 1) The definition of the assembly

In the definition of the assembly, the word, "the superior meeting", and "the superior governs ruling meeting" do not reveal in the original text of Westminster by-laws. There is only the word, "national assembly. The "national assembly" points to the assembly today. Voetius said, "This authority (the authority of the assembly) is ministerial but not the superior, the conditional, depended ", not absolute. The power of great meeting (included the assembly) points to help with the brotherhood mind (in the background of God)".

And Bouwman who was the authoritative man of the reformed church governing theory said as following. "the power of the great meeting (included the assembly) [1] it is not original but derivative. That is, the representatives (the pastor and the elders) the local churches elect and appoint. [2]It is not totality but limited. The

assembly does not charge all things of the local churches and cannot control all things of the church. [3] It is not high but wide. It treats the things of a local church and the presbytery and the connected thing of all administrative works of the local church and the presbytery. [4] it is not governing but ministerial. The assembly works by the word of God (the Scripture). [5] it is not permanent but temporary."

The believers should not commit the error to evaluate the assembly extremely by the concept of the superior meeting. The Korean presbytery church call the assembly as the assembly of the elder son. Heb 12:23 reveals the word "the assembly of the elder son". But there the Greek original word (πανήγυρις) translated into the assembly means "the meeting of delight" but it does not mean the assembly.

2) Biblical criteria of assembly and the history after the Reformation.

The existence of the assembly has the biblical criteria. The council of Jerusalem recorded at Act 15: was the meeting that the Apostles were gathered and discussed the difficult issues. (verse 6)

As we see this one, in the day of Apostle also, it is informed that they worked with the character of the assembly as the representative of the all churches in the world.

(1) The representatives were sent by the gentile churches. (verse 2) Because the Apostle of Jerusalem and the elders were participated (verse 6) the assembly became the ultimate council of governed ruling activity.

(2) At that council they depend on the word of God (verses 16-18), In settling down the doctrine for the churches (verses 28-29), they proceeded the lead of the Holy Spirit (verse 28), the doctrine has the authority. The settlement with the authority like such thing solved the difficult issues in that churches of the contemporary day. The assembly of the modern churches followed the character of the council of Jerusalem they should solve the issues by the lead of Holy Spirit and the biblical thought.

The ruling meeting of the reformed church gathered at the time of the Reformation are as followings. In 1558 the reformed pastors and the elders were gathered at the church building of Poitiers in France and were discussed the necessity of the assembly. After that in 1559 the assembly was gathered at Paris. And after 1563 at the southern region of the Dutch, sometimes the reformed churches were gathered at one place, and the British and the Germany did so.

At the Northern region of Europe, the first assembly was gathered at Emden in Germany in 1571.

### 3) The system of the assembly

Settling the same number of the pastors and the elders in the representative of the assembly aims on the defend the ecclesiastic authority. the pastor is the representative of the pastoral ministry, the elder as the representative of the congregation are checked each other and defend the excessive power and assertiveness attitude.

### 4) The official of the assembly

(1) It serves to control the relationship of union. the min duty of the assembly anis on strengthened the unity between local church and the local church and the presbytery and another presbytery. Therefore in this meaning the assembly has the mission of the communication/ Ps 133:1-3, " ". (reference Eph 4:1-6) for true union of the local church should be reveal the truth above of all, not to activate the bureaucratic administration, all members should be cooperated with all members

(2) It serves to treat the agendas of the smaller ruling council Bavinck points that

## 5) The opening meeting and closed meeting

The closed meeting of the assembly is crushed meeting. "the crushed meeting"" means that "the assembly was disappeared from the closed moment of the assembly". After the crushed meeting for one year some kinds of the assembly of the local church cannot be interfered by the authority of the assembly.

The assembly is the meeting to be systemized newly per every year. After the assembly was crushed also the ministry of the denomination shall be continued. The service to them should be executed by the committee that the assembly committed as the qualification of the representative the committee should work within the areas of ministry that the assembly commits in the meeting duration.

## II. The theory of discipline

### 1. The attitude of the mind in the practice of discipline

1) It should be executed by the worship and faithfully. Calvin claims that the discipline should be practiced diligently and quoted the word of John Chrysostom. Chrysostom said to the pastors to neglect the discipline, "you shall receive the price of the blood. If

you are afraid of the man, the people shall scoff at you, if you are afraid of God you shall be lifted up in the people."

2) The discipliner himself should be meek and merciful. Cyprian said as following. "Our endurance, our kindness and our gentleness are prepared for all men. "Chrisostom also said, "God is kind, what does his angel need to do violently?" Cyprian said as following again. "If the church has wrong things, we should try to correct them. But although she has the thing not to be corrected she should endure it and lament in the love."

Especially Calvin quoted the word of Augustus, "as we punish the sin of the congregation, avoid the harsh". Because the temporary harsh shakes the order of the church, the body of the church and take the danger to break out the peace. (Eph 4:2-3) The great theologians in the old time and the governors of the church opposed the extreme strictness, and taught the light and heavy of punishment according to the degree of repentance. Ambrose said that the pastor should give mercy to the pastry and should not execute severe punishment. Paulus (Heinrich Paulus) said, "Ambrose himself wept as the sinner came to him voluntarily and the pastry also wept. And he did not announce the sin that he confessed absolutely." But this not mean that Ambrose was weak to the discipline.

Augustinus said as followings," If the man repents to his sin worthily, even some serious sin is forgiven by the mercy of God surely. The effective of the punishment by the repentance is not depended on the short and long of the time, but the sincerity of repentance. God does not reject the broken heart. If through true repentance of the sinner his sin is forgiven, why does the church give the limited punishment? Because it releases the guilt of the church and establish the justice. Augustinus said, "Although he commits the great sin in secret, if he repents his sin surely he can receive the remove of the public responsibility and he can be forgiven." The short and long of duration of punishment shall be settled by the degree of the mind of his repentance."

Because the practice of the discipline is wrong, an example that the consciousness of separation in the church was happened was revealed in the day of Irenaeus. Then Roman church debated each other for the date of the feast of resurrection with Asian church. The bishop of Roman church, Victor gave the punishment to Asian churches do not to listen to his word. Then Irenaeus went to Victor and requested the conceal of punishment but he did not accept it. Then Asian churches did not listen to the punishment of Victor. After that Roman Catholic church saw this historical fact and said that already at 2<sup>nd</sup> century the roman Church ruled over all church in

the world. But It is not right. Although at 2<sup>nd</sup> century the ecclesiastic authority was activated it is the governing of the church to astray out of the Scripture, so the governing of pope was not right.

## 2. The method of the practice of the discipline

### 1) The issues about the practice of discipline and the character of the sin

The discipline is practiced by being limited to the issue of the committed sin to confuse the order in only the church, such sin also should be discerned between the hidden sin and revealed sin. The revealed sin cannot help but also to receive the public discipline. But To the issue of the hidden sin not to appear in the public firstly he should follow the step to exhort him in secret according to Jesus taught at Mt chapter 18. If the sinner disobeys the secret exhortation, he informs the event to the church and then he should receive the public discipline. (Mt 18:15-17)

### 2) The discipline is not physical but only spiritual

It is not to pay the fine fee, not to chastise and not to do with blood and anger. They were the means of discipline that the medieval church had used. And the discipline should be used like to kill the family of the sinner, to pick out his citizenship, except



them to snatch the political right. To the sinner, the illegal, curse, gossip and harm should be prohibited. Such things also belong to the method of flesh. Not only that, the method of "giving to Satan" does not belong to the discipline of church. It was the method that only the Apostle could use. (I Cor 5:5)

### 3) The last discipline

The expulsion is the ultimate means, which is practiced to the one not to repent arrogantly. This is to cut off the spiritual relationship between the church and the sinner. (I Cor 5:6-7) But the church does not mean to cut off the hope to him. (II Thess 3:14-15). Anytime if he repents his sin, he should be accepted by the church. (Mt 16:19, 18:18, Jn 20:23, II Cor 2:5-10) but the repentance of such man should be revealed by the public confession, and as the fruit of his repentance should be admitted by the church, the church can accept him.

### 3. The Theory of discipline in the time of church- fathers

The day of church-father points to AD 2-3 century, the practice of the discipline at that time revealed right some things but many wrong one was revealed. Generally, the discipline of that time was inclined into the severity.

### 1) The view of Tertullian

He said, "if after the discipline, the believer committed sin again was not restored by the law of the church." (It does not mean not to enter into the heaven)" because if he repents one time he cannot commit sin again. But this is so strong method. If the believer repents his sin truly, it is right way that he should not walk on the old way surely. But some believer can stand firm up after repentance of several failure. To such weak believer, the chance of repentance should be given and be hold until he is stood up strongly again. (I Thess 5:14)

### 2) The view of Clement of Alexandria

He had the same opinion of Tertullian about the discipline. He said, "The thing that he requests remission sometimes is because he did not repent truly with the figure of repentance. "This word means that as he commits sin repeatedly, although he repented his sin the church cannot forgive it. But the scripture said that if he regrets truly his sin and confess it to god he shall be forgiven. (I Jn 1:9, Is 1:18)

### 3) The view of Origen

He said seven principles about the means of remission. [1] As firstly he believes in Jesus, he receives the remission. [2] After believing, as he commits sin, if he endures the martyrdom, he receives the remission. [3] After believing in, what he commits sin will be forgiven by executing many alms. [4] After believing as he commits sin, as he forgives the sin of the other he receives the remission. [5] After believing in if he commits sin if he proclaims the gospel to the other and he makes the other repented, he will receive the remission. [6] After believing in to commit sin, he receives the remission by it, he deeds of love much. [7] After believing in as he commits sin as he endures the hard time he receives the remission. Because these all claims point that to receive the remission he need to establish his merit, it is not biblical. The remission of the man comes out of only the blood of Christ. (Heb 9:22)

#### 4) The view of Cyprian

He executed the right principle of the discipline. Rome emperor, Decius persecuted the church and made the believers offered some gifts to Roman devil, then Cyprian worked as the bishop at the region of Cartago and then he avoided. After some time, he returned to the city and as he tried to arrange the churches to be dropped down by the tribulation, the opinion of the church was not

easy. That is, by contrasting of the encountering between the party not to accept the failed believers in the persecution and the other to accept them unconditionally, it was so hard. Cyprian settled that these two claims are not proper to Scripture, he settled that as the failed persons repented truly the church can accept.

#### 4. The Theory of Discipline of the Reformed church

##### 1) The biblical criteria to the practice of the discipline in the church

The usage of the discipline is the divine right (*jusdivinum*) to receive out of God. This fact is proclaimed by the scripture directly and indirectly.

##### 2) The discipline of the church and the laws of the government

The character of discipline is spiritual and the relationship of invisible God. Although it is so, for a certain sinner received the principle of the church, the punishment to belong to the national laws should not be removed. The reformed church believe that the church cannot invade to the authority of church, and the government should not invade into the authority of the church. The government rules over the cavils committed the laws by the

punished laws, the church should review the spiritual aspect of the believers and rules over them by the Scripture. (Rom 12:8 Gal 6:1 II Tim 2:25 I Pet 5:3)

### 3) The meaning of discipline

The reformed church does not identify the discipline as the punishment. To the ruling activity, the word, "to discipline" (παιδεύω) was used, it has the meaning of "lesson", "train", "nurture" etc. but the example of the meaning, to punish is very few. Actually, the discipline of the Christianity aims on teaching, correction, train etc. mainly. Therefore, this is practiced by the principle of love. (I Tim 1:5, II Tim 2:25-26).

### 4) The object of the discipline

The object of the discipline is limited only to the men (the men of the church) It has not the laws that gives to the group of many people, but always to the person. For example, in the case that the couple commit the same sin also, two persons are not treated as one group but are treated personally.

### 5) The mutual discipline

The word of Jesus in Mt 18:15-18 means that personal believers also should execute the role of the discipline by each exhortation and

warning, but it has the meaning that as this personal discipline does not bring about the fruit, the ruling meeting of the church should treat it. Following other passages also teach that the work of the discipline should be executed by personal believers one another. (Rom 15:14, Gal 6:1 I Thess 5:11, Heb 5:19-20).

IPet 2:9 says that the redeemed saints are "the royal priests". In this point general church members also can be called for "the priests. "Therefore, the general church members take the responsibility that they should execute the discipline in the degree to exhort each other. Then if they ignore the responsibility and commits it to only the session, the back bone of discipline in the church shall be harmed seriously. Frederik L. Rutgers said, "The discipline already was corrupted at the early time of 17<sup>th</sup> century, the reason was the weakness of the confidence of the general believers." As the discipline is terminated by the types of exhortation and warning through the sinner is repented, the issue shall be solved. And the event of secret sin will be solved by the Scripture, it does not need to inform to the community.

#### 6) The practice of the discipline by the session

After the session is received the issue of sin, firstly it should be judged justly. Therefore, the session gives the sufficient self-excuse

to the defendant. If the lawyer of the defendant says justly, it should give the chance of self-defense sufficiently. If the fact that the defendant has no any sin is proved, the one to spread the lie become the object of the discipline.

7) The issue to restore the one who was driven out

In the event of the great sin to inform publically although the sinner was repented, as he should be proceeded as followings he will be restored.

(1) It should be made sure that his life is revealed as some fruit. For it, although several times is taken, it is sound and has no regret in the future. In the restoration of the driven person, as it is treated hastily, it may be doubted by the congregation, he may be lost the chance of discipline.

(2) To restore the sinner firstly the fact should be announced to the church. When the great issue is treated publically the ruling organ of the church receive the agree and the credit of the congregation.

8) The discipline to church staff

(1) The case to receive the discipline of the priest:

As the priest as he commits a great sin publically, for he left the false point and lost the leadership, he cannot work continuously. Then he is lost the dismissal from office or receives the suspension from office. The commentator of constitution said that If his sin is secret and also, he repents surely, he does not need the stopping official and the prohibiting official.

(2) The kinds of ruling meeting that can execute the discipline to the priest: The case that the elder commits sin, the session executed the discipline, in the case of the pastor, the presbytery that works more broadly rules over it. Because it means that the pastor is not higher than the elder, but the pastor works at the broad area.



## **Chapter 5 The means of grace**

The means of grace says the word of God and the sacraments. Then what is their operation? Roman Catholic church said wrongly, that the sacrament as the means of grace itself has to take the grace. And the mystics stressed the direct work of Holy Spirit and the word (the Scripture) and the sacrament only compared the gracious work in the heart. But the reformed church opposed the above two views, God is not controlled by the means of grace absolutely, but he uses them by his pleased will.

What is the limitation of the means of grace? Some scholars think that church, faith, repentance, and prayer also are the means of grace. But the real church is the one who executes the means of grace but it is not the mean itself, and it is the subjective activity of the believer produced by the result of repentance, faith, prayer etc. also, but it is not the means of grace.

I. The word of God

1. The ministry of the Word of the Scripture

This does not point the personal word, Jesus Christ, and also anytime, the revelation to come out of God directly. This points the

written (inspired) word, mainly the word (the Scripture) proclaimed by the mouth of the proclaimer, and also it points the Word to contact to the believers by several method.

#### 1) The Scripture and God

To the point that the word of the Scripture is the word of God, Bavinck said as followings, that is, "The word of the man... by the distance of the time and the place the much and less of its effective is depended. But the word of God does not do so. It always is the word of God. God always presences on the word of God always has the power of his omnipresence and omnipotence and comes with his word.... The Word of God is not separated of God himself and also of Christ and the Holy Spirit. All Scripture were inspired by Holy Spirit continuously it was sustained by Holy spirit because it has the power. The partial word that was taken out of there (the Scripture) also is so. ".

Bavinck introduced as following what the Scripture said of the powerful work of the word of God, those are, (1) The gospel is the power to arrive to the salvation ( Rom 1:16 I Cor 1:18, 2:4-5, 15:2, Eph1:13), (2) it has the life send sustained word ( I Pet 1:25) (3) it is alive and active power ( Heb 4:12) (4) it is spirit and makes resurrection. (Jn 6:63) (5) it is the light to shine out of the darkness.

(II Pet 1:19). (6) The seed (to have the life) planted in heart (Mt 13:3)  
(7) it is both edged sharpen sword. (Heb 4:12) (8) the word that works in the believer (I Thess 2:13).

Bavinck said of the power of the life that the Scripture word included, "As it, as our hands do not work also it seems to have the power to work. But it does not mean that the power of the life is attached to the word of the Scripture magically. The reformers did not think that the powerful work of the Scripture is the impersonal magical, but it work by the Holy Spirit always. The Holy Spirit works with the word always, activates with the word but always it does not work as same style. He makes the men repented the immeasurable pleased will of Go, or makes them hardened, or, makes them risen, or, makes them slipped. He works by this word, always he does not work as the same figure. "

2) The relationship between the work of the Word and the work of Holy Spirit

The legalism stresses the work of the word, but constantly it does not feel to need the work of Holy Spirit, the illegalism seem to need the work of Holy Spirit but ignores the work of the word. But the

reformed calims that only the work of the work is not sufficient but the accompany of the work of the Holy Spirit. Although the Holy Spirit works without the word, generally he works with the word.

### 3) The two aspects of the Word

The laws and the gospel are the contents of the word. Then do the laws and the gospel contrast each other? [1] As Paul said, the contrast aspects of these two points to the condemnation work of the laws in his heart. [2] The laws make the man understood to be a sinner and believed in the gospel, and show the holy way to live as to the gospel. At this point the laws is not contrast of the gospel. At the meaning the laws and the gospel companied each other together in the Old Testament and the New Testament. The dispensationalists claimed that the day of the Old Testament had only the laws but has no the gospel wrongly. But actually, the day of the Old Testament the gospel existed as the type of the promise. The type of the gospel is accomplished as the type of the promise of this promise.

## II. Baptism

Comparison between the Word of God and the sacrament: (1) The word of God without the sacrament exists by itself. And keep on it

and complete by itself, the sacrament is not complete without the word of God. (2) The word makes the man regenerated and the faith strengthened the faith., but the sacrament makes the faith been strongly. (3) The word goes to anywhere in the world, the sacrament objected to true believers

## 1. Baptism

The debate of the method of the sacrament: submerged baptism, baptism means to wet your head with water. The scholars that claim that only baptism is right in the criteria of Rom 6:3-4 the body of the baptized should be submerged into the water (it is the mark that he was died with Christ and was buried with him) and again he should be risen on the water (it is the mark of the resurrection with Jesus). But it is the wrong claim. The word, Rom 6:3-4 teaches that this sacrament means the union between the believer and Christ. Therefore, the word is not warranted the submerged baptism absolutely. The theology of Calvinism claims that this sacrament has the meaning to be purified (to clean) and it is practiced by only the sign of soaking in the water (not be submerged). The criteria are inferred to come out of the cleaning ceremony of the Old Testament. The cleaning ceremony also of the Old Testament was executed by splining the water or soaking the water.

The one to claim the submerged baptism depends on the word, "And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him and he saw the Spirit of God descending like a dove and coming to rest on him;" written in Mt 3:16. Like to be expressed there, they claim that the word to come out of the water means that the submerged body in the water was risen on the surface of the water. But it means that Jesus descended into the low place (the place of the water stayed) to get the baptism, and then rose on the hill. Act 8:38-39 also should be interpreted as the same meaning, here are the phrase, "they both went down into the water," (κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ) and the phrase, "they came up out of the water," (ἀνέβησαν ἐκ τοῦ ὕδατος) ". As we observed this word according to the doctrine of submerged baptism, Philip also was sunmerged into the water and then was risen out of the surface of the water. The one to bestow the baptism is submerged into the water with the one to receive the baptism is not proper to contemporary reality. Anyway because of this method of baptism, our salvation does not depend on it, it is right that the believers should accept it each other.

- 1) The meaning of baptism (Col 2:11-12)

(1) The meaning of joining into the covenant. The verse 11 in the text, the believers received "the circumcision of Christ ", which points to the baptism. The baptism is the sign of the relationship of contract (or, covenant) Even the relationship of the people, they should take responsibility to the contract thing that one time is established. Therefore, the contract has the power.

[1] The power of contract. In the world, in the social life, the covenant is so important. I Pet 3:21 also said to include the meaning of covenant, that is, the good conscience appeal toward God." Here "to appeal toward God (ἐπερώτημα) means the promise. This means that to the covenant of God in the hand of the man (the good conscience) means to settle by the promise.

[2] The reason that God uses the method of covenant. God saved his people by the method of covenant out of the day of the Old Testament. The circumcision practiced in the day of the Old Testament was the mark of God's chosen people. (Gen17:9-14) Just like that, the baptism in the day of New Testament also is the seal mark to make us become god's people. Why did God relate to the method of covenant? It is to warrant the life and the happiness of the eternal future. The work of the future work is safe as it was warranted by the covenant. As the fact that we believe in the

heritage of the eternal life that the Lord gives we have no more affirmed complete criteria.

[3] The covenant needs the decision the faith does not follow only the emotion. It is mainly volitional. We should not follow our psychological emotion and our moving of emotion, but should enter into it by volitional decision. After we received the baptism sometimes we meet the doubt, the worry, the extravagance and anxiety. But Such things also should be thrown away and overcome by our volitional decision. Noah's flood is related to the baptism (I Pet 3:20-21), And the red sea also is so too (I Cor 10:1-2) The flood is so dangerous but the people of faith that the covenant that as he made the ark, he shall live, were saved out of the flood. (Gen 7:13-23) And although the red sea was dangerous, The Israelite that believed the promise of God (Ex14:16) that he made them crossed the sea like the land and accepted it, were saved. (Ex 14:21-22)

(2) The meaning of the mark that cleans our sin by the blood of Jesus. Col 2:11 b comes the word, "by putting off the body of the flesh ". The word, "the body of the flesh "(σώματος τῆς σαρκός) means the total of the corruption. (Calvin). What does it mean that the meaning of baptism is to take off the total of the corruption? It points that the one to receive the baptism was cleaned by the blood



of Christ. Paul received the baptism as the mark to clean the sin. According to Act 22:16 Anania told to Paul, "be baptized and wash away your sins ".

As we receive the baptism we do not see the blood of Jesus with our eyes. But actually, the Scripture says that the sin of the believer is cleaned by the wage of his blood. (Titus 3:5 IPet1:2 I Jn 1:7 Rev 1:5) If God established the fact, we are sufficient for it. We should admit what God knows more importantly than what we know. Some great things accomplished in the world also is what we do not know. The great event that my sin is cleaned by the blood of Christ is not by evaluating with my psychology and my emotion.

(3) The meaning of being grafted with Christ. Verse 12 said, the word, "having been buried with him in baptism "comes out. Here, the word, "with(σύν)" points the union and "the grafted". Rom 6:3 also said, "have been baptized into Christ Jesus ". That is, what we are baptized was grafted with his death, and it was grafted by his resurrection. (Rom 6:5). This means to live with Christ in me destine.

## 2. The infant baptism

### 1) The caution issues

(1) Do not hesitate to bestow the baptism to the infant. Because the infant baptism is the seal that the infant becomes the descendant of the covenant ((Is 54:13 Act 3:39 3:25)

and it is related to cleaning the sin of the infant (Act 2:38 I Pet 3:21), If it is possible, we should make the infant received the grace at the early time. Quido de Vries who was an important person among the main writers of the reformed creed made his first son baptized at the day of his birth. The time that such custom was happened by the early church leaders of American church existed. Generally, the reformed church exhorts that after the health of the mother is recovered they exhorts to receive the baptism.

(2) Only the pastor can bestow the infant baptism. As we see the Scripture the Apostles practiced the Scripture (Jn 4:2 Mt 28:19 Mk 16:15-17 Act 2:38) In other word the baptism was practiced by the regular pastor that proclaims the word of God.

(3) The infant baptism should be practiced at the church building in principle. The work of the word is practiced generally with the work of God's word at the regular meeting in the church. In other word, because the infant baptism also is the sacrament that the local part is participated into the body of the church, it should

be practiced publicly in front of the sight of the church. Or, for the severe disease of the infant as he cannot leave out of house and the hospital it should be treated distinguishably. But in the case for it is practiced by the ceremony of the church, the participation of the representatives of the church is demanded. Such special attitude should be kept on in the adult baptism.

(4) The duty that the parent of the baptized infant should be taken. [1] They should teach the infant by the word of God (Duet 6:7 Eph 6:4) [2] They should pray for the infant and should have the chance to pray him together. Often (Mt 10:13-16 Act 1:14 10:1-4) [3] they should reveal the example of the devotion. (I Cor 11:1 I Tim 3:4-5) Without taking this infant baptism, the parent to make the infant received the baptism to their infants may take the benefits of the infant baptism. Not only that, if after any parents make their infants taken the infant baptism, they do not help their faith, the guilt of the sin returns to the parent.

## 2) The Reason of the infant baptism

(1) Referred by the principle of covenant in the Old Testament. The circumcision is the type, baptism is the fulfillment, they take the interrelated character. Col 2:11-12 said, "In him also you were circumcised with a circumcision made without

hands, by putting off the body of the flesh, by the circumcision of Christ, 12having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. ". In the Old Testament God gave the covenant of grace (it is the system to be justified by seeing the faith Gen 15:6) to Abraham and his descendant. And the sign of seal to the covenant was the circumcision. (Gen 17:9-10 Rom. 4:10-11) The baptism of the New Testament is the seal of holy covenant like the circumcision in the Old Testament (Rom 6:3-4 I Cor 10:2, 12:13), the symbol to clean the sin by the blood of Christ."

Calvin also said that the first criteria of the infant baptism was the system of the circumcision in the Old Testament. According to his claim [1] although the baptism and the circumstance are different in the figure of surface, the meaning of two are same each other, those are, to clean the sin by the blood of Christ and kill our flesh spiritually. [2] both things have the meaning of covenant. [3] Also the infant receives the Holy Spirit to regenerate (but such work should be happened at the baptizing time absolutely)

Hodge said that the infant baptism is identified like the circumcision of the church, in the meaning of seal to make sure the holy covenant. According to his claim the church of the New Testament is not contrast (opposed completely) of the church of the Old

Testament but progressive continuity. For the church of the New Testament is in criteria of the spiritual accomplishment of redemption, its practice has the different point to the church in the Old Testament. But it is different point between the type (the church of the Old testament) and the type of the fulfillment (the church of the New Testament), in the mind and essence both are same. Therefore, it is biblical that the infant of the believer (the type of the circumcision in the New Testament), as the seal of holy covenant receives the baptism.

Bavinck said," the reformed theologians claim that the criteria of the Infant baptism is revealed in the Scripture, it in the covenant of grace included the believers and their children. The fact that the adult and the infant should receive the baptism does not come out of the reason of faith and repentance but only the covenant of grace. As the criteria of the infant baptism, there is no more deep criteria and no more strengthened thing. "

(2) The principle to practice the means of grace. In the will of God, the people that are not born again were mixed. (Mt 13:24-30) Therefore because the church does not know the state of the regeneration completely she cannot help but also caution them as the objects of the word and the sacrament. The sacrament is not controlled by the ceremony of the man and works as the means of

grace that Holy Spirit gives. We have no any criteria that Holy Spirit does not work in the ignored infant. We know that the man is participated into the covenant of grace and enjoys the effective not by his knowledge. Rom 5:18 said, "Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men ". As we see the word, without knowing the man is participated into the corruption of Adam, and also without knowing it completely he is participated into the grace of Christ. Although the infant does not know the meaning of the means of grace, he cannot be excluded into the baptism.

Calvin did not deny the fact that the Holy Spirit of God works in the infant and also the infant is participated into the faith and the regeneration.

(3) The historical tradition. Some scholars claim that it is not obvious that the infant baptism was practice at 2<sup>nd</sup> – 3<sup>rd</sup> century. in the church. Tertullian who was the church- father activated on the latter of 2<sup>nd</sup> century, he prohibited the infant baptism in the criteria of the word of Jesus ("Let the little children come to me and do not hinder them "Mt 19:13-14). By his interpretation, he said that Jesus said not to prohibit that the infants come to him to search for with their foot. But this interpretation of Tertullian was conjecture. It is

difficult that Mt 19:13-14 on the above warrants to the infants to come with walking with their foot. There "bring about them" (προσηνέχθησαν) does not mean to come with his foot surely. It is able to mean "bring to". Then what is the reason to exclude the infant not to walk? We have some doubt to the biblical interpretation of Tertullian.

Let's review the teaching of Origen (about 185-254) who lived at the same day of Tertullian. His father was martyred, his great grandfather was a believer of the Apostolic time. He said that the church received as the meaning of the tradition (παράδοσις) of the infant baptism.

Augustinus (354-430) said about I Cor 7:14, the infant baptism is the Apostolic tradition (apostolica tradition) informed that it was practiced at his day.

And also, the council (AD 253) that Cyprian (about 200-258) participated, declared the identification of the infant baptism. Crisostom (about 347-407) said, "Some claimed that the grace of baptism was only the remission. But we think to receive several benefits out of the baptism. Therefore, we bestow the baptism to the infants." Gregory of Nazianzus, (330-389) said, "Hannah offered

Samuel before he was born to God. At the infant is a baby, he should receive the baptism."

### III. Communion

#### 1. The interpretations of the word of Jesus to the communion

##### 1) Transubstantiation

Roman Catholic Church claims transubstantiation which she believes that the bread and wine shall be transformed into real flesh and real blood. In other word, the essence of the bread and the wine are remained still, but the substance is changed into the flesh and the blood of Jesus. The criteria of the theory that Roman Catholic church depends on is the word of the Lord, "This is my body "(Mt 26:26) and Jn 6:50. But the word, "This is my body" should see that it is the same metaphor like the word, "I am true vine" (Jn 15:1). Not only that, the word of Jn 6:50 should be interpreted spiritually. 9Jn 6:63) And Roman Catholic Church breaks out the laws of sense and the laws of the reason of the mankind in this point. Should the substance of the material and its essence be thought each other distinguishably?

Except this one, the wrong claims of Roman Catholic church are as followings. That is, the communion is the repetition of the atonement of Christ. but this is the misunderstanding of the



complete sacrifice of the atonement of Christ, once of all. Communion is not the offering for God but the spiritual food for the believers. Israel got sufficiency by crossing the Red sea, continuously they walked through the wilderness by eating the manna that God gives by the same power and drinking the water fountained water out of the rock. Just like that the believer does not finish as only the event of salvation by the death of Christ and his resurrection. He continuously lives in the spiritual life by the merit of his death of same Christ. The flesh and the blood of Christ always makes the believer had the eternal life and established the sanctification. the words of the spiritual food were written at Jn 6:53-58 and I Cor 12:13 obviously. Baptism opens the way to be participated in the body of Christ, the communion provides the power to walk on the way continuously. (He 9:24-28)

## 2) Consubstantiation

The party of Luther claims the principle that the human nature also presences by the omnipresence in the divine nature for the human nature of Jesus is united with the divine nature. In this meaning, the material of the communion is mixed by the human nature (body). Accordingly, the word of the Lord, "This is my body" is called for synecdoche that expresses the representative of the totality as a part. That is, the bread and the wine are co-existed by the flesh and the

blood of Jesus. (Just like the body and soul of the man are co-existed). It is called for consubstantiation. This claim also misunderstood the word of Jesus. Because it is wrong to correct the word, "this is my body "into the word, "This is to accompany to my body."

### 3) The memorial theory

H. Zwingli claims that the communion is the memorial ceremony mainly the death of Christ, but his divine nature presents on it but his body does not present on it. But his disciple, Heinrich Bullinger opposed the thought that the communion is only sign at the Second Helvetic Confession that he made. (chapter 10) As we see it, Zwingli also admitted some part in the work of God in the communion obviously.

### 4) The mysterious theory

Calvin said as followings. That is, "As we practice the communion the body of Christ and his blood presents dynamically. This is like that the sun stays on the sky and also the light and its heat come on the earth. The body of Christ and his power presences on the one who participates into the communion by the mediator work of Holy Spirit." Hodge interpreted "the dynamic presence of Christ's body" remarked by Calvin as followings, "The fact that the body of Christ and his blood present means that the effective of the

atonement by the Holy Spirit presents on the one to receive the communion." Bavinck said that the theory of Calvin is called for the mystical theory.

## 2. The meaning of the practice of the communion

### 1) What method does the communion give the grace to the participated one?

Roman Catholic church said that this gives the grace because it is the new sacrifice of Christ (not his death) to the attendants. And they claim, whether they have the faith or not, that the communion gives the grace to them. But this theory despises the absolute complete character of the substituted sacrifice of Christ. Because Christ is the son of God, his sacrifice does not need repeated sacrifice for his sacrifice is complete. At the meaning he was died completely. (Heb 9:28)

Calvinism claims that the authority of Christ's word presented on the communion, bring about the spiritual effective. In other word For Christ "commanded "Do this", the church executed the communion the work of God that it means, presents.

### 2) Explanation of the teaching on communion in I Cor 11:23-26

The word, "This is my body, which is for you "in verse 24 means that Jesus was died for the sin of our believers. II Cor 5:21 said, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. ". "The word of verse 25 "the new covenant in my blood "also points the system that God established by the method to remit our sin. (Mt 26:28) Because this method of remission is the method of God there is not true thing except it. "without the shedding of blood there is no forgiveness of sins. "(Heb 9:22).

Jesus established the sacrament of communion to make us believed in the fact. Of the meaning of communion, we can think of three things in the text.

(1) The practice of communion is the command of Jesus Verse 24-25 reveal the word, "do this" two times, it means the command, "do this one" For the command of the Lord is his authority, the authority gives the chance of faith. Faith always takes the object of authority.

The word of authority takes the difficult contents that we cannot understand. But as we know the fact that comes out of authority of the Lord. We receive the renewal grace as we participate into the communion.

(2) The communion is the memorial activity the word, "remember" two times out of verse 24-25. Then this "remembrance" (ἀνάμνησις) means the reminding. In the contrast of the artificial ceremony, "remembering" means to operate always without forgetting in our recognition. There is a story that when a certain man offers the food to his ox, it contacted his hand, then he remembered "the word, Ish 1:3, " ", he thought the Lord, he wept and repented. This became by the psychology of remembrance. The thing that our heart knows the Lord is the eternal life (Jn 17:3), one more step, remember him - always to meditate the love of the Lord- is the power to keep on the eternal grace.

(3) The communion is the activity to proclaim the death of Christ. Among the languages of the mankind, there are the grammatical one and symbolic one for communication. It is to express by some activity. That is, among the closed men it is like the action to express some important work. The one to communicate with sign has the tension toward the common purpose of love by having one heart. We can say that communion is the language to express with the kinds of the sign. The communion is the mark of covenant by the hot love that Jesus loved us eternally until his death. Therefore, we should love the communion and believe in it.

Here is a story. About 50 years ago, the missionary Wee Rrang Bang (the father-in-law of missionary, Bu Sun Han) who served the mission at South Korea rode a ship on the Dea Dong river and he dropped down his marriage ring in the water. He wept for the lost ring. This is the tear that, as he lost the mark to love his wife, came out of his painful heart. We should transfer continuously the covenantal mark (communion) that Jesus loves us eternally until his second coming. (verse 26) We should feel both the hot of heart and its tension in the practice of communion.

## **Section 7 The Doctrine of Eschatology**

Except the Christianity the view of the cosmos in all other religions and the philosophy is the reincarnation (it is to turn still without the end) The Buddhism claims the existential reincarnation (all beings are circuited continuously and has no the end), The Confucianism claims the egoistic reincarnation that is, Yin and Yang interchanged each other and returned. The teaching of the Ecclesiastes (Ecc 1:2-11) seem to reveal the principle of reincarnation but it is what the author of the Ecclesiastes said intently at the perspective that primarily he knew only the one part of the truth and to ignored the totality. As he arrived at the end of the Ecclesiastes his view of cosmos. It was not the cyclical view but the linear view. It is that the

world walks towards the judgment of God. (Ecc 12:13-14) The hope of the man is here, without judgment no hope.

- Among "the personal eschatology"

Karl Barth who was the theologian of crisis said, "For God settled that the death is the essential nature of the man and it belongs to the order of creation, it is good. Therefore, the existence of the man was settled by ending and he should be died." And "the death itself is not the judgment. In other word, it is not the mark of the judgment." This theory of Barth was against the Scripture. (Gen 2:17). The view of Barth to the death was existential. The existentialist, Sternberger also said, "Throw away the word of comfort to the death! Death itself is the comfort." And then he said as the meaning that Death is the order of the nature, that is, the essential nature and the component. Martin Heidegger also thought that death is the company of the life, it also was the existential thought that the death did not admit as the enemy to come out of the outside. But According to the Scripture the death is the enemy that for the sin of the man came on the man. (Rom 5:12 I Cor 15:26) Death is the essential element should we love it? Death is the object the man does not love, as well as he is afraid of it and hate it. (Heb 2:15) Therefore he wants to fight against it and

occupy it. Only the victory does not come out of the power of the man, but by "our Lord Jesus Christ" (I Cor 15:55-57)

- Among "Misunderstanding of the existentialism to the death"

Is it cruel that the non-repentant person shall be put in the hades eternally? The punishment of hades is eternal; does the temporary sin of the man make such horrible punishment? Bavinck solved the difficult issue as followings. "The sin is what he contrasts to God with any types. For the commandment was given by God, the sin denies the right of God and his authority and rather, even his existence. The sin itself that the man that is the limited creature committed is limited of course. But the quantity of punishment to his committed sin is determined by the standard of the quality of the sin. When in the world a man was not careful of one moment, of several years he was lamented. for a committed sin at a moment he is received shame and punishment for his whole life. It is worthy that God who has the absolute authority needs the absolute obedience without ending. Therefore, it is worthy that any sin that breaks out his will should be punished some wage." The writer adds one more here as followings. The sin of the man does not reveal the total types of the existence that he committed sin. The root that his revealed sin is not removed was planted in his existence. As



he is not atoned, his conscience (or, although he does not know) is controlled by misery and affliction. Moreover, it is nature that the wrath of God comes on himself. (Jn 3:36) At such meaning, his punishment is the aspect to follow his sin. As his sin exists, the misery situation (hades) shall be followed. His sin sustains with his eternal existence. Therefore, it is right that we think that the punishment of the hades is happened by except him, not by the violence of the others.

- Among "the explanation of the hard issue to be related to the punishment of the hades".

## **Section 7 The Doctrine of Eschatology**

Sequence

Chapter 1 personal eschatology'

- I. The origin of death
- II. After the departure of the man the issue that the soul of the man sustains
- III. The explanation of trouble issue about the soul of death
- IV. Heaven and this world
- V. The theory of medial state

## Chapter 2 General Eschatology

- I. The second coming of Christ
- II. The theory of resurrection
- III. The kingdom of millennium
- IV. The last judgment and eternal world

### **Chapter 1 personal eschatology**

As the beginning is happened in all things, the end is. The end of the world is and the personal eschatology also is. (Ec12:14, Heb 9:27 Rev 1:7) Except the Christianity, all the other religions and the view of universe of the philosophy is the reincarnation. (Still it is circuit without the end) Buddhism claims the existential reincarnation (for all beings are reincarnated continuously there is no the end), The Confucianism claims egoistic reincarnation that is, to be circulated by interchanging of Yin Yang each other. Although the teaching of the Ecclesiastes in the Christianity (Ecc 1:2-11) seems to teach the reincarnation, it is only for the evangelist to say only a part of the truth intently in the introduction at the perspective that does not know the whole contents. He revealed his view of the universe at the end of the Ecclesiastes. It was not cyclical view but the linear

view, which the world goes towards the judgment of God. (Ecc 12:13-14) The hope of the man is here. Without the judgment, no the hope.

Here, personal death, the issue of immortality of the soul and the issue of the medium state are treated as following.

## I. The origin of death

In studying this issue, we need to study Gen 2:16-17. "And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." because Adam broke out these laws, the death came on the world.

### 1. The character of God's commandment

In the word, "for in the day that you eat of it you shall surely die." (לְיוֹם תָּמוּתְךָ) the word, "you shall surely die" means to be died surely. It stresses that the authenticity of the happened event in the future. We concentrate on two things in the word of Gen 2:16-17. (1) The mercy of God He gave the freedom to eat the fruit of all trees. The limitation that Adam received was only one tree that is the

minimum degree. (2) The sincerity of God, God informed the sure result of his sin, that is it was to be died surely. The mercy and faithfulness are the character of God's covenant. The word of Gen 2:16-17 inform four facts.

### 1) The character of unity

God gave only one commandment to Adam and settled that as Adam break out it; he should arrive at the death. It is proper in the primitive age that God treated so before the complex laws are published. Because he can test what he keeps on all laws. "For whoever keeps the whole law but fails in one point has become guilty of all of it." (Jm 2:10) Jesus also pointed out his only one short issue to a rich young man that kept on most commandments. (Mk 10:17-22) It means that one short one of the men is same to the thing not to keep on all commandment in the teaching of the Scripture.

The fact that God tested Adam as only the one law is able to mean that God treated the principle of the commandment directly.

### 2) The character of prophesy

The fact that God requested his obedience to the only one commandment is the sign that He thought the second Adam that will come in the eschatological time of the future. Because Adam did not obey it only one time, as all people arrived at the death, by

an activity of righteousness that the second Adam (I Cor 15:47), Jesus Christ obeyed, many people arrived at the life. (Rom 5:14f -19) The one activity of righteousness pointed out the totality of consistent righteousness in the whole life of Christ.

### 3) The character of covenant

The commandment that God gives Adam at the early time (Gen 2:17, "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die. ") came as the character of the covenant of the work but was not the mere command. At this point Bavinck (Herman Bavinck) said, "The commandment God gave to Adam is the covenant in the essence of the event. That is, if Adam obeys it, it is the covenant that he shall get the eternal life. "Under the covenant of the work, there is not the restoration by repentance. Repentance belongs to only the covenant of grace.

### 4) The character of sincerity

In the issue, "why was Adam died?" the simple obvious command is the fact "for he broke out the covenant of the work, he was died by the demand of the faithful." (Rom 5:12) The Biblical meaning of the word, "to be died" is the fact that Adam left out of God as he

committed sin primarily spiritually (Eph 2:1) and also at that day his body and his soul were separated (Ecc 12:7) (Refer to "the kinds of the punishment" in the doctrine of the man in this book) The Scripture teaches consistently that for the sin, the death entered into the world. "The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. "(I Cor 15:56) Here what does "the sting of death" mean? This means that "the death stings them by the sin of the mankind".

2. The misunderstanding of the existentialism (the theory of Barth to the death of the man)

Karl Barth who was the theologian of crisis said, "For God settled that the death is the essential nature of the man and it belong to the order of creation, it is good. Therefore, the existence of the man was settled by ending and he should be died." And "the death itself is not the judgment. In other word, it is not the mark of the judgment." This theory of Barth was against the Scripture. (Gen 2:17). The view of Barth to the death was existential. The existentialist, Sternberger also said, "Throw away the word of comfort to the death! Death itself is the comfort." And then he said as the meaning that Death is the order of the nature, that is, the essential nature and the component. Martin Heidegger also

thought that death is the company of the life, it also was the existential thought that the death did not admit as the enemy to come out of the outside. But According to the Scripture the death is the enemy that for the sin of the man came on the man. (Rom 5:12 I Cor 15:26) Death is the essential element should we love it? Death is the object the man does not love, as well as he is afraid of it and hate it. (Heb 2:15) Therefore he wants to fight against it and occupy it. Only the victory does not come out of the power of the man, but by "our Lord Jesus Christ" (I Cor 15:55-57)

## **II. After the departure of the man the issue that the soul of the man sustains**

After the man was died, his soul was sustained in the eternal life with God, (in the case of Christian believer) or, his soul will not be participated into the eternal life (in the case of the unbeliever) and then will be survived in the hades, which are the conservative thought of the ancient orthodoxy church. The Scripture says obviously that as the man is passed away, his soul left out of his body,

### **1. The word of Jesus**

The issue of death in the life is so important. All people do not want to die. But the death comes to whomever. Therefore, the life lives "and deliver all those who through fear of death were subject to lifelong slavery. "(Heb 2:15) this issue was solved by the son of God, Christ who occupied the death (by the resurrection).

Mt 10:29 said, "Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father ". This word of Jesus means that although the persecutors kill the body of the believer, the souls saved by him cannot be killed. This is the thought that belongs to the world of coming. Then Jesus did not defend anything about the issue of existence of the soul, the issue of the life after the death of the sou. In other word, in other word despite nobody know the important issue obviously, he did not use something like the rational demonstration that he may make them believed in the existence of the soul and the character of its immortality. The reason is the presupposition of two followings.

(1) Jesus said under the presupposition that the Jews in the contemporary day read the Scripture of the Old Testament. His attitude that the congregation should have the knowledge of the Scripture is revealed in Mt 19:5, 22:29. He then also admitted the divine authority of the Scripture and said it.



(2) Jesus said that he himself is the word of God and the message that he proclaimed under the presupposition to have the authority of God's word. He took consciousness that the congregation to listen to his word see soon God and listen to His word. (Jn 14:9) He knew that his word leads his congregation into the faith to the world of coming. As the light of the sun shines out what light do we need!

Because of two above reasons Jesus did not use the rational demonstration about the spiritual world. Not only that, because they cannot testimony the spiritual facts by the human method (what is like the rationalism). Ecc 3:21 said, "Who knows whether the spirit of man goes upward and the spirit of the beast goes down into the earth? ". Aalders (G. Ch. Aalders) interpreted it, "The issue of after the death of the life is informed by faith.... because the issue is set at the outside of our control."

Although Barth had the other attitude than our line, of this point, he said, "Here, "who can know it?" means that among the people nobody knows it but only God can know it".

Jesus said that in the meaning that the Old Testament also is the word of God, the man can believe in the coming world by the scripture most effectively. In Lk 16:27-31 in the dialogue between the rich man in the hades and Abraham in the heaven the

representative thought of coming world in Jesus is like followings. "And he said, 'Then I beg you, father, to send him to my father's house—for I have five brothers—so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the Prophets; let them hear them.' And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead ". Among the above word, verse 31, "Moses and the Prophets "points "the scripture of the Old Testament" This is like the contents of the name of "the laws and the prophets" (ὁ νόμος καὶ οἱ προφῆται) (Mt 7:12) And the word, "they do not hear "(οὐκ ἀκούουσιν) means not to repent. The word "neither will they be convinced "(οὐδὲ ... πεισθῆσονται.) also is the same meaning. Verse 31 suggested the teaching not to seek the miracle or, sign centrically or primarily (Reference I Cor 1:22-23) The wonder makes the curious heart of the man, but it cannot be established true repentance like the word of the truth. Although the Pharisees saw the resurrection of Lazarus, they did not repent but rather they tried to kill Lazarus again. (Jn 12:10)

Faith is accomplished by the proclamation of the word of God (Rom 10:17) and it is not depended on the strange experience to

communicate to the coming world. As the man depends on such thing, it is easy to be deceived by the devil. (II Cor 11:14-15) We need criticize the experience of Swedenborg (Emmanuel Swedenborg) at this point, according to his biography; he could know his own things of the long distance and could meet the departed souls. As he was invited at the house of William Gastel in Goldenberg in the British on 1759 and talked with them, then he knew that a fire was happened at Stochorum of Sweden. And he, in one day, knew that the emperor Peter III of Russia was died at the prison and announced it. It was exacted. Not only that, he gave some help as following to Hartfield, the widow of the ambassador of Nederland that was resided at Stockholm, that is, A man visited to the woman to receive the fee to repair the refined silver. Then the woman knew that her husband paid it already at his living time, but she was worry about not to find out the receipt, she invited Sentenborgue and requested his help. He accepted her request and he contacted to the soul of her died husband each other, and then the price was paid before 7 months of his sickness and the receipt was put in the drawer of the closet of his clothes. The woman found out it as to his saying.

Just like he said on the above, Swedenborg seemed to take the strange experience. But can we admit that such experience came out

of the truth and the power of God? We cannot admit it. Because the theological thought of Swedenborg contrasts to the Scripture completely. He denied the doctrine of The Trinity and the second coming of Christ. And to the Scripture denied the epistles of the New Testament (From Romans to Jude, 21 books) and in the Old testament he said that Ruth, I, II Chronicles, Ezra, Nehemiah, Esther, Job, Proverb, Eclectics, Song of Song etc. 10 books were not the Word of God. Not only that, he denied the salvation of atonement by the precious blood of Jesus, and he said vainly that basically the heaven and the hades do not exist but after the men go there, they make there.

Therefore, we cannot say that the experience of Swedenborg was the gift of God. If his experience was the truth why did they contrast to the Scripture? Although he took the wonderful experience, if they broke out the teaching of the Scripture, we cannot say that they came out of God. The false prophets got the strange signs. (Rev 13:13-15) Any time the criteria to discern the true prophets and the false prophets does not depend on the signs to they executed. Only the standard is depended on their teaching. The false prophet teaches the opposed lessons of true prophets. In the day of Jeremiah, the false prophets taught the contrasted thing that Jeremiah taught. Jeremiah prophesied that the Jews not to repent

their sin shall be attracted by Babylon, but the false prophets declared the words, "Be peace, be peace (Jer 6:14) (Jer 14:13, 23:16-17) Deuteronomy 13:1-3 said, ""If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, 2and the sign or wonder that he tells you comes to pass, and if he says, 'Let us go after other gods,' which you have not known, 'and let us serve them,' 3you shall not listen to the words of that prophet or that dreamer of dreams. For the LORD your God is testing you, to know whether you love the LORD your God with all your heart and with all your soul. ".

## 2. The testimony of the Scripture

### 1) The testimony of the Old Testament

The death of the man means that the soul separates of the body. Ecc 12:7 said, "and the dust returns to the earth as it was, and the spirit returns to God who gave it. Vanity of vanities, says the Preacher; all is vanity ". Here, the word, "still (כשהיה)" means "like the thing that it exists eccentrically" This word is related to that word of Genesis 2:7. It is expressed by the meaning that God built the man out of the dust of the soil and distinguishably he gave the soul to him. Rather, the higher critics, Wildeboer (Gerrit Wilderboer) also pointed the relationship between Ecc 12:7 and Gen 2:7. The

Scripture points continuously that the body of the man is "dust" (עָפָר). (Gen 3:19, 18:27, Ps 90:3, 103:14) And the soul of the man is the existence separated of the body, which is treated by God specially. In such meaning as the man is passed away the soul (or, it is called for the spirit) of the man returned to the above, God and is treated by Him. Therefore, as Elijah prayed for revive the dead child, he said, "O LORD my God, let this child's life come into him again ". And in explaining the answer of the prayer he said Gelderend, "And the LORD listened to the voice of Elijah. And the life of the child came into him again, and he revived. "(I Ki 17:21-22) Job confessed "And after my skin has been thus destroyed, yet in my flesh I shall see God, "(Job 19:26) Here "in my flesh" (מִבְּשָׁרִי) means "to leave out of my body" or, "Without my body". The word, "in my flesh "is like "after the death". C. van Gelderen also interpreted so, C van Gelderen also interpreted so, Gustav Holscher also interpreted "without the body" like the above. If certain scholars interpreted it as "out of the body" (as him clothed by the physical body, that is, yet he is alive), it is not proper to the word, "after my skin has been thus destroyed ". The word, "my skin has been thus destroyed" means after his death but if he yet can see God as he lives in the body it is not proper. The Old Testament seems to have

the small amount of the types of the existence after the death comparably. But we do not feel the insufficient heart for this point. First, although the teaching of the Old Testament was a little but in a certain meaning, it was not so. Only it is little that we understand the lesson of the Old Testament about this issue, because we understand it in little thing, the amount seems to be a little thing. For example, the word, "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) pointed the resurrection after the death of the believer; Jesus interpreted it and made us known it. (Mt 22:32) If he did not teach it, we almost never know it permanently. After the body of the believer is died, his soul enjoys the eternal life. (Jn 11:25-26) The words of the Old Testament of this fact reveals in many areas.

Second, The Old Testament is the type of revelation in the Old Testament but is not its fruit; in some doctrines it does not reveal some areas more brightly. The Old Testament presupposes that after the death of the life, the soul will be lived and gives all lessons.

## 2) The testimony of the New Testament

For the New Testament teaches many lessons that the soul leaves out of the body, we do not need much things. Especially in the case of Jesus, "And Jesus ... yielded up his spirit. "(Mt 27:50), and

"and gave up his spirit. "(ἀφῆκεν τὸ πνεῦμα, it means that he permitted to give his soul "(Jn 19:30).

Jesus himself committed on the cross and said, "And Stephen said, after the final moment of his life, "And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit. "(Act 7:59) (II Cor 5:1, Phil 1:23, Heb 12:21-23 Rev 6:9, 20:4). The Apostle Paul "Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. "(II Cor 5:8) The word, "at home with the Lord (ἐνδημῆσαι πρὸς τὸν Κύριον.)" points to enter into the sufficient fellowship with Christ. Therefore, this is safer than the present life of the believer. The original Greek word, to abide (ἐνδημῆσαι) points that it is to dwell after returning to this home country out of the foreign land.

3. The rationalistic demonstration to the immortality of the soul  
The rational demonstration cannot lead the unbelievers to the true faith independently because they are corrupted intellectually. (Jer 17:9) Because they primarily interpret the creature and the human history wrongly, they do not believe in it directly. They were corrupted and "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth ". (Rom 1:18). The phrase,



"suppress the truth" means that the word, "suppress" returned to "holding back" This is the activity against it although he knows it, it is "the unrighteous activity. This is the rebellious activity to God. Because of it they became the one of idolatry finally. This is the demonstrated them of Paul (Rom 1:21, 23).

Like Paul Althaus said that it is not established that the faith of the unbeliever also is the same to the one of the Christians. The rational demonstration has the meaning only as it was evaluated within the Christian. The principle of the world of the creature interpreted rightly gives the benefit in the essential faith and praises God. (Ps 8:1-2)

#### 1) Analogical argument

This is the demonstrated method of Joseph Butler mainly. He, in the analogical demonstration claimed that the destruction of development of the natural world but only moving into the type of the other existence. He offered the examples, those are, the worm was changed into the butterfly, and an egg in hatching is changed into the bird, etc.

#### 2) Moral argument

As we judged by the conscience, the chagrin the men meet cannot be solved sufficiently. Therefore, he thought consciously that the righteous God planned the retribution of coming world for the man. Such judgment of the general conscience cannot be the liar.

### 3) Humanistic argument

The structure of human psychology transcended the world of sense and pursued the invisible goodness and the truth logically. The man has the immortal thought of the man. Because as the man observes to the world of the outside, he cannot get the thought. The thought was judged by what his essential character got. The thought itself to the immortality of the soul is already the activity of the mortality of the soul.

### 4) Philosophical argument

This became the mere essence because the soul is the spirit and cannot be analyzed as the criteria.

### 5) Historical argument

This is the criteria that in the mankind all tribes had the thought of immaturity of the soul. The mankind, in any tribes has the concept

of award and punishment in the coming world and the experience of dream and divination.

#### 6) Religious argument

In the religion of superstition in the colorful tribes said that they have the place to hunt the animals, Egypt religion includes the thought of the immortality of the soul in the cannon, "the book of the death". And the cannon, Rig Veda of Indian Brahmanism included the thought that the forefathers entered into the world of the non- phenomena, the Buddhism said the reincarnation, Zoroaster in Persia includes the thought of the reward of coming world in the cannon, Avestar. The Chines Confucianism also had obscurely that after the death of the man, the thought that the soul will be survived.

The rationalism demonstration on the above does not give the assurance that the soul will be survived after the death to the men. Such demonstration reveals some suggestion to the coming world, but it is not the criteria of faith. In other word, because the materials this demonstration offered are obscure, the superstitious thought can be happened in their thought. For the intellect of the man was corrupted by the sin (Jer 17:9) they cannot know the issue

of coming world obviously. We should assure the coming world only by the word of the revelation (the Scripture) of God.

### III. The explanation of trouble issue about the soul of death

#### 1. Division between the devil and the soul

Today, there is the wrong thought that the soul of the dead (specially the soul of the valiant soul) is the devil. But the soul belongs to the man and the devil is the angels of Satan. (Mt 12:24-26 Rev 12:9) And the angels of Satan are the corrupted angels and the area of their activities is limited to this dark world. (Jud 1:6, Rev 12:9) Of the depravity of the angel refer to Section 2 chapter 5, the creation of the spiritual world.

They who claims that the devils are "the souls of the dead testimony it by the event of Geraserites person. The devils that the Geraseites person was possessed said that their names are "the military" (verse 30), which means "the devil that the military was died". But the reason that it was called for the military was the fact that they are many like the military. The word," for many demons had entered him. "(ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.) (verse 30 ff) was translated literarily "Because many devils entered into him." Mk 5:9 that recorded the same event said "because we are much (because of much)" (for we are many.). For the beginning part of the above

two phrases have the conjunction of reason (hoti because) reveals the reason of the name of military (ὅτι πολλοί ἐσμεν). Despite it is one what is the criteria to find out the meaning of "the devil that the military were died"?

The theory that the soul of the men which were departed become into the devil cannot be established for following reasons.

(1) According to I Peter 3:19 the souls that were died at the contemporary day of Noah by the flood were expressed by prisoned into the prison. Therefore, the theory that the soul of the evil person walks around the world and killed them cannot be established.

(2) Jesus said that the rich man that persecuted Lazarus was prisoned at the hades after his death and at the next that the soul that left the world went into the place cannot communicate with each other in the world. (Lk 16:19-26)

## 2. The type of the existence in the departed soul

After the believer was passed away what type shall he be existed? Hendrikus Berkhof, who was a Dutch theologian, opposed the concept that the soul left out of the body and activated and said as followings. His opposite view that after the departure of the believer, the soul goes to God as followings. "The type of coming world of the believer is not himself that was survived in the world. In

other word all things that the believer took at his living time cannot be continued after his death. The believer to be saved is not the devil". Just like that he claimed that the type of existence of the believer before his death and the type of his existence after his death are separated completely. The thought that the soul left out of the body and go to God means that the concept of the time and the space should be applied to the eternal world.

He revealed the example of Jesus Christ in the point. That is, after Jesus was passed away, his existence was separated, his existence was separated and only as he was resurrected, he was taken by the figure that he lived in the world. But really are such claims of Hendrikus Berkohf supported by the Scripture? It is not.

(1) He said that the teaching that after the death of the Christian believer his soul is lifted up to God and enjoy before the throne of God is wrong, because it was applied the concept of the time and the space to the eternal world. His claim was depended on the philosophy of existentialism that claims the relationship of totaliter aliter between the world of time and space and the eternity.

The teaching of the Scripture stresses the personal survival of the departed soul in the contrast of the claim of Berkohf. Ecc 12:7 said, "and the dust returns to the earth as it was, and the spirit returns to God who gave it ". Here, the word, "God (רוּחַ)" was translated by

"the Spirit", after his death also it is the spirit, and it says that the spirit returns to God. Mt 17:3 wrote the fact that Moses told to Jesus, Lk 16:22 wrote the fact that Lazarus passed away and entered into the breast of Abraham. And Rev 6:9-10 recorded the scene that they prayed with loud voice. (Refer to Rev 20:4) Did not Jesus tell the disciples the fact that although they kill the body, their souls are not killed? Is not it the proper interpretation that the word of Jesus includes that after the body of the believer is died, his soul is alive eternally and activates? As Paul also sent the letter to the Corinthian church he said, "Yes, we are of good courage, and we would rather be away from the body and at home with the Lord." (II Cor 5:8). This word of Paul means that his soul goes into the eternal world (the place Christ dwells). (Reference II Cor 12:1-4)

We always should believe in the word of the Scripture and accept it

(2) His attitude that took as an example of criteria of Jesus Christ does not receive the support of the Scripture. Like what the above said, he denied that the souls of the departed believer live in the heaven and also, he said that only the believers also resurrect like Jesus Christ. But his claim came out of ignoring the statement of the Scripture that the death of Jesus Christ and his resurrection surely. The fact that the resurrection of Jesus Christ was established at the third day of his death was the historical event. When Jesus was

died by crucifying on the cross, he promised to the criminal to be died with him, "And he said to him, "Truly, I say to you, today you will be with me in paradise." (Lk 23:43). How shall Berkohf explain it?

### 3. The departed soul and the world

Can the soul that left out of this world come and stay and activate? The Scripture said indirectly that it is impossible.

First, the souls that entered into the kingdom of God received the heaven as their dwelling place (II Cor 5:8), they will not come back to this world. They abide in the heaven as the children of God. (Jn 8:35) They are not the servants like the angels, for what mission shall he come back? (Lk 16:27-31)

Second, For the men to be dropped down into the hell are prisoned there (I Pet 3:19), they cannot come back to the world. the men treated the word, I Sam 28:8-19 as a issue. According to this word, the shaman woman made the soul of the dead Samuel come back to the world by the request of Saul. But the fact was not so. Let's interpret the phrase of this passage. Especially the contents of until verse 12-17 are as followings.

"When the woman saw Samuel, she cried out with a loud voice. And the woman said to Saul, "Why have you deceived me? You are Saul."



The king said to her, "Do not be afraid. What do you see?" And the woman said to Saul, "I see a god coming up out of the earth." He said to her, "What is his appearance?" And she said, "An old man is coming up, and he is wrapped in a robe." And Saul knew that it was Samuel, and he bowed with his face to the ground and paid homage. Then Samuel said to Saul, "Why have you disturbed me by bringing me up?" Saul answered, "I am in great distress, for the Philistines are warring against me, and God has turned away from me and answers me no more, either by prophets or by dreams. Therefore, I have summoned you to tell me what I shall do."

As we see the words Then the person who was appeared as an old man was not really Samuel but the manipulated person by the devil.

There are some reasons of the interpretation like so.

- (1) What the God came out of the earth (verse 13 ff) was the thought of the Shamans. The Shamans manipulate that makes the voice of dead men come out of the ground. Is 29:4 b said, "your voice shall come from the ground like the voice of a ghost, and from the dust your speech shall whisper. "If we say the truth of the Scripture, the word that the soul of Samuel that left the world and entered into God (Ecc 12:7) come out of the ground could not be a fact.

Therefore, the thought that Samuel come out of the ground was the word that the shaman manipulated completely, but God did not so. It was the word that shaman took some craft but it was not the work of God.

(2) If the person appeared then was true Samuel, here are two trouble issues. Because Samuel said ""Why have you disturbed me by bringing me up?", [1] Could the shaman call for the soul of the prophet of God? [2] Was the soul also disturbed (blocked)?

(3) As Saul knew, God left already him and again did not take the communication through the prophet, the dream. (I Sam 28:15 ff) For Saul was corrupted as he searched for the shaman woman, (verse 7-10), it is impossible that God sent the departed soul of Samuel to him.

(4) At a first glance what it was recorded as Samuel's word (verses 15-19) is similar to the word that he warned to Samuel (I Sam 15:17-29) The devils also reveal as the shining angel (II Cor 11:14-19), and reveals like he said for God (Acts 16:16-18) They worked much strange things and guessed something (Duet 13:1-3), he rebuked the sin. But they belonged to their craft. (II Cor 2:11 Jer 6:11)

(5) But the issue is the strange thing that the author in the text did not reveal the fact that he was Samuel obviously, moreover "Samuel said to Saul "(at the first part of verse 15) seemed to be the fact that he admitted him as Samuel. But actually, it was not because this word stated the event that at that age, the figure of processing shaman was written directly. Therefore, I Sam 28:8-10 recorded the skill of Shaman directly, at the same time and he pointed the corrupted state of Saul in the silence.

(6) God should not pursue the shaman and the conjurer but commanded to kill such men (Lev 19:31 20:27 Duet 18:11) It is impossible that God to hate the void thing commanded to cooperate to it. And one of the reasons Samuel was died was the sin to ask the teaching of the shaman. (I Chronicle 10:13-14 Lev 20:6).

#### 4. The theory of sleep

The cult of Seven Sabbath Day and the cult, the Jehovah witness claim that after the soul left, he enters into the state of sleeping, but it is not biblical. Their doctrines will be depended on Duet 31:16, Dan 12:2 Mt 9:24, Jn 11: 11-14 Act 7:60 I Cor 15:20 I the 4:13-14 etc. The passages point that the death of the people is treated the state

of human death as the sleeping state. But here "to sleep" means that as the man is died, the body is fallen into the unconscious state, but it does not point that the soul enters into the sleeping state.

Especially among the above chapter and verses Dan 12:2 reveal the meaning obviously. It said that "And many of those who sleep in the dust of the earth ", which means that the body was buried in the dust. According to the word of the Scripture as the man is departed his soul left out of his body, the dust. But it does not stay with his body continuously. (Mt 27: 50, Lk 16:22, II Tim 4:6 Heb 12:23)

Not only that. In the New Testament the fact that the dyed soul said was recorded. As Jesus was transformed at the mount of transfiguration, Moses and Elijah who entered into the heaven came and conversed with Jesus (Lk 9:30-31) The rich man in the hades requested his petition to Abraham (Lk 16:23-31) The saints that entered into the heaven praise to the lamb with the new song. (Rev 5:7-10, 7:9-10)

The people who claims that the departed soul sleeps argue continuously as followings.

1) As the soul have the body it can feel the sense.

They said, "The soul has the sense through the body, if it left out of the body, it has no the function of sense. But is the misery guess.

God who has no the body has the complete knowledge, and although the angel has no the body he has the intellect, and also the devil does it. The subjective of the knowledge is the soul, the body is only the tool of soul, As the tool is disappeared, if the subject of the knowledge is dropped down into the state of unconsciousness, it is wrong theory. Bavinck said, "to think and to activate is the activity of the soul. "

Especially The knowledge that the soul knows God is the feature of the eternal life, (Jn 17:3) The knowledge was beginning with in the world. (Jn 3:36, 5:24) For the knowledge is the eternal life after the soul of the believer leaves out of the world it is obvious that the function of the knowledge will be continued. After the believer departed, the knowledge to know God is more complete. The reason that the Apostle Paul wanted that he leaves out the world and dwell with the Lord is the fact that the knowledge to know God will be filled more. (II Cor 5:8 Phil 1:23). Job 19:26-27 said, "And after my skin has been thus destroyed, yet in my flesh I shall see God, 27whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me! ".

2) They said that It was a problem that the people who was died and resurrected keep on the silence. They again said, "Why did not the believers in the center of Lazarus were died but risen say the experience to enter into the heaven? As we see it, was not it obvious that as they were died, the souls were slept? But our answer to this one is this one. That is, their experience was not written by the author of the Scripture. because the word of the Scripture has more authority than their experience. (Lk 16:31)

#### IV. Heaven and this world

##### 1. The issue of name

In the old age, our Korean church points the fact that the place that the departed saints enter into the heaven" but in contemporary day the word, "the kingdom of God" is used much. In this point we think that we should use the obvious term.

1) The Scripture has no the direct expression of "the heaven" but it has the biblical criteria. It is " " in II Cor 5:1. Here, for " ", the word, "heaven ( the house of heaven) also is biblical.

2) The word, "the kingdom of God" ( ) come out of the New Testament , especially and the gospel of Matthew reveals many ( 3:2, 4:17, 23, 5:3, 10, 19, 20 etc total 36 times) It points the true church

on the earth and also the place that the departed souls enter. (II Tim 4:18)

3) "heaven" ( )

2. The history of theological thought to the heaven

The explanation to this issue

1) The thought of the heave in the medieval time

2) The view of Hegel (George Willhelm Friedrich Hegel)

He did not see as the contrasted thing between God and the world of the creature but as the synthesis thing. Therefore, God and the world is oneness in him. His thought has no the depravity of the mankind and the discernment of the first Adam and the second Adam (Christ) comes out of the history of development. He saw that the Scripture has only historical value. But he did not admit the power of prophesy to the history. Accordingly, the thought of Hegel denied the blessed world of the heaven.

3) The view of Kierkwggard (Soren Aabye Kierkegaard)

He thought in the opposition of Hegel, "God is the disconnection of the history. ". In contrast of that Hegel said the synthesis of God

and history, Kierkegaard said that God is the opposition to the history. Accordingly, "the eternity" cannot enter into the world of history and cannot connect between God and the man. The structure of his theory is not proper to the following, "the thought of the Scripture and the heaven.

#### 4) The heaven in the Scripture

The Scripture opposes the theory of effusion. Accordingly, the heaven is not the reality of the highest stage and universal theory that Hegel said as the absolutization of the creature itself. Not only that, the heaven is not this world but it is not the total other of dualism like the existential philosophy reveals, and the historical world does not contact to. The heaven that the Scripture said is the place God built up (II Cor 5:1 Heb 11:10) and has the character of creature. But This heaven is the place in the center of God and includes the eternal character and the complete character because God rules over them. All things that God admits as the valuable things enter into there through Christ.

And the power of kingdom of God works in the present world by the work of Holy Spirit. The heaven has the transcended relationship with the world of creature and the present world, but has not the relationship of transcendence. Therefore, the tension of the Christian believer is not the dualism. The heaven is not this world



but the movement of heaven is proceeding for the salvation of the people of the world.

It is the work of Holy Spirit that makes the people of the world believed in the precious blood of Jesus Christ.

## V. The theory of medieval state

### 1. The theory of Purgatory

According to the settlement of the council of Trent in Roman Catholic Church, the incomplete cleaned souls are entered into the purgatory and should be prepared. Speaking in more detail, it is the theory that the martyr and the dead person after baptism enters into the heaven, but after baptism, the man who lived more and committed the sin enters into the purgatory and after he was fined by continuous trial in the fire, he can enter into the heaven. The suffering that the man received is the suffering of fire, which is greater suffering than the one of these worlds. (Thomas Aquinas). The duration that the man stays in the purgatory can be reduced by offering the money. In other word, before the man is passed away as he offers his property and his relative contributes some money for him, the duration of the purgatory shall be reduced. But the Scripture does not teach the doctrine. According to the Scripture the

one to believe in Jesus is not condemned. (Jn 5:24) As a criminal also was crucified on the cross, and he repented and believed in Jesus Christ, he was saved at that day. (Lk 23:43)

#### 1) The criteria of the doctrine of Purgatory

The theory of purgatory was analogized out of following verses. But such guess came out of the wrong understanding of the Scripture.

Among the above chapters and verses", Is 4:4, "when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. "is the judgment by the rebuke of Holy Spirit (Jn 16:8), that shall be accomplished in the New Testament, that is, the prophesy to the work of purification. Mi 7:8, "Rejoice not over me, O my enemy; when I fall, I shall rise; when I sit in darkness, the LORD will be a light to me." means that the temporary discipline is not the permanent destruction, in Zech 9:11, "As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit", "pot" means is the metaphor of Babylon. This verse points to the fact that Judah will be released by Babylon. In Mal 3:2, "As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. ", the word, "fire" is not the fire of the purgatory but a mere metaphor. The word, "Fire ( )" should be revised into "like fire" The meaning of this phrase

takes the metaphor of the movement of atonement of the angel of covenant, that is, Jesus Christ.

The word, "hade" in Mt 5:22 does not point to the purgatory, rather it is nature that it points to the prison of this world. "The word, Mt 12:32, "And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." does not presuppose that the coming world has the work of atonement. This is the stressed style that "the sin to blasphemy the Holy Spirit" has no the other way to forgiveness. The word, I Cor 3:15, "If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.", is a metaphor. Actually, it does not mean some fire (so called for, the fire of the purgatory). Here the word, "( )" reveals the meaning of the metaphor. That is, it means that as the judgment of the Lord, the believers will be saved like in the present world, something that the believers executed the things not to be proper in the Scripture will be disappeared by burning fire. Then it is improper that it is the shameful salvation. Whoever is saved is the fruit to be united with Christ. Through this union he enjoys the inheritance of the heaven that executes the kingship with Christ. There is no the salvation without uniting Christ. (Rom 6:3-9). Some scholars said that the word, I Cor 15:29, "Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not

raised at all, why are people baptized on their behalf? "came out of the presupposition of the theory of purgatory, that is, the believer can be baptized to replace the one that passed away and entered into the purgatory. But This verse should not be interpreted so wrongly. The meaning of the word is as the one who almost is dying requested to believe in Jesus and to be baptize to his unbelieving family and his relative and his friends, the people to receive the request are baptized by obeying it. Except them there are the other interpretations. But the interpretation that he should be baptized to replace the person in the purgatory is the theory against the thought of Paul so much. Paul did not think that only baptism should be depended on the issue of salvation. (I Cor 1:14-17) It is the opposed activity that the work that the present person can do some benefits for the dead persons. (Heb 9:27)

Roman Catholic Church claims that the theory of purgatory mainly is depended on II Macc 12:39-45. The contents are as followings that Jude Maccabeus searched for the dead bodies to be killed in the warfare in order to bring them and then he found out that their clothes had the idols. Then he prayed to the Lord to forgive their sins with his company. And he sent some money to Jerusalem and requested that they should offer the atonement offering to the Lord for them. But here, the book of II Macc. has no the word, "the fire".

Not only that, does not the Roman Catholic church say that the one to enter into the purgatory is the man to commit some little sins? Then, for the dead military that Maccabee treated were the great sinner because they committed the sin to worship the idols (the sinners to worship the idolatry), they cannot enter into the purgatory that Roman Catholic Church thought but should be dropped down into hades. Then why did the book of Maccabee treat the purgatory here? Not only that we think that the book of Maccabee is not cannon but the Apocrypha. Of course, The attitude of the person, Judah Maccabee also was superstition and was not biblical.

Paul Tillich also thought that the purgatory of Roman Catholic Church is wrong and then pointed two facts.

- (1) It is impossible psychologically to think the continuous pain in the purgatory.
- (2) It is impossible that the sanctification is accomplished by only pain. As the grace exists in the pain, the changing of the man shall be happened. Although we do not accept the theology of Tillich, we think that his criticizing to the theory of purgatory has a reasonable.

- 2) The claim of the doctrine of purgatory and the bad points

The father takes the ceremony of the mass or, he offers the mass for the dead in his members. The purpose is to save them out of the purgatory. Whenever he executes the ceremony he requests the money in meaning of serving the church. Because the Roman churches in the medieval age accepted much money and installed them, around the places that the big temple was established, their habitants were surrounded by small houses. And the houses of the bishop like the splendid palace. In the contemporary day such phenomena are revealed in some countries in Latin America.

Like what I said at the above, except the martyr and the dead person after the baptism, even the believer should enter into the purgatory and "should be cleaned by the fire" Therefore the believers in the medieval age were threatened by the purgatory. Accordingly, the rich men offered the money to the church competitively, and the poor gathered small amount and offered them to the church. Because offering the money makes the duration of the purgatory been short. What different point is it to selling the salvation by receiving the money?

## 2. Limbus Patrum

As Roman Catholic Church claim, Limbus Patrum is called for "the breast of Abraham". This is a part of Sheol. In other word Sheol was

divided two places, the one is the place that the souls of the saints in the Old Testament, and the other is the place that the souls of the wicked are imprisoned. And after Christ was crucified on the cross, he descended into Limbus Patrum and brought the souls of the saints into the heaven. To this claim we have some opposed elements.

1) In Lk 16:22, the place, "the breast of Abraham" is not a place in the Sheol. "The breast of Abraham" is stated as the other place to Sheol, and both places are far from each other. (Lk 16:23) And also the both places are so far distance (the great pit) that cannot come and go each other. (Lk 16:23)

Actually, the both is the other existence that are placed at the other places. "the breast of God" is the place that the heaven exists, which the followers of the step of Abraham's faith (That is, the descendants of faith, Rom 4:12) entered into and also exists in heaven (II Ki 2:11, Mt 8:11), Sheol is the contrasted place that is the below place. (Gen 37:35 Ecc 12:7)

2) It is the thought that the souls of the saints in the Old Testament waited for Christ at the prison. According to this doctrine of Roman Catholic Church, after Christ was died on the cross, his soul entered into Limbus Patrum and brought the souls of the saints in the Old Testament, this is a guess that the Scripture

does not say. It is revealed that at that time that the saints in the Old Testament were departed, their souls entered into the heaven. (Ecc 12:7)

Especially Heb 11:15-16 said to Abraham, Isaac and Jacob as followings. That is, "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 ". We see two important meaning out of it.

(1) The place that the saints of the Old Testament treated it precious and longed for was just the heaven. Ps 73:25 said, "and the dust returns to the earth as it was, and the spirit returns to God who gave it. "(Ecc 12:7)

(2) God admits the faith to coming world in the saints (the coming world in the center of God) precious. He did not treat their fault

### 3. Limbus Infantum

According to the claim of Roman Catholic, Limbus Infantum is the place that the soul of the infant without the baptism entered into and is called for the rim (limbo) of the hades. This place has no pain but is not the place of salvation. This doctrine was declared by Lyon council, Florence council and Trent council etc. Their teachings were



like followings. That is, the punishment of Adam brought the destruction to even the infants. As they died, the way of their salvation is only the baptism. Accordingly, the souls of infants without baptism are not saved as they left out of the world but enter into the Limbus Infantum. Their claim of this theory has much problems.

1) The term, limbus infantum does not come in the Scripture, is not the fact to think that the place is the rim of hades an artificial theory? (Mt 15:3,9)

2) Can the issue of the salvation of infant be solved by only baptism? Roman Catholic Church took the native character of effective of the water-baptism in Jn 3:15. But according to the reformed faith, the effect of the water-baptism is depended on by the free work of God but does not depend on the native character itself. Jn 3:15 that Roman catholic church claimed and used is as followings, that is, "that whoever believes in him may have eternal life. "Here, what does "water" mean?

(1) The interpretation of Roman Catholic Church: they interpret that "the water" of Jn 3:15 means the baptism literally and the baptism points the work of the regeneration. But Jesus does not reveal such meaning here. Jesus did not teach the baptism as such meaning, that is in the center of the sacrament as well as he himself

devoted himself to bestow the sacrament. (Jn 4:1-5) The Apostle Paul also considered the word of God more important than the baptism. He said, " "(Refer to I Cor 1:14-16)

(2) Our interpretation: "The water" is the symbol of the spiritual living water (the work of Holy Spirit to make them purified spiritually). The phrase, "the water and the Holy Spirit" focuses on the word, the Holy Spirit. The word, In Jn 4:10-14, 7:37-39, Jesus compared the Holy Spirit as the living water. Not only that the other parts of the Scripture also said the regeneration as the work of God like purifying with the water. Ti 3:5 said "the cleaning of the regeneration", Heb 10:22 said "let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. "and Eph 5:26 said, "that he might sanctify her, having cleansed her by the washing of water with the word ".

#### 4. Sheol (שְׁאוֹל)

The word, Sheol also gives the testimony of the immortality of the soul. [1] The word, "Sheol" in the Old testament pointed to "the tomb" (Gen 37:35, Job 17:13-14 Is 38:10). In the meaning it is the place that the good man and the wicked man can enter into, the Scripture said. (I Ki 2:2) [2] The Scripture said that It was used as the

place that all souls of the wicked man enter into. (Ps 9:17 49:14) The wicked that entered into Sheol can tell one another. (Is 14:10), In the New Testament Sheol (hades) was used as the place that the souls of the wicked man enter into. (Lk 16:23)

## **Chapter 2 General Eschatology**

I. The second coming of Christ

1. The character of authenticity of second coming

We believe that Jesus Christ, true savior, will come at the last day of the world.

1) The structure of God's salvation in the Old Testament includes the second coming as the ultimate fruit. This covenant was revealed obviously from the time of Abraham (Gen 12:2, 22:19) this is accomplished historically and is accomplished finally at the ending day of the world.

The Old Testament prophesied several times to this covenant. Then this was prophesied in the one figure without dividing the first coming of Jesus Christ and his second coming. Because the great event of the first coming of the Lord is included his second coming as its fruit. In the meaning Bavinck said that the prophecy of the Old Testament said that messiah will come at one time. The Old

Testament that points to the complete day, said, called for "the day of Jehovah (יהוה יום). (Joel 2:1, 11). The result of the accomplishment of the covenant and its contents is the day of peace without the curse (Is 11:1-11) and it was revealed as the kingdom of Christ. (Dan 2:31-35).

2) The New Testament as the accomplishment of the Old Testament looked at the first coming of Christ as well as the climax of the accomplishment. It is the second coming of the Lord. The New Testament reveals that one time for "so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him."(δευτέρου ὀφθήσεται), (Heb 9:28), "ο keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ,"( ἐπιφανεία) I Tim 6:14, and ἀποκάλυψις, II Thess 1:7) And also there is the word, descending (παρουσία) (I Thess 2:19. And there are the other many expression that the Lord will come at the last day of the world.

Emil Brunner was not a right theologian that we admit. But he also admits the second coming of Jesus and could not but also imagine as followings. "If the one who was crucified on the hill of Golgotha was the son of God, his death on the cross at Golgotha was not tragedy but the victory, and if for his event God presents to us, the

hidden state of Jesus and his revealed state should not be the ultimate conclusion. The fact that Brunner treated the statement of the Scripture (I Thess 4:16-17) as the myth, was wrong. But we can refer to the above statement.

### **[Special Reference:]**

#### **Misunderstanding to the second coming of Christ” (        )**

2. The events happened before the second coming

1)        Proclaiming the gospel to all nation of the pagan

Especially Mt 24:14 said, "And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. "(εις μαρτύριον). As we see it, the proclaiming the gospel to all nations is not the expectation of evangelizing the global (each person believes in him). The proclaiming the gospel should be executed whether listening or not. (Ezk 2:5, 7)    Proclaiming the gospel is to make the destroyed not excusing at the time of judgment. (Mt 10:14-15 Act 20:26-27)

2)        The nation of Israel will repent and come to the Lord

The old interpretation to Rom 11:1-32 was the fact that before the second coming of the Lord the Jews have the chance of the repentance one time. But some scholars interpret it differently.

Especially the contents of the verses 25-26 have some issue. The word is as followings. "Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved, as it is written,

"The Deliverer will come from Zion,

he will banish ungodliness from Jacob" (ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται)

(1) According to the interpretation of Louis Berkhof, as the result that God saved the chosen people in the Jews in the whole day of the New Testament all the chosen Jews are saved. G. C. Berkouwer took the same interpretation.

(2) As John Murray interpreted this passage he did not incline into the one side. That is, he said like that some of the chosen people in the Jews repented but at the latter (the number of the pagan believers is filled with) as the climax time, many Jews shall be repented.

(3) Of verse 26, "And in this way all Israel will be saved, ", we think that the old interpretation is right. The reason is as following. Verse 15, "For if their rejection means the reconciliation of the world,

what will their acceptance mean but life from the dead? "Is the key to solve this issue? Here Paul contrasted of the fact that God threw away (ἀποβολή) the Jews and the fact to accept (πρόσλημψις) them. Then the event that God threw away many Israel has been happened in the history of the church, when shall he accept them? Shall it be happened at the time in the future (Rom 11:30-31)?

### 3) The betray and depravity

The movement of apostasy before the second coming is taught by II Thess 2:3 obviously. Among "the rebellion comes first, "(ἡ ἀποστασία πρῶτον), the word, "first, "means that it points to the order that will be happened before the second coming. In the Greek original text, "the word, "apostasy" has the article (ἡ), which it should be translated into the apostasy". This means to keep in mind the great apostasy (Lk 17: 26-29) In Lk 18:8 Jesus said, "when the Son of Man comes, will he find faith (The faith to wait for the second coming of Jesus greatly) on earth? "

### 4) The anti- Christ will be revealed (II Thess 2:8 Rev 13:1)

Especially "beast" in Rev 13:11 should be interpreted by the meaning of Dan 7:1-8. There, "the beast" was metaphoric to the kingdom (or, political power) (Dan 7:17, 23-27) The time that Anti- Christ is revealed was informed by II Thes 2:3-12 obviously.

## 5) The signs (Mt 24:7-12)

As the disciples of Jesus was listened to the signs of the end of the world (verse 3) Jesus pointed to a couple of points.

(1) War, famine, earthquake is the beginning of the famine" (verse 7-8) Here the word, "famine" (ὥδιν) means the suffering of pain of birth (the joyful pain to born a baby, Jn 16:21) as the climax of pain, which aims on the joyful affair. They are not the general warfare, famine, the earthquake etc. And like the herald to relate to the second coming of the Lord. The plagues prophesied in this part are different to the historical one, more severe as the universal area. As it is in the case of warfare, over the past 300 years there are 300 times in only Europe. "there will be famines and earthquakes in various places ", the word, "in various places "(κατὰ τύπους) also said the accomplishment of the worldly character, as presently we observe the situation of the world, firstly "famine "is happened at the all continent of Africa for long time. Continuously. And as we say to the earthquake, as we count the number of earthquakes within 19th century, there are 700 times in the world. And also 20<sup>th</sup> century took many earthquakes continuously. We do not know the day and the time when the second coming of Jesus Christ, they warn us that the day is nearer.



(2) He said that the day shall be corrupted morally. (verse 9-12). This time shall reveal persecution, hating rebellion, heresy and lawlessness violently. Also, such things shall be universal. Here, the word, "all nations" (verse 9), As we see that the word, "much" (πολλοι) is revealed several times, it shall inform that they shall be universal. (verses 10-12)

(3) He said that the Sun, the moon, the stars shall reveal some signs. (Lk 21:25) The Old Testament prophesied by using these signs as the metaphor, (Is 13:10, 34:4 Ez 32:7 Joel 2:10, 3:15 Hag 2:6, 21), which were the metaphor to reveal the figures of the destruction of the nations. And we can say that the prophecies with the same metaphors in the New Testament also has the same meaning, (Mt 24:29) but it prophesies the changing of the natural world (Especially, sun, moon, stars). (II Pet 3:10-13)

### 3. The type of second coming

#### 1) Jesus himself comes

What does it mean that Jesus himself will come? This is to opposite the fact that the moral and the religion that Jesus taught occupy the world. It means that Jesus who was born in the world at the early time, was died and resurrected, the one will come again. The event shall be accomplished as the word of Acts 1:9-11. "And when he

had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." ". Here, "This Jesus (οὗτος ὁ Ἰησοῦς) "points to Jesus Christ who is not changed yesterday, today and eternal (Heb 13:8). The angels' testimony that just likes this one will come again. And then the word that his disciples said "will come in the same way as you saw him go into heaven. "(οὕτως ἐλεύσεται ὁν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.) It affirmed the meaning. And the word, "For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. "(I Thess 4:16), the one who is called for Jesus (the name as a man) will come in the future (Act 3:20 I Thess 2:19, 3:13) also means that the one who came into Palestine will come again. Despite it is, Machintosh (Douglas Clyde Machintosh) said wrongly that the second coming of Jesus means that it is the ultimate victory of Christian ethical principle.

2) Jesus comes again in body and visible figure

The fact that the second coming of Jesus will be accomplished by invisible state in the physical eyes is the opposite to the obvious teaching of the Scripture. What does the word of Rev 1:7 mean? "Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

"The eyes of each person" means "all eyes". What it said here does not the unbelievers also see Christ of second coming? "Those who pierced him "and "all tribes of the earth will wail on account of him "(the one belongs to the earth) are all unbelievers. (Mt 24:30, 26:64 Mk 13:26, Lk 21:27)

### 3) Coming suddenly

"Therefore, you also must be ready, for the Son of Man is coming at an hour you do not expect. "(Mt 24:44) The sign of Jesus is written in the Scripture but the obvious date of second coming did not reveal obviously. (Mt 24:36) The ignorance of the day of second coming is same to both the non-believer and the believer. Therefore, at this point the second coming of Jesus is sudden event. But the believer s that believes the signs of second coming of the Lord and the word of warning (the Scripture) and are awakened (the children of the light) will be happened suddenly. (I Thess 5:4) But to the

unbelievers that concentrates on the world and does not think of coming world, the day of second coming of the Lord is horrible day. This is like the case of the multitude that at the day of Noah did not believe in the warning of the flood but loves only the world. (Refer to I Pet 3:20, II Pet 2:5)

#### 4) Coming in the glory

This points to the descend of God. As the original text of Mt 24:30 is translated directly, the Lord, that is God will come on the cloud "Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. "(Mt 24:30 ἐπὶ τῶν νεφελῶν) And Dan 7:13 said that with the cloud" (Aramaic ܥܡܢ ܥܢܢܝ) The Scripture said that sometimes the cloud is the symbol of the majesty glory of God. (Ex 13:21 14:19 19:16) The expression that God will come by riding the cloud (רָכַב) also is revealed (Is 19:1), which is the poetic literary expression. The expression that Jesus will come on the cloud points that he himself is just God.

#### 4. The theory of the contemporary theologians to the second coming

## 1) The statement of Barth

Barth said as followings about the thing that Christ comes and judges, "He is not an allegorical judger but the chief of judgment to judge the living and the dead. Accordingly, he is the chief of judger of Christian believer." "The people to know him approach to him without hesitating with assurance and joy." "The one who is waiting for the day of the Lord he should long for the day. Can he take the petition with his power? No, because God awake us to have the freedom to do it, he does it. Only the breath of his mouth makes him raised.

The exposition of Barth in the above seems to say the complete historical second coming of Jesus Christ. For he said that the second coming of Christ is the third coming (dritte Parusie), he pointed to this ultimate event and he reveals completely, universally, directly and finally, but he said that it was not accomplished yet. But as he said so. Did he see that this second coming the complete change of the history of the mankind at the last day of the world, that is, did he admit it as the complete transformation? As we accept so, the commentary of his Romans brings about the problem.

As he interprets the word, Rom 13:11-12, "Besides this you know the time that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. The night

is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. "He did it as followings, "The eschatology in the New Testament is not the event in the world of the time, not the event of historical event on the earth and also not the universal transformation. Because it is the eschatological, in the view of time, the distance of time, past about 1900 years, far and near are not important, as well as it is nothing, so it is like the rejoice that Abraham looked at the eschatological time.

As we see the word of Barth in his treatment to the eschatology of the New Testament took the different attitude to the eschatological view of the traditional reformed church. How did he read the statement of the New Testament related to the second coming? For example, the word, Jesus will come by riding on the cloud (or, on the cloud)" (Rev 1:7, Act 1:11), the word, "Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, "(I Cor 15:51), the word, "Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. "(I Thess 4:17), "But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be

exposed. "(II Pet 3:10). As we see the attitude of the commentary of Romans by Barth introduced on the above, it is obvious that he did not understand that the above Biblical statements were happened at the history. Then did he see the statement of the New Testament to the second coming of Jesus as Sage (refer to below explanation)? Actually, in the view of the Scripture, Barth saw the supernatural elements as sage. In other word, he said that the Scripture is not the revelation itself to transfer the revelation directly. For example, he pointed to the event of creation and said Sage. That is, "the event of creation cannot but only to include much Sage because the character of the title. Rather, it includes both the bibliography and the legend. As it is so. It is the character of proclamation of the Scripture."

What does he mean the word, sage? It is the result of his sacrifice that the thing before historical things should be moved into the historical fact? In other word, he said that it is instituted poetic literary description to the reality of before historical. And Lehende and Anekdote are the corrupted type of Sage." Barth thought that the eschatological statement of the New Testament includes the Sage.

?

2) The theory of Paul Tillich

Paul Tillich treated the word of the second coming of Christ as the symbolic expression; it is that Jesus is Christ not the above Jesus in the historical future. Such interpretation is contrasted to the thought of the author in the Scripture. The author of the Scripture took always the vision of the historical future and the horizontal accomplishment of the prophesy as the motive. And the other prophesies of the Scripture have accomplished in the history horizontally. Was not the prophecy of messiah in the Old Testament accomplished by the Christ's birth of the New Testament!

## II. The theory of resurrection

Here, what we treat is the issue about the resurrection of the believers.

### 1. The resurrection in the center of Christ

We believe in the affirmation of resurrection of general believers by the event of resurrection of Jesus Christ. Because the resurrection of Christ established the resurrection of our believers. The Scripture said that Christ's resurrection is "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep." (I Cor 15:20). It means that resurrected Christ warrants the resurrection of all believers. (Ex 23:19, Lev 23:10 Rom 11:16) Therefore Eph2:6 said that God raised all believers "with Christ ", it points that the



resurrection of the believers in the future is connected with the resurrection of Christ surely. (Rom 5:12-21, 6:5-8, Col 2:12, 3:1)

Bavinck said, "If Christ was not resurrected in the body, it established the conclusion that the death, the sin and the devil that controls the power of the death were occupied by him. If it was so, the word, the conqueror became not Christ, but Satan might be established. According to the scripture, it is so meaningful that Christ was resurrected in the body."

## 2. The biblical testimonies to resurrection of the believers

### 1) The testimony of the Old Testament

Among the words in the Old Testament the word that Jesus quoted was especially Ex 3:6. That is, "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 ". To demonstrate the resurrection, he quoted this word. (Mt 22:32) Then what meaning does this word testimony the resurrection? The next word of Jesus explains it. It is the word, "He is not God of the dead, but of the living. "(Verse 32b) The word means as followings.

(1) After the death of the man the survival of the soul is the evidence to warrant the resurrection of the body. As we see the fact that God told to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob' ", their souls (Abraham, Isaac

and Jacob) is alive in the day of Moses. Therefore, it is the necessary fact that their body also shall be resurrected. The view of biblical salvation warrants that both the soul and the body shall be resurrected. S. Greijdanus said as followings. "If Abraham, Isaac and Jacob did not destroy by surviving in the souls their bodies also cannot but also to live. For God is the God of the living one it includes that he lives in the body.

(2) Calvin found the principle of God's covenant by entering more deeply into it and interpreted the verse by these criteria. He said as followings. "God of the covenant is our God (like God of Abraham, Isaac and Jacob) and he gave himself to us, only it itself (God became our God) warrants the perfect blessing (the resurrection of the soul and the body) fully. The prophet, Habakkuk confessed, "Are you not from everlasting, O LORD my God, my Holy One?

We shall not die. O LORD, you have ordained them as a judgment, and you, O Rock, have established them for reproof. (Hab 1:12)".

God cannot be the God of the dead. (Verse 32b) For the father has his children, he is established as the father, the king is established as the king for he has his people. If Abraham, Isaac and Jacob are died and are disappeared, how is he established as their God? Among the above two interpretations the first one also can be accepted. But

the second (the interpretation of Calvin) accepts the principle of God's covenant and supplies.

Is 26:19, "Your dead shall live; their bodies shall rise. You, who dwell in the dust, awake and sing for joy! ". According to A Barnes This passage means to be released the Jews out of the prison of Babylon. But Young (E.J. Young) said that it is not a metaphor but the fact that the dead is raised in the name of the Lord literally. The word, "my bodies (or, their bodies) " (וּבְלֶתִי) makes sure the resurrection of the body more literally.

Isaiah prophesied the release of Jewish prisoners out of Babylon much. But the contents of the prophecies only are accomplished partially at the event of freedom but the remained duration shall be realized at the day of the church of the New Testament and its ending.

Dan 12:2, "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt ", F Delitzsch said as the meaning that this word points the resurrection of the believers. (Job19:25-27 Ps 73:23-26, Ezk 37: Hos 6:2, 13:14)

2) The testimony of the New Testament

The word that after the believers are died the Lord will raise them comes out of the New Testament. Especially I Thess 4:14-17 said, "For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord he will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord ". As the text reveals "God will bring with him(ἁΐξει) those who have fallen asleep. "(Verse 14 b) means "to lead". That is they enter into the resurrection and the life. (G. Vos)

"That we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep." (Verse 15 b)" The Christian believer in Thessalonica were depressed for they have no they hope to the passed believers. (I Thess 4:13) Therefore Paul taught that here that in their future they shall not be dropped to get the resurrected life but shall take the victory.

"to meet the Lord in the air, "(verse 17 b) Here, Apantesis (ἀπάντησις) in Greek translated into "acceptance" should be revised as "meeting". This is like "the meeting before him" of II Thess 2:1. According to the interpretation of Calvinism at the second coming of the Lord, lifting up of the believers in the air is happened not to stay but to meet the Lord. "

"(Verse 17 b) does not mean that they stay in the air always. II Thess 1:7 b-10 stated that after the Lord come again and soon he shall execute the judgment. Therefore, here it is not worthy that the believers shall take the banquet in the air with the resurrected believers for 7 years. The resurrected saints and the transformed believers are lifted upon the air and meet the Lord and will descend on the earth with Him and participate into the activity of Lord's judgment.

### 3. The character of resurrection

#### 1) The resurrection of body

The resurrection that the Scripture says is not the spiritual resurrection but the resurrection of the body. The resurrection of the believers shall be resurrected in the body like the resurrection of the Lord. Their resurrection shall be accomplished by the same principle of Jesus' resurrection. (Rom 8:11) Jesus himself proved the

resurrection of the body. (Lk 24:36-43) He said "See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have ". (Verse 39) The fact that Jesus said "See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have." "Proved that he himself was crucified on the cross (identity) His saying that he himself has the flesh and the bone proved that it was before he was died, the body that he was crucified on the cross surely.

## 2) The resurrection of the eternal life

The word, the resurrection of the eternal life (the life) comes in Jn 5:29. It was mentioned at I Cor 15:42-44. That is, it is "So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body."

## 3) The complete resurrection by the Trinity God who rises again

How can the man after his death resurrect again? The man has no any power for he is lighter than his breath. (Ps 62:9) But the power belongs to God (Ps 62:11) ""With man this is impossible, but with

God all things are possible." "(Mt 19:26) The work to resurrect the man can accomplish by Trinity God. The father-God does it (Rom 8:11, II Cor 1:9) the son-God did it (Jn 5:27-29 Phil 3:20-21) and also the Holy Spirit-God did it (Rom 8:11) It is the faith of Paul that the power to resurrect the dead person belongs to only God. (I Cor 15:15, 57)

#### 4) The resurrection of the body of the dead himself

As the believer was resurrected, the body before his death is resurrected. This is the truth that the Scripture the word reveals. The scripture reveals, "Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment." (Jn 5:28-29) Here, the word, "in tomb" (ἐν τοῖς μνηείοις) should be interpreted literally. For Mt 27:52 said "The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, "This interpretation is identified. Certain ask that if the dead body was stayed in the tomb, it was corrupted more and the elements will not be moved? Will not it be absorbed in the system of the plant? How can we say that the elements of his body are remained in it? But such theory comes out the limited human knowledge. The truth of truth is not

established by the rationalism of the man. Bavinck said, "The resurrected body is kept by the same body of the dead".

#### 5) Recognition of the resurrected people one another

Like we suggested on the above, as the departed believer is resurrected at the second coming of Jesus, the essential being is continued then it is sure that the resurrected people know one another. The Apostles knew the resurrected Jesus. I Cor 13:12 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 13:8-11)

Here, when does the word, the time (τότε) point? According to a theory, "the time" is the day that see by face to face (πρόσωπον πρὸς πρόσωπον), the day to know the truth obviously, this points to the time that all the New Testament were written. But it is wrong interpretation. Because [1] Are not the contemporary day that the Apostle directly taught that "now (ἄρτι)", in the knowledge of truth, darker than the time that all New Testament were recorded? This is our doubt. [2] According to I Cor 13:8 "Then" (τότε)" the knowledge also will be abolished; Will the world have the time to abolish the system of knowledge? As the Scripture were written completely was the time that the people lived continuously, In Paul the time (τότε)



is the same of the time that "when the perfect comes, "(ὅταν δὲ ἔλθῃ τὸ τέλειον) in verse 10. We can see that "the perfect "(τὸ τέλειον) points the state of the soul of the believers (that is the wicked) that left the world. (Heb 12:23) After their resurrection being is consistent of the complete being or the same body. It is right that they know one another.

6) As the believers are resurrected their misery and weal points are removed

As the believer is resurrected, will they be raised with the same state of his handicapped body? That is, does the handicapped live as the handicapped? As Jesus was resurrected, it said that he had the stigma of nail on his hands? (Jn 20:24-27) It is not so I Cor 15:43 said, "It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. ".

We can interpret that the stigma nail in his hands and the stigma of spear in his side of the resurrected Jesus (Jn 2:27) were the things that he postponed temporarily to make sure it to his disciples. We should think that after he was ascended, the stigma disappeared. Calvin said "He who overcame the death had the blessed heavenly life and also he had some part of cross stigma temporarily. Although he was little short to enjoy the complete glory of

resurrection, he wanted to help their faith. This was the wonderful kind to them."

After Jesus was resurrected, for his hands have the stigma, we should not think that after his descend it will be taken in him continuously. His resurrection is the resurrection of complete glory.

As the result the resurrection of the believer shall be appeared in resurrection of glory with any spots. Philip 3:21 said, "But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ ".

In appearing of the glory of resurrection, the temporary postponing of some weak point was recorded in Mt 27:52-53. And it was written, "The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, 53and coming out of the tombs after his resurrection they went into the holy city and appeared too many. "As we see the word, the slept saints were resurrected and worked temporarily, after they waited for the resurrection of Jesus, after Jesus's resurrection they came out of there and entered into the holy city.

#### 4. The resurrection of the unbelievers

This fact was written at Jn 5:28-29. "Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice

29and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment ". As we see the word we know that the dead body of the unbelievers was raised by listening to the calling voice of Jesus. This means that also the element not to have the life obey the command of Jesus. Did not the wave of the sea also obey it? (Mt 8:26 Is 40:26, 41:4) Rom 4:17 said, "as it is written, "I have made you the father of many nations"—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. ". But this is not the degree to awake the potentiality of the basic life. Schilder said that the voice of Jesus written at Jn 5:28 does not operate to awake but to make the life (Levendmaker).

The purpose that the unbelievers were resurrected out of the dead state is to receive the judgment. "the resurrection of judgment (ἀνάστασιν κρίσεως)" means it. This is the contrast to the resurrection of the life (ἀνάστασιν ζωής). (Rev 20:11-15)

The word, Jn 5:28-29 points to the great judgment happened at the end of the world. Despite it is, Rudolf Bultuman did not think that this word is not the original text but the additional text of the latter persons. But such claim of Bultmann was coercion. To this passage there are the accord manuscripts. At the point the fact that all

manuscripts have the accord never is accident. It affirms that the written contents of the writer are fact.

5. The experience of the man that resurrected out of death George Ritchie who was an American was started the disease on 1934 and was entered in the hospital and was declared his death by the doctor. According to his word, as he took trip to the city of Richmond in Virginia State. For the during he met Jesus, Jesus led him into the heaven and also made him seen the hell. After 20 minutes he was awakened. After that he enrolled to Richmond medical university and in studying he went around the city of Richmond with the other students. The streets are same that he had seen in the Richmond city roads. There are such many stories. Especially the doctors met such many events. This experience is out of body experience (OBE).

The writer also had served the revival meeting at Machun Presbyterian church at Kyung Nam at 30 years ago. Nearby the area the old woman, Young Sun Kim visited to the writer. According to her word from that time 40 years ago she was died but was awakened. That is, for his young daughter was dropped down into the cliff of a hill nearby the sea and was died she was disappointed and was taken the disease and was died, the village people put the

body into the coffin and waited for her relatives. Among that time, she was raised out of the coffin. As she was raised the people gathered in the room escaped out. According to her word among her death she went into the heaven, the figure was different to the word of Revelation chapter 21 a little. O this experience what should we think of it? Can we say that it is true resurrection?

The above experience should be evaluated by the Scripture. What it is not proper to the scripture is not the object of our faith. Although the rich's experience introduced at the above is related to the name, *Jesus*", so is called, "*Jesus*", what benefit did it give to us? Not only that, it is difficult that the fact that the breath of Ritch was stopped for 20 minutes proved his death. In such case it is called for the temporary fainting (swoon). According to Tim Lahaye such experience was interpreted as several things, among them I introduce two things here. (1) The development of potential. Before the man was corrupted, the recognizing power of the man received the limitation less than after the corruption comparably. After the depravity the power to the mankind is potential state but by some stimulation it is operated. But it is doubt that the interpretation is right. Does the Scripture say the potential power? (2) The work of the devil. As the man was fainted and the activity of his mind is weak the mind can be operated by the devil's power into the wrong

direction or, it can be led by dropping into the positive temptation of the devil. The devil makes the man departed the word of God (the Scripture) and makes them pulled into the strange experience. (II Cor 11:14)

According to the evidence of Lahaye, such experience has the different point to the Scripture as followings.

- (1) In this experience because he admits God as the angel of the light he recognizes that God accepts anybody.
- (2) He does not treat the issue of judgment seriously.
- (3) The contents of such experience are almost same in the believer and unbeliever.
- (4) The one to have such experience is not afraid of the death. The one who is not afraid of the death does not depend on Jesus Christ devotionally.

### **III. The kingdom of millennium**

1. The historical point of the kingdom of millennium

Rev 20:1-6 is hard because its products several interpretations.

"Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. 2And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit,

and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also, I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. 6Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years. "

#### 1) The view of dispensationalism

The dispensationalism had interpreted the Scripture wrongly at its early time. But it is joyful thing for the contemporary day, many parts of them were corrected. Anyway, at this issue, the other party should leave the dispensational believers so far extremely. They have much good points. At the oppressed day by Japan the Korean Presbyterian church (in the contemporary time we cannot say to

have such elements) took many dispensational elements. Then as the evangelists the pastors that worked with the great influence at all the country has the eschatology of dispensationalist. At the same time, they treat that they follow the eschatology of dispensationalist and believe in the doctrine of Calvinism. It is right that today Korean reformed leaders know that dispensationalists (especially much corrected cotemporary dispensationalists) are the evangelicals and they try to relate with them. What the writer criticizes is the early state of the dispensationalism.

(1) Error to divide the age of the dispensationalist.

This was spread by the books of reference Scripture of Cyrus Ingerson Scofield and the book of John Nelson Darby and observed the Scripture as seven eras, those are, the day of innocent, the day of conscience, the day of promise, the day of patriarch, the day of the laws, the day of grace, and the day of rest. Of course, such division is not exact biblically. Especially, what are the criteria for the division of the day of conscience and the day of day of promise? After Adam committed sin, soon the fact that he himself was concealed among the tree. (Gen 3:8) is the activity of the conscience, and then did not God give the promise also to him? Then Can the event consisted of two days be divided as two days?



Not only that, the issue to have more problems than such troubles division was the thought that God established to probate the man. That is, if the man is not saved for establishing a period after that God probated the possibility of their salvation by the other system. This is not biblical. With the depravity of Adam, the forefather of the mankind, his descendant was corrupted more, (Rom 5:12-14), From that time the salvation of the mankind shall be realized by Christ to come in the future. Therefore, already then was not the coming of Christ promised? (Gen 3:15) The men of every day are saved by the grace of God and the atonement of Christ.

(2) Misunderstanding of dispensationalist to the eschatology (the view of Kingdom of God) in the book of Daniel.

The dispensationalist explains mainly the theory of eschatology by the criteria of Dan 9:24-27. Among the passage especially verses 26-27 are focused. The word is as followings. "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven

weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

The phrase, "an anointed one shall be cut off and shall have nothing." (Verse 26 a) pointed to messiah, that Jesus was died, and It is prophesy that he will not stay on the earth. (Reformed) Then the dispensationalists include the long day in the word, "will have nothing" "(וְעֵין לֹא)" which is the day of the church. And the duration of the long time is the vacuum day to have no the Jews. Just like that the construction of Judah kingdom will be postponed until the vacuum day will be terminated.

The phrase, "the people of the prince who is to come" "(עַם נָגִיד הַבָּא)" (verse 26 a) is the prophecy to point Roman military and the leader that destroyed Jerusalem at the ending time of the century.

(Reformed) Then the dispensationalists arranged that here, the word, "the prince who is to come" is separated of the word, "people", so called, after the day of vacuum (the day of the church) belong to Anti- Christ, the word, "people" belongs to Roman tribe that destroyed Jerusalem at the ending time of 1<sup>st</sup> century. This interpretation is not natural.

The word, "one week, "(שָׁבוּעַ אֶחָד) (verse 27 a) is the symbol of the day of gospel in the New Testament (Reformed) the dispensationalists see that it points the independence of the Jewish kingdom in the end of the world and the day of the anti-Christ.

The interpretation of dispensationalist on the above is compared with the interpretation of reformed it includes the wrong interpretation. Especially, for the interpretation of the prophecy of the kingdom of Israel in the Old Testament has the spiritual meaning, they are accomplished by the first coming of Jesus and the establishment of the church. Nevertheless, the dispensationalists did not believe in the fact and the prophecy of the kingdom was not accomplished by the church that Jesus established.

The wrong points of dispensationalist are as followings.

- (1) Error of postponing of the kingdom.

It they said that the Jews received Jesus as the messiah, the prophecy of the kingdom might be accomplished But the Jew did not accept Jesus as the messiah and crucified him on the cross and killed him, the accomplishment of the Kingdom was postponed into after the day of New Testament. They said that the prophecy of Jewish kingdom shall be accomplished into the physical kingdom literarily. But the word of Jesus never mentions that the accomplishment of the prophecy of David's kingdom was postponed. Only the word that the Jew was taken away "the kingdom of God", that is, the kingdom by the gentile and the similar word are revealed. (Mt 21:43, Mt 8:11-12 Lk 14:24) The movement that the heaven and the kingdom that is given to the gentiles is just the movement of the gospel in the New Testament. The word, to be take away and the word, to be postponed are different each other. Especially Jesus said that the kingdom that the Old Testament prophesied (the kingdom God rules over) shall be accomplished by the proclamation of his gospel. The metaphors in Matthew chapter 13 said so.

(2) Error of literary understanding to the prophecy.

Like it was remarked at the above, the scholars of the dispensationalism do not say that it is impossible that the

prophecies of the kingdom to have the external character and the system of sacrifice were accomplished by the church of the New Testament to have the spiritual character. They seem to be the center in the life of Israel. [1] The prophecy that the messiah will be born at the house of David. (Ezk 34:23-24, Ho 3:5 Am 9:11 Act 13:22-23), he is the king. (Zech 9:9), the prophet (Duet 18:15, Is 11:2), and the priest. (Ps110:4, Ish 53: Zech 3:8) [2] The prophecy of the restoration of the sacrifice by the messiah. [3] The prophecy of the material blessing by the messiah [4] the prophecy of, in the day of messiah, the gentiles belong to Israel etc.

But the fact that the prophecies taken the external color reveals that they were the shadow of the reality. (The spiritual things to be related to the church of the New Testament) (Heb 10:1) These prophecies were accomplished into the true church of the New Testament. The reason is [1] because the system of sacrifice in the Old Testament was polished eternally by the atonement of Christ. (Heb 9:10) Second, after the atonement of Christ's cross, the purpose of the prophecies, the people that enjoy the heritage of the heaven (the kingdom) are not physical nation of Israel but the new Israel that is true church. (Mt 21:43, I Pet 2:9-10). This is the interpretation of the prophecy of the kingdom in the Old Testament and its accomplishment.

(3) The trouble issue of the banquet for 7 years in the dispensationalist

When the Lord is descended in the air, the resurrected saints and transformed saints are lifted up in the air (the rapture) is depended on the Scripture. (I Thess 4:16). But it is trouble issue that they have the banquet in the air for seven years in the interpretation. The scholar, W.J. Wood identified his claim in the criteria of John 14:3.

But it is wrong. "The word, Jn 14:3, "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. "Does not point "the banquet in the air for 7 years. This in the general meaning means the second coming of the Lord (Theodore Zahn) or, the coming of the Holy Spirit. (Calvin). John chapter 14 said that Jesus said the word, "I will come" in the several time in keeping the coming of Holy Spirit in his mind. (Jn 14:18, 21, 23, Jn 16:16).

The other scholars claim "the theory of the banquet in the air for 7 years" in the criteria of I Thess 4:17-18. The focused word in it is the word, "Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. 18Therefore encourage one another with these words. ". But according to the scholar of Calvinism, this

word, the resurrected saints and transformed saints are lifted up in the air to live with him does not mean it. The Greek, *apantao* (ἀπαντάω), which is translated into "to accept" means "to meet". The proper place that they meet the Lord to come again is not the point on the earth but in the high air. The men to meet him are not the people on the limited areas on the earth. The great theologian G. Vos said as following. "The majestic event, that is, the activity to meet the second coming Lord needs the high place than the low place is thought."

H. N. Redderbos also said, "They do not stay in the air or, not return to the heaven, but he is by his coming on the earth with them." But because of the interpretation of participating into the spiritual banquet for some time do the Christian theologians need to fight emotionally and to separate of one another? (II Thess 2:1 Rev 19:7)

(4) The second coming before the view of the tribulation

The fact that the dispensationalists said that Jesus come again on the earth before the great tribulation breaks out the word of the Scripture obviously. As we see II Thess 2:8 after the activity (the persecuted activity) of the anti-Christ did not he say to come again? Moreover, as we see the word of revelation chapter 13, the anti-Christ persecutes the saints, (verses 5-8) his multitude shall be

perished as the second coming of the Lord happened after that. (9-10)

(5) The literary interpretation to the millennium

Wood admitted "the millennium" in Rev 20:1-7 literarily and said the reason that the other expressions of this part (For example, the resurrection, the angel, Satan, the heaven etc.) should be interpreted literarily, why "should the only "the millennium" be interpreted symbolically? But the literal style of the revelation is mixed by the symbolic literal phrase is the fact. The Revelation includes many symbolic examples that the meaning of the letters by the special mark of the number especially. "Seven horns" and "the seven eyes" (5:6), 144000 (7:4), "seven thunders" (10:3) etc. Whether the duration, "1000 years is literal meaning or, symbolic meaning, the believers do not need to quarrel one another in the believers for it.

It is right that we postpone the augmenting point but look at only the Lord.

(6) The position that Israel controls

The gentile nations enter into the millennium kingdom but there they will be controlled by the nation of Israel in the dependent meaning is not biblical. According to the Scripture God does not



see the external figure (the bloodline and literal line), in Christ, "Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave free; but Christ is all, and in all ". (Col 3:11).

(7) The millennium kingdom has the temple and the offering to offer the sacrifices literarily.

They established this claim by the prophecy of the Old Testament. The word that Is 56:6-8 said, "And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples." The Lord GOD, who gathers the outcasts of Israel, declares, "I will gather yet others to him besides those already gathered ". was kept in mind the Christianity of the New Testament. Here, the word, "the burnt offering and the sacrifice" has the problem. But as we understand the character of the prophecy in the Old Testament, it has no any problems. When the prophets of the Old Testament said the things in the long future they had the terms and the expression of the contemporary time. In stating the things to serve God in the

church of the New Testament said the expression of the time (the day of Isaiah). The prophecy should be expressed by the contemporary language and the thought in the prophesying time.

Wood said that in the kingdom of the millennium also "the burnt offering and the sacrifice" shall be continued, and he claims that it is same to the practicing of the sacrament (the communion and the baptism). The church in the New Testament to believe Jesus as the messiah has such symbolic activity of the worship (the worship to bestow the communion and the baptism), but it is the theory that the day of millennium kingdom should be executed by offering as the sacrifice offerings to God surely. But the method of such thought is wrong. The sacrament in the church of the New Testament is the memorial the accomplished atonement of Christ. but the sacrifice to offer the sacrifice offering in the Old Testament is the prophecy of Christ to come in the future., in the kingdom of Christ -centered according to the prophecy of the millennium kingdom, what meaning does the activity of the typical sacrifice before his coming (the day of the Old Testament) have?

## 2) The view of postmillennialism

Loraine Boettner, in his book, "Millennium", claims that before the second coming of Christ the golden time of the Christianity for 1000

years. In other word, he said that the time that the most of the mankind believe in the gospel will come. The evidence of this theory is like followings.

(1) Matthew 28:18 said that Jesus received the authority of the heaven and the earth for evangelizing the world, the authority cannot be failed, absolutely there is one time that he destroys the opposed power completely. But the theory cannot be established although the movement of gospel has the background of the power of the heaven and the earth we cannot guess the day that the most of the mankind shall be repented. Mt 28:19 includes that by the background of the authority of the heaven and the earth, the gospel is proclaimed (It does not mean that absolutely then all mankind shall be repented), finally to destroy the enemies of God by the second coming of Christ.

(2) The prophecies of the Old Testament (Is 2:2-4 Dan 2:44) revealed that the history of the mankind has the golden time. But the words include the elements that the words shall be accomplished by only the supernatural interference of God (the second coming). Is 2:2-2 prophesied as one event that the thing that shall be accomplished in the day of the New Testament and the thing that shall be accomplished after his second coming.

Especially Dan 2:44 said that the kingdom that God establishes in the ending time in the world shall be built up eternally (וְהָיָא תְּקוּמָהּ) (לְעֵלְמָיָא) in the different to the kingdom of the world, which it shall not be accomplished completely in the world, but it is the contents to be accomplished by only the supernatural second coming of Christ completely.

(3) Because the number of the one to be salved is more than the number to be destroyed before the second coming the golden time of the Christianity (the day that almost all mankind believe in the gospel) shall come one time. To this claim Boettner offered rev 19:11-21 as the biblical criteria. But Rev 19:21 means that by the second coming of Christ, the beast (Θηρίον), that is, it means that the power of the anti- Christ (it points the political power in the world) shall be destroyed in the end of the world. (II Thess 2:8) The anti- Christ was described by a metaphor, here, the beast. (Dan 7: Rev 13 :)

(4) Boettner offered reasons as followings, in order to claim to come the golden time that the gospel in the history of the mankind shall occupy the entire world. It points the development of the science and the progress of material civilization in the contemporary day. But this theory is wrong. As Boettner pointed, really shall the progress of the science in the world bring about the abundant fruit

of the gospel? As the science is developed the weapon to kill the people also is developed together and was not the church corrupted? Jesus laments, "When the Son of Man comes, will he find faith on earth?" (Lk 18:8).

(5) Boettner offered one more reason as followings, in order to claim to come the golden time in the center of the Christianity in the history of the mankind surely. That is, he did not accept the word that the mankind in the end of the world shall be corrupted extremely directly, and he said, although these passages (Mt 24:37-39, Lk 17:26-30) seem to be revealed that the mankind in the end of the world shall be corrupted extremely, but really it is not so. In other word, Mt 24:37-39 said, "For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man ". By Boettner, what the people in the day of Noah were eating and drinking, marrying and giving in marriage, it does not point their corruption, but it stressed that only in their ignoring, the flood comes suddenly saying, at the second coming also it shall be as same.

But this interpretation of Boettner comes out of observing the scripture deeply. Of course, the word points the sudden character of second coming. At the same time, it points to the severe corruption of the mankind before the second coming. It can be solved obviously as followings. For the mankind in the time of Noah extremely, (Gen 6:5-8 11-13) Just like they met the flood suddenly because they did not believe, will not the time of the son of man also but happened so? The most mankind in the time of second coming of the Lord will be corrupted extremely for they become dark, the day will become like thief. Only to the sons of the light, the second coming does not come like thief. (I Thess 5:1-5)

### 3) The view of Amillennialism

This theory points that "millennium kingdom "in Rev 20:1-6 does not come at the end of the New Testament but the day of the New Testament itself. The criteria of the theory

(1) The character of the revelation has no the progressive character and repeated style.

In other word, they said that the title recorded in the revelation and the meaning are repeated the same things but has no the proceed. They claim that Rev 16: 11: 12: 19:11 b and 20:4-6 points the day of

the New Testament. But it is not right interpretation. The Revelation said the events progressively.

[1] The work of Satan that the departure of the church in the New Testament. Rev 12:9-16 said the event that Satan was dropped out of the position that blasphemies this was the work in the day of the New Testament church established from the day of New Testament that Jesus was died by the crucifixion on the cross and was resurrected. (Jn 12:31-32, 16:11) [2] The ending of the New Testament. Rev 12:17-13:18 reveals the movement of the beasts (the greatest anti – Christ and his false prophet) through the ultimate riot of Satan. It is obvious that it is the work of the ending time of the world. This is same to the movement of the man of lawlessness written at II Thess 2:3-8 this movement arrives until direct before the second coming of Christ strangely. [3] The crush of anti- Christ (the man of lawlessness) in the ultimate time is established by the second coming of the Lord, Rev 19:11-21 reveals it obviously also (II Thess 2:8).

## (2) The interpretation of Rev 20:4-6

Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also, I saw the souls of those who had been beheaded for the testimony of Jesus and for the

word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. 5The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. 6Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

As we summarize the interpretation of Amillenium to the above word, the people who "reigned with Christ for a thousand years. "Will not do in this earth but reigned in the heaven as their souls. But this interpretation has difficult points. [1] This text never has the word, "heaven", Rev 5:10 said, "the reigned on the earth". [2] They claim that the word, "" they came to life" (ἐζησαν) (at the end of the verse 4) points the spiritual life (regeneration) but it is hard to accept it. Here, the contents, to come to life" (ἐζησαν)" is changed into "the first resurrection (ἡ ἀνάστασις ἡ πρώτη) in verse 5. This is the issue. Is it possible to refer to the resurrection as the regeneration?

(3) The issue of the millennium kingdom and the Warfare



This theory has one more conflict. It is the issue of warfare. The millennium kingdom has only one-time warfare at the end time; the peace is the feature of the kingdom. Because the devil that tempted the nations makes the warfare, is cast into the bottomless pit and is closed for 1000 years. But the day of the New Testament that the amilleniumists thought has how much is the warfare happened continuously.

Among the amilleniumists some admit the millennium kingdom as the day of the New Testament; they claim that in that day, they thought the medium world (heaven). But the theory is revealed as a controversy. If the theory is right, at the end of the millennium kingdom day, the warfare that Gog and Magog happened is happened in the spiritual world, Rev 20:8 the devil released at the end of the thousand days gathers several people that is, tempted Gog and Magog and gathers them and make the warfare each other."

#### 4) The Premillennialism or, the view of Premillennialism

It is powerful that as Christ came second in the world, the believers that already was died will be resurrected and then the living believers are transformed (I Cor 15:52, I Thess 4:16-17) and enter into the air and accepts Christ, he descends into the earth and reign

with Christ for one thousand (or, although it is not literary years). This is accepted as the most persuasive interpretation.

Bavinck pointed to Rev 20:1-10 and said, "It is the most powerful thing to support the premillennialism, in the contrast of it cast the hardest issue to the opposed person of the premillennialism." And then he supported the animillennialism at the other reason.

(1) The solution of the hard point

As the man said, the premillennialism has some hard issue as followings. That is, as the scripture said the other part the second coming means the ultimate judgment, the day of 1000 years does not insult between second coming and the judgment. As we see the books of gospel and the epistles, the medium kingdom (millennium kingdom) is not revealed actually. But we can explain as followings the prophecy is expressed by summary but the additional things are omitted in many cases. For example,

[1] Among the simple word of Ps 2:7-9, it includes the time between the first coming and the second coming. In other word, the word, "You are my Son;

Today I have begotten you. "(verse 7) prophecies the resurrection of Jesus (Act 13:33-34) It is the word of the early time of the New

Testament. And the word, "You shall break them with a rod of iron" (verse 9) points the second coming of Jesus. (Rev 2:27) Just like that it recorded the early time of the New Testament and its end (the last judgment) one aspect, but keeps the silence to the long time.

[2] Not only that the prophecy of this kind is revealed in the prophecy of messiah kingdom. The Old Testament said the simple descend mainly to the coming of messiah. This method of the descend proceeds to the character of judgment directly; it omits his low state in the incarnation, his trial and the long day of the New Testament. What Daniel prophesied, "lifted stone" crushed the idol, the word, "But the stone that struck the image became a great mountain and filled the whole earth." (Dan 2:34-35) is one example. This prophesy stresses the only the character that Christ comes as the judger Lord.

Bavinck said, "The prophecy of the Old testament expressed that coming of Christ has the character of the one-time". This word he did is that the prophecy of the Old Testament was revealed by the summarized style.

[3] We can see the summarized expression to the word of Christ to the judgment so. That is, he informed the reality of the heaven and keep silence to it but as our hope he said it. In Lk 23:43 he said of

the paradise, Mt 13:39-43 said of the judgment but he kept silence of the paradise.

[4] The epistles of Paul also said so II Cor 12:1-4, Paul said about the paradise but he kept silence to the other. I Thess 4:13-14 said, "But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. 14For since we believe that Jesus was died and raised again, even so, through Jesus, God will bring with him those who have fallen asleep." Here Paul omitted the heaven as the hope of the dead but said only the second coming of Jesus here. Here Paul said omits the heaven as the hope of the dead but said only the second coming of Jesus.

(2) Approaching of Kuyper (A Kuyper, amillenniumlist) to Premillenniumism.

Kuyper sees that "the millennium day" in Rev 19:11-21 is Christ of second coming. At the point he interpreted it as similarly to the premillennualism. The general amillennulists claim to mean that Rev 19:11-12 means the movement of evangelism of gospel but does not say the second coming of Christ. The representative of this theory is B. B. Warfield. The punishing the beast in Rev 19:20 is that the second coming Christ kills the great anti- Christ who already had

worked in the world. (II Thess 2:8) "The beast" means the government of the last time of the world established in the world by receiving the authority of the devil. (Rev 13:2)

And also, Kuyper see that the millennium kingdom in rev 20:1-6 will come after the second coming of Christ. This claim is the similar to premillennialism. Only he does not say that this part points to the kingdom on the earth that shall be continued for long time. Then he supports the theory of the Amillennialists to oppose the premillennialism. For example, it is his word just like followings. "Christ did not say some medieval day between the second coming and the judgment. The judgment of Christ and his judgment is accord. It is impossible that there exists the long duration in two days. The millennium should not be interpreted literally. It expresses the highest complete character of God's activity. He stressed that the duration is temporary time to make the people repented after Christ came second. He said that in this duration for Satan was bound, the redemptive work is executed more effectively. Ad this duration should not be counted by the method of human time but the duration of God's direct activity.

Such interpretation of Kuyper points that actually after Christ's second coming there is the special duration to make the people repented. This is different to the thought of the other

amillenniumlaists. He sees that the millennium kingdom as the temporary appendix day, Premillenniumlalism see that the millennium as the long duration comparably. Anyway, the both are accord in the point of three is one day between after the second co9ming and the great judgment.

## 2. The character of the millennial kingdom

### 1) The compulsion of Satan's war was controlled

What does the word, "so that he might not deceive the nations any longer, "in Rev 20:3 mean? According to Amillennialism, it points that the power of Satan is controlled because of the movement of gospel in the New Testament. This theory cannot be established. The word, "makes all nations tempted" means that the devil does not impulse (deceive) to make the kings happened the warfare. After Satan was released out of the bottomless pot soon does not it say that it tempts the people in every area and happens the warfare (Rev 16:13-14, 20:7-8)?

As we see the above interpretation, it is obvious that the day of millennial points not the New Testament but the other day. The warfare between the nation and nation is continued in the day of the New Testament. Therefore, this day belongs to Is 2:4 not the New Testament. It said, "He shall judge

between the nations, and shall decide disputes for many peoples; ". When has the New Testament taken such day? It is possible after the second coming of the Lord.

2) The saint's rules over as the king with Christ (Rev 20:6, 5:10)

(1) The meaning to be related to the personality of the saints.

The word, to reign, does not mean that in the earth to be lifted up and to execute the right, rather "the humble service" (Lk 22:25-26) this is the sanctification of personality in the Christian and the spiritual authority followed it. (I Peter 2:9)

(2) The mission that the man received essentially.

The man received the mission that occupies the earth and rules over all creature (the mission of the king) in the dimension of the order in the earth essentially. (Gen 1:28) It is the authority of heritage to enjoy all creatures that God created. But because he committed sin the earth was cursed (Gen 3:17) it produced something like the thorn and the thistle. (Gen 3:17-18) That is, on the earth something to harm the people is produced. But now the man received by restoring the authority of heritage as more complete type. There is no harm or spoilage. (Is 11:9) In other word, in the coming world

that the mankind was redeemed and was sanctified completely, all creatures shall be obeyed. The things, "There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, Or decide disputes by what his ears hear, but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.

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. "(Is 11:6-9) shall be revealed in that day exactly.

### (3) The meaning of spiritual victory

As M Luther said, the fact that the Christian believers are called for the kings does not mean that they are put on the golden crown and to have the territory and the people but overcome all creature, death, sin and hades. Whoever believes in Christ, he becomes a king



in Christ just like Christ is the king now. Therefore, 1 Cor 6:2-3 said, "Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels? How much more, then, matters pertaining to this life! ". As we see that here, Paul thought that he compared the present thing with the future thing, and said that the work that the saints judge the world and the angels shall be realized. The expression contrasted of the wonderful work of this coming world stressed by saying, "How much more, then, matters pertaining to this life! "(Verse 3). "matters pertaining to this life "points to "the work of the world (βιωτικός).

To the thing that the saints judge the world, Calvin offered two elements here as followings. [1] As Christ sit down at the throne of glory, he makes the saints participated into the work of judgment. (Mt 19:28) [2] The faith of the saints, their fear, and their pure life to God will make the ungodly persons kept silence. As Noah lived in faith after that as his faith the unbelievers (the world) has not some word, was condemned (Heb 11:7).

### **[Special Reference]**

**"Misunderstanding of the truth that the saints executed the kingship as the kings in the coming world.**

3) The ultimate victory

Rev 20:7-10, "And when the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, and the devil who had deceived them was thrown into the lake of fire and sulfur the day of judgment and destruction of the ungodly., and they will be tormented day and night forever and ever ".

At the end of the millennium kingdom Satan impulses the warfare again. But this one is established by the providence of God. The one who controls Satan is God. Cannot he execute such activity if Satan did not release out of the pot? The evil thing also is used properly under the hand of God. (Prov 16:4) God is the almighty.

What do Gog and Magog mean? There are few things misunderstanding to this one. According to amillennialists, Gog and Magog point the same one to the anti-Christ that is compared to the beast as the nearby time of the end of the world. But the text said by separating the both. Especially the punishing the devil related to Gog and Magog are recorded to the other event that the punishment of devil is different to the punishment of the beast. (Rev 20:10). The word, "the day of judgment and destruction of the ungodly. "exists before the time then he with Satan at the same time are not cast into there. (Rev 19:19-20)

The Amillennialism see that the above both is the repeated expression to the same event. This is the misunderstanding to despise the division of the text the Scripture. Here the fact that is revealed obviously has the progressive character in the literature character of the Revelation. That is, after the destruction of the beast and the prophet, the destruction of Satan comes.

S. Greijdanus interpreted spiritually that it is non-Christianity nations (alle nietchristenvolken).

Mounce said that Meseth and Tubal (the area of Gog king) in Ezk 38:2 are not Moscow and Dubolske, in Turkey area nearby the Black Sea in minor Asia., and Josephus who was the historian, that Magog is the region of Scythia (also the seacoast of Black Sea). It is sure

that as we see two theories on the above this region (Meseth, Tubal, that is, the land of the king Gog) related to the area of Soviet territory.

The event that Gog and Magog were destroyed should be thought with the universal transformation in II Peter 3:10-13. The reasons are as followings, [1] With the destruction of Gog and Magog, Devil also was destroyed (Rev 20:10). Not the ultimate meaning, the evil of the universe is removed completely, [2] the destruction of the devil was recorded at the book of revelation and soon the word of new heaven and new land are stated. (Rev 21:1) After the universal transformation in II Pet 3:10-13, also, the word, "new heaven and new land" comes out (II Pet 3:13). [3] II Pet 3:10-13 said the fire come out of the heaven, and also Rev 20:9 said so. [4] The transformation of the universe in II Pet 3:10-14 is for "the day of judgment and destruction of the ungodly." (Verse 7), the event of Rev 20:7-10 also destroys the devil and its multitude. [5] The word, "From his presence earth and sky fled away, and no place was found for them." In Rev 20:11 was followed to the destruction of Gog and Magog. (Rev 20:7-10) this is related to the transformation of the heaven and the earth of II Pet 3:10, 12.

#### **IV. The last judgment and eternal world**

##### **1. The last judgment**

##### **1) The meaning of the last judgment and the object**

The last judgment of biblical meaning is not the providential judgment of God to the things of the world. (The rise and the fall of country and person) This points that at the last day of the world the Lord judge the corrupted angels (Satan and the devils). The judgment of the corrupted angels is recorded at Mt 8:29, I Cor 6:3, the judgment to the people are recorded at Ecc 12:14, Mt 12:36-37, 25:32 Rom 14:10 II Cor 5:10 Rev 20:12.

Louise Berkohf said that the righteous (that is, the believers) also will be condemned publically but the forgiven sin will be declared publically. But the declaration of the forgiven sin is a guess unnaturally. If the believers are participated into the work of judgment (in the view of the union with Christ) (I Cor 6:2-3). The word that they are the object of the judgment seems to be not natural. Berkohf holds the words, Mt 13:30, 40-49 25:14-23, 34-40, 46 to establish his claim. But do the contents of the passages mean that the righteous will be judge at the same place and the same time with the wicked?

## 2) Misunderstanding of some scholars to the last judgment

(1) The Liberalists said that the great judgment but it is the word to despise the scripture. The scripture said much about the last judgment. God settled the day to judge the entire world with his righteousness. (Act 17:31).

(2) According to the other scholars, they admit the historical (providential) judgment that he punishes the sin and gives the reward to the goodness. Of course, there are many passages, to the goodness of the people and their evil, God judges and executes the reward and the punishment. But it is not the whole of his judgment activity. Although he does not repent his sins, he does not receive all punishment at the present time. (Lk 13:4)

(3) The claim of the Barthians. This scholar party does not deny the word, judgment, but they interpret the contents of the judgment in unbiased. In other word, they do not say the justice of God biblically. They claim that there is no the man not to be saved in all the mankind. Hendrikus Berkohf to agree with Barth never say that the word of the people that will be destroyed by the judgment. The things that the crumpled and derailed shall be arranged by the judgment. Such speculation to the judgment relates to the one of Barth. Barth said in his dogmatic as following, "What Christ is the

hope of all men means that he moves in all people know (the believer) and not to know (the unbeliever) toward his revealing. ... They (the unbelievers) do not enter into it. They were not hold by the stream of the living water and were not impressed by the promise of the Holy Spirit. ... They yet stand up on the bank of the living water... their blind and deaf will be lifted up and seem to be the Dam that blocks the dancing living water still. But we can expect that the stream of living water is too strong and the dam is so weak, it will be crushed and the water will be preceded. In such meaning Jesus Christ also is the hope of all unbelievers."

The statement of Barth scholar party did not inform the word of the Scripture directly. The Scripture proclaims anywhere to the people that will be destroyed at the Day of Judgment obviously. Jesus said "And these will go away into eternal punishment, but the righteous into eternal life." (Mt 25:46), the Apostle Paul proclaimed, "in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. 9They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, "(II Theses 1:8-9). And the Apostle John proclaimed, "But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that

burns with fire and sulfur, which is the second death.” (Rev 21:8). Except them many words that the wicked will be destroyed come out of the Scripture.

### 3) The complete character of the last judgment

The last judgment is the true complete activity of God but is not like the violence of the man. As the light approaches to us, the darkness is left, it goes well. Because it is reasonable. The character of the completeness is established by following fact.

(1) The Jews to have Moses’s laws will be judged by the laws, the pagans by the conscience of course there is no to de all laws and to keep his conscience, among them there is no the one to be saved. (Rom 2:12-16) for God gives the knowledge of truth to the mankind he asks their responsibility. To this thing nobody can complain.

(2) After he waits for their repentance he judges the one not to repent (Rom 2:4) the greatest love of God that is, the one not to accept the begotten son cannot help but be judged.

“Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him. ”(Jn 3:36 b) finally at the; last day of the world shall be abandoned completely.



(3) Judgment by the truth (Rom 2:2) "And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account. ". (Heb 4:13) God does not throw away the valuable things eternally.

(4) He judges by the justice. (Rom 2:6) God repays each person according to what they did.

(5) The interpretation of Rev 20:11-15.

"Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire."

We can see two important facts in the text.

In the expression, "a great white throne "(verse 11 a), "to be great" is not the expression of the quantity but it says the greatness of universal inclusive judgment spiritually. (Is 6:1) the white light is the spiritual light to reveal the universe. This illuminates until the bottom of all things and the creature world, spiritually, "And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account. "(Heb 4:13b) Accordingly it said, "From his presence earth and sky fled away ". The word, "to escape" means to escape for the fear. (Escape, shun) it informs the majesty of holiness of the Lord. The word, "And I saw the dead, great and small "does not mean that they were disappeared, but they conceal for the degree to be concealed for the fear and the shame.

In the same text the word, "the dead, great and small "means "they are resurrected and come before the Lord and they are judged. Does the word "Death and Hades gave up the dead who were in them, "(verse 13) point to their resurrection? For "the dead, great and small "all are judged, in a meaning, it suggests to include also the meaning that the value of the people is same.

The man that is committed the great mission in the world has issue to live rightly before God, and the man is committed the small

mission are same. The issue of the great and small has no the problem, the fidelity (the faithfulness to the theism) (Mt 25:14-30) "books (the books of work)" and "another book" (the book of the life) are related to the above fact. Only the people that were recorded in the book of life are saved. The mark that the men are recorded in the book of life is proved by his executed work (depending by faith) several books (the books of work) reveal it. (Jn 5:27-29 || Cor 5:10 || Thess 1:7-10, || Tim 4:1)

## 2. The last eternal World

### 1) The hades

#### (1) The character of the biblical record to the hades

The word, "the hades" are revealed in several time in the Scripture, it is the place to destroy the unrepentant sinner. According to Mt 10:28, it is the place to destroy both the soul and the body. Therefore, it is the horrible place of the that the resurrected soul of condemnation (Jn 5:29) are entered into, that is, "the lake that burns with fire and sulfur "(Rev 21:8). Here we think the hades that the Scripture say. The word, the hades, is translated the term, Gahanna (γέεννα) in Greek text. The word, Gehenna comes out of the Old Testament which means the valley of the son of Hinmon. It was the dirty place to serve the idols. (|| Chrn 28:3, 33:6) The king Josia

made been dirty in the meaning to punish the admonition ( II Ki 23:10), The place was called for "the valley of slaughter" (Jer 7:32).

The Scripture admits the hades as some area, but does not point the direction by the method of the world. This fact is one of the other features that the pagan religion takes. The Scripture said to the hades, that the place has the unquenchable flame (Mt 5:22, Rev 20:10, 14-15, 21:8) and darkness (Mt 8:12, 22:13, 25:30) and the place that the worms cannot be died. (Is 66:24, Mk 9:48).

The above words inform that the hades are the objective real place and at the same time, the area. But It makes us thought that the description includes the symbolic meaning and the hades means the place to reveal the wrath of God. Accordingly, the description is not treated the simple physical sensitively, but should be thought as the expression of the suffering in the soul and the body. Because the dwelling with God is more delightful than the others, the Scripture points that the heaven has the glory of God. (Rev 21:11), because the wrath of God is more horrible thing the scripture said that the place has the fire of wrath of God. (Rev 14:9-11)

Just like that the Scripture teaches the view of the universe in the center of God. Knowing God more knows the universe, and the misery to lose God is more than the one to lose all things. We

should recognize the universe not by quantity, but by the quality. The fact to know the fact that this universe established by God-centered is to know the universe in quality.

But the Buddhism not to know God describes pure physical sensitively is mentioning the coming world. Moreover, even it is not revealed in the early literature of the Buddhism but in only the later day, and also the above the half of the books that included the thought is the non-Buddhist thought. Therefore, in the Buddhism they are the outside thought. The Buddhism said that the hades has several areas, it stays under the ground. and said even the distance, and also even the years that they stay in the hades. For example, As Buddha was asked how much long he will stay. He answered, "As he counts one seed out of the sesame seeds, as he counts one seed per only 100 years, it is the time until he finished to count all. ". Not only that, in argue the sin, even the activity to kill the sheep and the other animals is the sin to receive the punishment of the hades.

The Scripture of the Christianity is not human imagination, but it says the hades that, leaving the human imagination informed by the revelation of God. The Scripture does not say by only pure physical center. The Scripture points that the hades are not the

world that the dead soul go to, does not belong to the land but the spiritual world. Rightly. And the Scripture does say much about it. Because it is hard to describe the things in the coming world by the method in this world, the Scripture recorded them simply, if it is possible. In another hand, the literature of Buddhism gives the impression that it seemed to be made by extreme craft. As it said there, a certain one was cut off his body in the hades, the other is suffered by all leaves like the sword and the knives and the other one received the punishment to swallow the fire metal pill into his mouth.

(2) The explanation to difficult issue of the punishment of the hades

Is the description of hades in the Scripture the symbol? Or the real statement? The description includes the symbol and the direct statement. First of all, the expression of Gehenna (γέεννα) translated into the hades is the symbol. Just like remarking at the above, Gehenna means "the land of Hynnom" which was the valley that was located at the Southern side of Jerusalem, which the place to be thrown the trash. The place has the history to serve the idol, and It was an aggravated, filthy place with constant fire. If this word is used bluntly in the New Testament, the word to go into the hades

means to go to the Southern valley of Jerusalem. Such interpretation was not what the author of the Scripture intended. The Scripture said that the coming world that the one to be destroyed should go called for Gehenna symbolically. The symbol is not to reduce the character of reality of the objective place. It is the demonstration to reveal the feature of reality directly.

And the hades have the fire as the main feature, (Mt 5:22 Mk 9:48), it includes the meaning of symbol also. Bavinck also said that "fire" was used by meaning of the symbolic revelation of God's wrath (Aymbol van den torn en grimmigheid) from the ancient time.

What do the other names of the hades mean? Among the other names, "the fiery furnace "(Mt 13:42, 50) and "the fire lake "(Rev 19:20, 20:10, 14-15, 21:8) are the symbol of God's wrath and also the objective reality to have the power to kill. (Lev 10:2) And "where their worm does not die " ( Mk 9:48) symbolized the abominated place ( Is 66:24), " the dark place" ( Mt8:12, 22:13, 25:30 II Pet 2:17, Jud 1:13) is so far long distance out of God and Jesus ( Rev 21:27, 22:15), the place to be punished ( Mt 25:46) is not the symbol but the direct statement, the horrible place. (Rev 6:16-17)

Is it cruel that the non-repentant person shall be put in the hades eternally? The punishment of hades is eternal; does the temporary

sin of the man make such horrible punishment? Bavinck solved the difficult issue as followings. "The sin is what he contrasts to God with any types. For the commandment was given by God, the sin denies the right of God and his authority and rather, even his existence. The sin itself that the man that is the limited creature committed is limited of course. But the quantity of punishment to his committed sin is determined by the standard of the quality of the sin. When in the world a man was not careful of one moment, of several years he was lamented. for a committed sin at a moment he is received shame and punishment for his whole life. It is worthy that God who has the absolute authority needs the absolute obedience without ending. Therefore, it is worthy that any sin that breaks out his will should be punished some wage." The writer adds one more here as followings. The sin of the man does not reveal the total types of the existence that he committed sin. The root that his revealed sin is not removed was planted in his existence. As he is not atoned, his conscience (or, although he does not know) is controlled by misery and affliction. Moreover, it is nature that the wrath of God comes on himself. (Jn 3:36) At such meaning, his punishment is the aspect to follow his sin. As his sin exists, the misery situation (hades) shall be followed. His sin sustains with his eternal existence. Therefore, it is right that we think that the



punishment of the hades is happened by except him, not by the violence of the others.

## 2) The world of the glory

The word, Rev 21:1-7, 9-22:5 states to the world. This world is the world to accomplish the salvation, "new heaven and new earth" (Rev 21:1) is its environment.

### (1) universal transformation (II Pet 3:10-13)

"But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells."

This word is not a metaphor but the literary direct description. The Apostle did not take the heart to say a metaphor. It is revealed by the context around the passage. That is the word, II Pet 3:5-10

contrasted of the water and the fire literarily and verse 10 prophesies the judgment of the fire.

"the heavens will pass away with a roar ", it points that the firmament shall be transformed greatly. Although we do not know what the transformation is, it means that all things shall be renewed – it is not to create them by the others. "pass away "does not mean to disappear. It is right that this is the transformation by the warfare of the mankind but it was accomplished by supernatural interference of God. New heaven and new earth, that is, the environment that the righteousness stays (II Pet 3:13) cannot be established by only God not the power of the man.

"now exist are stored up for fire ", This uses it to destroy his hostiles. In the day of Elijah such event was happened. (II Ki 1:10-12) (II Ki 1:10-12) In this point we do not need to think the contemporary upgrade weapons. (Ezek 39:6)

"I will send the fire on Magog and on those who dwell securely in the coastlands, and they shall know that I am the LORD ". "the heavenly bodies will be burned up and dissolved. Here, the word, "bodies "(στοιχεία) means the element of the materials, to be loosed does not mean to be disappeared, but to return to the essential element. Such transformation is the process to establish the new heaven and

new earth and it shall be established by the power of God. (verse 13)  
This is the world of the glory. (Rev 21:11)

(2) The criteria in the history of revelation for the world of glory  
The world of glory in Rev 21:1-7, 9-22:5 shall not be happened suddenly but has the historical criteria of the thought of revelation. This world has been revealed by "Now faith is the assurance of things hoped for, the conviction of things not seen. "(Heb 1:1) The truth is not the accident. Now let's think of the view of coming world in the persons in the Old Testament. "For he was looking forward to the city that has foundations, whose designer and builder is God. "(τοὺς θεμελίους ἔχουσιν πόλιν, Heb 11:10) that Abraham looked at is the kingdom of glory, "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. "(κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου, Heb 11:16) also is the kingdom of glory.

(3) The character of the Scriptural record about the world of glory

The world of glory that the word, Rev 21:1-22 reveals is different to the coming world that the other religions said as difference between the heave and the earth. The view of the coming world of the pagan

has to be stated directly (not the metaphor), and pure physical sensitive color. But as our scripture describes the heaven it says the objective actual character in the meaning of the metaphor. Accordingly, here is no the biological color in the center of the man. For example, Rev 2:11 said, "He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death ". Just like that this verse says the heaven as a metaphor and the actual character is revealed. As Rom 3:23, "for all have sinned and fall short of the glory of God", this world has no the fullness of God's glory. Therefore, in this world as the heaven is said, mainly it can be told by the metaphor

#### (4) The character of the world of glory

Rev 21: -22: describe the long world that the salvation is accomplished.

[1] God-centered. As we see Rev. 21:18-21, the glory of God is compared by the city decorated with all gold, the jewelry, the pearl.

This statement points the objective reality of the glorious kingdom as well as the symbolic meaning. (Rev 21:11) as we see the word, "having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. "(Rev 21:11), the description of the world of

glory recorded below it is able to be a metaphor. The word, "like" (ὅμοιος) or, "as" (ὥς) in this phrase warrants the fact. It is obvious that all description. It is obvious that the all descriptions came out of the one title of the glory of God. The glory of God means the detailed presence of God. (Ex 40:34 Num 9:15-23, I Ki 8:11) As the mankind abide with God, they get true happiness.

[2] The system with the complete integrity

Like what Revelation chapter 21 was written, the door that 12 tribes are written, 12 foundation rocks, the city consisted of the length, the width, the height of 1000 times of 12 station (1 station is 606 foot), the wall that is consisted of the cubit of 12 (1 cubit is 12 inches) etc. all things are consistent. The structure of the coming world and its system have the character of the perfect completeness, there is no better thing than that one. And the names of 12 Apostles are written on 12 foundation rocks, which point that the salvation of coming world shall be accomplished completely by the truth of gospel the Apostles proclaimed. The truth that the Apostles proclaimed is the basic truth to establish the heaven in this world and in the coming world. Therefore, the gospel is called for the truth. We who approach towards the perfect world daily should feel shame to ourselves for our incompleteness, but should depend on

like we are clothed on by Christ. Although we are the sinners, as we are clothed by Christ, we can enter into the place. To depends on Christ and not to depend on ourselves is to be clothed by Him.

[3] the complete holiness and the complete righteousness (Rev 21:22-27) For the place is complete holiness, it does not need the system of holiness like this world. Because any place and whatever in that place is complete holy for only God. Like the bride prepare for the bridegroom, (Rev 21:2) All existence and all activities are consisted of the purpose to please only God and Christ. Just like that in the world that makes all things been holy, the temple is not used no more. Because the system of holiness has the purpose to sustain holiness and to cultivate in the unholy world.

Not only that, the world is the complete righteousness. This world has the righteousness to become gradual dark out of the bright state like the sun, the moon and the stars, but the world of glory always is filled with the complete righteousness of Christ. Rev 21:27 said, "But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life ". Here, "unclean "means what is for God that is, what is not holy and points to the men not to repent by breaking out from the first commandment to the fourth commandment. Like

what the above said, for this new world is holy in all things, the unholy things cannot be participated. And the word, "detestable ", means the unrighteousness to the object of the man, which is the total calling to the men that committed from firth commandment and tenth commandment.

**[Special reference]**

## **Misunderstanding to the second coming of Christ**

Certain scholars misunderstood the Scripture and then they interpret some passages of the second coming of Jesus wrongly.

### **1. Misunderstanding the Pentecostal event of the Holy Spirit as the second coming of the Lord**

The scholars said by depending on the word, *parusia* (παρουσία, descending), the term of the New Testament, that the fact that the Holy Spirit dwells in the believer's points to the second coming of Jesus. But the usage of the term, *parusia* in the New Testament means that after Jesus does not stay in the world temporarily, he will come again to the earth. II Pet 3:12 affirms this usage. According to this verse it said, "waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn!". The word, to presence means *parusia*, which points the day of second coming. The meaning that in the New testament the Holy Spirit came on was not used by the term *psrusia* but to visit, that is, *elkomai* (ἐρχομαι)". (Jn 16:7-8, 13)

Especially in Act 1:8, in the phrase of "when the Holy Spirit has come upon you ", the original meaning of "to come" (ἐπελθόντες)



points to this one. The church fathers also used *parusia* as the term of second coming, for example Justin Martyr did so. There is one reason that the second coming of Jesus cannot be identified as the same term. It was the fact that Paul, the apostle appointed after the Pentecostal event, prophesied the second coming of the Lord as the future event. (II Thess 2:1-11)

2. Misunderstanding the event that the believer departed and meet the Lord is the second coming of the Lord.

According to the Scripture, the death of the believer was not identified to the second coming of the believer.

3. Misunderstanding the destruction of Jerusalem as the second coming of the Lord.

In Matthew 24: Jesus prophesied the destruction of Jerusalem, (verses 1-2) at the same time he prophesied the eschatology of the world. (27-31) These two things should not treat as the same thing. Lk 21:20-28 states that these two things are separated each other. That is, verses 20-24 a mentioned the prophesy of the destruction of Jerusalem, verses 24b -28 was the prophesy of the second coming of the Lord. Verse 24 b said, "after the time of gentile was filled

" next , verses 25-27 said the events (the second coming) that after the time of gentile was filled should be happened obviously.

4. Misunderstanding the second coming of the Lord as the realization of the highest blessed society on the earth.

This theory claims that this world shall become the good place that can live well by the impression of the Christianity truth. But this is the opposed teaching of the Scripture. According to the Scripture, this world shall be weaker gradually as it shall be nearby the eschatological time, after that the anti-Christ, that is the great enemy of the truth comes in the world and then he shall be desolated it.

### **Misunderstanding of the truth that the saints executed the kingship as the kings in the coming world.**

For certain men misunderstood this kingship they claim that the salvation has two kinds distinguishably. That is, they said that there is the believer to receive the kingship and the believer to become the simple people. But the Scripture does not divide them but teaches that any saints shall be executed the kingship with Christ in the coming world. Because as the kingship of saints will be not executed by the standard of his devotion, but it will be depended on uniting to Christ by his faith. Nobody has no the salvation

except the one united with Christ. The one united with Christ should be participated into his glory too necessarily. It is the kingship. Then shall the one to have the little faith also be participated into the kingship? Yes, because it is not depended on the level of his faith but to participate into the kingship, but it is related to the basic qualification of the believer united with Christ.

Therefore, like the word of I Cor 3:15, shall the believer, without receiving the award, receiving only the salvation, be participated into the kingship? Yes. In the passage, "If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. ", some claims that it is the shameful salvation. But it is misunderstanding. The fact to be saved it includes the glory already. The fact, to be saved presupposes that the man already abides in Christ (the fact to be united with Christ) the one who stays in the outside of Christ cannot be able to have the salvation.

According to I Cor 3:12-15, the things that the believer works for the Lord is compared with the construction. Then if the believer used the weak materials in constructing, as he was judged, his all used work shall be avoiding. If we explain the metaphor, what character does the thought of the believer and the other areas which are compared, take? They shall not be the opposed things to his faith.

Therefore the means he used should be evaluated by the degree of the weak and non-product things. What is like such thing shall be burnt by the fire and then shall be removed but no remains. But if it is sure for him to believe in the Lord, the man himself shall be saved. Salvation is limited to the one united with Christ the one who is united with Christ shall be participated into the kingship with Christ. For example, the criminal who was crucified on the cross repented his sin and believed in Christ (Lk 23:40-41) Then Jesus said, "And he said to him, "Truly, I say to you, today you will be with me in paradise." (verse 43) what is his qualification? He immediately received the blessing of salvation. It means to participate into the kingship. It is the victory to overcome the sin, the devil, the death and the world. Such overcomer is the king. Rev 17:14, "They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful ". As we see this word, the victory of believer is to abide in Christ (union) the level of the believer himself in the church (the history of faith, baptized, and position) but it is not been received by sacrificial serving and his achievement.

If the salvation has two kinds what shall the contemporary church execute? From this world, as they try to become the believer to have kingship, so-called, they shall do special sacrifice and then that

shall be arrogant and finally they shall be fallen down into the emptiness. It is easy that they shall be proud of achieving the goal before they are becoming or, become the position. The New Work Prayer Movement (Leader, Noi Ja Lee (1915-1972) stressed the motto, "Let's accomplish the new work "and established the A denomination of New Work party - note of the editor) belongs to this area. They were trained to get the kingship and stressed that they were the men to receive the mission at the last day. They claimed that such men belong to the servants of 144000 in the chapter 7 in Revelation and as they took evangelism they did not receive the persecution rather the persecutors were attacked by their power. Such thought makes the church harmed True witness of Christianity should be persecuted until the end of the world and should be endured until the end. 9 Mt 24:13) This is the way of the cross. Revelation 11:3-4 is a metaphor and points to the spiritual victory of the church but does not mean the physical attack Does not the word, ""two witnesses" (the true proclaimer in the true church) will be persecuted by the anti-Christ (Rev 11:7-8) inform the fact to us?

In interpreting the Revelation several scholars are different view we should not accept the conflict doctrine of the traditional sound teaching and the harmful interpretation for the church. This is the

principle of the interpretation of the revelation, the public righteousness to come out of the ancient generation.

## **Part 2 Critic of Modern Theology**

### **Sequence**

#### **Section 1 The theology of neo-orthodoxy of Karl Barth**

#### **Section 2 Non-Orthodoxy Theology**

#### **Section 1 The theology of neo-orthodoxy of Karl Barth**

Barth said, "As we say the Scripture as the word of God, it points to the event of existence" that does not exist under the area of the man and his dominion, it is not the state that we can treat and it's fact, but it is the free activity of God as we can look up." – Among the theology of Kar Barth.

## **Section 1 The theology of neo-orthodoxy of Karl Barth**

Sequence

Chapter 1 The theology of Karl Barth

1. The life of Barth
2. The feature of Barth's theology
3. Barth and Kierkegaard
4. Neo-orthodoxy
5. The view of the Scripture of Barth
6. The doctrine of the creation of Barth
7. The theology of Barth and the practical theology
8. Westminster Confession and crisis theology
9. The evaluation of Barth's theology



## **Chapter One The theology of Kal Barth**

### **1. The life of Barth**

Barth without doubt belongs to the most popular theologian on 20 centuries. If the most popular theologian in 19th century was Friedrich Daniel Ernst Schleiermacher, Barth was so in the 20th century. The life of Barth can be divided to three part of his life that is, the day of his neo –theology (1909-1919), the day of excess (1919-1932) and the day of maturity (1932- ). Barth was born at Bazel in Swiss and was educated at been university that his father worked as the professor of the New Testament. After that he was trained by the neo theologians at Berlin, Tübingen and Marburg. Especially he was directed by Herman theologian at Marburg University. And then at the latter he called him for “the teacher who I cannot forget”. The day that his fame was lifted up in highest at the day of neo-theology was the time that he began with an assistant pastor at Geneva and wrote the commentary of Romans on 1919.

#### **1) The early time of his life.**

In this time his theological attitude belonged to the trend of neo-theology. His teacher, Herman (1846-1922), who belonged to Ritual theological party, claimed that the important thing in the man is not the reason but the moral consciousness and is, the voice of conscience is just the voice of God. He, in the religion, taught historical relativism and claimed the continuity of the principle, which was the general feature of the theology on 19 centuries. In other word he claims that the Christianity and the other religions had not the different quality each other. But the different degree and also Christ and the headmasters of the other religions have no the different points. And the Scripture and also the canons of the other religion have no the different absolute points. Just like that, Barth was participated into the neo theological thought in his early time of his life.

This fact was proved by his book that he wrote to the issue between the modern theology and pastoral ministry. At this work, Barth said, "The documents of the New Testament have no the higher value in comparing of the one of the different religions. Jesus who was the founder of one religion is not different point to the other founders of the other religions." At the early time Barth's life, his theology had no the different points of the contemporary neo theologians.

## 2) The second day

In this time the speculation of Barth was transformed suddenly. As he got the pastoral ministry at the church which was located at Safenwil on 1911, then he was confronted at the crisis of I World War (1914-1918). Then he had no the preaching word for his neo theological thought. That is, he at the attitude of neo-theology believed that human inside aspect is good and the progressive cultivation of the human society. But as he observed the tragedy of the world war, his view of the life was not proper to such thought. Accordingly, the neo theology that he got in him was appeared vainly. Therefore, Barth began with the Scripture again he found out the strange new world in it. Then the Scripture had no the contents of the history, the ethic or, religion, but "what God's speaking to man." The new understanding Barth found out revealed the important contents at the first edition of his Romans commentary on 1919. At this book Barth revealed the different points that his perspective to the one of the other neo theology.

New theology claims the meaning of the man highly now his new understanding stressed that the man should be judged by God. Like the new theology claimed what arrived to the man out of God was

informed by the ceremony and arrogance like the Pharisee. He said that actually the man cannot go to God by himself there is, there exists only the way that God arrives to the man. All human culture, moral and religion, in his new understanding were set under the judgment of God the theology was called for the theology of crisis. At this day Barth expressed his thought his dynamic word. He emphasized that the judgment of God, the wrath of God and the transcend character of God and the corrupted character of God.

### 3) The third day

After he published his dogmatic (Kirchliche Dogmaetik) in 1931, another time in his life arrived to the other time. In arriving at 1995 the 10 volumes of his dogmatic were published. In this time his theological thought arrived at the highest point. Although his thought was corrected some part, it was formal but his theological principle was not corrected. Of course, his theology was not conservative and also was not the orthodoxy, we cannot accept it. For example, his doctrine of the Scripture is as followings, "The authors of the Scripture did write down without discernment, the Scripture has no thee part without error, and the authors of the Scripture were failed at their writings.

### 2. The feature of Barth's theology

## 1) dialectical speculation

The theological speculation of Barth was dialectical. His dialectical method was not the method of Hegel (Georg Wilhelm Friedrich Hegel) but the method of Kierkegaard (Søren Aabye Kierkegaard) and Heidegger (Martin Heidegger).

### (1) Kierkegaard

Kierkegaard saw the universe as the absolute mind and said that all facts and all thought are the truth in an excess stage for developing the absolute mind. His dialectical method develops into positive negative and synthesis. At this point, let's review more detailed.

### (2) Heidegger

He said, "True knowledge is not to communicate to the others. Sincere intellect communication exists actually with itself. It is not the fact that the subject, as the reality of the inner aspect does not tell to some outside objects. ". Heidegger has the strong unstable dialectical.

The above introducing is the main point of the dialectical speculation. We know well that such dialectical speculation is happened in the movement in the contemporary theological world and makes us confuse the thought of our faith. Why does the

contemporary church world follow to this thought? The reason is like followings.

(1) Because the intellectual persons entered into the high criticism and the rationalism by their unbelief but they feel the insufficiency. The dialectical thinkers said that they seem to be related to the world of faith by so-called, the high speculation. According to their claim although we do not believe in what the Scripture says directly, but we can believe in the things beyond the fact that the Scripture says. Although it seems to deliver the intellectual persons out of the unbelief disease, is it seems to break out the pot as we try to catch up a rat? They shall be dropped down into the confusion that they do not believe that all word of the Scripture is not truth. Does not their faith remain the artificial thing that removed the contents?

(2) Because they do not know the Scripture deeply. There are no men who deny the fact that the Scripture is the bestseller among all books that the mankind has. Then the intellectual persons should know the Scripture firstly to evaluate the thought rightly. But the contemporary intellectual persons try to know the other philosophy and the science well and try to evaluate the Scripture by the criteria. It is the contradictory activity.

## 2) The theology of crisis

The theology of Barth is called for the theology of Crisis. The reason that it was called for so was the fact that this theology was happened in the depression of Europe after the I World War. After the great warfare for all things were destroyed, the European mind was fallen down into the criticism that this world had no any value.

Until before the warfare was happened, the people treated that they were proud of the life and arrogant, the experience of the warfare state made them felt the emptiness of the life. Here the people took the atmosphere to feel worthless. Accordingly, they did not think that the revelation of God does not come safely into the time and the space. Just like that it is the crisis consciousness of etymology to the revelation. The thought of Barth was moved just like that.

Paul Althaus evaluated to Barth, this thought denies the historical purpose and its meaning completely and had the skeptics to the concrete activity of God. Gorgarten said that the theology of Barth in 1937 was skeptical theology. The reason that the above theologians criticized Barth was the fact that the crisis of Barth admitted that the revelation of God and the character of its activity which can be revealed in the time and the space, as no the stable thing. Then what is the criticism in the perspective of the

etymology? It is explained as following. The religious knowledge of the man, there always is the negative in the relationship with true living God. Therefore, faith is not the possibility of certain new possibility. That is, it is not the bridge for the gap between the man and God in the aspect of the man. In other word, faith is not the merit of the man as well as the accomplishment. Faith also does not overpass the negative of God.

In his commentary of Romans, he took this crisis and expressed the sign of the infinitive distance between God and the man and condemned the character of synthesis between God and the man that is made by the hand of the man.

### 3. Barth and Kierkegaard

Barth received the influence of the religious philosophy of Kierkegaard so much. Especially he complimented him in the aspect of dialectical speculation of Kierkegaard and agreed to that.

The dialectical method of Kierkegaard was more crisis than the one of Hegel. In this dialectical method, he thought that the speculation of the man cannot be contacted to the reality. He claims that as the positive and the negative aim on the beyond object and move, it is true. Hegel thought that he holds the reality in the excess stage,



but Kierkegaard denies the external development of the reality and kicked out the external thing but makes us moved into the inner part.

However, this is the thought to deny the God is self-sufficient God and his plan and his knowledge are revealed by all things and the history. The dialectical method of Kierkegaard is revealed by following words, [1] Faith gets the power in the uncertainty of the objective. The measure of the rationalism is not the criteria of faith. [2] As the absolute character of paradox is melted, there is no the fact that destroys the uniqueness of the Christianity. [3] It is not true that accept the existential speculation, the bridge that can set on the eternal world. Faith that rests on objective sincere evidence is not faith. [4] The heart to be sufficient in the unity of objective evidence makes the inner life of the faith been dangerous.

#### 1) The early time of Kierkegaard's life

He received the excellent inelegancy, depressed mind and wonderful poetic talent out of his father. He was born at Copenhagen in Denmark on 1813 and lived without the delight by receiving the severe education that he should be different to the other from his father at his youth time, but he studied the literature and the

philosophy of Hegel. Kierkegaard as a seminary student played with the society of Copenhagen and began the prodigal life.

But two facts made him left out of the prodigal life. Because the one came out of the death of four persons, his elder brothers and his sisters, and the other was the punishment of the sin that his father committed at the other time (the sin to curse God). These two facts changed his whole life completely. That is, as he prospect at his 25 years old (The punishment of God will come on his brothers), four persons were died and after few months his father also was died.

Next, the great influence was given to the life of Kierkegaard was the event that he engaged with a woman who was called for Regine Olsen. Then his age was 28 years old, he realized that his engagement was wrong at the next day of engagement. He tried to break out the engagement without any harm to her. He tried to break out his engagement because he thought that he himself was the cursed man, but the woman could not know the fact, and also, she would know the mind that he believed that the curse will come on his family. But he settled to break out the marriage.

Because of them two facts were developed to him, those are, he was realized religiously and he began with the work as the writer. After

that he completed four great books for 4 and half years. He confessed, "I had worked without pausing only one day like a clock on wall in my office." His books were published per year, on 1843 Easter – Or, on 1844, "Philosophical fragments, on 1845, "The stages of life, on 1846, "Final Unscientific Postscript to the Philosophical Praagments."

## 2) Kierkergor and the Christianity church in his day

He gave up his activity of writing; he wanted to die as a pastor of a church for several years. But by a new event was happened his desire was stopped. At that time A "Weekly newspaper, "Korser" in Demark. This newspaper liked to criticize the other and satirize. The many page of Kierkergor was harmed by this paper. Only Kierkergor was admitted by the newspaper for his writings, because the editor of the paper and the main writers respected him. As Kierkergor himself gave his writing to "The Fatherland" the magazine, he wanted to be attacked by coarser newspaper. He said that he could not accept the complement by the newspaper and he himself should be criticizing like the others. Such writings made some stimulation to the newspaper of Korser. Then Kierkorgor was treated as the satirized person per week for one year. The

newspaper put the cartoon to him and described the features of his special personality as the laugh stock in Copenhagen.

Such things were the pain like martyrdom to him. As the result he was developed into two things. One was to understand the Christianity newly, that is, he should endure the suffering with the sweet heart for the doctrine. Another was his decision that he should not give up writing to go to the rural church. Therefore, he wrote the other new book. These books were direct in the different to the early work, which revealed that the man becomes into the believer by treating the Christianity and Christ's teaching. This content was put into his magazine, "The Instant".

As he criticizes the contemporary church it was subtle. That is, After Minster, who was a bishop of Lutheran church at Denmark, was died and then his successor, Martensen preached at his funeral ceremony, he said that Minster bishop was the one of proclaimers of the truth out of the apostolic dat. Then Kierkegor complained for the word, and he thought "the true proclaimer of the truth was the one to receive suffering for the truth, which the Jesus and the Apostle in the early church did so and today too it should be the same today. But Minster bishop received the glory and complimented for his whole life, how can he say that he was the proclaimer of the truth?"

From here he attacked to the world of church that was taken the rest in Denmark. He said that the churches of Denmark compromised with the world and although they got the name of the Christianity, it was not worthy to the name but their mind and their words were not the Christian believers. The attack of his sharp salinization cast the great shock to the world of the church. In the exciting of such criticism Kierkerger did not live for few weeks and was departed for his heart attack (?).

As he was passed away, he confessed by himself that he was the Christian believer and he was departed by believing in the grace of Jesus Christ and his blood. Although he revealed much mistakes in his teaching, he did not doubt the fact that he was a Christian believer.

### 3) Kierkerger and the philosophy of his day

Kierkerger rebelled to the secularized Christianity and also, he rebelled to the contemporary accepted philosophy. Actually, the world of the church and the philosophy were connected each other closely.

The philosophy of Hegel was the great revival in Europe from 1830 to 1850. The day was the time that Kierkerger studied and wrote.

The contemporary men thought that Hegel's philosophy was the ultimate complete that embraced all the other philosophies.

#### 4) The thought of Kierkegaard

His philosophical speculation was the result that he was fought in his day. Because he was a repulsive man his speculation was dropped into the non-rationalism necessarily. He did not have the concern of general thing and rational thing, but concentrated on the individualism. (It does not mean the individualism of not the egoism but the philosophical individualism) The individual man was the object of his unique concern. In him only the individual subjectivism is truth, to exist means that he himself means that he himself encounters to only God. And the fact that the man is worry about his salvation belongs to the essence of faith, which is called for essential despair.

#### 4. Neo-orthodox Theology

The theology of Barth was spread into the Europe after the I World War and recently it stays in the United States of America. Just like that another person who claims the same theology is Emil Brunner. His writings are translated into the English more than the ne of Barth. Brunner had taught at the Christian University of Tokyo in

Japanese. This new theology was called for several names. It was called for "neo Orthodoxy, the theology of crisis and the theology of the word. The reason that American area called for the new modernism was the many part to cooperate with the modernism. The American representatives in this theology are Reinhold Niebuhr, Maguey, Otto Piper, Homerich Hansen etc. Especially in the United States of America it was happened and also the new evangelism that accepted the liberal view of the Scripture in the proper standard finally gave up the view of inerrancy of the Scripture, finally theologically they became the descendants of the neo orthodoxy. We are going to think that what the background of the neo orthodoxy theology is. The thought of Barth and Brunner received the influence of Kierkegaard, who was a religious philosopher at the last century. The thought of Kierkegaard (the dialectical thought) was accepted by his age but after I World War and II World War America was welcomed greatly.

- 1) The reason that the neo orthodoxy theology was happened

The theology of modernism has the wrong claim that the man is good essentially and the world is developed. These two claims break out the Scripture and are not right to the fact.

## 2) The character of the theology of new orthodoxy

Through the chance that the modern theologians were failed the neo- orthodoxy theologians were happened and attacked to the modern theologians without pausing, the people that read their writings should be thought that they (neo-orthodoxy theologians) were true orthodoxy theologians. But we should be careful. The neo-orthodoxy theology was admitted by the good tool to break out the modern theology. But the neo-orthodoxy itself is not the orthodoxy. It also is harmful to the orthodoxy in the orchard the reason to use the chemical materials is for the worms, but the medicine wrapped on the pieces of the fruit shall be cleaned.

### (1) Their view of the Scripture.

The neo-orthodoxy theology is same to the new theology to attack to the Scripture. But the Christians believe in the Scripture as the word of God. The Christianity believers believe that Moses wrote the Pentateuch, and the gospel of John is true, and also the gospel of Matthew is true like the gospel of Mark. For past 100 years the historical traditional theology has been attacked by the higher criticism. The modern theology is said as the baby that the high criticism begot. And the neo-orthodoxy theology believes in the high-criticism, it also is the son of the neo-orthodoxy. The neo-



orthodoxy claims that it is the theology of the word. It treats the issue of revelation carefully and it claims that the main work of the church is to proclaim the Word of God. It is good sound to listen to it. But we cannot help but to be surprised in the fact that Brunner does not believe that the Scripture is the Word of God.

Brunner said, "The historical scientific study of the modern destroyed the theory of all inerrancy inspiration of the Scripture (the inerrant theory of the Scripture) ". And also, Homuric Howsen who is the professor of Princeton seminary said, "there is few intellectual protestant scholars to have the theory of inerrancy of the Scripture." and Edwin Lewis who was a professor of Drew seminary that established the Methodist church in America said, "the view that all the Old Testament were inspired produced the difficult issues that the human heart cannot solve. "The above all scholars agree with Barth as the scholars of the neo-orthodoxy theology.

## (2) Existentialism

The existentialism is one of the methods of philosophical speculation; it can be summarized out of the expression of K. Jaspers simply. As I quoted his word, it is as followings, "The existential is not proved by my volitional and speculative recognition but cannot be recognized and be defined. The existence cannot be

historicized but only is supposed. I stay at the place beyond my realistic being. Therefore, my being is transcended myself. I always have no it as I claim that this is myself. Because the moment that I claim "it is myself" is not true myself already."

The word of the above word of Jaspers is treated by his philosophical part. In the other hand, the science comes out of the world of our consciousness. It always moves towards the external objects. The science treats the general knowledge to be systemized but the philosophy is the science to research for the extended. The existence always cannot be treated as the object of the scientific study. The affirmation that the philosophy found out is not the assurance not to be objective.

### 3) The Philosophical criteria of the new orthodoxy theology.

We need to analyze the philosophy of Kant simply to understand the theological thought of Barth, that is, the neo-orthodoxy theology more obviously. The view that before Kant the philosophy in the etymology. Was divided by two parts. According to the experimental scholar, the heart has no nothing of the elects of knowledge but is empty like the white paper. Therefore, they claim that the heart receives the impression out of the external things, finally he got the knowledge.

Kant took the view that compromised the above contrasted view in the theory of experience and the theory of rationalism, that is, the heart has the category, which has the possibility to unite with the external knowledge, but the external things influence the situational knowledge in the heart. And he said continuously that the heart has the situational knowledge in the external world but do not know the existence of the external world itself. So, Kant attributed the demonstration of Theism of the Christianity as void. He said that we cannot admit the historical evidence to know God. He said that it is meaningless to prove the historical fact to know God. He said that of the knowledge to know God, God is not informed by historical evidence but is informed by his own revelation. These words seem to be god. But he means that the word of his own revelation is really the impossible revelation. Because he said that the revelation is not the knowledge of historical possibility by disconnecting the relationship between the revelation and the history. According to his view, the revelation is not scientific, historical but only the meeting between the personality to the personality. Therefore, he claims that although the Scripture and historical facts in it are true, it cannot be the revelation. As the result he said that we cannot learn God by the book and the experience of the prophets and the apostles. By this criterion, the neo—orthodoxy theology has not the great

concern whether the scripture is true or, not. They said that they have no concern the fact that the birth of the virgin and the resurrection of the Lord are true or not.

The neo-orthodoxy theologians do not treat the importance that it needs the historical character of the revelation they tend not to believe that the historical facts of the scripture directly. Niebuhr who was the scholar of the neo-orthodoxy did not consider that the event of depravity of Adam and Eve were historical event. Piper Denys the reality of the Garden of Eden written at the first part of genesis, Brunner also does so. In the meaning to deny the birth of Christ from the virgin, he said that the thought of the birth of the virgin only was remarked to establish the miracle of Christ's incarnation. And also, he said, "the thought of the birth of Christ out of the virgin is the biological mistake that the ancient men took. "And he said that rather, the mention that Jesus was born by his parent shall complete his incarnation truly, which this theory means that the doctrine of the birth by the virgin is not hood to explain the incarnation of Jesus. The theory is the opposed to the teaching of the Scripture.

Piper also said, "the doctrine of Virgin's birth is the thought of Roman Catholic church and actually it has no the criteria." These

neo-orthodoxy scholars do not believe in the biblical truth of the orthodoxy church directly and includes the false thought.

##### 5. The view of the Scripture of Barth

It is wrong that Barth did not believe in the Scripture as the word of God in the positive contents. He said, "The Scripture should be separated of the revelation itself. The testimony is not able to be identified by the thing to be proclaimed.

Then Barth said that the Scripture is the Word of God. But as he said so, the Scripture itself is not the Word of God to have the positive contents. He said "what we say that the Scripture as the Word of God is the being and the event under the manager of the man and his insight. ", and "As we say that the Scripture is the word of God it is to say "the work of God, it is not the state and the fact that we can treat but only it is what we look at, and the activity of God's freedom." And also "the fact that we say the Scripture as the word of God is the wonder. "

Then as he said that the meaning that the Scripture is the word of God, become the word of God, as the Scripture is limited by executing the role of testimony. He said, "In this limitation the Scripture should not be separated of the revelation." However, as

he said that the Scripture is the Word of God as the above said, it does not mean that the positive contents of the word of God can be treated by the Scripture. He said obviously that the Scripture itself is the Word of the man. Accordingly, he claimed that the Scripture includes wrong something. He said that "" the verbal inspiration" does not mean that the word in the Scripture has no any error in the word, the history, the theological character. The verbal inspiration means that God uses the failed word, and despite it has some false the people should accept it. "The claim Barth said so is not different to the Scripture itself.

#### 6. The doctrine of the creation of Barth

In the doctrine of creation in Barth, Especially Genesis1:2, that is, "The earth was without form and void, and darkness was over the face of the deep. "was interpreted differently to the old one. At this point he said the darkness lonely. ... He identified the darkness and the emptiness, he treated "the issue, "nothing (what it does not exist). According to his statement, it was the world that God did not create but he passed through it. He thought that it was the contrast to the created world. At this point Barth treated the issue of the devil. He said that devil is the darkness (the being not to be crated) and this darkness is the world of nothing in him. And he said the

strange word which is the different one to before. He did not think that the golden time did not exist in the beginning of the history of the mankind. Adam himself was essentially good but he did not deprive, essentially, he was the sinner as the example of all mankind. In other word Adam himself had no the righteous time but he himself was a sinner.

## 7. The theology of Barth and the practical theology

### 1) The different point between Calvin and Barth in prayer.

Karl Barth always put the true prayer on the difficult area that the man cannot experience. For he cannot possess it in our heart and our activity. If we think of the prayer as such manner, it is difficult that the prayer cannot be executed effectively. Calvinism claims that we can take the prayer in the world of the time and the space. Calvin treated the prayer in the long space in his Institute. He taught that our heart and our mind should be concentrated on the prayer. In other word, he taught that the prayer should be executed in the areas of our heart and our mind in detail.

We again think of his view that Spurgeon, (Charles Haddon Spurgeon) the Calvinist had to the prayer as followings. He was the man of the prayer.

(1) He proclaimed that the prayer was accomplished in his heart by his own experience and also said, "According to my experience, in the public prayer, the greatest secret of the prayer is accomplished As I pray at the pulpit, the communication with God is accomplished, as I opened my eyes finally I found out that my congregation present and myself stays in the people on the earth. "

(2) He offered the special notice to the method of the prayer.

[1] It is good that the private prayer has the longer time but the public prayer should be short. This is like the opinion of Moody (Dwight Lyman Moody). Moody said, that long prayer in the public prayer harms on the grace.

[2] The pastor should take the toil of dissolution firstly at the private prayer.

[3] In the public payer he should not be used to take the onside preaching to awake the church members.

[4] In the public prayer he should not use to say the decorative word in the form of a list of high and flashy phrases.

[5] He should be careful of explaining the doctrine lonely and the attitude that seem to introduce the activity of the people before God.

[6] He should say his word and his voice also in his prayer genteelly.



2) The different point between Calvin and Barth in preaching.

Barth saw that the revelation of God itself cannot be systemized in the order because the man cannot know it. Therefore, he opposed the settlement of all truth that the Scripture has to the truth. As he preached Ps 121: he explained the passage that means that "the natural world reveals the glory of God", he said as followings. "The Israelites (the authors of the Scripture) wrote the pomes of the nature, they used much their imagination for themselves." And he denied that every word of God written in the Scripture is not settled.

Therefore, for the preacher that has such theological thought has no the settle of the truth, he cannot the holy tool that breaks out the heart and arrest him. The word of such preacher only reveals the figure that reveals to do some philosophy and higher speculation but he cannot become a fisherman to catch out the man. The one to take the theological thought of Karl Barth cannot become the true revivalist.

The great believer and revivalists in the past time were not the believers to follow the method of Karl Barth. It is obvious that they believe in the doctrine of the inspiration literarily. Spurgeon who was a Calvinist, the great believer and the preacher in the British did so, Moody in America who was the world evangelist and revivalist

also did so. Especially In this point it is good that we think of a great secret of preaching that Spurgeon had.

Spurgeon told us the important principles as followings. He said to prepare the contents of sermon much, as well as he requested the voice of preaching carefully. For example, [1] Do not spend the voice. [2] Fix the voice to the contents of the contents of the theme. [3] Do not use the voice as the mere tone. Etc.

He informed some precious words about the attitude of the pastor. As a pastor, the preacher said as followings as the meaning that the pastor should take the cautious attitude.

"For the pastor is the proclaimer of the truth and its guard, in some time he receives improper critic and mocking. But the pastor should remember some things and should be careful of it. [1] as the quarrel is happened he should not become the talkative person but keep on the silence. [2] As if one ear is far and one eye is blind he should ignore some critic and misunderstanding. [3] When he treated someone, he should not have some doubt that he may criticize me. [4] he should not take the attitude to know what the other think of me. It is good to be deceived for 100 times than the doubting life to the others, for the thought that "the other harms me. The man to walk in the public ministry should accept the public

critic. The great lie is like a fish that comes out of the water on the earth, as we put it so it shall be died naturally. [5] Like the aroma out of the aroma tree is spread the preacher should try to live so. [6] he should say the same lesson and same word repeatedly, and like the body should take several nutrition, our soul also should take all words of the Scripture properly. [7] he should leave out of the medium attitude with the assurance. "

#### 9. Westminster Confession and Crisis theology

Westminster Confession is the basic creed that the reformed churches built up at all areas in the contemporary day have accepted, which was opened on 7. 1.1643 and was closed on 2.22 1649 at the Westminster Abbey in the British for the long duration, 6 years and 8 months, 121 Calvinistic scholars o have much knowledge and 30 godly laymen, total 151 was written devotedly. Before they wrote this creed, they vowed as followings, "in this council that I pledge, as a member of it, I shall not claim the others except what I believe that only the word of God is the most relevant of the doctrine in the council., and about the regulation I do not claim the others except the only the effective things for the glory of God, the peace of God's church and her virtue before the almighty God in the truth. "And they executed, and they prayed much to find

out the most exact, obvious right truth, a certain time they prayed for two hours and then wrote it, which revealed the very rare holy assembly in the church history. The writer explains some part out of the contents of this historical creed and contrasts to the crisis theology.

### 1) the theory of the revelation

In the treatment of this issue, we take to need the research for the view of the Scripture that this creed has. This confession wrote, "

Through common grace we can know God but only it is not sufficient for the sin of the man. Therefore, God pleased to reveal himself by the supernatural method and made the authors written them to strengthen and to preserve the revelation. The revelation of the New Testament in Heb 1:1 said that it is the ultimate point of the revelation. Therefore, after the New testament it is obvious that the scripture shall not be written."

Then I introduce some doctrines of the scripture that the Westminster Confession treated.

### (1) The character of the writing of the word of God.

We are concentrated on the point that is written, "The Scripture that is, the word of God in the confession. As we see it, the view of the

Scripture reveals, not the word that it includes the word of God or, it has the word of God, but the Scripture is the written word of God, which expresses that all written words in the Scripture are the word of God.

## (2) the testimony of the Holy Spirit

The thing, "the testimony of Holy Spirit "points that to believe in the Scripture as the word of God and know it does not come out of the testimony of the church, but it is possible by the inspiration of the Holy Spirit. Where do we find out the word of God to our issues that the Scripture not say obviously? The confession said that it shall be inferred out of the obvious word revealed in the Scripture indirectly. But in this inference, the confession gives the caution, that is, it is difficult that it shall be inferred without impressing by the Holy Spirit.

## (3) The doctrine of the necessity of the scripture

This confession opposes new revelation and the tradition except the Scripture. Calvinism admits the sound mysticism. What is the unsound mysticism? For example, the person like Eckhart was the psychic, as we interpreted his theory; finally, it means that the man

can meet God by the autonomous method or, his subjective mean like the psychic. This is the unsound thought.

#### (4) The doctrine of the obviousness of the scripture

This confession said that the Scripture is not the book of darkness, but whoever is true believer can understand the all benefit lesion of the salvation. Of course, this confession said that the Scripture has some difficult points (II Pet 3:16) but in the general meaning, the Scripture is not the book that we cannot understand but it stresses that for all believers (every pastor and every layman) are the priests, whoever can interpret the Scripture. This confession said so in the perspective that it opposes the mistake that Roman Catholic Church claims that only special priests can interpret the Scripture, so they do not exhort to read the Scripture.

#### (5) The issue of manuscripts

This confession said that the original text of the Scripture was transferred purely through all manuscripts. Although some little letters and the phrases without relating to the doctrine in some manuscripts have some different points, we should not forget that these as the excellent superior character by comparing the ancient secular literatures were transferred by the manuscripts exactly. But

we should remember again that the different minor points like the above do not give the great influence in the doctrine.

(6) The Principle that interprets the scripture by the scripture

In interpreting the Scripture, if the human thought is the judge of it, the interpretation of the Scripture is unsound as well as, and because the authority of the truth in the Scripture shall be despised more than the authority of human reason, it commits the blasphemy sin. Therefore, this confession claims that "the Scripture should be interpreted by the scripture... But it does not mean that we do not need to study the grammar of the original text and historical environment issues. But such linguistic study, the historical study also shall be judged by the laws of the Scripture itself.

(7) The authority of the scripture

That is, it means that all things and all opinions finally should be judged by the Scripture. Accordingly, this confession opposes the doctrine, "the Scripture comes out of the church, the authority of the church goes ahead than the authority of the Scripture." This confession points out that the authority of the Scripture goes ahead than the authority of the church exactly.

I point the fact that Barth's view of the Scripture is different to the view of Westminster Confession and it is not right. Barth's view of the scripture areas followings.

[1] To the word of God as the written types, Barth said, "As God has the Scripture and says it; it becomes the word of God." This is the word to cast the traditional reformed doctrine of the Scripture. The reformed doctrine believes in the independent credibility (Autopistia). Autopistia means that whether the man understands the scripture or, not it has the unique authority of God's word. H. Bavinck said, "The scripture itself has the authority in itself, it is the independent credibility. "

Barth said again, and what meaning does the Scripture the authority? It has the authority as only it itself does not attach. As we see that the scripture itself is seen by one side, we mock the scripture and give s what it does not want." This word of Barth is the view to distinguish the scripture and the word of God (the revelation of God). Does not the Scripture point to the scripture and call for the word of God? (II Pet 1:21) Calvin said, "The scripture is what God says to us. it is just the word of God."

[2] To the revealed word (Das offenbarte Wort Gottes) Barth said, "The revelation is what the Scripture looks beyond far and points, it



is not the word of the Scripture that testimonies. This different point each other are like the different point like an event is different to the true record of an event." This word is the opinion to treat the scripture and the revelation differently. Reformed theology sees that the revelation is the same to the scripture.

[3] Barth claimed that the man cannot settle what the character of God's word is, and said as followings, "We cannot say the settled word, what the word of God is, retrospectively or preliminarily." This is to despise the doctrine of the obviousness in God's word that Westminster Confession claims."

Bavinck admits that the Scripture is the word of God and points the character of obviousness of the scripture in the special character of the scripture. He said, "In the reformed view of the scripture, another feature is the character of obviousness in the scripture it is different point to Roman Catholic Church. Roman catholic church admits that the meaning of the scripture is concealed in the man and he cannot know it." The Scripture teaches the doctrine of the obviousness of the scripture creole. (Duet 30:11, Ps 19:8-9, 119:105, 30 Prov 6:23) This doctrine of the obviousness was recorded at Westminster Confession creed, the essential creed of our Presbyterian Church article 1, section 7, firstly.

Barth said again, "the word of God is not the object of the statement and the concept. It is not some contents and the ideology; it is not the truth and the highest truth. It is not the objective thing. If it has the objective character it is for its subjective character. The subjective character means the subjective character of God that is, God says."

## 2) The theory of God (the theory of trinity)

Westminster Confession treats this doctrine at chapter 2 article 3. This theory of the trinity is biblical and the primary doctrine to be proper to the system of the Christian thought the reformed church believe that God to plan the salvation (father-God), God to execute the salvation (Son - God) and God (Holy Spirit) to bestow the grace of salvation to all people. At this point we point to the others that the theory of Trinity of Barth is different to the one of Westminster Confession.

The thought of Barth to the doctrine of the Trinity is as followings, "God reveals himself through himself. The revelation is not minus. It is not separated of himself. It is like God. It was the double of God

Revelation of course the statement to God. But the statement is with God himself. "As we see it, Barth saw the activity of revelation

by God is god himself. Accordingly, he treats the revealer and the event of revelation and the result of revelation as the accord of God and said that such unity is Trinity God. This view of Barth is similar to the theory of Sabellian, that is, the theory of one person and three types. But God exists in three persons and oneness is the doctrine of Westminster Confession.

### 3) Government official

This confession said that the nation and the government in the article 1 were established by God (Rom 13:1-4). To this one what we should be careful of, this article is not that the only government of the nation is not established by God. The Scripture said that all the true others of the man were established by God. Therefore, the law that knows the scripture rightly and reveals it said that the government despise all the other system and do not interfere it unrighteous. Therefore, the justice laws respect true good systems in the human world, for example, it does not invade

Into the freedom of the science, the church, the home, the faith etc., etc.

(1) According to article 2 in this confession, the fact that the believer becomes the official of the people is legal. The reason that called it for the legal one is the fact that the believer knows the truth better, and comparably he executes in his science. But what we

should be careful is that the priest throws away the mission of evangelism but does not agree to become the official. And although he the layman to activate the relationship with the man to claim the church and the claim we do not agree with it. In the case that the layman becomes the official, he should do as personal qualification of the nation; it is worthy that they should do as the role of the light and the salt at his occupation.

In the political life that is called for the life of common grace by the fact that the believer become the official, he should be accepted the prejudicial activity to the non-believers. Because the political life is the life of common grace, it shall be limited to the physical life. Therefore, there because the believer and the non-believer together are participated into it, the believer should keep on justice in serving the work of the official.

(2) As the believer, to participate into the warfare is a difficult issue, but our confession teaches that the believer can join into the warfare to the mandatory issue obviously. Achibad Alexander Hodge, who was a great systematic theologian, interpreted this article as following. That is, "The self-defense is worthy in the same principle, because the essential nature of the man has it, the reason of the man and its conscience has it, the word of God has it, the general understanding of the man has it." What we should be

careful of the fact that any kinds of the warfare are misery Therefore the warfare should be escaped in possibility positively. But in the case of the rise and the destruction of the nation, to be participated into the warfare for the purpose of the self- defense is the perspective of reformed line.

(3) In the Article 3, this confession reveals that the nation should not interfere the politic of the church and her evangelism, her holy assembly. As the doctrine of the church is criticized and is persecuted by some, the nation should be calm down them as his mission.

(4) In the Article 4, this confession teaches that the church should not claim the politic activity. And the believers take the national authority in the name of the nation or, the church should not steal the mission of the nation. The national affair shall be executed d by the nation automatically. The activity that the medieval church arrived to the political authority of the nation was the obvious astray and harmed much to the church and the nation. Because we belong to two dominions, the one is the spiritual dominion, the ruling of Christ's word revealed in the area of the special grace. Contrast the other is the physical area to control the external area. which reveals in the common areas that the believers and the non-believers together can take the relationship. Therefore,

because the man cannot despise the life to relate to the areas of common grace, he cannot leave the physical politic that is, the duty of the nation. If the Christian believer despise the nation, it's foolish. Not only that, to be confused between this dominion of this special grace and the dominion of common grace also foolish. In the early church time, the empire emperor, Constantine tried to make the church compromised to the politic of the world; finally, he made the sexualized church, in the medieval time the church was fallen down into the confusion that the ecclesiastical authority controls on the motional authority, but finally two things were corrupted. Therefore, these two things should respect each other and at the same time they should escape the extreme interference each other.

(5) We should not misunderstand the word, Rom 13:1, "Let every person be subject to the governing authorities ". This word is the statement to accept the divine right of king's worthy. But this does not mean the divine right of kings that Steward dynasty of the British takes. The kingship dynasty of Steward misunderstood the divine right of kings and gives only the politic authority; he controls all things of the man or, can execute the absolutism. But these Biblical passages said that only kingship was settled by God. Here is not the word, only, or, only itself. This passage points that as the other passage in thee Scripture, it means that "all good things are

given by God and are settled and for it is divine, it cannot be invade." For example, the freedom of the church, the freedom of family, the freedom of science, and the others, the system, the movement revealed by all heavenly occupations. Calvinism to interpret the Scripture rightly claim the fact that whoever cannot remove the freedom that the man can enjoy. Like the kingship can be despised such things should be despised.

Then in the such meaning we also interpret that the kingship also is settled by God. Calvinism does not support some types of the government only it has the bias to some scats. That is, monarchy aristocracy democracy, Calvin said to the monarchy, if this one is corrupted, it become the dictatorship, if the aristocracy is corrupted it is inclined into the politics of tyranny of minorities, If the democracy is corrupted it become the mob politics easily. Hein this point proposed a principle. The easy type to choose the justice is the majority voting, democracy.

We cannot help but to obey the government in such attitude. Calvinism prohibits the illegal rebellion to the kingship and its plot according to the scripture. Calvin claims that the believer has the duty of the obedience although the government is corruptible. But Calvin' stressed that in the point that the government takes the overpowering activity to mock God, we cannot obey it. The word of

Calvin that to the corrupted government we should obey it does not mean the unconditional obedience. The believer can make rumor and movement to correct the corruption of the government legally always with the wisdom, the endurance and the virtue.

In obeying the government of the Christian believer, the issue that they meet specially is the financial responsibility, which is the tax. As we do not secret the protection of the nation and its sustaining it is foolish as the people of the nation. Next the important issue is to devote ourselves to the nation, which points the duty to join into the warfare. Because the nation is related to the physical life, we encounter the case to demand the sacrifice of our physical life to keep on the national security. The issue that the Christian believer can participate into the warfare is solved by depending on the interpretation of the Scripture usefully.

Calvin said as following in this point. That is, the commandment, "do not murder" does not mean that the one to break out the peace and order should not be punished. Genesis chapter 9 teaches the principle that the murderer should be killed. Not only that, the Pentateuch established surely the thing to kill the murderer. As we see it, it prohibits the murder personally, privately. But the system that practices the system of death penalty that the one committed sin by the laws and judicial system are revealed in the Scripture.



Therefore, is the nation blocking the peace and the order and steal the life and the property, if it returned to the state of the warfare from the seat to the judicial state, it is not pleased thing but it cannot help but to do.

A. Augustinus said, "As the Christian enter into the warfare out of necessity, it is not able to call for the sin. As the solders approached to the Baptist John and asked "what shall we do?" John did not say to throw away your weapons but taught that you should become good solider. At the point what shall we interpret it?"

As we see the history of the discipline, as the believer becomes the solider it did not mention that he was killed. Only the fact that the believer should caution in the warfare, they enter into the warfare out of necessity. We should try to solve the peaceful solution before the warfare is happened. But as we have the warfare for extreme situation, as we get the warfare the solider, the military should not be moved private purpose, but completely it should be executed for the mind for the public benefits. And I think that as the Christian believer the responsibility that should keep on at the time of warfare is so important. Because in the time of warfare all cruelty, lawless, not mercy may be happened the solider as the believer should have the \* strengthened faith, trusting God and praying that God lead his own direction and his activity truly, and if

it is the will of God at the battle, he should pray that God makes him led not to kill the others but defend all lawless and cruelty. When the believer was chosen and was participated into the warfare as the soldier of the invading nation miserably, he as the qualification of a people cannot obey the conscription.

In the issue of tax payment, it is for the public expense of the nation. Calvin thought that this tax is like the blood of the people, as it was burdened on the people without some reason, it is the oppressed ruling. But Calvin said that to the moral corrupted politic, the Christian believer should obey as the people. But only the government executed lawless activity and command it to the believer to God, the believer can disobey it by knowing government monarchy."

Barth said the theory to be closed to the uselessness of reformation to the word, Rom 13:1, "Let every person be subject to the governing authorities ". He said that although the present world is reformed, it is so and son, but although it is put so, it is so and so. Because the earth always is the earth, there is not the reformed movement to make the earth as the heaven. He said, "The extreme reformation cannot be work the distinguished event. The essential power is left behind and is transformed into the other state, it is

more dangerous. At the same time the power of reformation become the conciliation and powerless. That is, the reformation is not overcome by the victory but for the fact of victory, the power is lost. Therefore, the reformer does not bring about the order on the earth, so the past order also was not safety."

He offered a format (a+b+c+d) for receiving the judgment of the truth at the one place with all essential orders. But he misunderstood that because this see that all things of the time and the space by the principle of relativism philosophy, the word of God revealed in the time and the space that only the word of the scripture has the relative value without a word. But we know that the word of God is always true absolutely. So, I think that we should be faithful to the word until the end with the mind of martyrdom.

#### 9. The evaluation of Barth's theology

Wilhelm Schmidt said to the theology of Barth, "Barth treats the reason as the next authority of the Scripture and takes the general, cosmic view than treating the revelation historically. And he treats the sin as pure philosophical concept in establishing his theology he used the principle of criticism philosophy of Kant than the principle of Christianity.

Erich Purgywara said, "The theologian dropped the position of God into the position of the man Barth lifted the position of the man up the position of God.

Cornelius Van Til pointed the wrong issues by comparing Calvin and Barth as followings.

(1) Calvin interpreted all things and all history by depending on the wisdom of God and his economy, in Calvin the world of the nature and the world of history are the expression of God's thought. But Barth claims that the world of history is the expression of the thought of the men.

(2) Calvin's thought is that the Scripture is the direct revelation that the Scripture revealed to the sinners. But Barth said that the Scripture includes the words that the Scripture expressed the original historical world mystically.

(3) Calvin's thought is that Adam knows God as a historical first man, loved him and later he threw away God. But Barth's thought is that Adam is the ideal of the men.

(4) Calvin's thought Jesus, the son of God Jesus became lowly until the point of death and then he was lifted up to the throne of God, and then the work of redemption was accomplished inform the

men in historical world. Barth 's thought is that redemption did not accomplished in the historical world for the men, but it is accomplished by having the complete freedom that the man releases out of the historical world by human autonomous power. The reason that we see Barth so is that the redemptive movement he saw has no the positive occupying in the historical world.

### Concluded Criticism

(1) Barth theology (or, new orthodoxy theology) did not begin with the Scripture but contacts to the Scripture by the philosophical prejudice. The philosophy is the one of existentialism.

(2) The existential philosophy is not the Scriptural in etymology. The Scripture reveals the will of God by the essential recognition and expression of the general mankind.

(3) The will of God exists that He transcended, as to the expression of the Scripture, dwells in the historical world of the mankind.

(4) Barth think that "Chaos", "Emptiness" and "darkness "in Gen 1:2 thought the possibility to contrast to God. That is, He thought that they were the opposed elements to make all creature become dangerous.

(5) In other word, they are not what God does not want; accordingly, it makes the things that he wanted to create dangerously. This word of Barth attached the dualistic character to them. We think that the words of the Genesis do not say some philosophical thought, but only it said the original states of all creatures that even the children understand it. The "chaos" and "the darkness" had some contrasted power but has no the possibility to make the being of creature been dangerous.

## **Section 2 Non-Orthodoxy Theology**

Tillich is the nom Christianity because he did not interpret Jesus Christ in the Scripture by the criteria of the interpretative principle the New Testament but by self- speculation. He said that in his doctrine of Christ is the new being, then this Christ is the being who is explained by the detailed doctrine. And he Jesus himself is not Christ but the vessel of Christ's being. He said that the doctrine of incarnation of Jesus Christ is wrong but opposed the doctrine of incarnation. He prisoned God in the frame of his [philosophy, the prison of the ground of being. In this case God cannot become the creator/ if such god created only it shall become the necessary self-

development. Accordingly, his creation is only the life of himself. –  
In the theology of existence by Paul Tillich.

### **sequence**

Chapter 1 the theology of Release

Chapter 2 the existential theology of Paul Tillich

Chapter 3 the theology of secularization

Chapter 4 the theology of hope

Chapter 5 the theology of process

## **Chapter 1 The theology of Release**

The theology of release was happened on 1960 year, it works especially in all countries of Southern America. This theology was established by reflection of the reformation brought up out of the oppressed poverty stage. The writer tries to argue shortly to only the important part of this theology.

The theologian of the theology of release said, "The theology should be rooted in the life of practice. Therefore, it should be humanistic and be rooted by the political dimension. "The view of the life in this theology is humanism as the result. And the renaissance. So, called for the utopia in this theology is not accomplished not by the gospel of Christ, but is accomplished by the mankind. But the coming world the Scripture said is God-centered and is accomplished by God.

### **1. The thought of God**

This theology does not think the speculation of metaphysical speculation but admits God who works in the poor people and he release them out of the poverty and oppression. And the knowledge to know God stresses that the man helps the poor. So, Gustavo



Gutierrez, the theologian of release taught that the movement of God's salvation is only to release the poor people in economy. He at this point, quoted following passages. Ex 22:21-23, Duet 24:14-15, Ps 146:7-10, Prov 14:21, 13:15 Is 1:10-17, 58:6-7, 9-10 Jer 22:13-16.

Of course, the Scripture stressed to take care of the poor. But such claim of the scripture does not teach that by despising the revelation (the Scripture) of God, the alms is the method of God (the knowledge to make him known God. this means that by the revelation, already the one to know God should do the alms absolutely. The alms are stressed the fruit of the faith but should not treat the source of faith-happening.

According to the Scripture only the thing that the man does not take care of the poor is not the sin. The deed not to take care of the poor is one of much sin of the man. Then the theologians of the release said to seem to say that only not to take care of the poor is sin. It is the onside juice of the revolutionaries to devote themselves on the accomplishment of social justice. The essential sin in the man is the corrupted nature in his being. The countless sin is hidden in the corrupted nature. Jesus came into the world to save out of here. (Mt 1:21)

We should not think that the cause of poverty is only the case that so called, the oppress one takes. The cause of poverty is found out in the poor himself more case that the others. As we see the Scripture it points the cause of poverty in detail. [1] to be neglected ( Prov 6:9-11, 10:4, 13:4 19:15 20:4 26:13-16) [2] despising the lesson ( Prov 13:18) [3] to be impatient ( Prov 21:5) [4] saving extremely ( Prov 11:24 28:27) [5] to have the void covet ( Prov 23:5), [6] Snatching and flattering ( Prov 22:16) [7] Drunkard and covet ( Prov 21:17, 23:31 a) [8] to enjoy sleeping ( Prov 23:21 b) [9] to have the evil eyes ( prov 28:22) etc. As we see this word, the poor should be prosperous more and sacrifice faithfully, the space to arrive on the abundant seat to help the others.

## 2. The thought of Christ

Knowing that Jesus is the social revolutionary is out right guess. Gutierrez, who was the representative of the theology of release said as following.

(1) There is the revolutionary one in the Jesus's disciples.

He claims that the word, Zealot (Ζηλωτης), the other name of Simon means it. The revolutionary party in the time of Jesus is the Judaism nationalists. The interpretation of Gutierrez was not right. The Greek name, Zealot has also the meaning of passionate man. In

the case that here we take the meaning of revolution, the disciple, Simon did not follow Jesus because he knew the leader of the revolutionary party. Among Jesus' disciples there was a tax collector (Matthew) as his past job, but what did Jesus relate to collecting the tax? Gutierrez said, although Jesus was not same to a revolutionary at that time, he was the delicate revolutionary party one to over jump the board of nations.

(2) Jesus was condemned as a revolutionary party one and he was punished as a political criminal. Gutierrez quoted the word of Oscar Cullman and said that Roman administrative department knew that Jesus as a political criminal. But his claim misunderstood the Scripture. Did not Pilate, the governor that asked Jesus in the court declare? (Lk 23:4, 14-15) The fact Jesus was thrown away to crucifixion was executed by the bias of Jewish religious men. (Mt 26:59-61) It was the accomplished event that God predestinated him as the substituted of the mankind (the savior bore the price of the mankind by his substituted death) and was accomplished directly. (1 Pet 1:18-20)

### 3. The thought of the Holy Spirit

Gutierrez said as followings. "We are not sufficient for only the category of the theology. We demand the spirituality, which is the

dominion of the Holy Spirit. To be the spirituality that he said points to conversion to the neighbor, the oppressed person. That is, "the conversion for helping the neighbor. This is the theory to oppose the lesson of the Scripture. The conversion of the Scripture said is to make him lived toward God.

#### 4. The church and violence

The theology of release said, that the church can confront as the riot to bock the unrighteous riot. The leader Gutierrez claims that the church can use the violence to release the oppressed. But when the Christian depends on the violence to solve some issue as the personal qualification, it shall be accepted. But it is improper that the church and the representative of the church (the pastor or, the other pastors) use the violence personally. Christ and his apostles said to contrast to the wicked, and love your enemy and pray for the persecuted.

#### 5. The church and the participation of the society

According to the theologian of the release the church should be the prophetic church. Like this prophetic church also is not conservative, the prophetic church is not conservative and should fight the justice of society continuously. And to become such state, they need the

spiritual conversion. The man, by the spiritual conversion to bring about the transformation of the social, political environment, such change does not come from the sermon, the work of alms, and the exhortation toward the coming world. But from the conflict and violent riot. But is it becoming so, the church shall be dropped down into the tendency of violence and the society that the church participated into also shall become so. For this one the church is not true church.

True Biblical church is the community of the peace accomplished by sacrifice, forgiveness and service.

#### 6. The church and poverty

The scripture stresses the alms to the poverty and teaches it in detail. Prov 14:31 said, "Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him. ", Jm 2:15-17 said, "If a brother or sister is poorly clothed and lacking in daily food, 16and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? So also, faith by itself, if it does not have works, is dead. ", I Jn 3:17 said, "But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? ". Except them there are many passages in

the Scripture Just like that despite the Scripture teaches to take care of the poor well if the believer does not execute it is sin. But the sin is one of many sins, but it is not all things. According to the Scripture the countless sin is rooted in the heart of man. (Mt 15:19-20 Mk 7:21-23) David said that his sin is much like the number of his hair. (Ps 40:12).

The theologians of release claimed strongly that only the thing to save the man out of the poverty (or, the oppression of power is true release more than to save outfox the sin.

They interpreted wrongly the claim of Jesus, "for the kingdom of heaven is at hand. "(Mt 4:17) points to this movement. The movement of the kingdom of God of Jesus Christ is not the main purpose that to remove the oppression and poverty. He in his public life for 3 years never had executed some movement to release his tribe out of the oppression of Roman political dominion. Not only that before he ascended into the heaven at the mount Olive, as he was asked. " "Lord, will you at this time restore the kingdom to Israel?" "He replayed, ""It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end

of the earth ". (Acts 1:6-8). This is the word that he taught to save the man bound by the devil and the sin is the mission of the church.

In conclusion, the fact that the theology of release is wrong is told as following.

(1) All the other theologies are depended on the revelation of God and the experience of the believers etc. But the starting point of the theology of the release or, the criteria point is the practice to release the oppressed. In the meaning, the theologians of release are the point of the theological criteria is the history of the mankind. Much thought is not biblical.

(2) The theology of release removes the activity of Holy Spirit and the supernaturalism. As well as it does not treat the personal devotion and prayer life also importantly. And in this theology the church is treated as the center institute to spread the thought closed to socialism. In the true meaning, the theology of release is not called for the theology.

## **Chapter 2 The existential theology of Paul Tillich**

### **1. The view of the Scripture**

#### **1) The Scripture also is the history of Ecclesia**

According to Tillich (Paul Tillich, 1886-1965) the theology which depends on the historical study cannot be escaped the I character connected to the conditional things. Because such theology itself is not conditional and absolute. This is devilish. It is the sacred dishonesty. The scripture is the beginning of church history. Therefore, the one admits the scripture as the source of theology and the one to study the theology also is the one to study the church history.

#### **2) The critic to the inerrant theory**

He also said as following. "If the Scripture is the word of God the theology itself it brings about some issue. Here, the theory of the mechanical inspiration, the negative treatment to the text, and the monotonic doctrine, the inerrancy of the Scripture."

### **2. The doctrine of God**



Tillich said that God is the essence of the being and the being itself. It means that God is not able to exist like the other being and over the other being. The fact that God is being itself is the fact that he is transcended all limited being and he is beyond the limitation and the infinitive. Necessarily God enters into the limited being so, their being is just his existence.

He also said that we cannot use the word that God is alive and God is not personality. God, he said is like the god of pantheism, just like that, Paul Tillich speculates to God pure philosophically without depending by the scripture. The religion that he said is not the religion of the revelation but the philosophical religion.

### 3. The doctrine of Christ

#### (1) The thought of Christ is the myth.

Tillich said as followings. "The Christianity does not bring about by the birth of Jesus the man, but was begun with the confession of "you are Christ". As this confession is continued the Christianity is sustained. Jesus Christ has no a person to have two names (the name of Jesus and the name of Christ), but it is the unity of the name of a certain person, Jesus who had lived for 30 years and the name of Christ which is related to the mystic tradition.

Understanding the claim that Jesus is the son of God literally gives the harm to the Christianity. Because the son of God is a symbol.

(2) Faith is adventure

According to his word, to say Jesus as Christ needs the boldness of faith as the activity of faith. This is the activity to agree the false symbol to the faith positively. Faith is to have the mixture of assured feeling and the doubt together; the doubt also is the element of the faith. Faith is existential.

(3) The evaluation to Christ that the New Testament said

He says as following, "The figure of Jesus (the synoptic gospel) and its exposition (the gospel of John and the other documents of the New Testament), all are the similar witnesses to Jesus. The meaning of Tillich's witness is not the testimony to have affirmation but the extensile uncertainty.

(4) The Eschatological Jesus

Tillich said as following. "The new being came on Jesus this is the kingdom of God.", "Like the word, "For Christ is the end of the law for righteousness to everyone who believes. "(Rom 10:4) Christ is harmonized the essence and the being. these two things have no the conflict (the command and the judgment). In other word, thru is

no the existential crisis in Christ. In such meaning, Christ is the realized eschatology. Of course, this realization also, in principle, is the realization and actually the beginning of the realization.

(5) The evaluation to the new being in Christ and the expression "the composition of new being of Christ is not accomplished by his word, his activity, his trial even his inner life. His being goes ahead than all things." Such word of Tillich means that the historical Jesus should be evaluated by the existential.

(6) The evaluation of the settlement of Nicea council that Nazareth Jesus is God Himself

Tillich said that Nicea religious council gives harm to understand Jesus as Christ. According to his word the godly persons (Tillich called for Nicea council members just like that) wanted God to walk on the earth but do not want the Jesus to conflict existentially.

### **Concluded Criticism**

(1) For Tillich does not take the criteria of interpretation of the New testament to Jesus Christ but the criteria of his philosophical interpretation, he is to oppose the Christianity.

He, in the doctrine of Christ, said that Christ is new being, this Christ is the being that is told as the detained doctrine. As he says him as in detail, true Christ is disappeared. And he said that Jesus Christ is not himself but the vessel of Christ's being. He thinks that the word of the Scripture to the incarnation of Jesus is wrong and then he opposed the doctrine of the incarnation.

(3) Tillich prisoned God in the prison, the ground of being by fixing the format of his philosophy. In this case God cannot become the creator, If such God creates, he may be only the necessary development of himself. Accordingly, his creation may be only his own life.

The theology of Tillich disappeared the separation between the creator and the creature. This is the thought to deny the obvious word of the Scripture.

(4) In the doctrine of salvation, he does not reveal nothing in detail. He says in only the existential situation that is not related with God. "Tillich takes the piece but cast out the grain."

### **Chapter 3 Secular Theology**

This is able to say the reaction to the dialectical theological thought (existential frustration) the following some scholars are its prisoners. In the center of their each unique thought we review the secular theology in detail.

#### **1. Thomas J. J Altizer**

He was a professor of the Emory University and claimed that God is died in the criteria of Phil 2:7. Philp 2:7 said, "but emptied himself, by taking the form of a servant, being born in the likeness of men ", According to his interpretation, God is not as God by his incarnation he became a man completely. Therefore, now in the day of New Testament, God is not the transcendent God, abolished his being and solved the division of God and the human, he said. Accordingly, God is "the process of the permanent development of self- denial." In other word, God is the mere negative and is changed into the abnormal being (metamorphosis) with emptiness. It means that his transcendent character his spirituality was thrown away and he is dwells in the history and the physical. Altizer denies the coming world and the eschatological purpose of the man is accomplished

by the present life and has no the supernatural future. He agreed that if he denies the transcended coming world and approved the modernism of the teaching of Zoroastrianism (Zarathustra). And supported the nirvana in Buddhism.

## 2. Paul van Buren

He was joined into the augmentation of using the medical terminology. In other word, as we say it by the terms of modern philosophy and science, the old terminology that God is alive is meaningless. Such terms simply are ideological and finally has the transformed character.

The claim of two scholars on the above (Altizer and Buren) was revealed temporarily and soon was disappeared. Because their claim was not put in the criteria of the Scripture.

## 3. Dietrich Bonhoeffer

Harvey Cox had used the thought of Bonhoeffer also like he agrees with himself in the movement of secular theology. Some theological thought of Bonhoeffer cannot help but to have the possibility to interpret so. But the motive that the thought comes out was not informed clearly. Some claims are introduced as following.

He claimed, "We do not demand God no more. We should learn that we live without God." and claimed the Christianity without the religion. The meaning of the mature man (man come of age) too. The meaning of "the mature man" is to live without God for the world of the mature mankind.

The above expression of Bonhoeffer comes out of the tendency of secularization but it is difficult to say that it is so definitively because he did not explain it. He left such saying vaguely and was sacrificed in the prison at II World War.

Although it is difficult that we say that Bonhoeffer was the secular theologian, it is obvious that he belongs to the Barthian in principle. He saw that the contact between the reason of the man and the revelation of God is impossible. He claims that the Scripture and the preaching are the word of the man at the outside of the impression of Holy Spirit, the scripture cannot escape the responsibility to be like the others." And also, he said in Christ the center said, "To say of Christ is to keep on the silence." This is the dialectical speculation that it is impossible that Christ (God) is demonstrated by the history. And also, he we should admit the fact that we (Christ) are hidden in the history. And the historical process (to the Scripture). But Christ meets us through the Scripture with the

spot." This is not the word not to know the complete character of the Scripture.

The Christianity of the above Bonhoeffer throws away the traditional reformed historical view by the irrationalism of Kant he sees the general history uncertainly. Accordingly, they see the Scripture uncertainly.

#### 4. John A. T. Robinson

He said "Jesus did not say that he himself is God." and agreed the thought of Rudolf Bultmann, Bonhoeffer, Tillich etc. He said that the prayer is the opening of the heart of the praying person; the worship is the respond of demand of the people. And he denied that the historical Jesus is the son of the eternal God. The error of this thought is followed with the other secular theologians.

#### 5. Harvey G. Cox

He wrote the book, *Secular City* on 1965 as the professor of Harvard University. It means that the city the manmade is the symbol of secularization and agency of secularization, He pointed that the criteria of secular movement comes out of the Scripture. An example of his false claims is this one. The primitive person lived that all-natural creatures the religion has the magic power and



worshiped them and lived with the religion. Israel had claimed that God created all creatures, that the mankind might throw away such religion to have the magic natural view; this is the movement to make the secularization without the religion by removing the religions of the mankind and living as the pure autonomous. But the view of Cox that the creation of the heaven and the earth of God is his intends of removing the religious concept is wrong. The thought of God's creation of the heaven and the earth rather is the religious view of God-centered in the nature. The ultimate purpose of the Christianity is the sincerity. In other word, it makes the man served true God. (Rev 22:3)

### Concluded Criticism

The main concern of the secular theologians is to the social, political issue in the world but is not the supernatural issue. Robinson said, "Our issue is not how we can meet the gracious God. Our issue is how we can meet the gracious neighbor." This is the contrast point to the Scripture completely. The word of the scripture said, "But seek first the kingdom of God and his righteousness, and all these things will be added to you." (Mt 6:33)

## **Chapter 4 The theology of hope**

### **1. Jurgen Moltmann**

He wrote the book, "the theology of hope" (Theologie der Hoffnung) on 1960. He found out the developed concept of God out of the holy name of Jehovah at the movement of exodus of Israel. According to his claim, he claims that the present is only a temporary station in the process towards the future.

#### **1) His view to the resurrection of Jesus**

The resurrection of Jesus is not important as a history, but reveals the example of the future resurrection of the mankind by projected backward into time - this does not mean the supernatural resurrection but the stopped point of the autonomous development of the mankind. To him the historical character of Jesus 'resurrection. But the traditional theology interpreted that the eschatological day of Jesus 'resurrection is the foundation that general people will be resurrected. Moltman n see this one upside down. Accordingly, the history should be interpreted by the light of the eschatology. This claim said that the history is the difficult thing (elusive) to know it exactly.

## 2) His view to the incarnation of Jesus

To him the incarnation of Jesus is not the event that Jesus came out of the heaven. Moltmann denies the supernatural category. For him, the incarnation of Jesus is the new one in the history it promises what comes to the mankind in the future. (This comes out of the autonomous development of the mankind, it does not come supernaturally.) Moltmann interprets Christianity wrongly as Marks according to the philosophy of Hegel. He wrote the hesitation, "God in the revolution", which identified that the church is participated into the social revolution and can use the violence. His word is to misunderstand the kingdom of Christ as the kingdom of the world.

## 2. Wolfhart Pannenberg

He wrote Jesus-God and Man in 1968, after that Basic Questions to theology. (1970-1971)

### 1) Historical revelation is indirect

To him all history is the revelation of God. The revelation does not come out of the direct work of God but out of the indirect work of God. This is the universal history to deny the vertical character of the revelation completely but admit the horizontal character of the revelation. He does not divide the general revelation and the special

revelation. The laws of the Old Testament and the gospel in the New Testament themselves is not the revelation but the sign of the revelation of history.

## 2) The uncertainty of the short history

God is not informed in history by one event, but only the people learn some aspect to God through the events. God is informed by total history completely. He claims that at the ending point of the history the revelation of God will be informed completely.

## 3) The character of the event of Jesus

The event of Jesus is the eschatological revelation revealed by the preemptive meaning as the foretaste. He claims that the solution of faith issue is accomplished from the bottom (from the history) to the above. For example, our faith to the resurrection of Jesus knows the probability out of the historical fact. But he did not say that the solution of faith issue by the authority of the Scripture and the work of Holy Spirit.

The view of his universal history was contrast to the transcendentalism of Barth. He claims that the history is the obvious revelation without the revelation of the supernatural. In the history not to seize the revelation is the fault of the man. He does not

admit the fact that the man is blind spiritually. He does not treat the Christology theologically but treat the pure historically. He does not admit that the simple character of the revelation in the past but the revelation is continued. The uniqueness of Israelite religion was not that Israel does not receive the unique revelation, but it was unique in the consciousness of Israelite history.

Jesus does not come out of the pre-present being but was revealed in the world of the time by backward into time the historical events have the revelatory character but it is not the ultimate meaning not yet. Because the ultimate history did not come not yet. And he claims that the eschatological character of Jesus' revelation is not the chronicle eschatology. But we think of according to the Scripture. Jesus came as the eschatology of the world of revelation and he himself is the absolute completeness. The things happened in him depends on the ultimate event. Then what is the reason to say that the ultimate things are backward into the time?

The theology of hope is concluded that this world and the history of the world are only the reality but there is no the supernatural God. Because before the history is ended, we cannot say surely, this is not biblical.

## **Concluded criticism**

(1) In the theology of hope states that the eternity is lost into the time. But in the traditional theology God (the eternity) and Jesus Christ stands up at the outside of the time.

(2) In the theology of hope, the Christian theology is established only by the eschatological view. The view of this eschatology is not the second coming of Jesus but the open concept to uncertainty future. But in the reformed theology God is not God to inform only the future completely and, in the past, also was informed firmly. And the movement of salvation in the past and in the present is the independent stages of the redemptive history to arrive to the completeness of the future.

(3) Moltman does not think that the resurrection of Christ is the foundation that the resurrection (or, the source) of all believers are established. He rather, claims that the general resurrection in the coming world is foundation of the resurrection of Christ. This word is the complete contrast teaching to the Scripture.

## **Chapter 5    The theology of process**

### **1. The philosophical background of process theology**

We can say that this theology was depended on the philosophy of Whitehead (Alfred North Whitehead, 1861-1947), and in this theology, the book of Samuel Alexander, "Space, time, and deity", 1920 executed the role of its pioneer.

According to Whitehead (1) the reality is transformed continuously it includes God. (2) For the character of the pure potentials of God exists, it is the primordial nature. And He has the character participated into the world of time, it is called for the consequent nature. These two natures are called for bipolar nature.

### **2. The forming of process theology**

This theology was consisted in the center of Charles Hartshorn of the University of Chicago in the United States of America, W.Norman Pittenger, Schubert M Ogden, John b. Cobb, and Jr etc. The explanation of this department of God is as followings. (1) God is the transformed process itself; (2) God is the objective reality to be stated by the philosophy. The explanation of these things comes

out of the supernatural revelation but simply by their philosophical argumentation.

### 3. The mistake of the theologians of process theology

They claim that all things in the world of the phenomena does not come out of the creation of God and its providence but come out of the inside of God, this thought belongs to the category of the pantheism.

(2) So, called for, their God is not the personal God, but only the principle. It is one concept to be deducted by human experience (a mental concept), it is not true God who can say the word of God, and respond the prayer. Biblical God is the personal God to have the intellect completely. (Dan 4:25 rom 8:29 Eph 1:9, I Jn 4:16)

(3) The creation they said is not real creation but the evolution. This does not mean the creation of biblical meaning to have historical character of one time.

(4) The theology of process Denys the transcendent character of God. According to this theology it explains that God is only one part of reality.

(5) According to the theology of the process, "God" is the process itself of transformation; it is different to Biblical God. According to



the Scripture God is not changed. (Ps 102:26-27 Mal 3:6 Jm 1:17 Heb 13:8)

### **Section 3 Western philosophy and the Christianity**

The survey of western philosophical history in the perspective of reformed theology

Descartes said to affirm his own being by speculating of I exists for I think "(cogito ergo sum). He debated the existence of the god from here, it is as followings. "Our notion has several theories of notion but they can be the products of our Psychology and also what entered into inside out of the reality of our outside. Our consciousness has the notion of god, that is, the notion of the infinitive, eternal, omnipresent and impossibility etc. Such notion cannot be the product of our psychology itself, cannot come out of our experience, but surely it comes out of the complete one itself. "

The debate of Descartes is the theory that can be established by the supposition that our psychology is complete. From the ancient day who did find out true God by such autonomous speculation? So the mankind left the word that God revealed (the Scripture) do

not find out true God but all worshipped the idols. What is the god that Descartes found out? – Among Descartes.

Spinoza was the autonomous philosopher to receive the influence of Descartes. So-called, he speculated by proving the mode and substance. And arrived to the conclusion of the theory of same between the materialism and the self (it means that god and cosmos are general) ... The philosophical view he announced is as followings. "This world (universe) that we live are eternal in time and infinite in space. The world has no the beginning and the ending, the substance is the foundation of the other all beings and its source. Accordingly, it is same to the eternal, unique creator. Then who put us in the world? God did so. Therefore, God is just the world (universe itself) and the man is some part of God. The heart of man is some part of the heart of God "

But God is the Spirit but is not material. Therefore, the mankind cannot measure him mathematically. The conclusion of exact mathematic is not related to the spiritual world. Despite the door of the room was closed the resurrected Lord entered into the room. The view of cosmos in Spinoza was the pantheism. Pantheism does not discern even between Tea Won (God) and Jab Da (all creatures) and also it does not think the solution of Tea Won issue. The

thought of Pantheism contrasts to the view of unique God in the Scripture. The teaching of the Scripture separates the man of God essentially obviously. (Ecc 5:2, Rom 9:20-21) – Among Spinoza.

### **Section 3 Western philosophy and the Christianity**

#### **Sequence**

- 1. Platon**
- 2. Aristoteles**
- 3. Pyrrho**
- 4. Epicuros**
- 5. Stoa philosophy**
- 6. Philo**
- 7. New Platon party**
- 8. Gostiscism**
- 9. Scholar philosophy**
- 10. Fransis bacon**
- 11. Decart**
- 12. Spinoza**
- 13. Lifnich**
- 14. Hume**

15. Kant
16. Hegel
17. Kar marks
18. Sopheheor
19. Niche
20. Extentialism

## **Western Philosophy and the Christianity**

### **1. Platon (BC, 427-347)**

Platon was born at the noble family in Italy. He studied under Socrates at 18 years old and had the view of cosmos in the center of ideal world. According to him, the world of phenomena came out of the world of ideal; it is like the shadow and ling for the world of ideal. As we see it in his perspective, for true being is the world of ideal, it should be not changed. There the sense cannot be arrived but only the thought is arrived, so the fact that the philosopher takes the beauty of the world is to arrive to the beauty in the world of ideal. The reason that the man thinks that each one

in the present world is incomplete is the fact that they have to evaluate the other standard (the world of ideal).

## Criticism

(1) According to the word of Platon our thought is the stigma (ἀνάμνησις) that are remained in our mind in the beginning. But this is different to the view of the world of the Scripture. The Scripture does not say such world in the beginning.

(2) In his view of universe, so-called, ideal (ἰδέα) is the standard of all creature and eternal. (CH Patterson. This means to deny the Creator God in the true meaning. Platon said the god, Demaulgos (δεμουργός), the god is not the creator, but the maker of the cosmos (χόσμος) with form and matter (ὕλη) that already existed. So-called, idea (ἰδέα) is eternal does not it mean that nobody made the ideal? This is to deny true God. According to the Scripture, these men of the world do not know God. Platon also is not except. The judgment of the Scripture always is true. I Cor 1:21 said, "For since, in the wisdom of God, the world did not know God through wisdom, its pleased God through the folly of what we preach to save those who believe ". God is informed by his revealed word (the foolishness of evangelism) and cannot know Him be himself.

## 2. Aristoteles (BC 384-322)

He began with moving of all things to study god. According to his word, himself to move all things was not the one that moved passively, he was the heart not the material as the eternal being, the heart is called for the god. The god is infinitive with the world, he has no the power and the will but he happens moving of form (dwelling in materials) in the material (matter) only by the influence of his being, and they became all things and came out of it, it is just like the magnetic itself does not move but it makes the metal. And the intellect of god is revealed into the reason of the man.

### Criticism

The view of god of Aristoteles was a kind of pantheism so it is different to the personal god that the Scripture tells us. The man cannot know god by his wisdom (I Cor 1:21) by only the revelation of God the man can know God... (Mt 11:26-27)

### **3. Pyrrho (BC 360-270)**

Pyrrho was the leader of the Skepticism and seek to get the peace of the heart by denying all truth. In other word they claimed that they depend on the sense of the man and the knowledge and the character. (The Scepticists, Timon, Ainesidemos etc., claimed so) Pyrrho did not leave his philosophy as the documents. What he

remained to his disciples is the form of his life. In the meaning that he does not follow the knowledge and character, where ever he goes, he did not think of the direction and he went habitually. And in the meaning of not believing in the announcement of sense although he met some dangerous signs, without doubting he approached boldly. One day as he approached to the wild dog, and surprised, h apologized to the people for his action.

The skepticism of Pyrrho disappeared at the latter day of Hellenism, by the religious movement was revived. But after that day it was happened, in the day of reformation, Erasmus, who was the debated partner of Martin Luther, was shaken by this thought through reading the document of Sextus. At that time Luther warned to him, "The day of judgment came nearby the Holy Spirit is not the Skeptics."

The Skepticism was happened at the last day of the revived time of Hellenism (Platon day) Then because Hellenism claimed that all things are changed and cannot believe all things by thinking of them consistently, here, the skepticism was happened. The skepticism that for all things change, we cannot believe in it is wrong.

(1) The skepticisms do not know the unchangeable reality (God, Jesus) (Heb 13:8)

(2) If they doubt all things were not they doubt their doubt also? Therefore, as all things were taken doubt, there is self-defense. As we believe in only God and we can relate to the changeable things properly.

(3) Proryo doubted his own sense and took the attitude to deny the operation and even the contact, because he did not know the creator God (I Cor 8:6) who is the Lord of all things (I Tim 4:4)

#### **4. Epikuros (BC 341-270)**

He was born at the island of Saamos and was the hedonist. Because his teacher at his 12 years old told that in the creation of the cosmos, in the beginning time, all things came out of the substance of the chaos. He asked, "Where did the substance of chaos come out of? He taught that in the ethic philosophy he claims the life of the center of the pleasure. The hedonism that he taught was as followings. "Do not be afraid of the god because he does not take concern to the man. Do not be afraid of the death because the death leads us into the sweet house. Eat, but eat with the others together. Then you can enjoy the leisure. "He solved the issue of chaos substance that he took concern at his youth time, it was not reality, and he said that the universe was the evolutionary



substance through the accident movement by the atoms. This was his theory of the universe.

### Criticism

(1) The simple name of Epicurus philosophy is remarked at Acts 17:18, the philosophers ignored on the religions. This philosophy said that the soul of the man of course, the gods was made of the atoms, so it was pure materialism. In other words, it was the monism in the center of the materialism. This was opposed to the word of the Scripture. The Scripture said that the source of the spirit and the materialism is different each other. Ecc 12:7 said, "and the dust returns to the earth as it was, and the spirit returns to God who gave it ". Jesus said, "And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. "(Mt 10:28).

(2) Epicurus admits only the present world. The fact that death lead the man into the sweet house means that after the man was died; the man has no any consciousness and become the calm state. He encouraged the philanthropy but he hates that the horror does not exist for it has no the criteria. This is the theory to harm the Christianity greatly. The Christian Scripture belongs to the world of coming obviously. (I Jn 2:15-17)

(3) He opposed the creationism as an atomist. The people who have such theory do not know God, because they belong to the flesh (Rom 8:5-8, Jud 1:10-13)

## **5. Stoicism**

The word, "Stoa" means "a room", which was the place that the philosophers executed the lecture. As the city country of Greek was declined, this philosophy was spread through the lecture into the foreign areas. Especially it influenced on Rome greatly and also the emperor, Aurelius was the stoa philosopher.

Zenon (BC 336-264) was the maker of Stoicism and he claims theory of reason. That is, it means that the reason that exists at any areas of the cosmos is just the god. The thought of Stoa thought just like that has the thought of the kinds of Pantheism.

Stoicism happened not little transformation in the contemporary day at the aspect of ethic. In the meaning that the mankind is the sons of cosmos reason, the people thought the relationship of brothers one another.

### Criticism

We can say that Stoicism influenced on the Christian thought. Because the both parts are different each other.

(1) The thought of "the mankind is the brothers" is similar to the thought of the Scripture. But Stoa philosopher took the concept in the meaning of all the mankind is the sons of cosmos reason., but the Scripture said that only in the people who were atoned by the Christ's blood, they have the brotherhood relationship.

(2) Stoicism called for "cosmos reason as the god, in the contrasts of it the Scripture claims the creator of the universe, God that is, personal God truly.

(3) Stoicism taught the wisdom, the justice, the intrepidity, self-control etc. to the high level. in the meaning it is very different to the Scripture itself. Especially Stoicism did not know the virtue of humility that the Christian Scripture stressed.

## **6. Philo (Judeus Philo BC 30-AD 40)**

Philo studied the truth by mixing the Hebraism and the Greek as a philosopher that pursue to the synthesis state. He was the pioneer of New Platonism and his thought is analyzed as followings.

(1) The view of the god, He claims that god is the irresistible being and borrowed the thought of the Old Testament and called Jehovah as Jehovah.

(2) The view of creation. He said that God created the matter out of nothing, latter he arranged them and created the world. And the ideals are the thought of god that belong to him eternally.

Before he created the world, they were created as the true being. The type of such thinking is the theory of the world of Platoon's idea and the thought of creation in e Old Testament.

(3) The view of cosmos. For he contrasted God to the matters morally, it is the dualism and the material deformation theory. And the material is the fact that the material is the self-existence in the eternal beginning.

He pointed to the physical part as the tomb of the soul, the salvation of soul is not to attract to the physical life but leave the flesh desire by meditation, and the state the man entered into is the state to escape out of the heart and body that is, the state of Ecstasy (ἐκστασις).

## **7. Neoplatonism**

Plotinise (AD 204- 269) claimed the emanation. In other words, he had the mysterious teaching as followings (1) the highest cause one in the cosmos is the one that cannot be known. (2) the all things of the universe came out of "the one" (3) By transcending the physical hedonism and concentrating his mind on the eternity he is transformed, finally he rose to the upper world and entered into God.

## Criticism

(1) His view of god is different to the one of the Scripture. The Scripture informs Jehovah who took the covenant to us. Jehovah is the saying God. But Plotinise claims that the god we cannot know is just "the one".

(2) He said that all things of the universe came out of the one, such thought means that basically, the mankind and all things are accord to the god. Then in his speculation, did not he break out the essential criteria between the god and the man? It is the thought that does not know true God ultimately. The Scripture said that the man was created by the volition of God his power but the man and God are not accord being. In Genesis 1:26 the fact that the man was created in the image of God is different to the word that the man was come by God. God is the absolute being, the creator and the saver. If the man cannot become God by his power and his method. it is the pure autonomous view of the life that even the word, "salvation can be said. The Scripture said the different point between God and the man by separating the creator and the creature and the saver and the sinner, the man to commit the sin cannot be saved by himself obviously. (Rom 9:14-16, 19-23, Eph 2:1-5)

## **8. Gnosticism**

According to Gnosticism, (1) it claims that all things in the world came out of God but as the stage is far, it is wicked. Then “the evil” is not the wicked in essence, only it means the short of goodness. (2) The philosophy claims that the man gets the knowledge by institute and then he participates into the process of salvation to be God.

### **Criticism**

(1) The Scripture said the personal God who created all creatures out of nothing by his will and his power but does not say god who emanates all things.

(2) The Scripture said that the man does not become God but exists as the man eternally that was separated of God. (Jn 14:2 Rev 22:3)

(3) Gnosticism is the pure autonomous thought that the man will be saved by understanding the knowledge by the institute. This posed to the word of the Scripture that the man is saved by the merit of Christ. (Rom 3:23-25)

(4) Gnosticism also contrasts between the upper world and lower world. But it is not same to the teaching of the Scripture (Jn 8:23, 3:31) A scholar (Boltzmann) claims that for the similar word the Christian Scripture (especially the New Testament) was influenced by

Gnosticism. But rather, Gnosticism was influenced by the Christianity. The time that the dualism of Gnosticism was arranged systematically was after the New Testament was completed, the fact that it was influenced by the Christianity was proved by Gnosticism itself. The authors of the New testament and the Christians in the early time approached to the view of pagan religions obviously by the perspective of the old Jewish tradition, that is, as the theologians of systematic theology that was trained well, and through the historical evidence depended on the traditional perspective, it warranted the fact that the pagan religious thought could not give on the Christianity.

The people that as the philosophers of Gnosticism introduced the Christianity wrongly were Valentinus, Marcion etc. Clement of Alexandria and Origen and the other the church- fathers also were influenced by it at some part.

## **9. Scholasticism**

The scholars of Scholasticism in the medieval day concentrated to think the character of knowledge of human soul as the center and he claimed that by it he can know God rightly. Therefore, they said that true religion is sincere philosophy. Accordingly, they concentrated on rising work to search for the issue of the

universality in all things (universal) without pausing. This is the abstract speculation in contrast of deducted speculation. Scholasticism scholars admit that the revelation is the supplemental tool to search for the religious truth and the character of knowledge of the soul is not less than it. For example, Thomas Aquinas (AD 1225-1274) in that day said that in knowing God the ignorant man arrives to know him by faith, but the learnt arrives to the knowledge by reason. Then does it mean that the unbeliever also arrives on the knowledge. It does not mean so.

## Criticism

The fact that the Scholasticism treated that the character of knowledge is evaluated optimistically is unbiblical. (I Cor 1:21 Mt 11:25-27, I Cor 1:19-20, 2:12-16) The man was died by his spot and his sin, (Eph 2:1) he does not take any intelligence (Jer 17:9) the man knew God and believes in God by only faith. (Jn 14:6) Jesus Christ was revealed in the Scripture only the one to believe in the Scripture believes in him. (Jn 5:39, II Tim 3:5-17)

### **10. Francis Bacon (1561-1626)**

He stressed the freedom of speculation and tried to reveal the personal thought. He threw away the syllogism of Aristoteles but said new method, it was the inductive method. This is, after



cleaning up the presupposition of the mind, to find out the universal laws by studying the natural facts and by experimenting them. He prohibited to the concept of presupposition of the heart for studying inductively strictly, which are revealed in the theory of four idols. Four idols that he prohibits are the idols of cave, (personal prejudice thought), idols of tribe (the habit of all mankind's), idols of the theater (the system of thought of the philosophers) and the idols of the market, the confidence of general language) But such etymology is the limited activity to actual aspect, that is, it may be the principle of studying the science but it is not the principle of religious truth to arrive to the principle to know God.

## Criticism

Louis Berkhof said as followings of the inductive method, it is right evaluation.

- (1) We cannot know God by the inductive method. Because this method concentrated on the experiment by the human sense, because God is not the object to be experimented by our sense.
- (2) The theological scholars of this line said that it belongs to the objective trends but is the subjective trends strictly. Because it takes human experience as the standard of truth except God. The

humanism is to ignore the subjective and the objective but always is the strict subjective trend. The wrong etymology of Bacon became the foundation of the recent autonomous philosophy.

(3) God is revealed to God by the speculation depended on the revelation. The thought depended on the revelation is the biblical thought.

### **11. Descartes (Rene Descartes, 1596-1650)**

His speculation was the recent etymology as following. He threw away the past confidence and the tradition completely but tried to construct the recognition of cosmos from the most basic foundation newly. Therefore, he doubted all things and then he tried to have sure true knowledge on the basis of what he could not doubt. In other word, for he himself to doubt was reality, because he said that he admitted the objective reality to the view of god and the world-view, it was the rationalism (Etymology to admit the reason as the judger of truth).

Descartes was the pioneer of recent etymology, above of all; he studied the possibility of true knowledge. The feature of his debate was the subjectivism, which as the man speculates autonomously, he can arrive to think of god. This method was the contrast of the monotheism completely. John Calvin established the view of the

life that begins with God and arrives to the man but Descartes established the view of god by speculating the man centered means.

He said to affirm his own being by speculating of I exists for I think "(cogito ergo sum). He debated the existence of the god from here, it is as followings. "Our notion has several theories of notion but they can be the products of our Psychology and also what entered into inside out of the reality of our outside. Our consciousness has the notion of god, that is, the notion of the infinitive, eternal, omnipresent and impossibility etc. Such notion cannot be the product of our psychology itself, cannot come out of our experience, but surely it comes out of the complete one itself. "

### Criticism

The debate of Descartes is the theory that can be established by the supposition that our psychology is complete. From the ancient day who did find out true God by such autonomous speculation? As the mankind left the word that God revealed (the Scripture) do not find out true God but all worshipped the idols. What is the god that Descartes found out?

True God is revealed by only the word of revelation (the Scripture) Rom 10:17 said, "For the Scripture says, "Everyone who believes in him will not be put to shame."

## **12. Spinoza (Benedict Spinoza 1632-1677)**

Spinoza was the autonomous philosopher to receive the influence of Descartes. So-called, he speculated by proving the mode and substance. And arrived to the conclusion of the theory of same between the materialism and the self (it means that god and cosmos are general). Three issues he thought and studied, that "first, what world do we live? second, who put us into the world? Third, why did he put us in the world? ". Because he, as a Jew, said the other words to the opinion of the elder in the synagogue, the elders paid 500 dollars amount to him yearly for his silence. But for he did not respond this request, he was driven out by them.

The philosophical view he announced is as followings. "This world (universe) that we live are eternal in time and infinite in space. The world has no the beginning and the ending, the substance is the foundation of the other all beings and its source. Accordingly, it is same to the eternal, unique creator. Then who put us in the world? God did so. Therefore, God is just the world (universe itself) and the

man is some part of God. The heart of man is some part of the heart of God "

Why did God put us in the world? Because God makes us lived happily, God made us born in it. (1) We should pursue the hedonia but avoid the suffering. But this pleasure does not take by egoism but get it by share the happiness to the others. Avoid the hatred, the hatred begets hatred. (2) What the man tries to do is to pursue the happiness, which can be accomplished by the love. Love transforms the life of human time into ecstasy."

### Criticism

Spinoza tried to prove the existence of God mathematically, for only God is infinitive except him nobody can be infinitive being. "This word means that limited beings are the parts of the god (infinitive being). But God is the Spirit but is not material. Therefore, the mankind cannot measure him mathematically. The conclusion of exact mathematic is not related to the spiritual world. Despite the door of the room was closed the resurrected Lord entered into the room. (Jn 20:19, 26) Hermann Dooyeweerd said " $2+2=4$  also is not truth in the outside of Christ."

The view of cosmos in Spinoza was the pantheism. Pantheism does not discern even between Tea Won (God) and Jab Da (all creatures) and also it does not think the solution of Tea Won issue. The thought of Pantheism contrasts to the view of unique God in the Scripture. The teaching of the Scripture separates the man of God essentially obviously. (Ecc 5:2, Rom 9:20-21).

### **13. Leibnitz (Gottfried Wilhelm Leibnitz 1646-1716)**

(1) The Etymology, He published the book, "New Essays on the Human Understanding", etc. in the etymology. The main point of the book is not that the heart of man is not the blank. (tabula rasa), but the principle of intellect is native. This was the native etymology in contrast of the pure experimental etymology by Lock (John Lock 1633-1704). The history of the etymology is autonomous, it moves not by the theory of pure experience and also by the theory of prior experience.

(2) The Theory of universe. He, at the theory of the universe saw that all universes are the harmonized system of immeasurable monad, the cause- one of this harmony is god. And one mode was self- sustained independently to the other mode and are harmonized each other by the power of god, and the god is the highest mode and the other modes was created by the other mode but essentially belongs to the divine character.

(3) The actual demonstration

(4) Leibnitz also used the theory of reality in proving the being of god. He said "the absolute complete one cannot help but to have the attribute of existence. Therefore, the absolute completer exists"

Kant (Immanuel Kant) thought that the actual demonstration of Anselm was inability, "Being is not to add something to some essence. In other word, he said as the meaning that the element of essence is only the outside concept that makes only the essence become the reality." This opposed theory is applied to the above theory of Leibnitz. But we in this point remember one thing was the fact that Kant did not oppose "the second demonstration of Ansem". The second one includes the necessity as the attribute of the greatest one. The necessary character means that in the issue of existence," as it exists, it cannot be disappeared but as it does not exist, it cannot be exited", that is, always the one who should exist.

(5) The view of god, Leibnitz said to presuppose that the man can know God too truly by the autonomous intellectual rule of the man. But according to the Scripture of the Christianity, because the heart of the man is corrupted and false, he cannot know God truly. (Jer 19:9 I Cor 1:21) And the fact that the greatest mode that he said is god is not god transcended all things. But it is the pure innate thought that is called for one of all things. This is not biblical. The

Scripture said that God dwells in all things and also stresses his transected character. (Rom 11:33-36)

#### **14. Hume**

He was an empiricist, and said in doubting the being of god as followings, (1) There is not the valuable evidence (human evidence), (2) It is informed for that God is good and powerful, why does the tribulation in the world exist? (3) We cannot believe in the miracle, because the witnesses to the miracle are the men. (He said that the evidence of the man has error.)

The answer of the first question is as followings, the demonstration of Hume like such thing was not said for he ignores the Scripture of the Christianity. The Christian Scripture does not say that the Christian faith does not come out of the demonstration of the man, I Cor 1:21 said, ". (Refer to Mt 11:25-27 Rom 10:17 I Cor 12:3) Here, the word, "the foolish of evangelism" is the word of evangelism written by the Scripture, the people of this world consider it foolishly. (I Cor 1:18, 25).

The answer to the second question of the above is like followings. God is powerful and good, but God preserved the tribulation and suffering. The sin of the people in the world is controlled by only the tribulation and the suffering. If this world has no the



tribulation and the suffering, this world already had been changed into the living hades.

## **15. Kant (Immanuel Kant 1724-1804)**

Kant, who was a critic philosopher, was famous for he lived regularly and mechanically. A certain one evaluated him that he had no the life and history but he was a simple machine. He used to go to walk at exact time, so his neighbors corrected their clocks according to his passing time.

### **(1) The etymology of Kant**

As we see his etymology he took the synthesis between his rationalism and his experimentalism. He was a philosophy to speculate both his necessary universal priori recognition and experimental recognition. He said as following, in the introduction of his book, "Critics of pure reason", "Every recognition begins with the experience together. But they do not come out of only experience. because the recognition of experience is the connection of both the thing to be taken by the image and the power of our recognition."

Kant points to the fact that the reason (rationalism) stresses only the priori but despises the objective thing, it is good thing and he

pointed to the fact that the experimentalism stresses only the objective thing but the despises the priori rightly. He treated the actual world (Ding a sich) and the phenomenon world distinguishably. But according to the critic to the pure reason of Kant, the world that human reason can know is only the phenomenon world but he cannot know the actual world. But he in his critic to practice reason treated this accrual world. There he saw that for he needs this accrual world, so he saw the reality of supposition. In other word, he treated God as the supposed reality.

## (2) The religious theory of Kant

He supposed the god according to the command of strict category (categorisches Sollen) and made the moral religion possibly. Then what is the command of category?

It is the commands of prior conscience, which belongs to the necessity and relate to the reason (criteria) that cannot be, see in the natural world. Such religion (1) the moral recognition of the man can become obvious; the prayer is not benefitting gradually. (2) Personally, he does not need the redeemer. (3) Although the wonder is happened it is meaningless religiously. (4) We do not need the mysterious experience.

Criticism

We evaluate the thought of Kant as followings. As he said, in only the phenomenal world, the man can know autonomously, and then gave the independent character. But such view of World considers that it makes God become the limited god. For he withholds the actual world into the world of faith. It means that he removes the feature of the object of faith (the meaning of infinitive) by limiting god, the object of faith. We claim that the man can understand the Word of God rightly at the phenomenal world. Even the phenomena world is not independent out of God. But because Kant made sure the autonomous character and the independent character, it is not biblical. (Mt 6:26-30, 10:29 Rom 1:18-20, 11:36 Heb 2:10)

We evaluated the thought of Kant evaluates as following.

### **16. Hegel (Georg Wilhelm Fridrich Hegel, 1770-1831)**

Hegel, who was a pantheist, said that the ultimate contents (reality) of the universe was heart and mind (Geist), at this point it is not different to Fichte and Shilling. He did not separate Tea Won of Jabda (all things), it is his pantheism. He said that the external nature or, the materials contrasts to the mind (or, reason), all thing run towards the absolute one.

It is informed that this is the proceed of positive, negative and synthesis logically. The thought like such thing contrasts to the teaching of the Christian Scripture. All things themselves are developed and become the absolute one means that the synthesis of all things is the theory of the pure innate universe. But the Scripture said that the all things of the universe separated of God essentially. It is informed that God is the only one creator and savior to dwell on all things. Jn 3:31 said, "He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. "and Rom 4:17 said, "as it is written, "I have made you the father of many nations"—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist ". (Refer to Rom 11:36, I Cor 8:5-6)

### **17. Karl Marx (1813-1883)**

Karl Marx, who was the materialist said. (1) The state of the society of the mankind's are depended on by the material than the mind and was transformed by it. So, in the primitive day was the communist society next to after the system of slave, the system of, the capitalism, and last one was transformed into the socialism. He claimed that the process of such transformation was the physical and the product of necessity of cause and result. (2) And he the

moving of the mind is depended on the materials. He said that all being is the product to come from the situation of material and economy.

### Criticism

Here we do not try to demonstrate the fact that the claim of Marx about the fact that how much exact thing the transformation of the society is scientifically. Only in the theory of materialism of Marx, the solution of human issues of the life is depended on only the solution of materials is wrong.

- (1) Marx did not know the reason that makes the human society miserably is to come out of the sin of the man and also, he did not say it, and also only the fair distribution of product shall bring the happiness of the man is wrong.
- (2) It is not proper actually that the last society controlled by Proletariat is happy society in his thought.

## **18. Schopenhauer (Arthur Schopenhauer, 1788-1860)**

He was a philosopher of pessimism. He said "I don't like people the more I see them." The life is the postponed death. I learn more out of one page of a Hinduism book than out of ten philosophical books." He was not shaving by someone else's hand at a barber shop, and he brought his drinking cup. He recorded the list of his

property in Greek and in Latin, because this is to prevent the thief from losing it.

## Criticism

His theory of the universe was the theory to depend on all things. He said "The word is the will. My body is the objective state of my volition. In other words, several parts in the body are the expression of the desire. The brain is the will to know, the foot is the will to do, and the stomach is the will to digest." He offered his will, that is, the few methods to overcome the desire (covet).

- (1) Philosophical method. This means to control the desire by the essential speculative knowledge.
- (2) Artistic method. This means that the man overcomes the desire by appreciating of the beauty.
- (3) Religious method. This is not to keep on the system of teaching. This is like the destructives of the Buddhism.

The desire that Schopenhauer says is different to the thought of the Scripture. Because he said that all beings are desire, all beings are evil. This is like the claim of the Buddhism. But the scripture does not treat being itself as the sin rather admits as goodness. I Tim 4:4 said, "For everything created by God is good, and nothing is to be

rejected if it is received with thanksgiving ". At the time God makes all things, he said that as he saw it, it is good. (Gen 1:4, 10, 12, 18, 21, 25, and 31) "Desire" that the scripture did not treat goodness is not the desire of the man itself. As the man leaves the word of God and takes the desire, it is the desire to become the sin.

Schopenhauer said that as the man escapes all desire, it is the salvation, and the way he escaped is philosophy, arts, religion etc. so it is the pure autonomous. That is the man claims that as the man takes the others out of the outside of himself, and does not possess but he stay as he is (rather, the state without compassion of nothing), it is the happiest state. It concludes that the man does not need the redeemer. But according to the scripture the man is the sinner that cannot help but to be destroyed; only he is saved by believing in Jesus Christ. (Jn 3:16 Rom 3:9-22 I Cor 1:26-31)

#### **19. Nietzsche (Friedrich Wilhelm Nietzsche 1844-1900)**

He was the brilliant man that he got the degree of doctor without taking examination. He, who was the philosopher of the superman had been as the mental patient in his last year (for 11 years) and was passed away. We in his philosophy we will review only two great titles.

(1) Nietzsche's evaluation of the view of Christian God

He did not accept the view of the Christianity to God that bestowed the wonders for the men and will give the award and punishment to the matter their death. In the meaning of his denial to the God, he said even the fact that God was died. His thought was the error to deny God who reveals True God is to reveal himself to the mankind's the structure of biblical doctrine to Him is the fact that the historical church had claimed. The all philosophical claims that god is the reality in the universe and the god does not punish and does not say are not to say true God. Only God who reveals is the God that the Scripture informs. Mt 11:27 said, "All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him", Jn 1:18 said, "He was not the light, but came to bear witness about the light", and Heb 1:1-2 said, "Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world". Nichzsche was the man not to know the Christianity really.

(2) The ethical view of Nichzsche

He separated the ethic of slave of the ethic of owner and said every moral pursue on each benefit. "The ethic of slave is that the man to



take lowly level to live at that position controls their activities to their ruling stage. For example, obedience, service, sacrifice endurance etc. These are called for the ethic of the Christianity. And "the ethic of the owner" is not claim the justice of the mankind and pursues the control authority and takes the direction to the attacking power. He identified this one.

### Criticism

The ethic view of Nietzsche identified unconditionally that the powerful one invades the other and occupies the others; Of course, it is the unbiblical. As the Scripture says the Christian ethic is the one way of God-center. According to the Scripture obedience, service and sacrifice are the virtues that both the poor man and the rich man should be executed. In the meaning of obedience to God whoever should obey to the people such virtue. (Eph 6:5-9, Rom 3:22-4:1) Nietzsche did not know that the rich stage persons as well as the ruling level persons should obey God in the meaning of obedience of God. He did not understand that because all men were created in the image of God (Gen 1:27) together they should be respected one another. He claimed that the superior stage in the mankind occupies the low stage, finally so-called; the superman society should be accomplished as the goal of mankind. This

opposed the teaching of the Scripture that should hold the weak person. (Lev 19:13-14 I Thess 5:14) God holds the weak persons more. (I Cor 1:27-29 Jam 2:1-5)

## **19. Existentialism**

(1) Kierkegaard (Søren Aabye Kierkegaard, 1813-1855) was born at Copenhagen in Denmark. For his father was a national believer of Luther denomination and so devotional person, he gave to the young Kierkegaard so impression of the subjective and individual character. The life of Kierkegaard was tragedy. He received the depressive character and abundant imagination and speculative power. He studied the seminary but did not want to become a pastor because he himself took the psychology that he was not worthy to do the ministry and rather he did not think that he was a Christian believer. Although he engaged with a woman but he broke out the engagement because he thought that he was not worthy to marriage with a woman. And after that he had been as bachelor. The event to break the engagement was hurt greatly in his whole life; his heart was filled with the depression. After his father was passed away the one reason that he took the more depression was the remembrance that he, in his young time cursed the being of God and the man Therefore he concussed the curse of God in his whole life and felt the unsafety. Of course, although he was

avoided out of his sin, always the event gave the burden on him. At his sufficient time was suffered by the attack of the local newspaper he lived. At the contemporary time for the church did not support him he was appointed severely. He himself claimed that he himself was died as a martyr that protested to false Christianity, at his ending bed he refused any ceremony of church and her comforting visitation, Lastly, he himself confessed to enter into the in front of Christ

His philosophical speculation was the result to fight passionately in his whole life. He was a rebellious person and his speculation was flown into the rationalism necessarily. He did not concern to the general and rational things but concentrate on the individual (It was not the egoistic individualism but the individualism of philosophical thought) and subjective. The individual person was the object that he concentrates on uniquely. To him only the individual subjectivism is the truth, to exist means the fact that he himself encounters to only God. And also, what the man is worry about his personal salvation belongs to the essence of the faith which was called for the existential frustration.

He claimed that there is the tension and crisis between the man and God. Because God is holy, highest, unexpressed being. He again said, "God does not bother by ant laws for he is complete free but

the man is weak and little being. But the existential man also is the free man was not be controlled by any laws. And also "the regular Christianity became bourgeois, and then she was corrupted. True Christianity is not the religion of massive people but individual religion, that is, the religion of martyr (the existential person)".

A philosopher of existentialism, Karl Jaspers was born at AD 1873 and worked as a professor of the University of Heidelberg; on 1937 he was driven out by the Nazi government. After II World War he again taught at the university and was moved into the University of Bazel. His existentialism kept the middle line between the antithesis nihilism and the Christianity. He believed in the god, the object of philosophic speculation transcended. But the god that he told not to reveal himself but to keep the silence eternally. As we observe it we can know that the thought of Jaspers was unbiblical.

In Jaspers, "existence" was not the thing proved by my volitional, speculated recognition and cannot be recognized and cannot be defined. Being is not changed into the history but only is supposed, my existential being is I that transcended myself. For I exists beyond my historical being, I always have no the time that can say that this is I, because at the moment that I say that this is I, "I" already am not true I.

What he says at the above is he thought at the philosophical part. In the contrast of it he said the science comes out of our conscious world. That is, it is the universal knowledge by treating the external objects and systemized and as the philosophy researched the existence, existence always cannot be the object of scientific study. He said that the certainty that the philosophy pursues cannot become objective.

(2) Martin Heidegger, who was the existentialism philosopher was born at AD 1889 and was inaugurated as the professor at the University of Freiberg on 1928. His most important book was the *Being and Time* (Sein und Zeit). He said, "My being is the thing to overpass me. And Heidegger analyzed the being of self as two things. Essential existence (ontisches Sein) and cast existence (in der Welt geworfen) that is, the historical existence. He claimed, "The historical existence is the reality that was deprived out of true existence, he listens to the voice of society as the one attached to the world. He is not himself actually. But the essential being is not the thing to have the character of state, the existential thing that is, the being transcended the history."

Then it is the main issue that as the man is saved out of historical present existence and enters into the essential being. In this issue, Heidegger said, "It is the fear and anxiety that is, comes out of the

unsafely (Angst). Fear is not to be afraid of some objective thing. For it is the autonomous fear, without reason it was happened out of the depth of existence. It is the existential anxiety that it makes us settled in the world. It awakens us and makes us felt the quality. But as he said the quality feeling is not same to the one of the Christianity. The guilty feeling is the feeling that he himself is cast in the world of history. At the same time and it makes him felt his nihil (historical being).

### Criticism

We do not criticize the existentialistic philosophy by the philosophy. Although we criticize the philosophy as the philosophy finally the good result cannot be come. Because any philosophy has some error in it. We will treat only one issue; the existential thought is proper to the Scripture.

The existential philosophers (of course, even the atheism existentialist) claim the transcends that God cannot reveal himself effectively. This is not biblical. According to the Scripture the people have ignorant part to God, but he can know some part by his revelation.

Duet 29:29 said,"". Jesus revealed God. (Jn 1:18) He said," "(Mt 11:27) (refer to I n 1:1-3 2:12-14).

## **Part 4**

### **Oriental philosophy and the Christianity**

- The critic to Oriental Philosophy in the perspective of the Christianity

Confucius was only a teacher of human ethic and did not say

To solve the burden of human sin in any points. He was not the qualified person like Jesus that said that "Come to me, all who labor and are heavy laden, and I will give you rest." (Mt 11:28). Confucius was the one to mistake and to commit sin like he himself testimonies. He said, "As I got 50 years old, I understand the fault of 49 years old."

Confucius knew the present world but did not know the coming world. As his disciple, Keyro asked of the death, he replied, "I do not know the life, how can I know the death?" He said nothing of the issue of the sin of the mankind.

- In Buddhism –

Buddhism has no the strict board line of the cannon. Because the Buddhism has no the Word of God. Among the Buddhists, some who claims to take the higher understanding do not know the number of their cannon surely. Tripitaka Koreana in heainsa in Kyung Nam also really has all buddhism cannons. It was carved on the wood what was translated into Chinese and actual volume number are 6802. The reason that is called for was fact that the wood board consists of 80000 things. And in the Buddhism books, they claim that Kyung and Lyoul were made by Buddha by himself, after his death they were recorded for 600 years Debating part was written by the Buddhists of the latter time, which was recorded 800-900 years of the death of Buddah. Just like that the Buddhism cannon had no the principle of strict cannon in the character of history.

- In Confucius -



## **Part 4**

### **Oriental philosophy and the Christianity**

Sequence

Confucianism

Buddhism

Cheondoism

Shintoism

Taoism

Taegeukdo

## **Oriental Philosophy and the Christianity**

### **Confucianism**

#### **1. The view of god the Confucius teaches**

The representative of Confucianism is the Confucius. In Analects there are few words that Confucius said as followings. As one time his disciples thought of the virtue of silence that the Confucius enjoyed to keep on, he says as followings. "Although we do not say "when does the heaven say?" four seasons are circuited and all things are produced" Then 'heaven" that Confucius said was the god that does not say. In him "god" was the God that contracts with the man, reveals himself to them.

Another time as the Confucius was sick; one of his disciples requested him to pray the god. Then he said, "I have prayed for long time." The meaning of the word was not that the Confucius prayed to the personal god to listen to the prayer. Of the word that was quoted at the above, according to the interpretation of Kong a Kuk, "It does not mean that he prayed actually, but for he already had lived in worthy attitude to the gods, it is like the fact that he already prayed. Therefore, the god that the Confucianism remarks is

not the God of the covenant that he can take communication through prayer. Or, although the above interpretation was not right, praying of Confucius is different to the fact that Christian believer prayed. Because his disciple said it in the polytheism, but the Confucius answered in the presupposed state.

At the other text the Confucius of the prayer, said, "If the man commits sin to the heaven he has no the object of prayer. "Because of this word, the people often think wrongly that Confucius knew the God of theism (true God), Rather, in the Christian theologians quoted wrongly that this traditional teaching of Confucius as a theism. But the word has no the optimistic contents actually. Because he answered to the question that Wangkason asked "how is to worship to the devil of kitchen? That is if the man rebels to the principle of heaven, as he worships it, it shall be meaningless. Then so called, he did not condemn worshipping to the devil of kitchen.

2. Does the Confucianism have the system of atonement?

Confucius who was the beginner of Confucianism was only a moral teacher; in any meaning he did not solve the burden of human sin. He was not a qualified one who he can say it, like Jesus said, " "(Mt 11:28). Confucius was a committed sin through his failure

like he confessed like the others. He said, "I understood my fault of 49 years old at 50 years old.

Confucius knew the present world but did not know the coming world. As his disciple, Keyro asked of the death, he replied, "I do not know the life, how can I know the death?" He said nothing of the issue of the sin of the mankind.

Which document of the Confucianism does say about the system of atonement? A certain scholar said that in the ancient time, the record that the Chinese emperor executed heavenly sacrifice moaned the meaning of atonement. But he said without understanding the meaning of heavenly sacrifice well. The heavenly offering is the winter solstice, the time of beginning that the time of sun shining lengthens, at the day of sacrifice, the king was dressed with Gonnyongpo, and the cow that used in that sacrifice was called for the offered cow, if the offered cow is not good, he replaced as Jik Woo. (Che Woo was the cow to offer to the sacrificed cow was for sangjenim and Jik Woo for Hoo \*.), Sacrifice cow should be taken care of well in a cleaned cowshed for 3 months absolutely.

Then the sacrifice was executed to the Sangje in the meaning of Bobon (thanksgiving). But this sacrifice like \* said, is to offer the thanksgiving to Sangjenim but never did include the meaning of atonement. Not only that the sacrifice of the Confucianism was executed by polygamies.

Herman Bavinck said that if, so called, also the truth that the pagan says is observed by us in detail really is false. Because as we observed the elements of the truth that the pagan said also had the other meaning, and go to the other direction." Because we see that the other documents of Confucianism do not say the sacrifice for atonement to Sangje, the Confucianism has no any system of atonement.

Not only that, the view of the life in Confucianism itself does not need the system of atonement. Confucianism teaches that it is good enough to accomplish the concept, "su-sin-je-ga-ci-gug-pyeong-ceon-ha (moral training, governing a family/managing a household). "And they think that it is able to accomplish such confidence through the moral lesson." Therefore, the Confucianism

does not admit to need the system of the atonement because it does not think the essential issue of the life so it does not know that the man has the character of the total depravity, and because it thinks of the man as the optimistic being, for the Confucianism knows that the man can execute the good work for himself. For example, Mencius said, "The thing that the people returned to the good work is like that the water flows into the below.", and "the man has goodness in all things. And "if the man has the merciful heart, the shameful heart, the respectable heart, discerned heart, merciful heart is the good heart, the shameful heart is righteousness, respectable heart is polite, and the discerned heart is the wisdom. Just like that benevolence, righteousness, propriety, wisdom do not come out of the outside, essentially I have them in me."

As we see some above passages, the good and evil in Confucianism is not thought of by the theism but the humanism, so we cannot think of the fact that the one who did not do so is destroyed eternally. The eternal destruction of the man comes out of the fact that he himself is the sinner before God. The humanistic moral does

not think of the Lord of eternal judgment. Not only that The Confucianism claims the theory that man's inborn nature is good and even humanistic goodness can do by the man, in such optimism, cannot imagine the total destruction that the man, without atonement shall be perished.

### 3. The Ethic of the Confucianism

We try to compare of between the moral of Confucianism and the moral of the Christianity.

(1) Jesus stressed on the mount sermon that we should not hate the brothers. He taught in a meaning that do not be angry to his brother and do not curse "Raka (Fool)" and do not say "foolish man" (Mt 5:21-22). Just like that Jesus said that as the man hates the other in his heart is like the sin of murder. What does the Confucianism say to the hating sin? Confucianism does not limit, for example, the disciple, Ja kong asked to Confucius, "Does the Seeker also hates?" Confucius answered, "Because he has the hating person he hates the one who says the evil of the other, at the low seat, he hates the one who blasphemies the upper one, he in the courage hates the one that is impolite, he in the decidedness hates the closed one." As we see, the hatred that Confucianism teaches

admits that in the center of moral, it is natural to hate the one who breaks out the moral. This is not different the claim of Jesus that wishes to make the sinner repented by merciful heart. (Mt 9:11-13)

(2) Jesus prohibits that the man got divorce without adultery. (Mt 5:31-32) This is depended on the divine establishment that one male and one female are united as one body. (Mt 19:4-6) But Confucianism says the thought

Of male and female ratio to come out of the dark thought of humanism obviously. We can know the fact that it does not condemn the polygamy and permits to abandon his wife randomly. Especially in the teaching of Confucius as we see the permission to abandon the wife freely, so called for, the seven valid causes for divorce. Those are, as the wife disobeys the parent, as she does not have the children, as she got adultery, as she got jealousy, as she got the worst disease, as she has much talking, she got thief etc. This is the law of divorce that has no the background of God's truth and inclined to make the desire of the man been sufficient.

(3) In the mount sermon of Jesus taught that the disciples should love their enemies. (Mt 5:38-48) This is the climax of love. What the Confucianism teaches is different to this one, that is, they said that we should not love their enemies. Certain asked to Confucius, "What do you think that to pay the resentment with the



virtue?" Confucius answered "Then with what can we pay the virtue? We should pay the resentment with \* (justice), and par the virtue with virtue." Just like that Confucius did not know that loving the enemy is right way.

This is the different point between the ethics in the center of God that is the moral to love the enemy. The ethic of Jesus taught was the ethic in the center of God. It is the ethic that as the children of God treats him by knowing the man as the image of God. (He admits that even the enemy, he was created in the image of God)

#### 4. Did the Confucianism have the theory of the eternal life?

Confucianism is not the center of the next world, but the present world. Confucius himself said, "We do not know the present world how we can know the life after death?" Then the Confucius did not solve the issue of death obviously. Then what we should solve now is the passage in poetry document, it said, "The heaven is shone brightly for moon king stays there, although the Ju country was the ancient nation, the heaven command is renewal. The Jug country does well, the heavenly command was proper in the time, Moon king sunrise and sunset, they stay at both side of god.

This was a poem that after Moon king was passed away and for he stays in the heaven and shines his virtue, the Jug country can do well, which the Ju Kong made it in order to reform the Sung king. This poem pointed really that the life will not disappear after the death and the soul will sustain in it. Of course, it is the expression of poem, the contents of the sign are different to the reality; it stressed that fact that only the virtue of moon king shall be shone eternally.

But here this poem it was sure that the heavenly king is person. The word that Moon king at the both sides' roses and descends does not mean the virtue of Moon king but his personal activity of his spirit. If the word means to remember the virtue of Moon king eternally, why did he express as the fact that he is communicating with heavenly emperor? Of course, we cannot accept Shinmyung, the heavenly emperor that comes out of this poem as Jehovah God in the Christianity? Because the heavenly emperor was a god that was limited by the facilities. The Christianity God that is, Jehovah is the absolute sovereignty in eternity, All things are controlled by him nothing control him.

We can understand that the poem introduced at the above taught the life after death will sustain. But we cannot despise the theory

that this did not expressed by the criteria of the reality, because the expression reveals the exciting character for it is the poem. Not only that when we think that in the criteria of some passage on the above, we have a difficult issue in us. We cannot know that the world that it taught means that only good person can enter into the heavenly emperor, or, include the fact that if each person passed away, he can enter into the heavenly emperor, or, every people is not good like Moon king passed away, shall be deleted.

Because among the lots of documents of Confucianism, the word to teach the life after death was short. Just like I said at the above Confucius said that he did not know the issue of death, we can say that Confucius is the creator of Confucianism, for he himself did not know such issue, it is not wrong word that Confucianism is the religion that does not know after life of death. But we can think as followings, that is, Confucianism also is not the religion of revelation to come out of the heaven, because it stands up in the same line of the other religions, it cannot say the issue of the deep issue likes the life after death obviously. And also, it cannot help but to say so. But it is fact that they did not take such attitude to reject the issue of the life after death completely but it is fact that it said it in some vague statement like a dumb. Because we can say the above poem has such a value.

## **Buddhism**

Buddhism was established by Sakyamuni, who was an Indian through reforming the Hinduism. Sakyamuni was born as the son of the king of the Kaphira kingdom in Nepal, (BC 500) but the date takes several debates. He was married with a woman that was called for yasodohary, finally he entered into the mountain and under the Borisoo tree he meditated for 6 years and got understanding and spread and at 80 years old he was passed away.

### **1. The doctrine of god in Buddhism**

Buddhism claims atheism. The word that Sakyamuni said "Only I exist both on the heaven and under the heaven "proves it. Just like that Buddhism does not know the personal god who tells to the man.

Because Buddhism does not believe in the being of God who is transcended the man it is fact that it has no the truth by itself. But the Buddhists said that Jehovah God of the Christianity point to the four heavenly kings. According to them four heaven kings controls all thing to give the award to the good and the punishment to the evil on the earth. But because four kings that Buddhism tells are

not the transcendent being and are born out of reincarnation of the death of the man, how can say that it is the transcendent being?

This religion, because it is depended on the reincarnation, tries to annihilate the image; their respectable understanding is not the revealing of all things obviously. It is the thought not to see all things as the same individual permanent existence. Just like that philosophy not to admit even permanent individual character finally see all things (included the man) as the continuous changeable transferring. Accordingly, it has no the view of the life that marches to the future with the vertical character. The view of such life does not think of the man who is controlled by the personal God who has loved and justice, it treats the life which is only controlled by impersonal laws as the prisoner without settling. The unique thought of covenant in the Christianity opposites to the view of such impersonal cosmos. Buddhism reveals some following features because it has not the thought of covenant.

(1) Buddhism has no the strict criteria line in its canon. Because Buddhism has no the word of God. Buddhism has no the strict board line of the cannon. Because the Buddhism has no the Word of God. Among the Buddhists, some who claims to take the higher

understanding do not know the number of their cannon surely. Tripitaka Korean in Heinsa in Kyung Nam also really has all Buddhism cannons. It was carved on the wood what was translated into Chinese and actual volume number are 6802. The reason that is called for was fact that the wood board consists of 80000 things. And in the Buddhism books, they claim that Kyung and Lyoul were made by Buddha by himself, after his death they were recorded for 600 years debating part was written by the Buddhists of the latter time, which was recorded 800-900 years of the death of Buddha. Just like that the Buddhism cannon had no the principle of strict cannon in the character of history.

(2) Buddhism is depended on the reincarnation, that is, it is the thought that as the man died before became to the buddy and is born again into the other. Those are, they will be incarnated as six ways those are: 1) the way of heaven (the one who dies before he became the Buddha becomes into the heaven god). 2) the way of man (the one who dies before he becomes the Buddha will be born again into the other person.) 3) Animals (the one who dies before he becomes a Buddha will be born as the animals.) 4) Asura (he is

better than the man but lower level than heavenly god) 5) devilfish (to become a devil) (6) Hell (he is born at the hell) etc. Just like that Buddhism said that the man until he becomes a Buddha will be reincarnated.

In this point we see that Buddhism says much that Buddhism says much about reincarnation. For example, according to "metaphor canon" a disciple of Sukamony went to a place and saw a beautiful virgin. He asked to the virgin, "What did you do in the before the life to be born as a beautiful virgin?" Then the woman said, "I served before the life, to ignite the fire in the dark house of Buddha, because of it I was born in the world." The fact that the present people also through much incarnation of the past became the present men is Buddhism. So, the number of reincarnations in the past of a person is almost infinitive. Until now if the bones of the body of a person are gathered, it shall be more than four seas, they believe in it. And the parent shall be born as his descendant; the forefather will be born again into the descendant. It said. The reason that Buddhism does not eat the meat also is the fact that his forefathers may become the animals.

Then how fearful punishment so called, the reincarnation is! According to the teaching of Buddhism a piece of thought in a man receive the karma he will be born again at the later day, several

thousand thought comes out in the one day, it will be born again by receiving karma in all latter time. As Karma discrimination said, "to become a rich man in the world comes out of much alms before the life. the reason that he has good face comes out of enduring the swearing things well before his life., the reason to have clear good voice comes out of much karma. The reason to have ugly dirty face comes out of the reason that he did much frown angry before the life, the reason that the man is dumb comes out of criticizing the others much, The reason that the man became a great snake comes out of making many people fallen down into the craft by his trickery before the life, the reason to have sickness in the world comes out of the activity to hit the others before the life. And according to \*, the reason that the man takes short life in the world comes out of the killing much before the life., the reason to afflict in the world comes out of much thief before the life. This theory of reincarnation is so imaginative. Just like that Buddhism they have no love and says that the view of the life that the law of without justice and without love rules over. It is the wrong theory that despises the fact that there is the loving God that cannot deny by common sense. Such theory comes out of ignoring the transcendent love and the principle of personality, that is, the covenantal thought in the center of God.



(3) Buddhism focuses on annihilation in speculation. Especially Mahayana Buddhism claims "I am emptiness the law also emptiness" Seeing all things as emptiness is their highest ideal. Although Hiragana Buddhism claims that I am the emptiness but it does not claim that the law is emptiness. (The objective world is emptiness) also it is a kind of annihilation. Such thought is the thought not to know the covenantal principle which God created the heaven and the earth according to each kind and preserved permanently (Gen 1:1-2-2:25, 6:13-9:17). Especially the Diamond Sutra to belong to the Mahayana focuses on teaching the annihilation. Among them there are few representative examples as followings.

The Diamond Sutra section 5 said, "Buddha said to Su Bory, "All things to have image are empty. "And section 6 Said, "Why do the all things get immeasurable blessing and virtue like such things? These all things have no self- image, man- image, people-image, egoism-image, law- image and non-law- image? If all people take the image in the heart he immediately concentrates on self-image, man- image, people- image, egoism-image.... Therefore, you should not take the law and should not take non-the law." And also, section 32 sad, "All laws endless are like dream, vision, bubble, shadow, dew and thunder." And among all Buddhism

cannon, in Suramgama which reveals the Buddhism most obviously, Buddha said, "Therefore this curious obvious power of the character is not the nature, not non-destiny, not-the nature, nothing is not nothing, it has no that it is right and has nothing to be so. If you open up all the vain thoughts of discernment, all things are all true. How can you come up with a false idea among them, trying to discern them by the worldly ridicule logic, name, and shape?

Just like you take the emptiness with your palm, you give much sacrifice but how can the emptiness be taken by you?"

Few Buddhism passages of the above inform to us how the Buddhism pursues the annihilation. It is same the claim that the truth cannot be recognized in the phenomena world and historical world. Such historical view opposed against the covenantal principle that God tells to the man together and contracts with him. And they treat the movement of all phenomenal world as meaningless things and criticize it, they do not admit the fact that God is alive and rules over the phenomenal world and communicates with them. But it is the historical view to think with the vain thought of the man. The people who claims such historical view do not know the fact that only the man is always false (Jer 17:9) but God is not so. The man for himself does not knows the truth.

The man can know the truth only by the revelation of God. Revelation is just the Scripture. Therefore, I Cor 1:20-21, "Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe ".

The Scripture does not teach the annihilation. In the phenomenal world also, the man can know the onside truth according to the revelation of God. Therefore, I Cor 13:9-12 said, "God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord. I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brothers. What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ."

". The Christianity is the true religion to claim the definitive history and the definitive interpretation of it.

Golden H. Clark said, "The man often said wrongly that the Christianity is the life but is not the doctrine (the interpretation of

historical event), but if the Christianity has not to teach the definitive doctrine, she cannot teach that the life is better than the other life. The life without definitive doctrine shall be flown into the crazy situation. It will be the derailed life without the assurance and the purpose. "As Dr. Clark said on the above, the doctrine of the Christianity of course means the event of historical interpretation. Therefore, he again said, "The Christianity claims that the historical interpretation knows to lead into the all righteousness and the value. It cannot be thought into the other things. If the second person of trinity God was incarnated and dwelt among us and died on the cross for the man, it is natural so to think that the event shall influence on the scientific and historical all areas." The Christianity despises the history, accordingly believe in it directly that the word of God and its covenant revealed in the history. But because Buddhism think of the history and the phenomena meaninglessly and denied, it does not think that through it there is the eternal truth also.

The teaching of Buddhism tempts the people by using reciprocity and vain words and does not teach the truth. The fact that Buddhism said much reciprocity is revealed by the cannon. For example, the contents that the *gwanseeumbosa* helps the people by 14 things are revealed, that is, for general Buddhists 1) he makes them saved out of the suffered things. 2) He makes them not burnt

in the fire, although they entered into the fire. 3) Although they were fallen down by the big water, he makes them protected. 4) He makes them harmed out of the devil. 5) In the crisis that they were threatening by the hostiles, he shall crush out the sword. 6) He makes them harmed out of yachana lachal-ina gubandana bisachana budannadeul (the vicious devil to harm the man) 7) that things such as bindings, furrows, swords, and cords do not enter into the body

## **2. Does the Buddhism have the system of the atonement?**

As we reviewed the view of the sin in Buddhism, their view of sin is wrong First of all, Sakyamuni, who is leader of Buddhism is the mere man, confessed by himself that he himself got headache always because he got the punishment of his sin. Then according to his confession, he was a sinner, he had no the qualification to atone all people. In the true meaning, he settled what not sin as the sin is. But some that he considered what it is not the sin as the sin also is the sin. He himself confessed to receive the punishment of sin because he hit on the head of the fish. This word comes out of " ", which was introduced as following.

Buddha said to Sriputra that there was the great famine at the city of Nayeolki in the gab of salvation in the old time because I cannot find some grain so gathered the bone of Duguri and

boiled them and ate it, picked out all kinds of plant root and had them barely. It was changed by giving one ban of rice to one ban.

Then Sakyamuni also cannot be an atoned offering because he related to the karma of the sin. What substitute the sin should to have the character of without sin, and he himself should be God. Not only that, Sakyamuni was not died for the others but lived long time and was died naturally. It never has the meaning of the others. And what the Buddhism claims is the way of destruction which is to try to be saved out of the being. It is a psychological speculation but is not different to the salvation of the Christianity. The eschatological salvation of the Christianity through the messiah is the concrete included the world and the universe wholeheartedly. In other world Third redemption means that the corrupted world for the sin is restored into God. But Buddhism always claims that the speculative annihilation is happiness. For example, at Kumkang Kung verse,

### **3. Does the Buddhism have the theory of the eternal life?**

The Buddhism believe in the coming world as the irrational method. Tin other word the Buddhism believe in the coming world as the method of reincarnation.

(1) The reincarnation is to deny that the individuality of all beings is not changed regularly. The reincarnation that says that the man was died and can become the animal denies surely that the man has the regular element that can be changed any time. Although the man is the low animal, always he is a man. but although the animal is the higher animal, he is an animal.

Then it is the conjection that an animal not to have human element was died it can become the man. It breaks out the truth, "God created all creatures each according to its kind. "(Gen 1:11-21, 21, 24-25).

Gen 1:11-12 said, "So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good ". Verse 21 said "So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good ", verse 24-25 says, "And God said, "Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground

according to its kind. And God saw that it was good ". Here the word, "according to "come out in 9 times.

God bestowed the type of creature and their individuality so invariably. And especially only the man was created into the image of God to be different to all creatures. (Gen 1:26-27) As we see this word, every creature came out of God, but was not changed into the individuality by reincarnation. Rom 11:36 said, "For from him and through him and to him are all things. To him be glory forever. Amen. ". Not only that, after the man lived in the world and after he was died, he was judged eternally by it judgment his being as the man shall be continued as the man, he will not be born again as the other being. the Scripture said. Heb 9:27 said, "And just as it is appointed for man to die once, and after that comes judgment ".

A certain person misunderstood so wrongly. That is, the Christian Scripture, Jn 9:2 said that Jesus' disciples set a blind man before the Lord and asked Jesus, ""proved that His disciples believed in the reincarnation. In other word because the people were committed sin, the thought that the man is born again stay in the heart of the disciples. But although the disciples got such thought, because Jesus argued this thought is right or wrong, we cannot say that such thought belongs to Jesus's thought by only this issue. Not only that,



Jesus never say that the man existed before this world. If the contemporary people had the life before this world, for it is an important issue, the teaching of Jesus cannot help but to say even one time. Not only that, here, among questions of Jesus's disciples, the fact that makes us thought the thing that the blind man had the before life was their false thought. As the disciples communicated with the Lord for 3 years on the earth they said the wrong thought, not once or twice. Probably they had the wrong thought to come out of Jewish literature of the wisdom 8:19 (it is not the cannon Scripture) and the false thought to the before life that Rabbis taught and then he might ask such questions. Or, they remembered the false thought of Rabbi that the fetus might commit sin and then they might reveal that. CK Barrett also said in such meaning. Bowman thought, "to the question of the disciple certainly his answer, he became a blind man for his own sin in the birth might be kept the fact that by the interpretation of rabbi before his birth, as a fetus he might be committed sin in his mind. (Gen 25:22). Therefore, we cannot say that by the criteria, Jn 9:2 teaches the reincarnation in the New Testament.

Some may think that Christianity Scripture, Mt 17:12-13 may say to seem too close to the reincarnation. It said, "But I tell you that Elijah has already come, and they did not recognize him, but did to

him whatever they pleased. So also, the Son of Man will certainly suffer at their hands." Then the disciples understood that he was speaking to them of John the Baptist ". As Jesus said here, the word, "Elijah has already come "is the accomplishment of Mal 4:5 in the Old Testament, which means Elijah came already, that is the Baptist John. Elijah was the man to take ministry at the king Ahab in BC about 900. When God promised that he shall send Elijah to Isabel was in BC about 400. Then the meaning of the word that at the day of Jesus really Elijah came, although the Elijah that lived at the day of Ahab, is born at the day of Jesus, did he activate as the name, the Baptist John? Of course, it is not. What the prophet, Malaki prophesied means that only the Baptist John as the forerunner of Jesus activated with the mind of Elijah. (Lk 1:17)

Above of all the universal view of the Christianity is the contrast of the reincarnation. The reincarnation believes in the theory of the eternity of the universe and the reincarnation of the history and at the same time they do not believe in the absolute personal God and his creation of the universe and his judgment of the mankind. But the Christianity believe in the absolute personal God, his creation of the universe, his universal salvation and his judgment, in the historical view it is not reincarnation but is vertical. Accordingly, The Christianity teaches that it believes in the settled independence of

all existence, especially was born one time and receive the eternal judgment and they receive the unchangeable heritage whether good or not. This is not thought by some passage of the Scripture, but all passages of the New testament and the old Testament teach directly and indirectly.

(2) The reincarnation that the Buddhism teaches does not think the different character between the present and the future, but it describes the present situation directly by the format of the contemporary thought., it cannot teach the true world of coming. The coming world thought so is not real coming world, belongs to the category of the present world. Really, if it is so, As the Buddhism thought, the world of six reincarnation ( the man will be born after he died, he will be born as the animal, he will be born as the devil , he will be born in the hell, he will be born as Aura and he will be born in the heaven. ) is not the new world that transformed the present world into by the supernatural power, but turned the type of the life by the human autonomous., it is not coming world in true meaning.

As we read the Buddhism cannon, the man is transferred after his death according to his works that he executed in his whole life. The type of his before life are decorated by the works of before life so much. The type of the before life and the type of the afterlife are

different but the reality is same. Therefore, the coming world that is established by the before life is different to the coming world that the Christianity, the theism, teaches. true coming world cannot be described by present emotional things. But what is the coming world of the Buddhism are described by fanciful and imagined emotional expense. For example, the Buddha described the coming world to the before life established by the reincarnation as following.

The one to have only the pure thought is fried and is born at the heaven, if he adds blessing and wisdom and cleaned vow in the flying heart, his heart automatically will be opened, he meets the Buddha and he can go at several appointed land is born as his desire. The one that his affection is little and has much thinking for his flying is not far, he will become the flying sinsun, the powerful noble king, flying jacha, and Nachal walking on the land, and go to four heaven without sham among them if some watched the illegal with good original power, good heart, protect the rules follows the one to have regulation, saying the \* , such one shall be revealed before the Buddha.

The one to have the same affection and thought do not fly and do not be dropped will be born as the man his thought will be bright to become insight, the affection is dark it shall be confused. The

one who has much affection and little thought enter into the cattle, as he is severe he will be creeping animal, if he is light he will be flying animal.

Affection is seven and his thought is three, he will descend into the water wheel and will be born as the fire wheel, for he receive the violent fire he become the devil, the body will be frame, the water harm to body, he cannot eat drink he shall stay in the 100 or 1000 Affection is 9 and his thought is one he shall descend through the fire wheel, and then he arrive into the place of meeting of the wind wheel and fire wheel. If he is light he will go to the youkan hell and severe he will be mukan hell.

The one to have pure affection will be dropped into the abi hell. Dropping heart mocked the great and break the rule of the Buddhism he said the law cod with the lei, take the covet of treasure of the believer, he was horned without any work, and he committed 5 sin and 10 heavy sin, again he should be dropped down into the shim bang hell. The bad work will be get as to his work, for several people receives the same things the even same place is existed.

But the view of coming world in Christianity is the center of God, the place God stays is heaven but the place to leave is the hell. Just

like that the coming world of the Christianity is different to the present world completely, which is said the world to serve God completely (heaven) and the world to leave God completely (hell) Just like that the character has no continuity with the present world.

(1) As the Scripture said of the hell, it admitted it as the kind of area, it did not say the direction as the method of the world. This is one of the other features between the Scripture and the pagan teaching. The Scripture said to the hell as followings, [1] the fire not to be quenched (Mt 5:22, Rev 20:10, 14-15, 21:8) [2] there is darkness (Mt 8:12, 22:13, 25:30) [3] The worm also is not died.

The above word inform that the hell is the objective reality. But for they also have the symbolic meaning, it makes us impressed the hell is the revealing God's wrath. Some we should not forget some at this point is the scripture does not teach the coming world by some direction or some direction. And it does not point the pure sensuality but speculate in the center of God's being and his glory and says it. The fact God exists itself is delightful above of all, the scripture said that the heaven is the place that his glory stays. (Rev 21:11), For God's wrath is more horrible above of all the scripture said to the hell, the place has fullness of God's wrath. (the fire of hell is real and the symbol of God's wrath, darkness and the

deathless worm also are a reality and also the lamentation and pain of the sinner that received the judgment abandoned eternally.

Just like that the Scripture teaches the view of God-centered universe. To know God is the knowledge of the above to know all universe., the misery to lose god is the above more misery that losing all things. We should not take the quantity of knowledge, but take the quality of the knowledge. It is meaning knowledge to know the fact that the universe was formed by God-centered.

The system of the autonomous knowledge aims on the knowledge except God and seeks to it. The autonomous like Buddhism said the hell by the direction of the world and said by sensuality. The Christianity of God-centered states the coming world as God-centered view. The reason that the hell is suffered is to reveal the wrath of God extremely. We should know that staying under the wrath of God cannot be endured more like staying in the fire. As the above said, for the Scripture is the truth it does not say the coming world as pure sensuality. But as by the imagination of the man, the pagan religion to say wrongly says the horrible coming world says directly pure sensuality.

The Buddhism said that the hell has several areas and it exists in the ground and also it said even the distance, and settled the staying years. For example, As Buddha was asked how much long he will

stay. He answered, "As he counts one seed out of the sesame seeds, as he counts one seed per only 100 years, it is the time until he finished to count all ". Not only that, in arguing the sin to go into the hell, it said that even the activity to kill the sheep and the other animals is the sin to receive the punishment of the hades. It means that this is only the imagination of the man but it is not the truth.

But the Scripture of the Christianity is not human imagination, but it says the hades that, leaving the human imagination informed by the revelation of God. The Scripture points that the hades is not the world that the dead soul go to, does not belong to the land but the spiritual world rightly. As the spiritual theory is said by the worldly method, for it is not described rightly, the Scripture wrote it briefly, honorably.

In another hand, the literature of Buddhism describes in detail the punishment of the hell with several imagination. As it said there, a certain one was cut off his body in the hades, the other is suffered by all leaves like the sword and the knives and the other one received the punishment to swallow the fire metal pill into his mouth. Our scripture reveals that the description of the hell is simple which reveals the honorable sign of the truth. The Scripture



makes the coming world thought spiritually but not to think by the method of the world.

(2) As the scripture says the heaven and it teaches by the metaphors, we know that the heaven is the objective reality that the man cannot express it.

We can know the difference like the heave and the earth that the Christianity Scripture is different point to the coming world of the other religions. The view of the pagan coming world is the product of the human imagination, it follows the direct statement and the color of the pure sensuality. But our Scripture says the objective character by the meaning of metaphor in expressing the heaven. Accordingly, for it is pure heteronomous, the man cannot think of it so. Rev 21:11 said "having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal ". Just like that It is obvious that this passage described the heaven by the metaphor. As Rom 3:23 said, "for all have sinned and fall short of the glory of God ", this world has no almost the glory of God. therefore, it is difficult that as we say the heaven with the metaphor mainly and say it directly. Because the coming world of the glory is not the best of this world. Why? Because all things of this world serve as "the slave of corrupted things (Rom 8:210 for the sin. As whoever says this heaven it is difficult to say it directly by the word of this world.

Whoever says directly the coming world directly it commits the mistake that the coming world shall be dropped down into the level of the world. Therefore, the Scripture states the heaven by using the best one in the world with the metaphor.

One of three Christianity Calvinists, Herman Bavinck said, "The record of new Jerusalem in Rev Chapter 21-22 should not be interpreted as the same interpretation of the other of the others in the revelation literarily." He examined as following about the metaphor of the revelation of the New Jerusalem. That is, "whatever of all creature of the heaven and the earth covered by true things, pure things, lovely things, harmonized thing by reformed, repaired and the most glory."

Therefore, the scripture, in believing the being of the coming world reveals by not seeing it directly with his physical eyes but making us believed it by proclaiming it. We have the word of the heaven in our hands, it is the evidence thing in the coming world. This is the Scripture. This word is the truth not to change eternally. Whatever books in the world cannot be compared to the Scripture. Before the scripture they shall be shamed. This word testimonies the heaven and say the reality and the contents.

## **Cheondoism**

## 1. Survey

Cheondoism was made by Soo Woon Choi who lived at Kyung Ju in Kyung Sang Book Do. This religion has no the name of Cheondoism and it had been kept on the name of Cheondoism for some time. The decline of the time was expressed by Si Cheon Ju Cho Whoa Jeong Young Sang Bul mang MansaJi. As we see the history of Cheondoism, it was revealed as the political movement mainly. Soo Woon Choi himself claimed BoKook An Min, Kwang je Chang Sang and led the people and finally he was killed at Dea Ku.

After Soo Woon Choi was passed away Si Hyung Choi became into the second leader. As the riot was happened at Jeon Ra do on 1894, Dong Hack Dang (Cheondoism) was joined into here. Therefore, The Korean government (Cho Sun) requited to support military out of Cheng country. As the result the warfare of Chong and Japan was happened. At the war Si Hyung Choi was killed, after that Byung Hee Son became the leader. He escaped into Japan out of the oppression of government and he was returned to his country at 1906, and named the religion as "Chendoism" according to the wring of Soo Woon Choi (Jae Woo Choi). After 1st World War, he claimed out the national independent \* and devoted himself to the

movement of national independence and activated but was arrested and was passed away on 1922.

## 2. The doctrine of god in Cheondoism

The doctrine of god in Cheondoism is revealed at the cannon. It was written by So Won Choi by understanding of the treaty of god at April 5 1860. The book said, " On April suddenly his body and his heart were trembled in cold and I could not know the symptom and also I could not express it, he listened to the word of a certain god- man, and he was awakened surprisingly and asked to him then he said, " Do not be afraid of , the people of world called me for the heaven emperor, do not you know the heaven emperor?"

As he asked the reason, he said "I also have no emptiness, I sent you into the world and make the people taught this law and do not be doubt and do not be doubt.

According to this word, Chendoism also seemed to have a part of the contract between the god and the man in the meaning of talking between the god and the man. But as we observed the system of thought of Soo Woon Choi, he believed in the thought of In Nea Chun (the man is the heaven), which was a kind of Polytheism. It was proved by the word of the heaven emperor that as Soo Woon Choi remarked that appeared in front of him. That is, "My heat is that is your heart". The Ji Ki theory in Cheondoism also

was the polytheism. Then his claim that the god said to Soo Woon Choi was not proper to his view of the god. Because the Polytheism has not the conversation between the god and the man, there is the simple unit between the man and the all creature. Therefore, the god that was appeared before Soo Woon Choi was not true God. The fact that it was not the absolute god can be debated as several things.

1) As we observed the treaty he received, the god said, "Because I have no emptiness and I sent you into the world and makes you taught it". Can the absolute one pointed himself and say that he was the empty one?

2) Then what So Won Choi received out of the god revealed to him was called for the young bu (spiritual \* ) which means the symbolic document of Mookukdaedo, if he eat that one his disease will be healed. ( ). Just like that here remarked, by eating the young bu (or, incarnation) the disease shall be healed was only the magic activity. This was not the religious ethical revelation to make the man known God by

repenting the sin., but it is the oracle not to be delightful and not to trust to that the philosophy of the issue was revealed by the riddle type, and claimed that the physical disease is happened at the

beginning of the book cannot help but to say that the prelude of the emotional tendency and the physical tendency.

3) The absolute true god was the same king to all people in all nations (Rom 3:29) the movement of Soo Woon Choi aimed on defend the western world. He called his movement for Dong hak (the eastern science) and tried to make Korean religion against him Christianity. This was not the work of true God to create all nations in the heaven and the earth as one tribe. (Act 17:26)

He evaluated the Christianity as following.” The western science is similar to this one and is not different, although it seems to be emptiness, the there is no reality. But the destine is one, the way is same and theory is different., and also, he said, if our way is moowiiwhoa, to keep the heart, make the power rightly, control the character, receive the teaching, the woe comes our automatically. The western man has no the order of the word, the letter has no wisdom, because he has no endless for God and he prayed only for his body, his body has no the prosperous god, the science has no the teaching of God, he seem to have the image, its sign is not And he seem to have the thought, he has no discernment, the way close the emptiness the science is the divine principle, how can we say that it is the different one? As we see this one the motive that Soo

Woon Choi claimed so and was happened cannot help but to think that the external issue, that is, he received the influence of prejudicial like the issue of the Eastern and Western issue. Accordingly, he misunderstood much to so called for, the Western science (Roman Catholic Church).

3) The movement of Soo Woon Choi was not the religious one but only the national movement or, the political movement. He thought that for the western literature entered into the Eastern area, rather he saw that the Korea might be generous and claimed the Eastern science. It was recorded in the Cheondoism cannon. For examples, [1] If the western fight and overcome it deprived and then without establishing all nation are destroyed Why do we have the lamentation for the destruction of the neighbor! How can the craft to protect the nation and to keeping on the peace come in the future? [2] And the strange rumor was wondered in the word, the western man established the way and stand up the virtue, finally they can do all things, and any weapon cannot encounter them if the chinses will be destroying how the curse influence to our nation in the anxiety?

The religious person should love his country and his nation more than the others in true meaning. But we see that the movement of

religion is the motive of the movement of the politic and the ultimate purpose of the religion returned to the national movement has no true value of true religion. We want to admit that the Chendoism executed the role of political necessarily in the thought of our nation. But we cannot admit positively that the Chendoism has the origin of true religion.

As the father of Chendoism, Soo Woon Choi started to establish said in the meaning of lamentation that it is the western science and in the contrast of it he establishes the eastern science. Just like that it is wrong to distinguish the western science and the Eastern Science. Just like that he surely had the prejudice in the geographical meaning to the Western nation. He said, "I also was born at the Eastern are, and I received the Eastern science, the way is misery was science the science is the eastern science. How the land is divided by the Eastern ward and the Western ward how can we call for that the eastern as western or the western as the Easter? Because the Confucius was born at the Noh country and he taught to the Ju country, the culture of Chu and nor were transferred. How can the Western science do!

The truth is not controlled by the geography. The natural truth also is so how cannot we say the metaphysical science? True religion is to communicate between all things and all things. Because true



religion relates to true absolute God truly and teach truly. For the truth to be proclaimed so the complete truth we think that that it cannot help but to be one in the heaven and the earth. Because Jesus Christ, the absolute truth is the infinitive absolute one to save all people and all things fully. He is only one. I Tim 2:5 said, "For there is one God, and there is one mediator between God and men, the man Christ Jesus ". Bouwna said to this verse, especially to the word, "Jesus Christ, to be a man", he pointed the universal character and the worldly character of the editorial qualification of Christ as followings, that is, "the fact that called the mediator for Jesus Christ to be the man" reveals the universalism. It put the between the men" before and Christ Jesus to be a man" after has some indeed. Because the fact that Jesus Christ was appeared and was sent is to the object of the man he should become the man. the thing that needs the reconciliation with god is some part in all mankind or, some special nations do not need him as they are men they all need him.". As God needs the mediator to make peace with the man, he needs the man as the mediator. Here, it is the reason that it did not say the Jews and the gentile but only a man. Therefore, from the fact that Soo Woon Choi claimed to separate the Eastern science of the Western science did not claim true religion. It is same that

from the departure his claimed religion has no the contents of the absolute and complete god.

We think that the hedonism is good work to serve the national movement but we believe that the man to love true God love the nation also rightly. Because true god established up the nation. (rom 13:1) true religion that is, the Christianity does not think that the religion should connect to the nation as the means to protect the nation.

### 3. Does the Cheondoism have the system of atonement?

The Young bu that Soo Woon Chois received, so called for his Mugeuk (the reality of universe without having the image) expresses the development of the life with Taegeuk as the Gung Gung image. To this one "Dong hack and Chendoism" reveals obviously well, a part is quoted as followings, "the word of Taegeuk and Gung Gung image said that the contents of hedonism aid the principle of prosperous and falling, that is, the success of one time and one-time failure. The new one to be prosperous and old things belonging to each other are replaced. This is quoted the Taegeuk in the oriental philosophy (the book of changes), that is, the basic principle that all things is changed into the life. The fact that is same to the next Gung Gung means that if the principle of the success and failure

walks at the same place repeatedly the only the figure of Taegeuk also is sufficient but the principle of success and failure always develop to the new direction by interchanging of the old one and the new one each other it does not turn at the same place but turn into the next stage naturally it cannot help but to become the constant \*\* of Taegeuk OOOO . This was explained by quoting the civilian faith, Gung Gung Just like that the young bu that is, the symbol of Cheondo is the wonderful effective like divine medicine, it will save the man out of his disease. If, according to the principle of Cheondo, our human life always cleans up the old things and is developed into the new one, that is to destroy all diseases, the contrasted life, completely in the living principle of individual and the living principle of the community, by the sound faithful growth."

The universal view of can be dropped down into the theory of the man is heaven for the polytheism. The Chendoism has the thought of that the man is the God actually. In the word that Soo Woon Chol listened to through the conversation with the god "there was also the word "my heart is your heart. Just like that the system of thought is the humanism, the mankind cannot feel because sinful guilt. As the man is settled as the absolute one, nobody controls him and to the object of the higher one, there is no the lawgiver and the judger. The society that the individuals that cannot feel the

responsibility of the fault fully are gathered cannot be developed and progressed. The people claim the Gung Gung and seek the progress by uniting with the decree make the responsibility of the self-become dull. Accordingly, the society has no the reformation, the vision and the decision. And also, in the true meaning, the atonement in the system of thought that the sin cannot be established cannot be existed. The polytheism does not know the atonement at any kinds of work.

Edward John Carnell pointed as following that the polytheism is conflict the thought of true religion,

[1] If the religion is true, it has the relationship God and the man as the important element. Then it is possible that true fellowship in two should have each individual character. If the two are confused, the fellowship will be broken out. The Polytheism confuses these two things.

[2] If the man is one part of God, it means that God also like me is dirty state. It is not true view of God.

[3] God is the descendant one not to compare with the man saves the man. If God is the identified one with the man he cannot save the man.

4. Does the Cheondoism have the theory of the eternal life?

The canon of Chendoism never say the word of coming world. It is the fact that the all Cheondoism believers admit.

## **Shintoism**

1. Survey

This is a Japanese religion, to be the polytheism which the number of gods to serve are 800 million. It has no the native philosophy and the system of the doctrine, which bring it moral ethic out of the Confucianism and the Buddhism. The Shintoism has two kinds, those are, one is Shrine Shintoism that the government controls and the other is the Sect Shintoism in the civilian. The Shrine Shintoism is original the Sect Shintoism are only developed for about 200 years in the past.

(1) The source of the Shintoism

The source of Shintoism is as the ancient books, Kosaki and NaHun Ki. Kosaki was completed at about AD 712, which had the myth of creation and revealed the line of dynasty of Japan emperor and the events until AD 628 were recorded and "Nahun ki was completed at about A 720, without having great different point to the Kosaki

revealed the history of Japan. Reveled the events until AD 697. . And also, we can think none more of book, it is called for "Manyubju, which is the respond included 400 pomes, was established Ad 8 century and reveals the background to relate to the Shintoism.

Then it was informed that among the documents the creation myth written was begun out of the universe of pre-creation like Nihae. There are three gods, they are [1] the god of Amenominaks nusinogami to rule over at the center of heaven, [2] the god of production to be high majesty. [3] the goodness to beget the gods. They created the heaven and the earth and were disappeared. Except them many gods and goddesses were appeared and were disappeared., finally the couple of the god of Izaniki and the god of Izanami were remained. They received the mission to descend into the heart and to make the earth out of the gods in the heaven, stand up on the bridge floating on the heaven sent the spear made of the treasure, and stirred the water of the sea and after it was strengthened as he lifted it up, the drop of water dropped on there were accomplished the islands. And they came down into the islands and took the marriage from them the islands, plain lands, the natural atoms were born. But then the produced islands, the plains were not completed because the goddess requested

voluntarily in the marriage. Therefore, as they met again in this time the male god told to her primarily. Then the japan land was begot form them and many natural gods were born. Out of the dirty swarm of his body that the male god, many gods were born, among them, the greatest god was Amideras oomikas, that is the god of sun, which was born as the male god was cleaned his right eye. Amideras oomikas is the goodness, which is the goodness of the japan the most important god and the forefather of Japan emperor tribe.

And the above word, the god of moon was born out of the left eye of the male god, from his nostril, the god of storm was born. After that two sisters, Amideras oomikas and Ssanoonokami shared the authority to rule over the world. then For Ssanoonokami was unsound s the male god, and conflicted to his sister, Amideras oomikas, For Amideras oomikas was hidden herself in the rock of heaven, then all the world become dark. And then For this event, the gods were gathered and as the result that they discussed together how Amideras oomikas come again in the world, they hanged the treasures on the Sakagi tree and established an altar before the den that Amideras oomikas were hidden sand then a goddess was danced and pleased the all gathered gods, they laughed greatly. Then as Amideras oomikas had some curiosity and

opened the door little to the scene, her figure was reflected on the mirror, and she wanted to know it and then she opened it more, then the god of Kang su waited for in secret place and pulled out Amideras oomikas. After that, Ssanoonokami was punished and was driven out of the heaven and then he got trip in adventure delivered a virgin out of the danger of palsusa, from the tail of the dead snake he found out a sword and it was called for the new sword.

In these myths three things, mirror, treasure and sword were admitted as the treasures of the Japan and until the present they were stored. The above three things are the center of the myth of Shintoism. Amideras oomikas transferred the national land to his grandson, ninikinomigodo and then his descendant was transferred into the line of the Japan emperor, that is, the grand grand sin, Ninikido mikodo was called for the Shinmoo Chun whong, which was the first historical person emperor. According to such myth the Japan claims that the emperor line belongs to the shinsoo. Just like that the shitoism was come out of the thought of myth.

The creation that the Christianity Scripture says has no the subjective color. Genesis chapter one was the writing written by Moses it never the color to connect to the Jewish and Jewish geography. Not only that the creator that the Christianity the



scripture said is not god that the man cannot know but he revealed himself to the man and holy true God to take the covenant with the man. God is the absolute god in the center of creation through the work of the revelation to inform himself. Accordingly, the activity of his creation, in the contrast of the Shintoism he created all creatures by his word.

As we read the discourse of creation the creators were disappeared after the creation, again they are not informed. This is different to the covenantal God in the Christianity that cannot say, not to relate to the covenantal relationship with the man. This is the view of the artificial god not to fix to the philosophy of the theism. And we cannot deny that the number of the god into serve in the Shintoism is 800million, and the god's product and the record that reflects his face on the mirror, etc. are the myth. The view of the god in the Shintoism is mythic, magic and sensuality.

Dooyeweerd points that the mysticism of the mankind are their corruption and said, "The mythic character is not limited to the primitive man in the philosophical, theological speculation, and it is developed in highly and it includes their confidence."

As the word of Dooyeweerd the philosophical myth is that the man understands the essence of the universe by his autonomous, it

always opposes to the scripture. Such mythic activity to leave the word of god is the sin.

The Christianity the scripture prohibits to worship the artificial god, but said to serve only father- God. I Cor 8:4-6 said, "Therefore, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God but one." For although there may be so-called gods in heaven or on earth—as indeed there are many "gods" and many "lords"— yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist ".

## 2. Does the Shindoism have the system of atonement?

The Shintoism of Japan cannot be treated about the issue of the in. the Shintoism is the polygamy religion it has no the rules to say the sin rightly. Accordingly, it does not give the quilt of true religious sin to the people. Therefore, it is regardless that such religion has no the method of the sin. According to some theory, dea bal je to take in the Shintoism is the atoned system, it is conjection. Dea BAL je is executed two times yearly, at the last day of June and the end of December. Which all people do so as the meaning to clean all sins. As we see at the kosaki the motive to execute the deal ball je

is the several sins of the people, among them the sin to pick out the skin of the horse is remarked. At this point it is difficult that the sin that the deabalje treats the issue true sin. And this worship is executed in the perspective of Polytheism in mythic religion, because it is not executed out of the guilt feeling before God who is true maker of the laws and the judger, we cannot say that it is the atoned offering.

The mythic religion is the thing that at the state that the man lost God he makes the god for himself. The man tries to fill his covet so. The Shinto in Japan has the character just like that. Like Kosaki reveals that the Japan nation are the descendants of many gods that Amideras oomikas begot, they edified the national patriot and

Strengthened. The unification. In summary the gods that the Japan Shinto take were the false gods that were made of the political covet of Japanese nation. Before the false gods that the man made for himself for his own safety how can the man feel to become a sinner?

The understanding rightly, seriously cannot come out of such artificial god. The thought that the wage of sin is death and the one who can redeem out of the sin is only creator God belongs to the only the heteronomistic religion, that is, the religion of revelation.

The revelation of true religion is only the Christianity that comes out of the word of God.

3. Does the Shintoism have the theory of the eternal life?

The Shintoism has no the view of coming world we cannot need to debate the theory of the eternal life.

## **Taoism**

Taoism is one of Chinese religions, which the leader is Noja. Noja was a mere philosopher; he did not make this religion. The latter people made the religion as the name of Noja. Noja's birth date did not inform but he was the elder of Confucius. According to the legend, his mother begot him at her 81 years old, which he came out of her rib.

His main claim was the fact that he treated to the union with the nature as his ideal (he concealed himself and was treated himself like nothing). He wrote Tao Te Ching, which are recorded into the philosophy of the universe that is depended on the life and the moral teaching. In Tao Te Chung, Tao means the essence of all things and Te means all things. Because "Tao" is invisible and difficult to understand, Noja called it for the devil of valley (it does not see like the bottom of the valley) and also black female. These names are the kinds of the metaphors. Noja tried to use the metaphor term to follow the Toa and also, he tried to return to the virtue that is, the unnatural nature. What he said according to this principle was Tao Te Ching.

From the dynasty of Han to Three dynasties the Shinseonseol came out of there and then Noja was the primary of them. After the last part of the dynasty of Han, the worship of Noja was happened and became into Noja, Especially The time of dynasty of Tao made Noja become the national forefather. And put him on the higher seat than Buddha. Therefore, for Taoism was spread into all areas, the Buddhism was confused. Then for Toeism accepted the many custom of Buddhism and then they inclined into the common great religion.

## Taegeukdo

Taegeukdo is the thought of superstition in Korea. Taegeukdo is a kind of trickery, which was located at the mountain of Gyeryongsan. What the believers believe in is the thing that the mountain of Gyeryongsan will be the capital by Jeong dynasty, according to Jeonggamnok, after the dynasty of Lee". They sold their property and resided at the mount Gerryongsan according to the superstition. But After that according to the superstition, Pusan Kamchun will be the refuge of the last day, they had moved into that place. As we observed this one, we can see that the thought of superstition harmed on the country.

"Jeonggamnok" teaches that Mr. Jeong will move into geyeongsan as the capital city and rule over the Korean. This is depended on the theory of Yin and Yang and the theory of Feng Shui and is informed. By them. Jeonggamrok chapter one revealed the criteria of the writer's thought and it said, "Discussing the heaven and the earth, the theory of Yin and Yang, prosperity and destruction, Mr. Jeong said that the Teaback of Mountain KonLyun arrived at Mountain Back Du mountain, the power of heave arrived at Pyung

Yang....” This is the theory of prosperity and destruction obviously, that is, the thought of superstition which Koreans was controlled. Curse and blessing is the law given by God in heaven but the creature itself did not give to us. But the men who believe in Jeonggamrok misunderstand that it will be restored by the creature like the mountain and the water. This thought is the sin to worship the creature as God.

Not only has that, several passages proved that Jeonggamrok was made of some person at the last day of Lee dynasty. And the writer deceived that the writer treated himself as the person before the dynasty of Mr. Lee.

We see the fact that the people deceived the multitude by Jeinggamrok in another aspect. That is, the people that took the activity to derive the people with the Jeoggamrock corrected these phrases so much and insulted many phrases to be tempted into the book. Therefore, we cannot trust in them.

Not only that this book concentrates to teach the refuge to the people so called for, it means to teach the Sibsungji. Despite they should be taught to have the courage of fighting for the justice, this book teaches that the book encourages the refuge at the general time. This book has no even the value to be called for the religion.



Address after the Edition

## **The Reformed Dogmatiek of Dr. Yune Sun Park and the meaning in the Korean theological history**

A professor Jea Sung Kim (Hapdong theological Seminary Systematic theological professor)

By publishing the Reformed Dogmatiek, the theological thought of Dr. Yune Sun Park, especially I assure that understanding the early process of Korean reformed theological establishment will be affirmed more obviously.

On January 2001, in reading one book at my study room, I thought like a thunder light in my head. At that day the book the writer read was the thesis volume of Dr. Gerrhardus Vos, I read the impressed letter in the introduction of his book written by Roichard Gaffin professor in the Westminster Theological Seminary. The professor Gaffin was not a disciple that leant out of Dr. Gerruhardus Vos Professor directly. But he came out of the students of the Calvin University that Dr. Vos studied and taught and came out of the same Dutch American line. In his whole life he respected him like that he attached the photo of Gerruhardus Vos in his office. The professor Gaffin received the photo that he attached it on his room for his whole life out of Dr. Vantil, who was his teacher; just he was

Dr. Gerrhardus Vos. Because such relationship he collected the several manuscripts that Vos remained and published them. In a meaning, does not they remained manuscripts of Dr. Yune Sun Park also need to collected and published as a volume? So, the writer looked up the photo of Dr. Yune Sun Park attached in my study room naturally. Cannot I find out the remained manuscripts of Dr. Yune Sun Park that already had been passed away? If he made his lecture syllabus and disturbed them to his students, did he remain them?

The writer immediately I called for to the Young Eam Sa in Soule, and asked that it has the theological areas of remained manuscripts of Dr. Yune Sun Park, the replay of an editor representative that knew the writer well was so rapidly. According to him, at the early time of Kore theological seminary in Pusan, pastor Park treated several subjects of theology, especially he taught the exegetical theology and Biblical theology, after that the subjects that he treated at ChonShin college. Were The exegetical theology part and the Biblical theology, and at the college part (fourth grade) he taught "the oriental philosophy and the Christianity, "the western Philosophy and the Christianity in the Apologetic, Then the lecture manuscripts that were used at that time, were taken care of well, which waits for the help of a certain systematic theological professor

in his prayer until now. And I heard of a story that although Dr Yune Sun Park wanted to publish his dogmatiek in his life, he hesitated to publish the systematic theology and dogmatiek because his major was the biblical theology and the exegetical theology.

The writer spent in the happiness with the manuscripts in the winter in the year. My merciful part here was the point that I did not express the revised dates in each lecture manuscript exactly. The all process of the revised institute of Calvin was expressed exactly by the exact dates. However, the dates in the lecture manuscripts of Yune Sun Park were not revealed mostly exactly. I think that I am sorry because I could not offer the exact dates when he wrote the manuscripts firstly. To studying to this issue, I leave the studying of the latter students.

The life of Dr, Yune Sun Park was soon the process that had been established the early Presbyterian theology. After he had finished the process of master process in the Westminster theological Seminary in the United States of America and returned to Korea, Dr. Park worked as the lecture of original language and at the edition part of the standard Bible commentary in Assembly religious education department, ( 1936.8-1938.7), as the seminary was closed for the issue of the worship to the Japanese idol., Dr. Yune Sun Park

begun the second abroad life to study the original language of the scripture and the apologetic (1938,8) , and then he finished his study for about 1 year and returned to Korea except stayed in Japan for 5 months and continued to write the commentary of the scripture ( II Cor, I. II Thessalonians, Colossians) Dr. Park who on March in the next year returned to Korea had been for few days and soon left to the Bong Chun in Man Ju.

Dr. Park who was ordained as a pastor by Sin kyung in Manju had finished the pastoral ministry for one year at the Okawhang church and stayed at the Manju eastern Northern seminary (co-working with Dr. Hyung Young Park) for about three years and taught mainly the subject of Biblical theology. He met the release of our country on August in 1945 and returned to it.

On Spring 1945 he crossed board and served the kyung Whos dog church in Jinhea in Kyung nam, participated into establishment of Kore seminary (1946, 9) with Sang doing Han and Namsun Ju. And until October 1960 served as the professor of Kore seminary and its temporary president, and resigned as the reason of the different opinion to keeping on the Lord's Day completely.

The all contents of the reformed dogmatiek that was published in this time were the remained parts that consisted of the lecture

format of Dr Yune sun Park. Only because several revisions from the introduction to the eschatology several time, it was edited by avoiding some repetition. It was sure that Dr.Park thought the publishing it in the future by remaining the exact foot notes and supplemented them. Because the majority of the apologetic manuscripts was included into the doctrine of God I did not publish as the other, but I replaced it into insulting it into the doctrine of God.

I think that "the Apologetic "and "the modern theology was revised at his teaching ministry at the Chong Shin theological seminary. And the apologetic is the subject that I learnt directly by him at the Habdong theological Seminary on 1981. This manuscript was written at the time of Korea seminary and also was used at the time of ChonShin College and also at the Habdong theological seminary was revised repeatedly.

The men that had read the commentary of Dr. Yune Sun Park should understand the reformed theology the was established widely and systematically, just like Calvin expressed the survey of the doctrine by writing the "religious Institutes of the Christianity", Dr. Yune Sun Park also had the clear insight of the all subjects of systematic theology.

The writer edited his lectures and his writings that was the book to express the reformed theological thought as four parts. His contents are more obvious biblical than the world theologians, and revealed the marrow of reformed tradition and its faith.

The first part, the reformed dogmatiek, was arranged in the format of the simple and obvious text, and also was stressed by making us understood easily by repeating deep intellectual sacrifice wonderfully. The reformed dogmatiek of Dr. Yune Sun Park came mainly out of the Reformed dogmatiek of Herman Bavinck who was the theologian in Dutch. Except its Abraham Kuyper and Herman Ridderbos were quoted often. But the ultimate authority of Dr. Yune Sun Park was Bavinck. Because he assured that the theology of Bvinck was depended on the Scripture mostly. It was the same system that the biblical theology of Dr Yune Sun Park was depended on the work of Dr. Gerrhardus Vos greatly. Dr Yune Sun Park studied the Dutch language for himself and read the original book of Bavinck. In his heart he assured that it is the safest to introduce the orthodoxy theology of the Dutch reformed theologians.

Dr. Yune Sun Park studied Calvinism that the thought of the British Puritanism and American conservative line expriencely. On August 1934 he entered into the Westminster theological Seminary in the

United States of America and on May 1936 he received the master of theology and returned to Korea. As he contacted to the developed science in his abroad time he contacted to the new world and he learnt the methodology of Abraham Kuiper and Herman Bavinck out of Vantil professor in the Dutch line, and also, he made his science been wide gradually for his impression, the excellence of his science.

A Youth man, Yune Sun Park cooperated the British puritan reformed theological thought to the Dutch reformed Calvinism and introduced it to the world of Korean church. Just like that the fact that Dr. Yun Sun Park devoted himself on the Dutch reformed theology more than the theologians of the British American line came out of new recognition out of his abroad studying in the Dutch. From October 1953 to March 1954 Dr. Yune Sun Park who studied the New Testament at the Free University in Dutch came true his dream that he studied the Dutch reformed theology at the country.

The second part, "the critics of modern theology have the very important meaning in the Korean Church theological history. Dr. Yune Sun Park was the first theologian that devoted himself to analyses critically the theology of Karl Barth. We are surprised at seeing the devoted sacrifice of Dr. Yune Sun Park because his effort

influenced to establish the reformed theology and the establishment of the science by digging out the commentary of Germany Romans written by Karl Barth. Just like the professor Van Til of the Westminster Theological Seminary struggled to the obscure issues in his church dogmatics and criticized the emptiness through Christianity and Barthianism (1962), Dr. Yune Sun Park offered to Korean church the strong block of protection out of the attack of Barth not to tempt by Barthism by abandoning the orthodoxy theology.

The third part focuses on criticizing the Western thought in the perspective of the Christianity. Yune Sun Park who studied the English literature at the Sungsil College was excellent in the foreign language. He could master to understand the biblical languages and the philosophical books written by the English and Germany fully. Especially, He criticized the fact that the autonomous in the western thought is the most horrible enemy. The weak pointed that the thought of human autonomous without God and warned not to be fallen down into the ignorant blind faith.

The last part is the Christian critics to the oriental thought. Dr. Yune Sun Park had begun to study the Chinese science at the studying school at his 7 years old. Until 17 years old mastered the total



process of Sasusamkyung, the total process of Confucianism. Especially he memorized all the Noner of Confucius and its interpretation. It is not the extreme saying that he was the one of the last generations because he read the classic book of the Chines frequently and interpreted it. Accordingly, the critics to the oriental thought written in this book are comparable religious science by offering the comparison of several religions in the oriental world. This study that offered exactly the different points between the oriental thought and the gospel through comparison has the precious value. The contemporary scholars also were the study not to follow him. Because in the contemporary day there is no the theologian by analyzing the oriental thought delicately.

In this book we find out that we contact the space that Dr. Yune Sun Park to the sensitive themes with so reserved attitude. For example, after he introducing some debate of the ending of the tongue, if it does not make the confusion publically, and like the Scripture said, it was not interpreted widely as the tongue to have the revelation character, personally it has the benefit, he took the reserved attitude to the aspect of the speaking tongue surely. He remained the space of the parts that he cannot solve humbly.

Lastly, I pray that the Lord fill the necessary grace to Yung Eam Sa that was established to publish the books of Dr. Yune Sun Park, I expressed to thanksgiving heart to the sacrifice of the woman evangelist that cooperated in computer works to arrange the manuscripts of the writer.

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At the study room in Hapdong Theological Seminary