

The Sermons of the Synaptic Gospel



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Preface

My spiritual teacher, Dr. Yune Sun Park (1905 -1988) was my example of Reformed Theology and puritan devotional life in my ministry, because God led me to Him in the time of my theological seminary, Chong Shin Bible College and Hapdong Theological Seminary in South Korea and Westminster California Seminary (D. Min 1906) in the United States of America. After that my heart has longed for imitating his faithful devotion to serve God's mission. Now also in Cambodia missionary serving I want to resemble him in my ministry continuously, because I love his faithful heart to the Scripture.

So, according to the impressed stream of my heart, I have wanted to see the world of his devotional understanding of the Scripture to plant his theology, his faith and his revival fire in Cambodia Mission Field. As the result, I concentrate on translation ministry. First of all, I translated Biblical Theology and Reformed Dogmatic into English and also I translated 68 sermons in his Revelation Commentary into English to prepare to translate into Khmer version for Cambodia church by my translation team.

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

I am glad to share the 148 sermons of the Synaptic Gospel in his Commentary translated into English version.

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

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

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In Christ

Dr. White Young Jeon, president of CRFI

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Synaptic Gospel Sermons

Sermon 1 **The Genealogy of Jesus** (Mt 1:1-6)

1. The individuals who emerged between Abraham and David. (1-6)

1) The man of faith is Abraham. In his heart, he believed that God's mandate was difficult to comprehend. Up until the point when God commanded him to joyfully sacrifice his beloved son to God, he obeyed. (Gen 22:1-19) The fruit of faith is obedience to God's word. It is challenging that true faith is required without obedience.

2) Isaac was a man who relied exclusively on God and did not rely on anything else. He enthusiastically embraced the tabernacle lifestyle and avoided conflict. Jacob was the man to have much coveted. He deprived the heritage of his elder brother, Esau by his craft. The thing that he was punished for such deceit was appeared later, that is, his sons deceived him much,

For example, they sold Joseph and sent him to Egypt and returned to his father and reported that he was eaten by beasts. (Gen 37:25-36)

Sin must be punished. But for his desire comes out of receiving God's blessing, it came out of the good motive. We should be confident to have the good desire, that is, the coming world and the spiritual thing. (Gen chapter 27)

3) Judah was the fourth son of Jacob, but the accomplishment of the promise God sent the messiah should be accomplished by this man. What was he? We can know it, as we see the fact that Jacob prophesied to him. It was, that is, ““Judah, your brothers shall praise you;” (Gen 49:8) “He stooped down; he crouched as a lion and as a lioness; who dares rouse him?” (Gen 49:9). This prophecy points to that the king messiah shall be born out of his descendants. His kingship vesture took an event not to kill Joseph to his brothers. (Gen 37:26) Not only that, He was a precious man to repent his failure. That is, the thing that he took Tamar by his fault, later he repented and said, “Then Judah identified them and said, “She is more righteous than I, since I did not give her to my son Selah.” And he did not know her again. “(Gen 38:26)

5) Rehab was a pagan prostitute, but he knew the victory of Jehovah God and concealed the spies for the military of Israel and made them been alive. It was dangerous to conceal the spy. But the faith should execute such adventure. (Josh chapter 2) Rehab took such adventure because she assured that God overcome it surely. Faith is not ignorance but it is to know God, the sovereignty Lord of the heaven and the earth and looked at his victory surely. “The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction. “ (Prov 1:7)

6) Ruth was a Moabite woman and served his mother-in- law faithfully. After her husband was left, she did not throw away her mother-in-law and came into Bethlehem and gathered the wheat grain and served her. She was a filial daughter and a virtuous woman. The fact that she remarried with Boas, who was a the relative of her mother-in-law was

The event to make to connect to her mother-in-law family according to the custom of the Jews. As we review the filial custom of the oriental world, we cannot despise it in the moral aspect, but it is only the center of man and does not know God, and the fact not the center of God is regrettable. Let’s think of it by following examples.

(1) Lugumru was a man of Manje, who as his father was sick; he tasted his dung and knew the symptom of his disease. It was good that he respected his father so, but we can find out his superstitious and meaningless points. (2) Kang Hyuck, who was a Han tribe, carried on his back his mother, after his father was died, and then he supported her. It was so precious. But after his mother was died, he established a tent by her tomb and lamented for three years. This is the idolatry and the activity dropped down into the parent centered world.

(3) Koer who was a man of Cho nation studied and after he returned into his home, as his parent were died, he tried to take suicide for he could not endure his lamentation, Then the company of Confucius met him and knew his reason, 13 disciples of Confucius returned to their home before the death of their parents to serve them. And finally Koer was suicide. This also was so noble filial heart but it was not the filial serving in the center of God but the wrong filial that was indulged into the parent centered world by humanism.

(4) Ga Kang Kim, after his mother was died, established a tent by her tomb and lamented for 3 years, and also as he tried to lament for 3 years again for his dead father in the other tent, but his wife and his children came to him and burnt it. This also was the activity of non-truth not to know God but to claim the parent centered world.

(5) Wang Hang in Han tribe was met the thing that his mother was died at 9 years old, and supported his father, in the summer he fanned to his father, and in the winter, he made his bed been warm with his body. As we see it his filial was beautiful. But as we see his other activity, he also was indulged into the parent centered world but did not know God. We should execute the God centered filial and truth centered filial. This is the filial the Jesus took. As Jesus served his parent executed God centered filial. When Jesus rose into Jerusalem at the Passover feast and his parent was returned at the fulfilled time, he stayed in the temple and executed the worthy thing to God- father. It means to influence some anxiety to his parent. (Lk 2:48) But it was the worthy activity to God's will.

7) David was a lad to take care of the sheep as a general person. But it was a reason to climb up into the seat of a king. The fact that he killed Goliath, the Palestine was accomplished by his trained activity at his shepherd time. As Saul looked at David as a foolish activity and did not permit to go to fight, he replied, "But David said to Saul, "Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock, I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard and struck him and killed him. Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living God." (I Sam 17:34-36). Then he went into the battle and cast a stone into him and then the forehead of Goliath was broken and was died. From that time David was informed as a military and then he became a chief of Israel. (I Sam 18:5) By rising up he finally became the king of Israel.

Then what was the secret of David' success? [1] He feared God from his youth time. As he took care of the sheep he believed the fact that to kill the

lion and the bear came out of God's power. As we see it, it is obvious that as he run the lion and the bear and run to them, he depended on the Lord. The man should execute, at any situation, should believe in God and do it. The life to depend on Jehovah and to walk toward, does not do after he became an adult but can be executed by believing in Jehovah even at his young time. The young person has a great disease for depending on himself but not depending on Jehovah. As now he was trained at his young time, latter he can do the great work of faith. David kept his position from the young time well. Ashe took care of the sheep; he tried not to lose even the kids of the sheep. (I Sam 17:34, 35) Today our young men and the children should depend on only God firstly and should keep ion the position. As he was trained so, at the latter he Cando the great thing. [2] Although he committed sin latter day, as he listened to the rebuke of Nathan and soon repented it (II am 12:13) David was the man of faith and the man of the repentance.

2. The persons for David to the time of Babylonian prison (7-11)

Here, the revealed persons were the kings specially, that were counted except the kings killed by the people and the kings to be prisoned. The number was fourteen men. For only Jonah was prisoned, (II Charon 36:9, 10), only his name was written, but was not counted as a king. (Mt 1:17) Among the kings, there are the good king and the evil king. Even the wicked kings were established as the forefathers of messiah.

3. The persons for after the prison time to Jesus (12-16) in this day, the glory of kingship in the royal channel of David's kingship was cut off but there were the other general men. This was the day of "the root of David" in Ish 11:1. Jesus was "the bud" to come out of this root. The prophecy of Isaiah 11:1 was accomplished literarily directly.

Sermon 2 **The Unbelief of Zachariah** (Lk 1:5-25)

As this word reveals us, it reveals the fact that Zachariah became a deaf-mute as the punishment of his unbelief. Why did he have the great responsibility for his unbelief as much becoming a deaf-mute.? We try to think of these points about it.

1. For he took unbelief although he got much grace, his responsibility was great.

Our text said that he was a priest, and a righteous man. (Verses 5, 6) The Scripture says, “Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.” (Lk 12:48) The fact to be a priest and a righteous man was the result that he received much grace.

2. Because what God promised to permit a son was accomplished by his longing for, it was not strange but why did he take a doubt?

The attitude of his unbelief reveals more rebellious character before God. It is easy that the man has such spiritual rebellious character. Although he is a true believer, as he receives the spiritual power and is not equipped by the weapon to fight the devil continuously, he can get the attack of such unbelief.

3. Zechariah listened to the word of an angel and replied, “How can I know this?” (verse 18)

It was the expression of his will for he thought that although the angel was revealed, for he thought that it was short, he demanded some evidences. The word, “How can I know?” Means a question that he can know by seeing some signs. Seeking to the above the some signs that God reveals are the complaint to the lead of God. Such complaint is just unbelief. The believer should know that his received grace is sufficient and gives thanksgiving to God he can receive more grace according to the worthy method and proper order. But if he complains his received grace and seeks to some signs and just like something, is the attitude to despise the already given grace. Of Zachariah to despise the grace, the angel pointed that his revealing is so gracious and said,

“I am Gabriel. I stand in the presence of God, and I was sent to speak to you and to bring you this good news“. (Verse 19)

4. The punishment that Zechariah received.

He became a deaf-mute. As we see it we know to reveal the fact that the sin of unbelief is so great. But the man takes the attitude of unbelief to God generally, and also even the believers do not take the quilt of the experience of unbelief. The man is short to recognize that the unbelief is so great sin. Although it is natural that the man is punished such thing whenever he got the unbelief, God endures long time by his mercy and waits for the repentance of the man.

Sermon 3 **God to Make the Arrogant Shamed** (Lk 1:46-55)

At this point we want to see the Scripture primarily. “For you save a humble people but the haughty eyes you bring down. “(Ps 18:27) “For though the LORD is high, he regards the lowly, but the haughty he knows from afar. “(Ps 138:6), “The LORD tears down the house of the proud but maintains the widow’s boundaries. “(Prov 15:25), “Whoever loves transgression loves strife; he who makes his door high seeks destruction. “(Prov 17:19)

In the ancient time, a king in Syria, Antiochus Epiphanies was arrogant man, and persecuted many Jews, and he put the idols, Jupiter Olympus on the temple of Jerusalem and returned. Latter, he listened to the rumor that the Jews cast out the idol and was angry greatly and said, “I will make Jerusalem been a cemetery. “As soon as he said it, he got the chronicle tumor in his abdomen and was spread to his whole body, and his flesh was dropped down and was rotten and the men could not approach to him for the bad smell. Therefore he regretted to persecution to the Jew so much and then he was died on the mount Pakata nearby Babylon.

This was the accomplishment of the word that Dan 8:25 prophesied to the arrogant man, which said, “By his cunning he shall make deceit prosper under his hand, and in his own mind he shall become great. Without warning he shall destroy many. And he shall even rise up against the Prince of princes, and he shall be broken—but by no human hand.”

Herod Antipas was praised as a god by the men of Tyro and Sidon, and then did not return the glory to God, the angel of the Lord hit him and the worm ate him and the he was died. (Act 12:22-23)

King Uzziah entered into the temple and executed the work that only the priest could do, that is the work to offer the incense. It was a blasphemy activity. For this sin, as he was advised by the priest Azariah and the he was angry and then he became a leper. (II Chrn 26:16-23) Nebuchadnezzar, the great king to be lifted up became insane person for seven years (Dan 4:33), Belshazzar was arrogant, and then he drank the wine with temple instruments and the letter was appeared on the wall, “MENE MENE, TEKEL, and

PARSIN” (counting, fixing, measuring and giving) and was judged by it, at that night Belshazzar was died. (Dan 5:1-31)

Sermon 4 **Of the Christmas** (Mt 1:1-25)

Matthew said, in the preface of writing the genealogy of Jesus, “The descendant of Abraham and David”. This has two meaning obviously. God promised to Abraham, “and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”(Gen 22:18). This word is the prophecy to point to Jesus. Next prophecy that will come as “the children of David” is II Sam 7:8-16. Bavinck claimed that this prophecy is the criteria of all prophecies of the messiah. (Deze belofte Gods aan David is dan de grondslang, het middelpunt van alle volgende verwachting en profetie – Gereformeerde Dogmatiek vol. III. P 353) The prophets prophesied that he will be born as the descendant of David in many times. (Refer to Am 9:11, Hos 1:11, 3:5, Mi 5:2 Ish 9:6,7, 11:1, 2, 10, Jer 23:5, 30:9, 33:17, 20-22, 26, Ezk 34:23, 24 37:22-28)

We can know obviously that, as Matthew wrote the genealogy of Jesus, the birth of Jesus was the accomplishment of these prophecies. Jesus was the king that came to bless to all people under the heaven. It is true congratulation of Christmas that we promise to obey him absolutely and practice it faithfully. The one who obeys the true king shall be blessed. And it is natural that the true king demands the absolute obedience of his people. If the mankind obeys Jesus at the early time, the history of this world also might be established like the contemporary catastrophe. Because the mankind leaves Jesus but for flowing into the other direction by leaving Jesus always they are fallen down into the misery to misery. We should admit the fact that Jesus is the king of kings, the king of all generation literally directly.

2. Jesus was born by the virgin. (18-20)

The birth of Jesus through a virgin primarily was revealed by our document of our gospel obviously. As we read Matthew 1:16, we can see the part to pull our interest. That is, the word, “and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.” which affirmed the birth of the virgin, and the above said “and Jacob the father of Joseph the husband of Mary“, but there is no the word that Joseph begot Jesus. It means that Joseph was only the legal dead one, but was not the son of a living one

obviously. Not only that, Joseph to find out the fact that Mary was pregnant was troubled (Mt 1:20) and to cut off such trouble proved the birth of virgin through the miraculous interference obviously. The trouble of Joseph was the kinds of things that he cannot be disappeared. Not only that, as we see the record of the gospel of Luke (Lk 1:5 -2:52), the birth of Jesus through the virgin was so obvious. Among the comparable religious scholars and the contemporary theologians, some opposite to the birth of Jesus through a virgin, they could not block the right testimony of the orthodoxy theologians. The book which was the book. “The Virgin Birth of Christ”, written by Dr. Machen broke out the opposite theories of all new theology completely without doubt.

We, above of all, receive the spiritual essential grace in the doctrine of the birth of virgin. It means that the Christianity was begun with the supernaturalism. Our salvation cannot be accomplished by the supernaturalism, because the man was corrupted too much. Because our salvation was consistent by the supernaturalism, we are believed in the movement of this salvation and are accepted.

1. Jesus was the savior to come by the accomplishment of the prophecy.
(verse 22)

The Old Testament is the type of Jesus or, its prophecy. For all prophecies were accomplished by Jesus, our text quoted Is 7:14 as the representative one. Except them many prophecies about Jesus were accomplished. According to the word of Dr. Bavinck, as LXX pointed to, the prophecies of Christ in the Old Testament are 456 times, those are, 75 Pentateuch, 243 the prophet books, and also 138 the remained part. All these prophecies were accomplished. Especially among the prophecies by the birth of Jesus through a virgin, what we have to concentrate on was the most ancient prophecy, that is, the accomplishment of Gen 3:15. The word to come out there was the fact that the one to overcome the devil was prophesied to come out of the descendant of the woman. (Gal 4:4) Here the word, the descendant of a woman points to the birth of the virgin. Isaiah knew this point by the Holy Spirit obviously and also prophesied it obviously. (Is 7:14) As we have four-fold faith of the

accomplishment of the prophecy. (1) We believe in God to give the prophecy, (2) we believe that the document of the prophesy that is, the Scripture is true, (3) we believe the event (For example, the birth of Jesus through a virgin) that was revealed by the accomplishment of the prophecy. (4) We believe the promise of the blessing in the present and the future that the event points to. We should believe only Jesus Christ who came by accomplishing by several hundred fold in strengthen. In believing in the savior to come, as we believe in him truly, it is the true meaningful congratulation of Christmas.

Sermon 5 Of the Birth of Jesus through the Virgin (Mt 1:18-25)

The birth of Jesus through a virgin was recorded at Lk 1:39-2:20. This is able to say that it is the important doctrine of the Christianity and means the foundation of redemptive work. We are going to think that as Matthew's testimonies about the birth of Jesus through a virgin.

1. The meaning of the birth of a virgin.

It was to be borne by the Holy Spirit as the text said, that is, it means that the virgin was pregnant by the power of Holy Spirit. This is different to the pagan thought revealed in their events. For example, in the oriental history, it was informed that a certain king was conceived as his mother saw a great foot step. It does not mean except the relationship of couple. According to the legend of Aden, before the father of Platoon brought about his spouse, the woman begot Platoon. But such story was a legend wandered around this time but had no the historical character. Not only that, it did not mean that the mother of Platon was conceived by the pure virgin. Some similar legends like it, were added to other heroes in the ancient time but it did not mean that the pure virgin were conceived completely, by the wrong view of god in the ancient men, it was only myth to come out of the void thought the god took the wife of the human world and beget the son.

The birth of Jesus through a virgin is different to the ancient myth that the above said, it means that by only the power of God the virgin was conceived. This is different to the thought that God (Holy Spirit) took the wife in the world completely. Like God created all creatures of the heaven and the earth by the power, he made Jesus conceived by the virgin by the power of Holy Spirit. Jesus to become the savior is the descendant of Adam, he did not receive the corrupted nature of Adam, by his birth there is the miraculous interference of God naturally. Not only that, the Christianity is the supernatural religion from beginning to ending, it is natural to begin with such supernatural religion.

2. Of the purity of tradition about the birth of a virgin.

As we see the text verse 19, Joseph got much thought after knowing the fact that Mary conceived. He was thinking the solution to the issue for he admitted it as a problem. But he solved the issue as the supernatural revelation but again he was not distressed. As we see it we can know the moving of his mind. It was natural that as he listened to the news of the birth of Mary, his trouble should be great obviously. But after the trouble was solved and was safe in his whole life, we cannot help but also to think that it was the special interference of God. Really the angel was appeared to him. It brought about the solution of the issue to him. Then the problem happened the pure miracle, without having any wrong things (it is called for the righteous) it shall be solved to him. Then it is sure that the birth of virgin is the creed of Joseph. Not only was that as we see the history of Christian doctrine the birth of Jesus through a virgin the creed of the 2nd century. In other word, it was the creed that the churches happened to Jesus and the Apostle took. This creed have been transferred until today historically, (Dr. J. G. Machen, The virgin Birth of Christ, pp. 2-43) Not only that, because the birth of Jesus through a virgin was recorded at Mt 1:18, and at Luke chapter 1, 2, It was the lessons in the criteria of chapter and verses of the Scripture widely which cannot be interpreted differently in the manuscript issue and the interpretation issue. Therefore we believe in the doctrine obviously because we believe in the authority of the Scripture. We want to think that above of all, as the main point that the birth of Jesus through a virgin was the sure creed of Jesus.

What was the method of revelation revealed to Joseph?

Of the issue of the birth of Jesus through a virgin, God informed all issues through revealing them to Joseph, God revealed it to Joseph through the dream. This is the special point to the method of revelation to Joseph. As we see the method of revelation to Joseph, we can point to not the only means. It is like some different to receive the grace out of God in the contemporary church time. Joseph received the direction of God through the dream. (Mt 1:20, 2:13, 19) In the day of the revelation the dream always does not teach the truth. Today there are three kinds of dream, which one is vanity dream, which is to see what the man thinks as some scenes or, in his sleeping some thought and

the scenes are developed in his consciousness by receiving the influence in his consciousness. For example, as the leg of sleeping man is dropped down into the low place out of the high place, it is like that he himself thinks that it is dropped down into the bottom out of the cliff, and listened to his breathing sound sharply, he thinks as he listens to the voice of the hymn, Or, he thinks that he himself praised the hymn. And the other is devil dream, which can be impressed deeply and some surprised aspect. But as he depends on such dream, he may be failed greatly. Next to it, the other came out of the providence of God, such dream can give some benefit to him to his personal requisition, but as he informs it publicly or, as he trusts on it so much, there are the failed things.

We admit that Joseph believed in the birth of Jesus through a virgin and how Jesus executed the great ministry. Especially we want to stress the fact that Joseph believed in the birth of Jesus through a virgin. Because we can know it, as we see the fact that he called the name of the son for Jesus as he received in his dream. The name of Jesus that Joseph was taught in his dream. Really the birth of Joseph was the creed of Joseph.

Sermon 6 The Promise of God (Lk 1:72-73)

A Teacher, Moody said, “It will be easier for you to raise the ocean than to change the word of God.” Zachariah was filled with the Holy Spirit; he saw how the word of God’s promise is accomplished faithfully and exactly. God gives the word of promise to us and saves us. The Old Testament and the New Testament are the word of the promise. The Old Testament was accomplished by the New Testament; the New Testament was accomplished by his second coming. God saves by the system of promise so. And in keeping his promise he has the ultimate point of his faithfulness until he killed his begotten son. God in accomplishing his promise takes the grand method that our narrow heart and our dark heart cannot believe in it temporarily.

1. He takes the distant way by turning around until arriving the accomplishing of promise.

His promise is the eastern, but the method of his accomplishment is not to the direct eastern way, first of all, he proceeds through the opposite direction mostly. Although God promised that Abraham shall be accomplished to take the land of Canaan, but firstly his descendants were served as the slaves of Egypt for 450 years. The accomplishment of the contents of promise to be taken Canaan shall be accomplished by the process of the contents of promise.

2. The accomplishment of promise was accomplished by taking long way.

God practiced by his promise to us, as the exact time is not arrived, he keeps on the silence. Therefore there is long endurance. Just like that the reason he waits for so is to be gracious to us by he accomplishes it at the exact time. Is 30:18 said, “Therefore the LORD waits to be gracious to you, and therefore he exalts himself to show mercy to you. “ For God said that as Israel nation commits sin, he shall scatter them to every nation and they shall go there, it comes out of the Deuteronomy chapter. That is, ““If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, the LORD your God, 59then the

LORD will bring on you and your offspring extraordinary afflictions, afflictions severe and lasting, and sicknesses grievous and lasting. And he will bring upon you again all the diseases of Egypt, of which you were afraid, and they shall cling to you. Every sickness also and every affliction that is not recorded in the book of this law, the LORD will bring upon you, until you are destroyed. Whereas you were as numerous as the stars of heaven, you shall be left few in number, because you did not obey the voice of the LORD your God. And as the LORD took delight in doing you good and multiplying you, so the LORD will take delight in bringing ruin upon you and destroying you. And you shall be plucked off the land that you are entering to take possession of it. “And the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known. And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, but the LORD will give you there a trembling heart and failing eyes and a languishing soul. Your life shall hang in doubt before you. Night and day you shall be in dread and have no assurance of your life.” (Duet 28:58-66) this word was accomplished after several hundred. That is, it was accomplished by the event that Israel was captive and was prisoned by the Assyria military on about BC 745. After 700 years it was accomplished. Of the event that Christ came on the world firstly God promised to Abraham on BC about 2000 years at the early time. Gen 12:3 said, “I will bless those who bless you, and him who dishonor you I will curse, and in you all the families of the earth shall be blessed.” This promise was accomplished after 2000 years. Although it was fulfilled after so long time, but it is fact that the world of God was accomplished. For God are so faithful we having the hope to him and look at him and pray to him. Therefore the Psalms said repeatedly said, “And call upon me in the day of trouble; I will deliver you, and you shall glorify me.” (Ps 50:15)

Sermon 7 Simmon and Annah (Lk 2:21-39)

The parent of Jesus rose up the temple to offer him to God. Then Simeon and Annah knew him.

1. Simeon

It says that he is “this man was righteous and devout, waiting for the consolation of Israel “. Righteousness and godliness should be concurrent. Because the spiritual godliness without the righteous life means to serve God externally, God does not please it. Simeon was not compromised with the deprived faith and the corrupted time but possessed the righteousness and the godliness that God can please. This is to hold the line of the only way to live and the life of the hope in the corrupted time. Not only that, Simeon is not the subjective mysticism but has the faith rooted on the biblical revelation and was waiting for the comfort of Israel. “The comfort of Israel” points to the consolation that coming messiah shall save by depending on the word of the prophets. (Is 40:1, 2, 49:13, 51:3 61:2, 3)

The song of Simeon and his prophecy points to the meaningful part of Christ’s work obviously.

- (1) It prophesied the salvation to influence to all nations. (verse 31)
- (2) It points to Christ is the only truth. (verse 34) As the text says, “Christ” is the one who many people shall be destroyed and revived/ this means that the one to accept Christ shall be revived but the other to opposite him shall be destroyed absolutely because Christ is the only truth.
- (3) It points that Christ shall be suffered by the persecution and the trial in the world. (34, 35)

This text says, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed “. Which was the prophecy of Christ’s suffering?

2. Annah

Anna was the one not to leave the temple and took fasting and then prayed. As a prophetess. Despite she was old, the fact that she had the powerful devotion was the precious life of the faith like Jacob depended on the cane and worshiped God. She was a believer by looking at the redemption depended on the word of the Scripture. God provided the special inspiration of Holy Spirit to such believer and then made her known Christ.

Sermon 8 The Birth of Christ and the Response of the Mankind (Mt 2:1-12)

1. The meaning of the activity that the wise men searched for. The fact that they saw his star at the Eastern area and came to worship him was faith. Because it is obvious that they saw the star of the king of the Jews and waited for him. Faith is used to long for seeing the accomplishment of the word. To see the thing proceeded by the word of the Lord is the faith.

(2) Because it is the adventure of their faith that they searched for until Judah. It is a horrible thing that they entered into the capital of the Jews and said the birth of the new king to tyrant Herod. But the assurance made them not be afraid of the tyrant. Faith is not the thing that walks without assurance to the word of God but does not compromise to the worldly men without the assurance. The man of faith knows Jesus as the king and keeps on his word. Faith keeps on the will of God although the people do not please. In keeping on the Lord's Day as a Christian, he should not work the business of the world at that day.

(4) For they worshipped the baby Jesus, it was an activity to identify the hope of the future to the present situation. The baby did not rise to the kingship at that time. But they worshipped the baby Jesus and offered the worthy present to the king. It means the unconditional obedience to Jesus. We should obey Jesus unconditionally. Because God is our refuge in his being or, in his word. The depending on him is peace, and obeying his word devotionally is our blessing. As we do not entertain the Lord as a king is unbelief.

2. The king Herod and all Jerusalem listened to the news of Christ's birth

Why did not they please but confuse, as they listened to the delightful news? It is interpreted as following.

1) Because they said that they were better than the other but actually they were worse than them. In other words, because they stay in the sleeping state that thought that they are superior of the other. Paul said, "Do nothing

from selfish ambition or conceit, but in humility count others more significant than you. “ (Phil 2:3) We should treat the other as better one than me. For all me were died for their fault and their sin (Eph 2:1), the other and myself are same.

As the other is fault if I despise him with my arrogant heart, it means that I commit more great sin than him. Not only that, as we execute the good work it is easy that we execute it with the corrupted method. It is worse than the fact that we do not execute the goodness.

The king Herod and the Jews claimed to serve God but he was hypocrite, and despised the others. This was the activity that was dropped down into the worse state than the other, that is, it was the dropped state worse than the pagan. Therefore they listened to the declaration of the pagan; the king of the Jews was born and was confused. The gospels and the epistles reveal that the gentile than the Jews rather welcome the gospel than the Jews. This is the truth that the latter man shall become the first man. This truth is the law of God that shames something as nothing, which makes us known living God. We should remember that the one to have something should live as the one to have nothing. The spiritual communication that boasted the religion God give but despised the pagan was left out of God. In contrast of it the pagan to have the word of God rarely rather receives the love by God. This wise men might remember the word of Num 24:17 meaningfully. Because the word to prophesied there, “And now, behold, I am going to my people. Come, I will let you know what this people will do to your people in the latter days.” “Destroyed Moab. The one who accepted even a Word of God and listened to it and obeyed it shall be blessed but the one listens too much, but not obey it commits sin not to despise God.

(2) For they loved the world more than God’s kingdom, they were confused. As the man to love God meets God he is bold.

(3) They do not have the preparation to accept Christ; rather, for they enjoyed the sin that Christ does not please, they were confused.

(5) For they were not caught by God, they were confused.

(6) A certain pastor rode a train in the trip sat down with a young man with a weak faith. For the young man had no the peace in his heart the pastor said to him “Do you see this small sword? Look at the small sword established up on the book.” He established up the small sword on the book with his hand. Then the young man said, “For the pastor hold it, it can be established on it.” Then the pastor replied, “Just like that as God hold your heart, you cannot be shaken “.

5) Because they do not taste the love of God, they do not please the coming of Christ but rather they were confused. A Scotch pastor, MacNeill had worked at the long distance place out of his house and had returned to. One time as he returned to his home and he was surprised at but after he knew that the sound was his fathers, he was pleased.

6) Because they are not the good part of Christ’s church, his body, they were confused. If they executed the role of the Christ’s body rightly as the head of the body came there they could not be confused.

Sermon 9 Three Things Followed by the Persecution of Herod (Mt 2:1-23)

For the great king, Herod was a wicked man he killed his children easily. Therefore a certain proverb that to become the son of Herod is better than to become a pig was informed. As Herod listened to the news of the birth of Jesus at his ears and was excited greatly and planned to kill him. According to this thing there are three happened events.

1. Herod and the wise man (1-12)

The wise men had the prophetic courage in comparable to the scribes and the priests in that contemporary day. Then the high priest and the scribes were corrupted and became the servants of Herod as the weak sick religious persons. (4, 5)

They were the blasphemed religious men to cast holy thing to the dog and to cast the pearl to the pig and they were good partners joined in a cargo with the descendant of the corrupted Esau, Herod. In summary, they are the used tool of a violent Politian with the truth of God. But the wise men in the early time might be listened one word of the prophecy of Balaam, like the word of Balaam, the Eastern prophet, expected that a star shall be born in the land of Judah. They thought the truth so seriously. As they longed for the truth they saw the star and decided immediately to go toward the far nation, Judah and then they arrived at Bethlehem with paying much sacrifices. This is the brave mind of the prophet. They came into Bethlehem and offered the worship to the baby Jesus, and as they returned to their nation, despite they knew the promise with Herod, they did not meet Herod but returned to their nation by the other way. Because they knew it by the direction of their dream, do not to return to Herod. This was the prophetic boldness to obey God than the word of a king in the nation. As we observe the record, we passed through these things without caution. But it is natural that as the man listened to only a rumor of a king in the nation, we are fearful, they thought that it is natural to obey God,

with one decision of death but to reject the word of the great king, Herod. This is the beautiful example that the gentile saints revealed.

2. Of exiling that Joseph brought the baby (13-15)

God directed to escape to Egypt with their baby and his mother through the dream of Joseph. Joseph decided to obey the direction of God absolutely and to exile to Egypt. Such decision was the easy thing. As we see the activity of Joseph we can know how much he obeys God. At the ancient time the parent of Moses knew that Moses was were the special baby sent by God. And he cast in field of reed. But Joseph brought the baby Jesus and exiled to Egypt afar. And at this point that we think of this one the event Jesus was suffered was revealed as another kind. It was the exiling life that at his child time. The exiling life is not to live at his home town but is exiled, which is the prisoned life, the miserable life to steal the perseverance of the life.

3. Of the event that the children of Bethlehem under two years old were killed (16-18)

We should think of the dead children in detail. Why were they killed? They were killed violently literally for the event of Jesus. We may think of several things to this event.

- 1) Without having the sin (the original sin) to be killed, they were killed.
- 2) They were slaughtered by the violence of Herod and his ignorance. Although we may think that to die is similar to any death, it is more lamented thing to be killed by the violent one.

Of the death that these babies were killed as such death, we the believers should think several things. It is that if such babies also met miserable lamented painful death, the mature adults met the death for the Lord Why can it become so lamented thing? If the babies were died, what can't we do?

We always should think of this word as our proverb. That is, "If the baby was died, what cannot we die?"

Sermon 10 **Jesus that Rose into Jerusalem at his 12 years old** (Lk 2:41-51)

It is hard that we know the activity that Jesus did before 12 years old for the Scripture does not say. Then at 12 years old, the Judah children became the man of responsibility to the laws were participated into keeping on all feasts. Accordingly, after Jesus was offered to the temple after his birth, it is first event that he ascended into the temple. The author to write down the Scripture has no the purpose, to write down all things of his private life but by concentrating on his public life. Accordingly the silence of the Scripture to the things before 12 years old of Jesus has the reason. We think the activity of Jesus that visited in Jerusalem at his 12 years old.

2. Of the fact that the parent of Jesus lost Jesus (43-45)

The reason they lost Jesus was for they neglected Jesus. As we neglected we have the great failure repeatedly. J. M. Olson said to the neglect as following.

“Know what your name is? I may be condemned by my false deed. But because of me, the life of many people are destroyed, the train was overturned, the ship is sunk, the city is on fire, the warfare is failed, the government is destroyed. Although I do not hit intensely and do not say the bad word, the family is broken for me; my friend becomes cold, the sound that the laugh of children laugh is terminated, and the wives of the house drop down their painful tear. The brothers and the sisters are forgotten and then stay at the long distance, until the parent went to the tomb, their heart is harmful. I do not take some plan to the wicked things. But for me the good talent is meaningless, the polite manner and the kindness are disappeared, the promise to the success returned into the lamentation and failure. I have no any light except the dark light and no sound except the silence. You may not call for my name directly. But you are intimacy to me sure personally. My name is the neglected.” If the parent of Jesus searched for Jesus humbly, they might not lose him. We treat Jesus too neglected. Although we remember the other things well, we are not careful of the fact just like Jesus is with me now and like no concern to Jesus. We should contrast to the sin until bleeding, in the same time we should

remove the neglected character essentially. A certain great man said, “Many people took the car of salvation but they took the bed car.” Really the contemporary church members believe in Christ and took the car of salvation but they neglect Christ and many are sleepy and sleeper.

1. Where did they find out the lost Jesus?

The parent of Jesus went to the temple to search for him and then they met Jesus in the temple. The temple is the place to proclaim the word of God. And there is to offer the prayer to God. To listen to the word of God and to know God more, to pray to God known are the methods to meet God. This temple is the church in the day of New Testament. The true church keeps on the word of God indeed and claims until the end, and searches for God. The church got always such power of the unique life. Einstein confessed as following, “As the warfare of Germany I was to love the freedom. I looked at the university to keep on it. But all universities were kept on the silence under the oppression of the tyranny. I looked at the great writer to write down for the freedom of Germany. But they also were the dumb. But I saw that only the church was stood up under the oppression of Hitler for the truth. I was the man to have no the interest to the church before, now I feel the affection and the admiration to the church.” At the day that the church was corrupted we cannot think that the man can worship at any churches.

On the earth the complete purity is not existed absolutely, the standard that we can think that in the sound heart it is absolute true is existed. This standard is the word of God that the New Testament and the Old Testament teach. If any church teaches this word and keep on it passionately and repent so faithfully, makes them known Jesus rightly and searched for him.

The great man to receive the blessing of God is the church members to attend always into the church. Washington did not commit to keep on the Lord’s Day. The customer that visited Sir William who was a great person met him at his house or, at the church.

Sermon 11 Do in Righteousness (Lk 3:11-14)

1. The stumbling block to keep on righteousness is bribe.

For the activity to receive the bribe is wicked thing to sell the public benefit and to fill the private benefit, It harms to both the public and the private. Because the society shall be destroyed. In the ancient time, any counties were destroyed for corrupted officials. As it will be filled with the private covet and the public benefit shall be sold, it should be destroyed.

2. Humanness is the block to keep on righteousness

The wicked activity to sell public benefit not only is related to the bribe, but also it is related to the issue of humanness. That is, as they are pulled to the humanness they do not establish up the public benefit. Fellowship has the charm to pull the humanness. But we should not be pulled by the state to sell the public benefit.

The humanness is the element to need in the life of love but this can be the stumbling block in the life of righteousness, norm and rule. We should keep on both humanness and righteousness. As we tends into the humanness we are weak, but we tends into the righteousness we may tends into violence. We should not incline into the humanness in serving the church. The life to have fellowship to my loved person already is not the public life.

3. The result to throw away the justice

In the ancient day, the nation to abandon the justice was destroyed. The nation, Ha was destroyed by the oppressed dominion of Gerl king. He wickedly ruled over the people by returning what he was happened to them. The Chun Chu Jun said, “Wootang committed sin, Gerl Ju committed sin of humanness. “ (Woo king and Tang king retired his fault to themselves and Gerl king and Ju king returned all faults to the others.) Not only was that Sang destroyed by the unrighteousness of Ju. Ju did not review the righteousness of the righteous man and did not listen to the exhortation of Bigan and there was

a thing that he claimed that the interline of an innocent person has seven holes and killed him and cut off it.

In the dominion of tyranny the bad point is the prejudicial politic, the successor system itself is already unrighteousness. Although the descendant of a king is unworthy son, to establish as a king is unrighteous.

4. The unfair in the religious world.

The injustice things are revealed much in the religious world.

1) There are many men to tend into the private benefit but not to tend into the public benefit. Although it is good thing as he himself is joined into one portion, there are many to break out it.

2) At the pulpit he does not say only the truth but the people have flattered words, which is the corrupted activity to break out the judgment of the truth.

3) At the pulpit there is the thing to attack to person identity, which comes out of the wicked heart and it is not worthy to proclaim the truth. Only the pulpit is the place to say the doctrine.

4) The leaders and the lay persons love the yes man, but reject the man to rebuke with the goodness, the contemporary church become the church not to have bone. The country to reject the faithful person shall be destroyed and the church to hate the good rebuking shall be corrupted.

But again we have the thing to be warned. That is, there are the men to concentrate on rebuking. Which follow mocking style, insane style and angry rebuking style? But these are the work of devil which observed the good way of conviction but replaced by the conviction with the wrong method.

Conviction should be come firstly out of love, secondly, by wisdom, thirdly, should be concluded by prayer.

5) The unrighteousness to prejudice the other

6) There are many prejudices in the church. We should be obvious not to prejudice. Even though the man has the different ideal to my one, we should not take the prejudice. As we say to the other we should say good word to the other, as the good word is revealed we should keep on the silence.

To prejudice the other is the unrighteousness to treat himself as a judger. We should not take the prejudice but should pray him. As we pray we should not pray in taking prejudice to the other, but should bless to him truly.

Sermon 12 Of thing that Jesus receives the baptism (Mt 3:13-17, Mk 1:9-11, Lk 3:21-22)

As Jesus wanted to receive the baptism and visited to the Baptist John, the Baptist John declined. But finally he depended on the word of Jesus he gave the baptism to him. Of this thing we have to think of the several things.

1. The attitude that Jesus received the baptism was the activity of the mediator to execute all righteousness, in replace of the believers.

As the teacher tries to learn out of his disciple it is called for humility, as the owner served his servant also it is called for the humility. But the absolute holy creator wanted to receive the baptism by a man, one of the sinners it is inexpressibly absolute humility.

All great ministries can be practiced by such humble personality. The man is called for Francis Jabir proclaimed the sermon at a Japanese city, ascertains man approached to him and asked to inform some word to him, then he spit on his face. Jabie did not express anything on his face and he cleaned up his face with his handkerchief and again he preached the sermon. For the event many people were impressed by him and many people were baptized. F. B. Meyer said as following. "I knew that the present on God's grace is put on the board to have several stages. And I thought that as our height can be lifted up I can get them on the several stages. But I understood latter, that the present of God's grace is put at the lower place several stages, Therefore to get this present I should not be lifted up but I should try to be bent and descended into the below."

2. To receive the baptism by the Baptist John is to take fellowship to all men.

Jesus is the king of heaven. But he came down into the world and became the friend of the sinners to save the men. (Although he has no sin) This is the method to proclaim the gospel to the sinners considerably. The true teacher is the man to enter into the heart of his disciples. Jesus experienced the situation

of all men and helped them and led them. The pastors to follow Jesus also should do so. A great pastor, John Fawcett served pastoral ministry at a small district Yorkshire was called for by the church who Dr. Gill served as he bound his moving baggage and tried to leave, then all church members came to him, wept and also they were afraid of his leaving. Pastor Fawcett and his wife that saw it returned his heart and served the small church at Yorkshire continuously. This was the result that the pastor felt the situation of sheep deeply. Just like that the good shepherd has severe fellowship with the church members as their shepherd. Not only the pastor but also all believers should the life of fellowship to know the situation of the other deeply.

3. The fact that Jesus was baptized is the attitude to take as the mediator to establish all righteousness in replace of the church members

Although he had no in, he took the name of the sinner in the meaning of the representative of all sinners. He belongs to the laws and had the responsibility to accomplish all demand of all laws. All righteousness he executed return to us. Therefore he was kept on the laws completely for us. Without having him, we have no the righteousness eternally and we cannot have the living way eternally. Because he replaced us all blessing in him comes on us. The secret that he had such blessing for us was for he himself came on under the laws, he took all poverty and all suffering for us, and he accomplished all righteousness completely. A certain saints said as following That is, "He who is the bread of life began the work by hungry, he who is the water of life finished his work by thirsty. He was starved like the man, and he fed the starved persons like God did so. Although he was tired he became the rest to us, he offered the tax but he himself was the king. He was blamed as the devil possessed man with dirty name, he actually he drove out it. He himself prayed but he listened to the prayer of the men, he had wept but he washed our tears, he was sold 30 silver, he atoned the world. He was led at the dead earth like sheep, he was the good shepherd. He was died his death killed the death. "

Sermon 13 the Authority of the Scripture (Mt 4:1-11)

We can know the attitude of Jesus to the Scripture in this text. Jesus knew that the Scripture is the word of God and throw away the devil by the authority of the word.

1. The biblical doctrine of the Scripture

1) As we see the Scripture, it said that the Scripture is the inspired letter. The word, the inspiration is *doepusbs tos (θεόπνευστος)* in Greek, comes in II Tim 3:16. The meaning of this word is informed as “the product of the creative breath of God”.

“the breath of God” is the symbol of the power of the almighty God. (BB Warfield, The breath of God is in the Scripture just the symbol of His almighty power. – The inspiration and Authority of the Bible, p 133) Refer to Ps 33:6.

The above word, II Tim 3:16 said, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. “(*πασα γραφή θεόπνευστος*), there the word, “all Scriptures” said the of the Scripture, or, the each part of the Scriptures are the same meaning. (B. B. Warfield, To say that every part of theses sacred Scriptures is God-breathed and to say that the whole of theses sacred Scriptures is God- breathed, is for the main matter all one. Ibid. p 134)

2) II Pet 1:19-21 said, “And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation.” What was the motive that he said this word? It is explained as following. In proclaiming the second coming of Christ he introduced the evidence of the glory of the Lord that he saw at the mountain of transfiguration. Accordingly he said that the word of prophecy is more obvious than the thing he saw. Here, the word, “prophecy” is *ton propetikon logon (τόν προφήτεια γρφής)* in Geek, should be translated into “the word of

the prophecy”. “For “the word of the prophecy” has the letter, it points to see all the Old Testament as the simple system.

The below word (verse 20) “knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. “(*πάσα προφητεία γραφῆς*) supports this interpretation surely. Dr. Warfield treated this verse so. (3) Jn 10:34-36 said, “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, the quoted phrase, is not the Pentateuch but the word of Ps 82:6, why did Jesus say “what the laws wrote”? Because Jesus, as the view of the contemporary Jews (Jn 12:34) he said that the total title of all the laws is the laws. Then the word, Ps 82:6, “I said, “You are gods, sons of the Most High, all of you;” points to the word in the laws. Paul also used the word in the laws as the same meaning. He quoted the word of Isaiah (I Cor 14:21, Rom 3:19) and said “whatever the law says “.

Jesus said the title of this “laws” as in the next verse, he gave (ἡ γραφή) that is, “the Scripture”. The word, “the Scripture” is the title of all Scripture. He depended on the view of indestructibility of all Scripture to protest the authority of a verse (I said, “You are gods, sons of the Most High, all of you ;). For he has the indestructibility of all scripture, each part of the Scripture also cannot be perished. (Cannot be destroyed) and inerrancy (has no error). Or, some said that the view of Jesus himself to the scripture is not so, but in convenience of the theory he permitted to adopt the view of the Scripture in the Jews. (Argumentum ad hominem) But this is a rumor to misunderstand the center of Jesus. Jesus believe in plenary inspiration (each letter has the inspiration) as the above word in the view of the Scripture. Jesus thought that the word of the Scripture is the word of absolute authority and it shall be accomplished surely, which it is sure that he believed in Plenary Inspiration of the Scripture. Refer to Mt 4:7, 10, 11:10, 19:5, 21:13, 42, 22:29, 43, 26:31, 54, 56 Mk 9:12, 13, 12:10, 24, 14:27, 49 Lk 4:17, 18, 24:25-27, 20:17, Jn 12:14, 15, 13:18, 17:12.

Warfield said, “Theses passages alone would suffice to make clear to us the testimony of Jesus to Scripture as in all its parts and declaration divinely authoritative. – The Inspiration and Authority of Scripture. p 144)

(7) The Apostles

[1] They identified the situation of the gospel in detail in the criteria of the Scripture. Refer to Act 8:35, 17:2, 3, 11, 18:24, 28, 26:22 Rom 1:17, 3:4 10, 4:17, 11:26, 12:19, 14:11, I Cor 1:19, 2:9 3:19, 15:3, 4 Gal 3:10, 13, 4:22, 27 I Pet 1:16 , 2:6.

[2] They explained the principle of their lives by the Scripture. Refer to Rom 8:36, 9:33, 11:8, 15:9, 21; I Pet 1:16, 2:6.

[3] They said that the Scripture is the word of God. Refer to Heb 3:7 (Ps 95:7) Act 8:36 9:33 11:8 15:9 21 II Cor 4:13

[4] As they quoted the Scripture, they said, “he said”, this was the verbal method to admit that the Scripture is the word of God. Refer to Heb 1:5

[5] As a verse in the Scripture is quoted it does not reveal the one to say the word but simply it is quoted by saying, “ said” and he says” , which points to the verbal style to admit the fact that the one to say is God. Refer to Rom 15:10, I Cor 6:16 Ii Cor 6:2 Gal 3:16, Eph 4:8. Such verbal style is used when the ancient philosophers thought their words as authoritatively and quoted it. For example the party of Pythagoras, the party of Platoon and the party of Aristotle in the medieval time belong to this stream.

(8) The solution of difficult issue to the doctrine of inspiration

Among some destroyed critics, the men of conscience believe in the plenary inspiration of the Scripture in the doctrine of the inspiration. For example Archdeacon Farrar, Otto Pfleider, Tholuck, Stapfor etc. belong to it. But a certain men had the prejudice and attaches following wrong theory.

[1] Jesus did not believe in the theory of the plenary inspiration of the Scripture (each letter is inspired) but his disciples only did so. The men to claim this theory only to misunderstood the word of Jesus. Their word are as followings.

Mt 5:18 said, “For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. “, “Here, the word, “ (ἰώτα εν ἡ μία κεφαία) is not the letter but the laws itself.. But this theory misunderstood the word of God completely.

The fact that Jesus put the literary laws in his heart obviously was because he remarked here, the letters that is, “ “. The word, “ “pointed to yod (), the least letter in Hebrews alphabet and each that it is difficult to discern. Each points to the bent point like lesh () and Daret (), For these two letters are different but similar each other they can be confused each other.

Mt 22:43,44 said, “He said to them, “How is it then that David, in the Spirit, calls him Lord, saying, “The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet? And the critics sad that as we see this word, Jesus put the authority of David in his heart obviously, it did not mean to claim that the Psalms (Ps 111 :) that David wrote had no wrong point.

The above theory is wrong. Jesus here put the authority of David in his heart obviously. The doctrine of Jesus and the Apostles always flows into a channel. Refer to Jn 16:12-15.

[2] The wrong theory that the view of the Scripture of the Apostles is not the opinion of themselves but only adopted one on the Jewish view of the Scripture.

This theory treats the Apostles as the persons to have the compromised character but it is different to the Apostle that the Scripture said. Not only that, the Apostles taught positively the doctrine of plenary inspiration of the Scripture that is, the doctrine of each letter are inspired, why is this adopted attitude? At one time Paul had rebuked Peter for compromising with the non-truth. (Gal 2:11) Paul took “To the weak I became weak, that I might win the weak. I have become all things to all people that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings. “(I Cor 9:22-23) to get many people if he is possible. It means that within the orbit(category) of truth he yields his own habit and whatever the other.

[3] The theory that the Apostolic view of the Scripture is only the personal view that they took but it did not dogmatize.

This is a wrong theory. What is the criteria that the Apostolic view of the scripture is only a flexible changing character? Because the Apostles said the inerrancy of the Scripture comprehensively and straightforwardly, if it has no the doctrinal character of standard truth, what shall it do?

[4] The theory that the situation of the Scripture does not support the doctrine of the plenary inspiration (each letter is inspired)

This also is wrong theory. This is a mistake that it says the doctrine of the Scripture by the human self by inductive method. The man is not the standard of truth by what authority and what wisdom can he measure the deep Scripture? What seems to be some mistake in the Scripture is solving actually and shall be solved surely. Dr Warfield said as following. That is, “When we cannot solve the word not to fix each other by our craft, it is good that we leave it like that. But we should not say that it is impossible to harmonize each other. The power of our interpretation, the power of our insight and the power of our understanding are not the criteria of the truth.”

2. What was the view of the primitive church?

It is the foundation that establishes the doctrine of the Scripture of the church. Christ and the Apostles had the doctrine of Scriptural verbal inspiration in the Scripture. This fact is not rejected by even the scholars not to receive the orthodoxy doctrine to the Scripture. Tolerc, Farar, sande, Rim, Loice, poplaider etc also is not deny this one, especially the radical scholars, like Herman Schulch did not deny it rather pointed on it.

A certain thought that as we interpret some passages to teach the verbal Scriptural inspiration of the Scripture, we can make us claimed the verbal Scriptural inspiration. But it I a wrong thought. As they quote the Scripture, they said, “God said” and the all quoted texts are the word of God. Not only that, the quoted word, “It was written” was thought as the finished authority to solve all hard issue and debate. Therefore the fact that the quotation is the

word of God directly is revealed. Therefore the doctrine of the inerrant doctrine is the orthodoxy doctrine of the Christianity. Dr. Warfield said that the doctrine of verbal Scriptural inspiration of the Scripture is the ecclesiastic doctrine of the Scripture. He concluded as following. That is, “The church has believed that the Scripture is the book of God that God wrote, and the word in it is although it is any kinds of the word, it is the truth without failing and to become the authoritative word without failure and it is believed the fact that God wrote.”

3. The view of the Scripture in the day of church father and the view of Augustine.

The Christianity, in the time of church fathers, had believed that every part of the Scriptures were the inspired 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. Origen, who was the disciple of Tertullian (Tertullian was the man in 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”.

Augustus was born on AD 354 Nov 13 and was a great church father, who 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), and also said that “the one who reads the Scriptures should read it with conviction and a safe feeling” (Epist. To Jerome, 82), And “all words of the Scripture should receive true things.”(Epist. To Jerome), “It is sure that even one person in the authors, in writing it, did not commit error.” (Epist. To Jerome), “The one who doubted that the writings of the Apostle and the Prophets had some errors belonged to the wicked person” (Warfield, Studies to Tertullian and Augustine, p 109). 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 (Epist. 40 To Jerome, III 3).

4. The View of Reformed and Evangelical Church to the Scriptures

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 the agree 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.”

4. The false doctrine of the Scripture

1) The view of rationalism

This theory tries to separate the inspired part of the Scripture of the non-inspired part. Such view of the Scripture was introduced by Socinians and Jesuits. This wrong doctrine was claimed by three formats, first. Only the mysterious part (the part that cannot interpret by the human wisdom) was inspired, second. It is the claim that the Scripture was inspired in only the teaching belong to the faith and the deed (to believe and to do), third, the Scripture was inspired by only the thought and the concept. These wrong claims were spread on 19 century strongly but they were not written in the creed of the evangelical denomination.

2) The false doctrine that the mysticism takes to the Scripture

This party claims that the heart of the believer can take what he wants to take of the Scripture and can throw away what he want to abandon. After Schleiermacher, this thought was come like the wave of the water. But this thought did not arrive to correct the doctrine of the Scripture in the church.

Sermon 14 The Scripture is the inerrant word of God (Mt 4:1-11)

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 lay persons, 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.

1) 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).

2) 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

3) 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“

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.

4) 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).

5) Edwards Clammy said as following, “It is sure that the Scripture was inspired by Holy Spirit. The Scripture was the writing to transfer the heart of God. True saints cannot help but to feel the name of God, his authority and his wisdom, his goodness and to love him and also to rejoice. Of the letter of the Scripture. The Scripture is the letter to be sent by the heaven God. For the author of the word of God is God, there is full of the infinitive wisdom and infinitive eloquence. Even a word in the Scripture has the word to reveal God.

6) The doctrine of inspiration in Scripture by Lightfoot

Lightfoot said that the canon of the Scripture consists of the inspiration of God in the category and the detailed contents. He said as following, that is, “the Holy Spirit of God inspired the man of the Old Testament and after he wrote the will that he reveals completely, and then he prohibits such special inspiration for some duration. After that in the day of New Testament he

made him written the New testament through the work of inspiration After that he prohibited the work completely.” (1st version) we can find out following main points in the book of all volumes of Lightfoot. [1] The Scripture is the record of all truth, [2] he stressed that the Christian believer should not expect the other revelation except the Scripture. [3] the writer of the Scripture is the agents of Holy Spirit the work of the writer is the finger of God [4]

[Appendix] The apologetic of Dr. B.B. Warfield about the men to misunderstand the doctrine of inspiration by the writing committee of Westminster Confession

The men to misunderstand the view of the Scripture that the council members that wrote down the Westminster Confession had said, “They did not believe the doctrine of the verbal inspired theory.” At this point he misunderstood the phrase that the above Westminster Council scholars said. At this point the great apologetic points to the misunderstanding.

1. The essay of John Ball (A member to write Westminster Confession) “The testimony of Holy Spirit does not focus on to point some phrases and some words in the Scripture. They are only the vessels to receive the heaven light. Although the testimony of the Scripture is in some versions, the truth of salvation included in it seals in our heart.”

Dr. Brix saw the report of John Ball on the above, the view of the Scripture of John ball had no the verbal inspired Scriptural view. But Dr. Warfield pointed on the misunderstanding of Dr Brix of the document of John Ball. Dr. Warfield said, “The purpose of essay of John Ball was not opposing the fact that the Scripture was inspired verbally, but he opposed only the opinion that it (the verbal inspiration) can be proved by the testimony of Holy Spirit. John Ball said only to prove the fact that the Scripture has the verbal inspired Scriptural view is able to say testimony by the other testimony, but he did not oppose the verbal inspired Scriptural view. John Ball taught the verbal inspired Scriptural view obviously. He wrote the fact in his catechism question and answer, the Scripture was inspired in the original text, the material and the words were inspired.”

2. The essay of William Reeford

“All tongue and every letter are not the law of faith but the tool to express the law and its symbol and information. They are the means to make us known the truth of God. The materials of the Scriptural text and its doctrine are informed by only the tongue that I can know. Therefore I believe that my

English version is my law and my criteria. When I depends on it, it does not mean the human authority but the authority of God.” Dr. Brix also misunderstood the word of the above word of Reeford he said “Reeford did not believe the doctrine of the verbal inspired Scriptural view “But Dr. Warfield proposed the view of the Scripture of Reeford rightly, “ Here, Reeford did not treat the doctrine of the inspiration but the value of the Scripture. He saw that the truth of version Scripture and the one of the original text are same. And Reeford thought as following about the different point between the original Scripture and the version Scripture. That is, In the original Scripture, using of the tongue is complete, without some fault, the version Scripture has no the fault within the accorded point between the truth of the version Scripture and the truth of the original text. This is not the word to oppose the verbal inspired Scriptural view. “

3. The theory of Brix misunderstood Richard Baxter.

Baxter said as following, “ the Scripture is like the system of a man comparably, some part exists to protect the other part., The meaning of the Scripture is like the soul, the letters are like the body.”

Dr. Brix misunderstood the above word of Baxter and he said, “Baxter did not the verbal inspired Scriptural view.” but Dr. Warfield said “the above word of Baxter is the word to oppose the verbal inspired Scriptural view. But it means that one part of the Scripture has more value than the other part.”

And Dr. Warfield informed the testimony phrases that Baxter believed the verbal inspired Scriptural view to us. The testimonies phrases are followings. That is, Baxter said, “The critics said that what is sealed by Holy Spirit is only the doctrine, only this one is inerrancy. And also they (the critics) said that the phrases of the Scripture are changed by the situation and for the phrases and the method are not complete and can do wrong, at the point it is like the letter of the wise men. But the men to say so are the persons to say the Scripture great wrongly.”

Baxter said again , “The apostles were led by Holy Spirit and had no wrong things in writing the Scripture.”

Sermon 15 The reasonable evidence that the Scripture is the word of God (Mt 4:1-11)

1. For the Scripture includes deep, mysterious reason, that is, the fact to be difficult to understand by the human reason, like the creation, the miracle, the doctrine of Trinity God. As we see them we can know that the Scripture was not written by the wisdom of the man.

2. The Scripture was written in long duration of 1600 years, and were recorded by 36 authors, but the records do not take conflict one another.

3. As we see the fact that the prophecy of the Scripture is accomplished, the prophesied God is true God, we can know the fact that the Scripture is true, the accomplished fact is true, the blessings also that the accomplished fact includes are sure.

4. It is obvious that as the reader of the Scripture received the new blessing of salvation and saw the wonderful transformation of his life, the Scripture is not the word of man but the word of God. Every one that believes this word and receive it know God and receive the blessing.

5. As we see the fact that the truth of this scripture word is not changed, we can know that it is the word of God. Lorein Boettner said as following, “The French scientist council published 51 scientific facts to oppose some words of the Scripture, in arriving today, they were revealed directly the fact that the publication were wrong and all things of the Scripture were right.”

6. Among the Scripture there is the moral, the morality is the highest morality that we, the man cannot image.

Sermon 16 Repentance and Faith (Mk 1:14-15 Mt 4:17)

1. Repentance

1) What is the repentance?

Barth said, “This is not the accomplishment of the noblest righteousness in the man but the beginning stage of God’s righteousness.”. This was the word that he saw that the repentance is simply only the activity of God. But we do not say that it is not only the activity of God simply, but the lamentation of the man by the work of Holy Spirit. Dr. Kuyper said, “in the Old testament the word of repentance, Sub came 70 times, which was written as the human activity, 16 times was written as the activity of God. We believe that the one to make us repented is God. (Act 11:18, II Tim 2:25)

But the one to take responsibility to repented activity is the man. Hadre was a drunkard man, but as he sat down on the way, he listened to the voice, “Come”. And he felt the presence of God and repented.

2) The state of the repentance.

II Cor 7:10, 11 said, “For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death. For see what earnestness this godly grief has produced in you, but also what eagerness to clear yourselves, what indignation, what fear, what longing, what zeal, what punishment! At every point you have proved yourselves innocent in the matter“. As we see this word, the repentance is to discern the sin intellectually, to hate the sin emotionally, and to live to God volitionally. It is not important that a patient only knows his disease but it is the wisdom that to seek the method to heal it. True repentance of the sinner has the faith to Christ as its purpose. In repentance lamentation is precious but only the lamentation itself is concentrated is not good. It is the stage to prepare to raise the faith. To go toward the faith to believe in the Lord is the purpose of repentance. The one to repent finished latter as lamentation and volitionally he should approach to the stage to believe in the Lord.

3) The grace given to the repentant one.

I Sam 7:3 said, “And Samuel said to all the house of Israel, “If you are returning to the LORD with all your heart, then put away the foreign gods and the Ashtaroth from among you and direct your heart to the LORD and serve him only, and he will deliver you out of the hand of the Philistines.” II Chron 7:14 said, “For whatever boasts I made to him about you, I was not put to shame. But just as everything we said to you was true, so also our boasting before Titus has proved true “. Ps 34:18 said, “The LORD is near to the broken hearted. and saves the crushed in spirit. “. Ps 51:17 said, “The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise. “. Ps 147:3 said, “For he strengthens the bars of your gates; he blesses your children within you“.

2. Faith

1) The confidence of Christian faith is surer than some obvious knowledge in the world. Because the word of Bavinck is quoted, that is, (1) the affirmation of confidence is stronger than the assurance of scientific law, because the basic law of the science is found on the base of the confidence. 2) Because the object of this confidence is God, because the one to have this confidence takes the attitude to martyrdom for the confidence. 3) Because the faith is given by Holy Spirit. II Cor 4:13 said, “Since we have the same spirit of faith according to what has been written, “I believed, and so I spoke,” we also believe, and so we also speak, “, the faith is the complete present of Holy Spirit. The prophets also do not believe by his own intellect and also the Apostle also do not believe by his own intellect.

3. The result of repentance and faith

Isaiah said, “Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. “(Is 1:18) This points to the remission that God gives to the one to believe in truly. It is fact that the mankind should be destroyed for the sin. but to reform the mankind by remission also is the truth. The truth of this remission is taught in the Old Testament and in the New testament. Phil 3:9 said, “and be found in him, not

having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— “. This points to the righteousness by the justification of remission. Warfield said here, “Our self- righteousness was not the criteria of our salvation whatever and any degree, but only the righteousness God gives in Christ is the criteria of salvation. In other word, this phrase means that we can be saved by our being and our work, but we are saved by only the righteousness of God.”

Sermon 17 The faith (Mk 1:14-15, Mt 4:17)

1. The feature of faith

1) Faithfulness

The word, Faith is heemin () in Hebrew, which mean to be strengthen” or, “to be believe in for faithfulness.” In summary faith has the faithfulness in its essence and its life. The hypocrisy and the mask are not the faith but the enemy of faith and the block of the faith. At the place that the hypocrisy and mask stay has no the faith and also has no the growth of faith. Therefore the Scripture teaches faith at the same time and it curse the hypocrisy.

The Pharisee , the symbol of hypocrisy was the only enemy of Jesus. John BunYeoun said, “The hypocrite person is a saint in the outside but the devil in the home (Saint abroad and devil at home) Moody said, “To say the gospel only with the word means to lift up it to show it., to possess the gospel means to make him entered into the heaven.” That’s right. We should know the fact that as we believe in it, without holding walking by the wind of hypocrisy is not true faith. Because Our Korean church depends on the power of the other but does not stand up on the faith faithfully, she was slipped. What is the activity that the one to be slipped should take? It is to stand up Who is not hypocrite and does not depend on the other but stand up on the word of the Scripture? God wants to see this one.

2) The operation of faith

For faith comes out of the truth, the truth is not prosperous. It is the prophet to prophesize by the truth , the fighter. Tennyson made as following pome, “ Faith reels not in the storm of warring words, she brightens at the clash of yes and no, she sees the best that glimmers through the worst, she feels the sun is hid but for a night, she spies the summer through the winter bud, she tastes the fruit before the blossom falls, she hears the lark within the songless egg.”

Really that’s right! Faith depends on the truth of the Scripture revealed, takes the hope of in the future and assures. Spurgeon said, “ repentance, faith,

holy desire, the heat to long for the heaven, the lamentation unspeakably are the signs that Holy Spirit works in us. This life Holy Spirit gives is our direction. We do not need to seek the dream, vision, the mysterious voice and passionate emotion. “

2. The thought to block the faith.

1) The excuse that the object of faith is not seen.

Faith is the activity of confidence to believe in the invisible thing. But we cannot say it is doubt. Science also does not know the essence of natural situation. But although the science does not know it, but Science believes in it and it makes the research proceeded. Therefore we should not think that the activity of confidence should not be limited to the religious theory. As we have the activity of confidence in the religion, whoever should say that the religious theory cannot be trusted. The operation of all knowledge has the foundation of confidence.

2) The wicked heart to believe the self

This also blocks 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. “Jer 17:9 said, “The heart is deceitful above all things, and desperately sick; who can understand it?”

3) The heart to love the sin

Sin makes us ignored God and believed in him. Without sin it is sure that tall people of this world shall believe in God and serve him. Therefore we should open the door towards God and clean up all sinful lives. We should not take any space between us and God in any parts of our mindful life and our physical life. We should open our heart like the wide opened door, and accept the Lord and then he should make our lives ruled over. Then we know him and we can take fellowship with him. “Those whom I love, I reprove and discipline, so be zealous and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with

him, and he with me.“ (Rev 3:19, 20) The thing not to repent is to build up the wall towards the God and to block the door . The thing that blocks between God and us is only sin. Is 59:1, 2 said, “ “.

Moody said, “ If our water supply runs short I do not conclude that the river or lake has run dry, but that our pipes are out of orderly.” God does not execute not to punish the sin.

Bavinck said, “ If God does not punish the sin, it means that God identifies the good and evil and rebels himself. It is necessary to punish the sin, because God is for God himself. (Indien Hij dezonde niet straft, zou Hij aan het kwade gelijke rechten toekennen als aan het goede en zichzelf verloothenen opdat God God blijve, is de straf der zoned noodzakelijk – Geref. III. P 170)

Then the thing to block as the wall between us and God is only the sin. If the man has no sin whoever shall believe in God. Ten what is the method to destroy the wall? It is repentance. What id repentance? It points to have broken heart that is, our heart like rock is broken.

Like all saints were experienced as the above word, as we see the experience of Spurgeon, we have a great understanding. Spurgeon saw the word, I John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.“ and he was trembled in fear and confessed his sin before God he received the unspeakable peace to him.

Sermon 18 Jesus was Rejected at Nazareth (Lk 4:16-30)

Luke wrote the fact that Jesus was rejected at Nazareth in most detail. He pointed what the gospel of Jesus is obviously by this event.

1. The work of gospel

This is revealed by 4:18, 19, which the thing to proclaim the gospel was accomplished by Holy Spirit. Our text said, “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor.” The gospel is not the system of the knowledge to be transferred by the some method of teaching, but is only the wisdom of true God through the spiritual power. And the result of this work was the event that the blind man can see and the oppressed person gets the release. This is the word to have the spiritual meaning. (Is 42:6, 29:18, 58:6, 7 47:17-20, 52:1-6) The chapters and verses of these all things are the word to express the grace the messiah saves. The prophet, Isaiah treats the people in the sin as the dark man and as the oppressed man. The sin makes the man become dark and makes him unknown God and snatched the freedom of souls and makes him as his slave. The one who become dark spiritually and lost the freedom has no true joy at any delightful seat, but the spiritual free man released by Christ does not lose the blessed life in the some trouble state and his adversity.

2. The gospel has the work of grace revealed by the sovereignty Lordship of God

The grace of gospel does not practice by some physical style and his figure of the man. For it is the grace it is not made to anybody. Only the one to receive it shall receive it. Through the servant of God, Elijah the one to receive the special grace was only the widow of Zarephas. We know that the widow received the grace that her food was not reduced by obeying the word of the prophet. The reason that she received the grace was because she obeyed the word of the prophet. But it was the main reason was above of all that the prophet visited to the widow. God sent his prophet to her to bestow his grace to her. The man should respect the sovereignty Lordship of God and should

look at his gracious exhortation. The one who received the grace cleaned out of the leprosy also was Naming, the man of Syria. As we see it, it is obvious that God does not aim to save all men, but he save the men to appoint the salvation by his will despite it is the more and less of the number. The fact that Jesus was rejected by his home town and did not save many men was not his failure but we cannot help but to see that finally it became worthy to his will. It was the lamented thing as we think of the fact that it did not influence to the home town, the relatives and the family with the spiritual grace. But the work of gospel does not complete the delight accomplishment by the direction of human affection absolutely. Because the gospel does not belong to the blood and the body, but accomplish the history according to the will of God and the lead of Holy Spirit. The men always said, "The gospel is great but why, in the result of the work, does not lead all mankind of the entire world into God but reveal the believers in this part and that part partially?" But this word is wrong for despising the fact that the gospel is proclaimed by the principle of the sovereignty Lordship and his grace. Despite many people are not participated into this salvation, it is natural that the me to be participated into here should take unspeakable joy and thanksgiving. As we suppose that all mankind believe in Jesus, the believer cannot admit the special affection to receive out of God precious and does not rejoice and also does not thank to it. The most joy in us shall be happened as we consider how we can believe in Jesus deeply.

Sermon 19 Of calling four disciples (Mt 4:18-22, Mk 1:16-20)

The event that Jesus called for four disciples comes here and also in Luke chapter 5. The event of the chapter is described some differently, but recorded more detailed contents but the event seemed to be same. Then did four disciples meet Jesus firstly? It was not so. As we see John chapter 1 they had met Jesus already. (Jn 1:35-42) But they went to the seashore of Galilee and worked as the fishers again. After that, Jesus went to the seashore of Galilee and take evangelism, they gave up the word of world completely and devoted themselves to the Lord as his disciples.

1. The invitation of Jesus

Jesus said them, “And he said to them, “Follow me, and I will make you fishers of men.” Immediately they left their nets and followed him. “(Mt 4:19) the meaning to make the fishers of man is to lead the man to the Lord and attach him to Jesus. As the man is abandoned directly, they cannot help but to be destroyed completely. But after catching him and lead him into the Lord and then they enter into the eternal life. The evangelist should keep it in his mind deeply and should proclaim the gospel. He should take the burnt affection to the souls of the man. Without having the affection to the soul of the man, he cannot get true effect in the ministry of evangelism. For the soul of the man cannot be interchanged each other although he gives all world, Only the one to have the great affection to it can be called for true man, and true evangelist. As the man believe in the gospel of Christ, he can get the eternal life but if he does not believe in the gospel he receives the eternal destruction, it is the important thing and the urgent thing to lead the men into the gospel and makes them believed in it. The great evangelists knew the fact to lead the men into the Lord is so important and so urgent. When Hudson Taylor, who was the first missionary in China, decided to become a mission of China, he was impressed by the figure that few million people dropped down into the hell for one minute in the eyes of his spiritual heart. He cannot help but to endure it. When Whitefield, who was a great evangelist, took the mission of evangelism by receiving the grace, he felt that all things that he saw

and listened to made him forced to proclaim the gospel. Then the fisherman to win the man is to do so important ministry. At this [in, what we should think of is the fact that the fisher catches the fish in his whole life but does not work the others. He executes the work professionally whether he catch up the fish or, not. The evangelist just like that has no any other occupation and should devote him to proclaim the gospel and should be professional to do it. If the evangelist does not keep on the only one work professionally but works the other work, he is corrupted into the fisher to catch fish out of the fishers of men. The fishers of man are to work unspeakable glorious thing, but the fishers of fish is the misery work incomparably. The fishers of man can be said as the work like the life, but the fisher to catch fish is the work like the death.

2. These four disciples followed the Lord powerfully.

Our text said, “Immediately they left their nets and followed him. “ (verse 20), And also it said, “Immediately they left the boat and their father and followed him. “ (verse 22) We can think two things here The one is the word, “ immediately”, and the other is the word, “ left”. The word, “immediately” reveals the decision that they took in following Jesus. The decision to the right work is precious. Because the one that hesitates this way and that way without the decision is reduced gradually to the feeling to the right thing, but latter he shall take the weak attitude. The man to make some with the metal melted by the fire should hit the metal swiftly. Next, we can think the word, left” the one to have the heaven should throw away the world. The one to throw away the world does not point the pessimism but point that in the world only he should not serve the world. It is right that the believer can walk through this world and proclaim the Word of God, to affect it and captive to it is to commit sin.

3. Of following Christ

In our text, the word, “followed “ comes out of it two times. (20, 22) which means to follow and point to the work that the worker of Christ should do. Although the general believer does not throw away the physical occupation,

he can get the qualification to believe in Christ. But the worker should throw away the physical work and should become the worker of Christ wholeheartedly. The one to follow Christ bears the cross. Although he meets the tough way and the things like the sea that the violent wave is happened, he walks the way. Because Christ went to the way. And in our following way what we should think is just this one. That is, the follower should not establish his own plan and his method but only to follow the footprint of the pioneer. We say to follow Christ but sometimes we reveal our foolish plan primarily. It is not the work of the follower. We should believe the word of Christ and only makes a dash.

Sermon 20 Several Teaching and Power (Mt 4:23-25 8:14-17 Mk 1:21-39 Lk 4:31-44)

In the work of Jesus two important things are his teaching and his power. As his teaching should be proclaimed without pausing, the destroyed world can rise on the way of the life. Therefore he walked around every area, taught in the tired and had no to eating time. And his power is the activity companied By attaching the authority of his teaching and its meaning.

1. His teaching

Mk 1:22 said, “ “. The power of his teaching is that is the power of God. Accordingly it is the power to reveal the spiritual power that raises the dead man. His teaching simply is not lesson and the expression of the letter. His word is that is, the spirit. (Jn 6:63). The one who listened to his word confronted to the high authority and the spiritual power that could not be compared with the word of a prophet. Therefore the one who does not listen to his word cannot help but to be destroyed. Because his word had as much important things he walked around any areas and proclaimed it. Because his word was so great, after that all true preachers of the church revealed the great power by are faithful to his word. Therefore true preachers think that the time of his preaching is the most pleased time and the most glorious time. Spurgeon treated his preaching time preciously in the meaning that the time to taste the heaven is the preaching time. Whitefield thought that his preaching pulpit is the throne of the king.

As we know that the word of Jesus is so important, we should become the teachers of the word that before we proclaim the word to all people, we cannot take rest. Because his word is, that is, the Scripture, we should move by taking the great ambition to proclaim all Scripture to the entire world. We should search for person to person and proclaim the word of the Lord to them, but moreover we should proclaim the word through the public meeting. Not only that we should proclaim his word through the established organs systematically, continuously by several channels. In contemporary day we should proclaim the word of the Lord through Radio, broadcasting by using

recorder and amplifier rapidly and widely. Especially what we should think is to need the activity that should proclaim the book of evangelism rapidly through the air plane. If the airplane is used for the warfare, how should we use this transported means to raise the people? At this point, what we should be careful of it is the fact that if it is executed by this convenience of civilization, the proclamation of the word may not be revealed effectively. As we uses the benefit of this contemporary civilization in comparable to the suffering of evangelism it should be occupied as a small additional means. In other words, we should execute the movement of evangelism that we may get more great convenience by concentration by providing several greater sacrifices. Without concentrating the sacrifice, the movement depended on the convenience of civilization shall be only a sounding gong. We live at the attitude to use the contemporary culture for evangelism. Therefore we should receive the great power by praying, studying the word and practicing it with great sacrifice.

2. Of executing several power

As we understand the word rightly, believe in it directly and proclaim it faithfully, the power shall be revealed surly. Then because Jesus is God, his word is that is, the word of God, at the place he taught the power should be revealed surely. When he taught at the synagogue the dirty devil also confessed that Jesus is the holy one of God. He had healed several chronicle diseases. (Mt 4:24) The diseases Jesus healed were the things that the power of man cannot cure. It is the general law that the power of God is revealed by encountering to the thing the man cannot do. Because God does what the man can do, the man does not know the fact that God did it. As we write the letter on the white paper with black ink, it is revealed well. Just like that the power of God works to the object that the man cannot do. Therefore it is natural that we should depend on God more as we meet more difficult thing. The fact that Lord healed the patient is not different to the mind cure that the contemporary Christian Science religious party misunderstood the Scripture wrongly and concentrating o healing ministry.

The method of the psychological cure makes the patient thought nothing of the disease and healed out of the disease. And they claim that some persons shall be cured by such method. But the healing event Jesus cured was happened by the power of Jesus, but is not healed by the psychological curing of the patient. Not only that, the fact that Jess healed the disease was to have the main purpose but it was not for the convenience of the man. And the work that Jesus healed the disease made the healed men known God and glorified Him. And the fact that Jesus healed the disease was not the important work of his ministry but only additional work. Accordingly it is possible that it in the proclaiming the gospel was an additional work but it is not right that it is recognized as the above thing or, as the same level of it by the men. Therefore Paul said, “ (I Cor 1:22) and accepted the miracle centric point inevitably. This is called for the precious miracle. Because it is the character that the miracle should not be revealed much. As the miracle is happened much it becomes a general thing, and it loses the operation of miracle to be happened wondrous events. Therefore Jesus healed the disease by the power of God, but he did not think that the work to heal the disease should be appeared to anybody. If whoever thinks to treat the miracle carelessly, he has the other one to Jesus's thought. As the one to have such thought for healing ministry, we are difficult to accept him. The one who walks as such thought shall harm the church also greatly.

In the present Korean church, we think of the healer of the diseases as following.

- 1) If they healed the diseases of some men surely by the power of God, we can say that it is thankful thing.
- 2) But the sorry thing that as we know, after he healed the disease of the certain man, the rumor was spread widely and is revealed obviously is the fact that his disease is not healed completely. Such thing makes the dignity of the Christianity dropped down, Not only that, this makes this one flown into the direction to pursue the curiosity and convenience centric point and physical contents by tempting the man more than the fact and the truth. Accordingly such men cannot help but to be flown into the miracle centric point more than

the contents of the truth of gospel depended on the word of the Scripture. Just like that the men to like moving only the wondrous things have the dangerous character to follow some kinds of curious things without discerning.

In the day of church, the miracle to heal the disease can be happened, but it mainly is the providential miracle, but is not the creative miracle like Jesus did so. This is proved by the historical fact. But my word does not mean to deny the possibility that the creative miracle cannot be happened by the will of God and his power. But as we thing the economy of God, Because the day of revelation is the establish the foundation of revelation, it needs the foundational creative miracle, the day of church, but because the day of church is the time to establish the building in quiet on the foundation that already was prepared, it is sufficient only to take the providential miracle. The providential miracle is different to the work of natural laws, so

It is a phenomena happened by the special interference of God, it points to the situation happened by special miracles with the essential matter and its law. For example, The fact that the mother-in- law of Peter was sick for fever and was healed by the power of Jesus, immediately she rose up and served the Lord, is called for the creative miracle, in the contemporary day as we prayed for certain patient, some disease is healed by the grace of God, he is risen immediately and serves like the mother-in-law of Peter did, but more and less, the fact that the health is recovered gradually after some time is the providential miracle.

Sermon 21 Let's Learn Lord's Prayer (Mk 1:35-39)

The fact Jesus prayed at the dawn of the morning is to offer the best time to God and to pray at the quiet place is to communicate to only God delicately. We firstly work the worldly thing and then as we pray sometimes at the remaining time. Not only that, we do not have the anxiety so for the heart of our prayer is confused for the complicated sound of the world. It is the sign that we neglect to our prayer. Let's learn the devoted prayer of Jesus.! We should keep on few things in our mind not to neglect the prayer but to pray devotionally.

1. We should keep it in our mind to neglect prayer is the great sin of sins.

As we neglect the prayer and idle to do it, the wicked result will be happened. 1) his faith is reduced gradually, 2) it makes us taken long distance, 3) he does not treat the sin seriously, but avoid almost only important sins to bring the horrible result in the physical life like the unbeliever. 4) he becomes the Pharisee to keep on diligently the face of the name believer. The sin to treat the prayer to be neglect become the train of powder of much sin. As we know this fact we have the decision heart that we should pray devotionally.

2. As we know the method of prayer and its rule we does not hate it, and ten we can offer devotionally.

As we do not know the method in anything, we have no the hobby and do not practice well. I had trained the tennis. But I did not learn the method well, I did not practice as the method, as I tried to do it little, I did not take hobby and did not continue to do it. Just like that if we are not we do not trained by the law of prayer, we do not think that we should pray diligently and lose our interesting. Halleesby said, " The prayer is the arts in all arts." That is, The prayer is a beautiful work, which is not the work by the rhetoric and the aesthetics, but a work made by the power of Holy Spirit according to the law of God's word. It is a work to come out of the mouth of the stutter.

In this method, what we think is two things greatly. Firstly, we pray by the method that the word of Scripture taught about the rayer, secondly, by pray much so we should be trained. The habit is called for the second native character. Above of all, our prayer should be with God delicately, communicate masterly and should be moved gently and living activity.

What is the method of prayer the Scripture teaches?

It teaches many methods to us. Above of all, faith is the important thing. What we should think of this point is this one especially. That is, the praying one himself should not plan the fact how God answer our petition. Only such issue should be committed to god he should request only to God. Not only that, The praying person should not take anxiety whether the accomplishment of it is difficult or not. It is not the unnecessary thought and unbelief. At this point we should learn it by thinking the fact that in John chapter 2, how the mother of Jesus prayed. Now let's think of what the John chapter 2 reveal, little while.

There, the mother of Jesus only informed the difficult issue of the wedding house to him, she did not take plan how Jesus accomplish the issue of his requisition.

Sermon 22 Of Giving the Mercy (Mt 5:7)

“Blessed are the merciful, for they shall receive mercy.”

1. Mercy is brought about by feeling his wealth

1) As the believer is realized as the one to enjoy God's heritage, he cannot help but to feel his own richness. Paul teacher said to point to himself, “as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.” (II Cor 6:10). The one to possess God is the greater rich man than the one to possess all the world. All things on the earth are moved for his benefits.

2) Not only that, the believer has the spiritual thing in present. The spiritual thing is more precious than the materials infinitely. But the men not to know this fact exist in the world, Were not they misery? The one that know what the spiritual thing is so precious and the one to have it throw away what belongs to the world as the clay. Refer to Heb 11:24-26.

2. Mercy is happened by following Jesus

Because Jesus gives mercy to the sinner, he came on the world. Although it is easy to hate the sinner but it is difficult to give mercy to him. But God wants that we give mercy to the sinner. Because the man is harmed for the sin the one to draw into the sin is the most misery person. Therefore despite we should cry out for them, we rather hate them. Why don't I have the heart to cry out for the sinner? The greatness of a Scotch great pastor, Maschen was to cry out the sinners.

Sermon 23 Of Making Peace (Mt 5:9)

1. Peace makes the prosperous in all things

- 1) As we have peace our work become well for it has power.
- 2) As we have peace, our work become well for God blesses us.

At the place we have union, Jesus presents. "Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them." (Mt 18:19, 20)

2. Making the peace is rejoice and happy.

This is what the Scripture say much.. Why is the kingdom of God a good kingdom? Because it is the kingdom of love. (I Cor 13:13) The word of the word, making peace is revealed many in the scripture among them few things are revealed as followings. That is, "Better is a dry morsel with quiet than a house full of feasting with strife." (Prov 17:1) , "Better is a dinner of herbs where love is than a fattened ox and hatred with it." (Prov 15:17) , "It is better to live in a desert land than with a quarrelsome and fretful woman." (Prov 21:19) And "It is better to live in a corner of the housetop than in a house shared with a quarrelsome wife." (Prov 25:24) and "A continual dripping on a rainy day and a quarrelsome wife are alike; to restrain her is to restrain the wind or to grasp oil in one's right hand." (Prov 27:15, 16)

3. The reason of dissension

- 1) Dissension by the jealousy and the envy. "A tranquil heart gives life to the flesh, but envy makes the bones rot." (Prov 14:30)
- 2) Dissension by arrogance
"By insolence comes nothing but strife, but with those who take advice is wisdom." (Pro 13:10)
- 3) Dissension by no forgiveness

The Scripture says that the giver is more blessed than the receiver. That is, Act 20:35 said, "In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"

4) Dissension by no repentance

“He who is often reproved, yet stiffens his neck, will suddenly be broken beyond healing. “(Prov 29:1) “It is better for a man to hear the rebuke of the wise than to hear the song of fools.” (Ecc 7:5)

5) Dissension by accepting the mocked word please.

6) “When the righteous increase, the people rejoice, but when the wicked rule, the people groan.”(Prov 26:2) “Poverty and disgrace come to him who ignores instruction, but whoever heeds reproof is honored. “(Prov 13:18) “Poverty and disgrace come to him who ignores instruction, but whoever heeds reproof is honored. “(Prov 9:8) “The ear that listens to life-giving reproof will dwell among the wise. “(Prov 15:31)

4. The method of peace

The peace is accomplished by forgiving our faults each other. God forgives the sin of the forgiving man. “and forgive us our debts, as we also have forgiven our debtors.” (Mt 6:12).

“For if you forgive others their trespasses, your heavenly Father will also forgive you, **15**but if you do not forgive others their trespasses, neither will your Father forgive your trespasses. “ (Mt 6:14, 15) We should remember this one, that is, what we forgive comes out of the method of the man, what we received the forgiveness of much sin by the method of God. As we forgive the sin of the other we should do it completely. Spurgeon said, “ When you bury a mad dog, do not leave his tail above ground.”

Sermon 24 Of the fact that is persecuted for Jesus (Mt 5:10-12)

As the tribulation comes to us, we say that it is unhappy, but to be died in only the Lord is blessed and precious. Ps 116:15 said, “Precious in the sight of the LORD is the death of his saints.”

1. The reason that we should accept the persecution joyfully are as followings.

1) As the believer is persecuted, the reason to endure it until his death is for the word of God.

(1) Because the word of God is so glorious, the one to believe in it receives the uncounted blessing. The blessing this word promised are not one or two, but uncounted thing, although the one to know this one shall be died he cannot abandon the faith. At the foundation of the destroyed city, Pompei there is a fossil, which a certain woman was died in the state that she touched on the jewelry with her hand. As we see it, it reveals the fact that the woman

does not try to lose the jewelry at the place that the volcano was explored and became the sea of fire. The man tries to devote his life not to lose the perishable jewelry.

(2) The word of God is faithful. Ps 12:6 said, “The words of the LORD are pure words, like silver refined in a furnace on the ground, purified seven times.”, Prov 30:5, 6 said, “Every word of God proves true; he is a shield to those who take refuge in him. Do not add to his words, lest he rebuke you and you be found a liar.”, Ish 40:8 said, “The grass withers, the flower fades, but the word of our God will stand forever.” The word of God is faithful, the small part also is true. The word that the global is hanged on the air comes in Job 26:7, which is a wonderful word indeed. Such truth is not be imaged in the other religions. The Confucianism is called for the part in heaven garden, which it thought that the earth is no moving material. And the Beta cannon of India said wrongly, “The land was made of the triangle, the elephants hold it.”

But every part and every part of the Scripture, the word of God are truth. Not only that, as we see it systematically, the contents of God’s word is the fact that God atoned the sinners, this was accomplished before the Lord was born, in 4000 years ago, For God sent Christ as to his covenant faithfully and also accomplished it, we can know the fact how the word of God is so faithful. The word he promised shall be accomplished even after several thousand, without forgetting t absolutely. The teaching of the Scripture reveals the fact that God makes the sinner repented, forgiven and atoned. It is just the truth surely. Sin is the essence of pain. What is not the truth that God solved the problem of human sin because He is love?

2) The reason is to proclaim the word of God. The proclaimers received the evidence surely. Because their thought and their lives are not mixed with this world. Of the relationship between Rome to persecute the Christianity and the Christian believers, Dr. Golden said as following, “the people to occupy the empire of Rome were like invaders that came out of the other world. They did not compromise with this world absolutely. They were careless to their lives, but they were careful their conscience, They were not careful to his blood but assured the blood Jesus overcome.”

The reason that endures the suffering of cross until the end without comprising with the world is for they know that by his suffering and his death they approach to the heaven more.. Ignatius who was persecuted and was brought about to Rome for his martyrdom, said, “ I now begins to become the disciple of Jesus”. As a saint was died, her daughter said, “the heart of our mother shave stayed at the heaven for 40 years.” True believer admits that his death is his victory. 200 thousand believers were buried at the Catacomb den in Rome , which there were many martyrs. But there are not sorrowful contents on their epitaph.

Sermon 25 Rejoice in the Persecution (Mt 5:10-12)

1. The reason to please

1) Because God is the God of blessed pleasure, we can please in the persecution.

Ps. 4:7 said, “You have put more joy in my heart than they have when their grain and wine abound.”

Ps 32:11 said, “Be glad in the LORD, and rejoice, O righteous, and shout for joy, all you upright in heart! “.

Ps 36:8 said, “They feast on the abundance of your house, and you give them drink from the river of your delights. “.

Ps 43:4 said, “Then I will go to the altar of God, to God my exceeding joy, and I will praise you with the lyre, O God, my God. “.

2) For the salvation and the grace that is accomplished by Christ is delightful things, we can enjoy the persecution.

Jn 16:22 “So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. “

Act 16:25, “About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them,”

Jn 16:33 “I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

The Lord said so. Panny Crosby became a blind woman at 6 weeks after birth but she believed in Jesus and rejoiced always and wrote above 6000 hymns. She wrote a song as following at 8 years old.

“Oh what a happy soul am I although I cannot see. I am resolved that in this world contented I will be. How many blessings I enjoy that other people do not. To weep and sigh because I’m blind I cannot and I won’t’s.

Augustine said “ God, for you created us for you, before our soul take rest in you we cannot not take rest.”

Samuel Rutherford sent the 220 letters for 1 ½ years to the church in the prison, the first verse of his letters said, “ If I have the wide paper like earth and much ink like all ocean and I write down the love of Christ.” and he pointed to the prison and called for “ the palace of Christ” and “ the cross is sweet, light, it shines out and gives the comfort”. He said again , “Lovely brothers, I praise his glorious thing. my faithfulness is my benefits, my prison is the palace of the king, my sorrow is my joy. I walk through even the hell and approach through the multitude of devil to get the festival of Christ.”

2. The reason not to please

The Scripture said the word, “the great joy” (Act 8:8) And, the full joy (Ps 16:11), the unspeakable joy “ (I Pet 1:8), the eternal joy “ (Is 35:10). Such joy is not enjoyed in only heroes and the great persons whoever believes in Christ faithfully he can enjoy it.

1) The one that does not enjoy this joy is the sin. Therefore Samuel Rutherford who was so joyful admitted this fact and said, “Sin, the loaf of sin makes the joy been bitter and changes it into poison.” And he was wept.

2) If we settle the death in Christ, we cannot enjoy the joy. As the man does not solve the issue of death rightly he always shall be worry about it. After it is solved we shall get the joy. The right solution to the death is to decide the death in Christ. Because The man takes the danger of death in vanity anytime and any place. Askurus , the old Greek artist meditated in

leaning on the wall and he was died after being hit by an oyster shell that a eagle dropped down. As the death to be died easily is died in Christ he get the eternal life and also he get joyfulness.

Sermon 26 The Hatred Revealed by the Evil Curse (Mt 5:21-26)

“But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and

whoever says, ‘You fool!’ will be liable to the hell of fire.” Here, whom does the word, “brother” point to? Generally it does not point to the other but means the Christian. This word means that the hatred to mock the brother and curse also is like the sin of murder. It is difficult that the good behavior is executed by the power of the man (because of doing with the practice) but it is easy to do evil with the mouth and can do the evil greatly. As we mocked the other and cursed him, how much painful the man is harmed in his heart! Does not it make his heart like the spear pick into him? If we criticize the other at the hidden place , how does it harm the man and also how does it harm to him? Dr. Van Dyke said that the men to criticize the other and mock him are like the cannibals. The persons to criticize the other like to kill him by harming as this way and that way.

1. Hating is murder

I Jn 3:15 said, “Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.” Because all murder begin with hating, hating is the seed of murder. Hating surely is the heart to disappear the other that is it is to kill the other psychologically.

2. The relationship between to hate the brother and devotion

I Jn 4:20 said, “If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot^a love God whom he has not seen.” We cannot say that the heart of the one to hate the brother (at least for he hates) has the love to love God. Because to love God is exhorted by God’s love forcedly. (II Cor 5:14) The love of God is not the other but to live in the love of his precious blood. Only the Christian to live by the precious blood of Christ can love his brother truly. As whoever does not live so he has the chance to quarrel with the brother and has the chance to hate him. Although he claims to be a Christian, if he does not depend on only the precious blood and adds the other, he get some problems for adding the other Then he may hate his brother. Some Christian has greater concern to the issue of the law than the precious blood of Christ and also to the other issue.

They do not love the brother but they hate him, separate of him and left him by meeting some issues.

Sermon 27 The Fire of Hell (Mt 5:22)

1. The word, “hades” means Ge hinnom () in Hebrews that is, the valley of Hinnom.

It is located at the Eastern and Southern area of Jerusalem. (Josh 15:8, 18:16) For it was the abominate place , (II Ki 16:3, 21:6 II Chr 28:3,33:6 Jer 32:34, 35) , Josiah destroyed it and the priests called for it as the unclean place. (II Ki 23:10) Jeremiah prophesied to this place that the place shall become the valley of slaughter. (Jer 7:32, 19:6), and the book of Enoch said that this shall

become the place to receive the judgment for all people. After that the valley of Hinnom was treated as the place that the wicked persons shall be punished after his death.

We do not need to doubt the coming being of hell because the name of hell is related to the place name on the earth. Because the name of the coming world can be thought by the concept of this world. The men of this world has no the other except the other. Therefore as we say the coming world, we can say it as the concept of this world. So the thought to point it, does not become weak because of the name. If the thought included the issue shall be reduced by the character of this name, we should not say the worldly things like the coming world. We might not say of God. When we observe the original word of “God”, the name of God, it is not so proper word, but it is used by the pagan so much. Not only that, our translation, Ge hynnom also is not so proper. The word, hell is the prison in the earth; do the departed souls stay in the prison made of soil? And do the devil and the angels set in the prison? Therefore we do not need to reduce the thought of coming world that it points to, because our original word of the hell, “the valley of hinnom” is located at the area of Eastern South. Although the theory to oppose the being of hell has several things are revealed, they cannot be established. One thing among them is that the doctrine of punishment of hell is the false teaching because it hits to God’s love and makes God been the tyrant. But like Jesus there is no more to have much humanness and he said of the hell. Not only that, god cannot help but to punish the sin because he has the love as well as the righteousness.

2. The meaning of fire

The fire is the symbol of the wrath of god. (Duet 4:24, 9:3, Is 33:14). The hell is the prison of the devil and his angels. (Mt 25:41) There is the most serious wrath of God. (I Thess 1:10, Heb 10:31).

Then as we think the hell, we admit some reality like fire, darkness (Mt 8:12), the worm without death (Mk 9:48) and the eternal pain (Mt 25:46) and we are afraid of it. But above of all we should remember the wrath of God is the essential elements of all fear and all pain. All worldly men experience that at the place that the wrath of God exists, all environment are revealed by anxiety and displeasure.

Especially it experience in the saints in the world. Just like that, the fact that the essential element of a sinner is the wrath of God will be same in the coming world. Therefore Rev 6:15-17 said that because the sinners that confronts to the wrath of God cannot receive it he requests that the rock should be dropped down on him.

3. The sin to enter into the hades.

What is the sin to be dropped down into the hell as Jesus said? As Mat 5:22 said, it is the sin to go to the hell although it is small sin. The text verse 22 said, “But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire.” The word that here, the first two sins, receiving the judgment (district judgment) and arresting in the council (receiving the highest judgment in Judah) does not mean that the judge in the world should control it. It means that God treats our hatred as the punished sin. (D. Schlatter, Jesus will uns sagen, was Gott von unserm Hassen denkt. – Erläuterungen Zum neuen Testament, 1, p 48)

The fact that the Lord said of three sins (angry, the word, Raka and stupid guy) do not seem to reveal three level of the sin. Rather these three things are the sin of hatred points to almost the small same sin, which belongs to the sin of murder and it means that although it is small actually he receives the same punishment like the punishment of murder. The text does not teach that the two first sins are not received the punishment of hell, rather, they also include that they also should be punished the punishment of hell like the third sin. In other word, this text reveals that such small sin also should be received the punishment of hell fire. (H. N Ridderbos, Korte Verklaring Der Schrift, Mattheus, p 109)

Here the word Jesus taught, the text includes the thought that as the man commits the small sin, he should receive the punishment of the hell. About such thought, the people not to believe in existing of the punishment of hell claim the wrong theory. That is, “the punishment of hell is encountered to the

righteousness of God. They claim that it is unfair that the man send in the hell eternally for small sins committed in the temporary world. However,

1) As Herman Bavink said , “As we see the source of sin, the sin is lawlessness, it contrasts to God and denies his right, his authority and even his being. For the sin commit sin the limited creature and the limited time, it itself has the limitation. But the sin, as Augustine said rightly, does not establish the standard of punishment by the long and short time to commit it, but should admit the standard by the innate situation. The man cries out for several years by the carelessness of moment. For moment sin he can receive the shame and the punishment in his whole life. For one failure he can be musk, and then by the government of this world he may transfer to the unrecovered state. God also do so. He condemns by the innate character of the sin the reason that the sin should not be terminated by the punishment to receive is for it rebels to the majesty of the absolute sovereignty Lord that should receive our love and our worship. God is the one who should receive our obedience and our worship continuously without pausing. The laws that he demands us our obedience controls is absolutely. Accordingly the foundation of the laws toward us is great continuously. Therefore as we observe the sin to commit it innately, it is absolute and the evil that we should receive the punishment without pausing. “(Geref. Dogmatiek IV p 793) Jam 2:10, 11 said, “For whoever keeps the whole law but fails in one point has become guilty of all of it. For he who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery but do murder, you have become a transgressor of the law. “. Then the laws of the Christianity finally are the separated article that to be divided one another, but it is the spiritual organismic system that should treat as one body. It is the will of one living God. Therefore he commits any part of the commandant it is the sin against the personality of God, it can say that he commits all whole commandment because it is the sin to rebel the personality of God. Adam was cursed by breaking out one commandment, for he ate the prohibited fruit.

2) The one reason to be dropped into the hell although he commits sin is for the criminal himself is the sinner to be able to commit the sin. The fact he commits such sin is for he himself is the source of sin. Although the sin seems

to be a small thing and a play game, he has the source of the horrible sin like a snake in him. The one to treat the small sin passingly is like the one who trains a wild animal and shows it. A certain man trained a 25 foot large snake and showed it. As he blows his whistle, the snake came out and wrapped around his body and released it, then as he did the same thing, the snake wrapped his body and did not released and finally he was killed by torsion. The source of the evil that the small sin to be treated passingly finally must be destroyed the sinner is included in himself.

Sermon 28 The Altar and the Peace (Mt 5:23-26)

The altar in the Old Testament was demanded that the salt should be scattered for establishing the peace. Lev 2:13 said, “You shall season all your grain offerings with salt. You shall not let the salt of the covenant with your God be missing from your grain offering; with all your offerings you shall offer salt.” What is the metaphor of the salt? It means the covenant and the peace. The offering that the man offered to God is not personal, but for the public benefit of God’s people. The issue to offer the offering on the altar and the close relationship of the brotherhood are the thought of covenant that finally the believer cannot be left out of the community of God’s people. It was like the fact that Paul does not admit the believer as personal existence in his ecclesiology but he admitted the one to relate to the part of the body (community). In serving God of the believer, the reason that he should not be moved into individualism is for they were included in the principle to choose them and to establish. Because the believer is God’s people, they should be executed by the consciousness of the people. He always should move with the people and stop with them. As he was elected already he was elected as his people. H. N. Ridderbos pointed to this fact well, that is, “The present of the kingdom of God is for the people of God before long time.... Here also election is not personal essence but the essence of God’s people.”(*De gave van het koninkrijk is voor her volk, dat God Zich van ouds verkoren heft.... Ook hier wordt de uitverkiezing dus niet individualistisch, maar als de verkiezing dus niet individualistisch, maar als de verklezing van het volk Gods opgevat. –De Komst van Het Koninkrijk, Kampen, 1950, p. 185*)

At the place that the peace is broken out cannot be offer the offering. To break out the peace means that the relationship of covenant in God’s people. Because David shed the blood, God did not permit his requiting for the construction of his temple.(I Chrn 22:8, I Ki 5:3) I Chron 22:8 said, “But the word of the LORD came to me, saying, ‘You have shed much blood and have waged great wars. You shall not build a house to my name, because you have

shed so much blood before me on the earth.” But Solomon , the son of David is the man of peace was committed o build up the temple by God. As we see it, as we have the relationship to hate the brother each other, we cannot offer the effective offering to God.

Therefore as the one that wants to offer the present and came to God, as he reminded the thing that he may listen to the complain of the brother, he should put the offering on the altar and firstly go to him and makes the peace. Mt 5:9 said, ““Blessed are the peacemakers, for they shall be called sons of God.“ It is obvious that God pleases that our believers devote himself to make peace. In the old church, before the believers entered into the communion, they seek the forgiveness one another.

For in the kingdom of God, the dominion to the people is strictly, the one to listen to the complain by the brother, firstly should go to him and makes peace. God admits the people as the same and does not discriminate them and his ruling is strict stable. As the country is better, the authority is alive and the people is protected and also has the subtle care.

Sermon 29 The Repentance and the Offering (Mt 5:23-26)

What is the repentance? It comes out of II Cor 7:11. That is, “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.“ The doctrine of repentance comes out of our doctrine also. Among them we should remember few things. It said, “ the sin to harm to the person should confess to the person and the sin to harm to the church should say to the church.” And also it said, “ For repentance is the doctrine of gospel it

should proclaim with the faith.” “The sinner should not expect the forgiveness without repentance.” (Westminster Confession chapter 15) We in the contemporary day, because of the sin of our church, we should know to receive the discipline of tribulation . At the medieval church also had receive the tribulation for the sin of the church leaders. At Before and after of Clement VI, the church was extreme wicked , the pope and clergies took concubines, selling the official seat and the high place were sold as high price. For the wage of the sin Did not the Europe receive the plague? At 1348-1349 years, the black diseases had been spread into all Europe, 80000 persons at Siena, 10000 persons at Benice, 2/3 at bolona, 3/5 in Florence all population, 57000 persons within one month at Malseiyou, and the half of all population (2500000 persons) were died. For many men were died , there are no the one to cultivate the field. Just like that as the church commits sin, the punishment were poured out. The sin that Israel were prisoned also is the same reason. Lam 2:14 said, “Your prophets have seen for you false and deceptive visions; they have not exposed your iniquity to restore your fortunes, but have seen for you oracles that are false and misleading.” As we repent our sin we receive the answer of our prayer. Torey teacher prayed of the issue of money in the night time. But he did not receive the answer. As he repented by reminding his general personal sin, his heart was searched for the peace and was slept. Next day as he got up, the money came to him.

Ps 66:18 said, “I will offer to you burnt offerings of fattened animals, with the smoke of the sacrifice of rams; I will make an offering of bulls and goats. Selah.” For the sin the tribulation came to us if we cannot repent our sin how can the tribulation be left? Therefore as we put our sin in our heart still and pray to God, it is like the fact that the runner run with the heart of his failure.

Sermon 30 Nonresistance and the Christianity (Mt 5:38-42)

If the nonresistance means negative the weak attitude without adventure, it is not the teaching of the Scripture. The Scripture teaches, “Do not be overcome by evil, but overcome evil with good.” (Rom 12:21) Therefore here Mt 5:38-42 means that you should not avenge the enemy but gives the love generously to return to God.

This word does not prohibit the necessary self-defense. Avenge and self-defense are different each other. Revenge is the retribution to repay the no merciful loss, and the self-defense is activity to protest the invasion not to be attacked not yet. The scripture always prohibits revenge, and at the same time, as the self-defense is needed, it is good to do it. (Rom 13:1-3) Therefore the Christian can be participated into the war of justice. We at this issue try to think about the Christian and the issue of warfare.

1. The Christian and warfare

It is right that the Christian is participated into just war. Because the reason is like following.

1) The view of warfare in the Old Testament – the believer executed the warfare.

(1) God destroyed the Egypt military (Ex 15:3, 4)

(2) Joshua executed the warfare with the Amalek. (Josh 1:1-18, 5:13, 6:27)

(3) Warfare with the Palestine (I Sam 4:2-11, 13:2-14:47, 17:17-58)

(4) Deborah overcame the Cannite king Jabin through barak (Judg 4:1-24)

(5) Gideon fought with Medianite and overcame them (Judg chapters 6, 7)

(6) David overcame the Palestine. (I Sam 17:1-54)

The commandment , “ do not murder” prohibits personal murder and private murder. It does not mean the word to prohibit the murder of the punished law and the murder of the warfare.

2) The view of the warfare in the New Testament

The New Testament has no the word to execute the warfare. For the Old Testament treats the country of theocracy as the object, it reveals the word to execute the warfare directly, but the church in the New Testament is the non-political community, she did not receive such command . Therefore the church cannot relate to the politic and warfare in the name of church. But the Christian believer cannot help but to execute the duty of warfare as the qualification of a people. (Rom 13:1)

(1) Jesus praised only the faith of centurion but did not condemn the life of his soldier.

(2) Augustine said, “the Christian in the early time was not prohibit the work of soldier. The government is stood up on the laws and needs the support of force.” In the old time, the fact that the believer become the soldier had not been disciplined.

(3) At the Westminster confession chapter 23 and part 2 said that the believer can participate into the warfare in the case out of necessity.

(4) Calvinism and warfare As the above said, the Scripture does not prohibit the warfare and self-defense. The Calvinistic believers to walk with the Scripture and claim it took the warfare. The British Calvinists were the Puritans which established the British as the nation of protestant. The famous Cromwell was Calvinist and he controlled his military as the same rule. The Dutch was established as the mission nation by Calvinist, Sir. Orange, the America Independence warfare were controlled by the Calvinists.

(5) Modern theology and the warfare

Neo- theology concentrated on the humanism, so called for, and established the claim, “peace and any price”. They mocks the doctrine of sovereignty Lordship and the doctrine of human sin that the Christianity take. They claim that the human character is good and as it is controlled well it shall become well without fighting.

(6) The benefit of National conscription

The democracy should follow the conscription. As the war of the American independent warfare Washington assured that the national conscription shall be succeed. The national conscription removes the corruption of the unbalancing of the power by getting the responsibility of the people to the government and the training of common life. But because the pastor takes the holy official of priesthood, as it is the warfare, the pastor cannot throw away the holy official but take the mission of soldier because he got the holy position of priesthood. If it does so, the government also must be nonprofit. Because the reasons are as following. First, because the priesthood cannot be perished eternally, Second, because as the pastor be faithful to the priesthood for the government and the people is the right way bring about the blessing of God more than the pastor polished the priesthood. Even the pastor executed the position in participating into the religious soldier and

proclaimed the evangelism is indeed good. The developed countries , America receive much blessing by practicing it.

Sermon 31 Of Offering (Mt 6:19-21)

1. “For where your treasure is, there your heart will be also.” (verse 21)

The meaning of this word points to the fact that as we offer our treasure to God, our heart stay at the kingdom of God. A certain noble man in Scotch went to the battle with a box to put his gold at the crusades. He cast the precious box cast into the area of his enemy and finally he destroyed his enemy by depriving it again. This was his craft to overcome the warfare. Just like that we should offer our treasure to the kingdom of God that our heart stay at the kingdom.

2. As we put the treasure in the heave we receive the blessing.

First. It means to receive the treasure at the kingdom of God. (Mt 6:20)

Second, in tis world also we are abundant by receiving the treasure of God. It shall be stated in the below. The reason of our poverty in the world may be for we did not offer something to God truly. The reason that the desert become the desert is for the desert does not have raining but another reason is for the desert does not evaporate and does not provide the matter of rain. In the desert for only heat rises up and then the water in the air should be increased. Just like that we do not receive the blessing of God because we do not offer what we can offer to God when we are poor. As we offer some degree of our treasure to God we shall receive the blessing. When we offer our offering to God we should not offer the misery thing to God but the expensive thing to Him. If it is possible we should not offer small but offer more and also as we offer with sweet heart, it is our treasure.

Prov 19:17, “Whoever is generous to the poor lends to the LORD, and he will repay him for his deed.” Act 20:35, “In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’” Ex 23:15, “You shall keep the Feast of Unleavened Bread. As I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. None shall appear before me empty-handed.”

3. The man to offer the offering

1) As we offer our offering in the Lord, the man to know that his material shall be abundant.

“Honor the LORD with your wealth and with the firstfruits of all your produce; **10**then your barns will be filled with plenty, and your vats will be bursting with wine.” (Prov 3:9, 10). “One gives freely, yet grows all the richer; another withholds what he should give, and only suffers want. Whoever brings blessing will be enriched, and one who waters will himself be watered. The people curse him who holds back grain, but a blessing is on the head of him who sells it.”(Prov 11:24-26), “All day long he craves and craves, but the righteous gives and does not hold back.” (Prov 21:26)

“Whoever has a bountiful eye will be blessed, for he shares his bread with the poor.” (Prov 22:9). “Cast your bread upon the waters, for you will find it after many days.” (Ecc 11:1) “give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.” (Lk 6:38), “The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.”(II Cor 9:6,7) At this point we think that the man to receive the blessing out of God by offering the tithe to God shall try to give true offering more.

(1) We should know that the tithe is the least offering . For our income is God's we should offer all things to God , offering 1/10 among them is offered, it is least quantity.

(2) The reason we does not offer the tithe is for his whole income shall be separated of and shall be blessed. Rom 11:16 said, "If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches." Refer to Ex 23:19, Num 15:20, Neh 10:37, Duet 18:4 Therefore What we offer the tithe is for the income blesses us. As we the tithe, the income makes us blessed, but without offering the tithe the income shall bring the woe. The curse and blessing by depending on offering the tithe doe not come temporarily but finally it should be revealed obviously. For God is faithful according to the criteria of his faithfulness. Because who offered the tithe to God one or two times to God, he is not God to give the blessing immediately. He blesses to only the faithful man that the life to offer the tithe is rooted on his life.

(3) The tithe is the blessing system to come out of the the first time., and Jesus also treats this one preciously. (Mt 23:23) Abraham offered the tithe to the priest, Mekizedek. (Heb 7:4-10) Mal 3:8-10 said, "Will man rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In your tithes and contributions. You are cursed with a curse, for you are robbing me, the whole nation of you. Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. "

2) The man to know the meaning of the life.

"And he said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions." (Lk 12:15) "Better is the little that the righteous has than the abundance of many wicked. " (Ps 37:16) "The wicked borrows but does not pay back, but the righteous is generous and gives; " (Ps 37:21) "I have been young, and now am old, yet I have not seen the righteous forsaken or his children begging for bread. He is ever lending generously, and his children become a blessing." (Ps 37:25, 26)

Although the wicked men that is, the man of covet is given the world they have the insufficiency. Because they got the property unrighteous they got anxiety and for using the property unrighteous they get the unrighteousness. “Better is a dinner of herbs where love is than a fattened ox and hatred with it. “ (Prov 15:17) “Better is a little with the fear of the LORD than great treasure and trouble with it.” (Prov 15:16) “Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.” (Eph 4:28] Refer to II Thess 3:6-15.

Suprgeon said, “ one peny to get by the blessed activity is better than the million by the activity cursed... some debris of the bread that Lazarus ate is better than the delicacies of a rich man.

3) The man to believe the reward of coming world.

“But when you give to the needy, do not let your left hand know what your right hand is doing, **4**so that your giving may be in secret. And your Father who sees in secret will reward you. “ (Mt 6:3, 4) ““Do not lay up for yourselves treasures on earth, where moth and rust^e destroy and where thieves break in and steal, **20**but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. “ (Mt 6:19, 20) Refer to Lk 18:22, 29, 30. “But when you give a feast, invite the poor, the crippled, the lame, the blind, **14**and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just.” “ (Lk 14:13, 14) Refer to Lk 12:33, Mt 19:21.

4. The man not to do true offering.

The man to have the covet does not offer the offering to God. He is foolish. “Surely a man goes about as a shadow! Surely for nothing they are in turmoil; man heaps up wealth and does not know who will gather!”(Ps 39:6) “Their graves are their homes forever, their dwelling places to all generations, though

they called lands by their own names. Man in his pomp will not remain; he is like the beasts that perish.”(Ps 49:11, 12)

Ps 52:7 “See the man who would not make God his refuge, but trusted in the abundance of his riches and sought refuge in his own destruction!”

Ps 139:36 , “*** “

Prov 1:19 “Such are the ways of everyone who is greedy for unjust gain; it takes away the life of its possessors. “.

Prov 10:2, “Treasures gained by wickedness do not profit, but righteousness delivers from death.”

Prov 11:28, “Whoever trusts in his riches will fall, but the righteous will flourish like a green leaf. “.

Prov 23:4,5 , “Do not toil to acquire wealth; be discerning enough to desist. When your eyes light on it, it is gone, for suddenly it sprouts wings, flying like an eagle toward heaven.”

Prov 13:11, “Wealth gained hastily will dwindle, but whoever gathers little by little will increase it.”

Prov 20:21 , “An inheritance gained hastily in the beginning will not be blessed in the end. “.

Prov 21:6 “The getting of treasures by a lying tongue is a fleeting vapor and a snare of death.”

Jer 17:11 , “Like the partridge that gathers a brood that she did not hatch, so is he who gets riches but not by justice; in the midst of his days they will leave him, and at his end he will be a fool. “.

Sermon 32 Our Three Demands (Mt 16:19-34)

1. Purify

This means the simplicity toward God. As we has no the sincerity o God at all hings, we know that we do not success. In knowing God as we devotion heart how can we know God?

As we see the history of church the men to have true heart to God knows God well and shall be blessed. As much we offer our heart to God God blessed us and becomes our heritage , As God becomes our heritage, what shall we save ourselves?

2. Do not worry and work diligently

1) Anxiety is sin. For it is the thing I snatches out the future my power cannot reach to it is stupid and does not believe in God. the aanxiety is the mind mixed with doubt and horror. For the doubt points two heart, which it is the heart to have safety of some issues. And the horror points to the lack of energy by the fact that the blood cannot be circulated by the blood contraction of involuntary muscles through the uncertainty of his knowledge or, misunderstanding. The method to overcome this one is to believe in God. To know God is the foundation of knowledge and to believe in him is the solution od all doubt. A certain man claims that after he solves the intellectual issue he will believe in it. But it is the word that do not know the way of faith.

To believe in by knowing is the method of science, a= knowing after believing is the religious method. The man cannot solve the ignorance by his

power. Comparably, the man is a blind man. the affair the blind man should do is only to follow the lead of the other. Just like that the man cannot do by himself. Therefore he, first of all, only believe in the heteronomy that is, the revelation of God. Jn 9:41 said, “ “.

2) Work diligently

The word, ““Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.” (Mt 6:34) which means the fidelity of the day and its work. The Christianity national country, the United States of America is the country to work diligently. Their motto is “ business first”. The work for one year in the city, New York is more than the one for 100 years of all India country. We should not follow the pessimism.

3. First of all seek his kingdom and his righteousness.

We now seek that the kingdom of God becomes well. But first of all the kingdom e should seek is just the kingdom of God.

As we see Psalms, “Unless the LORD builds the house, those who build it labor in vain. Unless the LORD watches over the city, the watchman stays awake in vain.”(Ps 127:1)

As we the history of world we see the rise of the country and its destruction. Without sin no destroyed country exist. Because this truth is too sure, it is true to be informed also except the Scripture.

Sermon 33 Do Not Be Worry (Mt 5:9)

As a worker of the Dutch was martyred at the fire place, he said “I has more delight than the one of my wedding.” which he knew that Christ is with him in the storm also. But in the world to have much storm, the people not to know the presence of Christ lives in death before the ship was wretched. Before he is died he is died in thousand times and ten thousand time. How is, who was a noble person in British was died for his anxiety and worry. We should take rest in the storm by believing that Jesus is with us. It the emperor Caesar also crossed the ocean in the storm , he said to the afraid sailors, “Do not afraid of the storm for you bring about Caesar”, Much more, why should the men to have Jesus be afraid of it? As the teacher, Moody crossed the sea by the steamer Jufreo on 1892 with the chief, Howard, Then the teacher Moody opened the prayer meeting on the deck, the storm was stopped immediately.

Sermon 34 The Worry of the Christian Believer (Mt 6:31-34)

Worry brings all unhappiness and suicide (the statistics of suicide in America is 60 persons per day) All suicides are the result of worry. A certain man commits suicide for his debt, which is the result of his worry. As he wants to pay his debt, he has no money. And as he does not pay it he was afflicted severely by the owner. Finally he arrives to commit suicide. Because the worry is the psychological pain that he cannot do this one or, that one, it sets fire to heart. He shouted out for he cannot endure finally he said the crazy voice. How can we solve such agony?

1. The Christian does not bear the burden of the future

It is the secret to overcome the agony. What does our text, “do not be anxious about tomorrow” mean?

As the above (26, 30) said, the relationship between the believer and For God is the one between the father and the children, he does not need the worry of tomorrow. These things are controlled to the Father, God. This is not the word to mean the wise art of living but mean to stress the faith to feel God’s love.

Our text, “tomorrow will be anxious for itself “, at first glance, seems to mean that the tomorrow thing should be worry at tomorrow. But it is not the right translation, the meaning of Greek text is “ for tomorrow is worry the things of tomorrow. (). This means that the thing of tomorrow is solved by the time of tomorrow. Actually it means that as we go to the time (tomorrow), God solves it. Therefore tomorrow belongs to God. We should commit our future things to God. (I Pet 5:7 “casting all your anxieties on him, because he cares for you “) Not to commit it to God means to fight with God. Hebrew author said, “Jesus Christ is the same yesterday and today and forever.” (Heb 13:8).

He is a friend to save the sinner at only the past as well as to save him eternally. As we believe that he controls our failure that we do not want too and he makes it to be benefit, we cannot help but to be delightful. Let's believe in the fact that he loves eternally.

2. Let's bear the worry at each day.

We take the distress for we try to escape the agony. In this world, the saints should know that it is natural to receive the affliction in this world than the pleasure. God put us into the fire of affliction in order to prepare us to lead into the eternal world. Therefore the Lord said the meaning that we should take contents in the afflicted situation. "But godliness with contentment is great gain" (I Tim 6:6) Like Paul said, we should know to take self-contents. Although this world is the afflicted world, the man to live by ignoring the affliction is like the man to be taken by the anesthesia injection. This world is the agony world essentially.

1) Whoever lives in the state to have the afflicted taste of the world fully, he know what the world is actually, at the same time, he wants to be cut off out of the rope of world and that he gets the faith. Paul thanked God for he arrived to the faith by the experience to be died almost. (II Cor 1:9) It is just the life of contents like "the lily on the field" (Mt 6:28-30) The faith that we take at the situation that every one is planted and taste the affliction makes us felt better contents than the glory of Solomon. We should not feel the insufficiency in our present situation. The insufficiency increases the worry,

2) This word points to feel the contents and not to take agony because he accomplishes the worthy personality to the kingdom of God by the fact that the believer is trained in all affliction. Spurgeon also had taken the experience of great affliction for 25 years. One day he took the severe affliction in his heart and lied down on the bed and said, "Lord, why do you permit such affliction to me and to block out the evangelism of gospel?" Then he was listened to the beautiful sound of a bird for some place. As he checked up it, it was the sound that the tree was burnt in the kitchen. He understood some. Like the trees sing in burning place he himself know that

he should praise to complete the qualification of the saints in the affliction in fire.

We know that as we accept the affliction in goodness, the personality of our faith shall be well and shall be holy. But actually Do we admit our affliction and accept it? It is just the problem. We seem not to make the hero as our criteria. The men to have the practical power may endure the affliction well and may take the contents. But what shall the normal person do? Do not the normal persons afflict before the agony and do not they destroy for the worry? That's right, They cannot help but to be destroyed by taking the affliction before the suffering and must be perished. But we should remember that Jesus said to the general persons. The general person can walk through the affliction by the grace of the Lord. If the martyrs also become by the grace, the daily suffering also can be accept in grace? Here there are the positive grace and the negative grace. The positive one has the delight as he got the affliction. Jm 1:2 said, "Count it all joy, my brothers, when you meet trials of various kinds," Like this word, if our heart have the delight, we can overcome the affliction at the we meet it. And in negative part as we have no delight to endure the affliction that is the method to escape it. As we are afflicted if we cannot have the joy to endure it in our home,, we should escape the seat and then we pray at somewhere, or, we should visit to the good friend of faith and said it to him and we can receive the grace by knowing the lesson of the Scripture.

Cicero said, " if we live for long time we should live slowly.". It means that we should take tension before our afflicted and struggled issue, and e should not take worry, we can take the attitude to live for long life. But we said as following. That is, " Because we are the one to have the eternal life and we have much time and much spare we should be worry before the affliction and do calmly."

Sermon 35 God who Answers Exactly to the Prayer (Mt 7:7-11)

God listens to each word of our prayer. Ps 94:9 said, “He who planted the ear, does he not hear? He who formed the eye, does he not see? “.

Ps 6:8 said, “Depart from me, all you workers of evil, for the LORD has heard the sound of my weeping. “, Ps 10:17 said, “O LORD, you hear the desire of the afflicted; you will strengthen their heart; you will incline your ear “.

As we observe the system of our ear, it is so mysterious. Our outside ear is proper to the wave of the sound. For it has the wrinkles it holds the sound completely. Passing the outside and the inside there is a drumhead, which happens shaking the wave of sound which is made of the thin film. And in connecting to this one, there is small bones transferred into the listening nerve. The reason that these bones are connected to three pieces, is for it seems to inform the wave of sound to the nerve softly. Just like that the ear of the man was created mysteriously. Although it is difficult that the owner of the ear also observes the system of the ear, God knows all things and made it. Why cannot God, who know to hold the wave of the sound, make the man hold the wave of sound? We should be careful of the voice of our prayer. s we pray we get many failure for our lazy attitude. That is, it is the verbal without unconsciousness, the word without caution, the word of unbelief. We should repent these. As we listen to the broadcast of radio, the one to broadcast cannot awake in his mind. Then how much caution shall our prayer be executed? Whenever we pray, we should be careful of like the one to broadcast. We in this broadcasting center should take the spiritual awakening not to be reveal the sound of unbelief (God discern it also) , the hypocrite sound and the neglect sound.

Sermon 36 The Faith of A Leper (Mt 8:1-4, Mk 1:40-45, Lk 5:12-16)

The leprosy is so horrible disease as the Scripture teaches, which the one have the disease should be resided at the far distant place. (Lev 13:45, 46) What this patient came to Jesus and prayed reveals his faith. He prayed, “And behold, a leper came to him and knelt before him, saying, “Lord, if you will, you can make me clean.” (Mt 8:2). The one prayer revealed to respect the will of the Lord than he is healed. In other word, he revealed the thought that he respect the will of the Lord. In our praying if it belongs to faith, first of all we should respect the will of the Lord and should search for it.

1. Seeking the will of the Lord strengthens his faith

We should not whatever it is, but should believe in right thing and the true thing. the right thing and the true thing is the will of the Lord. To reject the will of the Lord and astray out of it is all lire and wicked. Therefore the man of confidence searches for always the true thing. He tries to believe in and seek to find out what he can believe in. If we do not search for the will of the Lord but his own will from that time our faith shall be confused as well as shall be reduced gradually, finally his life shall be lost. Therefore as we pray, if we does not seek the will of the Lord firstly and but pray by pulling his own desire, he does not receive the answer of God but lose even the confidence and fidelity to have until now. Therefore the one to offer successful prayer, firstly he tries to know the will of God. this is not easy thing. But it should do it surely. The one who cannot know what the will of the Lord is like the runner that does not know the right direction and run. Therefore the prayer holds the long time and meditates the Scripture and thinks the providence of God and seek the will of the Lord firstly. George

Muller was one of the men of the most assured prayer, before his prayer firstly he read the Scripture much and thought it.

2. There is the answer of prayer at the will of the Lord is.

To catch the fish we should go to sea, to get the tree, we should go to the mountain and to get the harvest we should go to the field. We do not need to pray that the will of God shall be accomplished. Because God loves the man he accomplishes only the thing to be worthy to the will of God. Because only the worthy thing to the will of God is the true happiness in us. Therefore a certain saint was taken severe disease and shall be died as the comforter asked, “Do you want to live?, and then he replied, “if it is the will of the Lord, I will die.” Only that the will of Lord is accomplished, whether to be live or, died is our true blessing.

3. The method to know the will of the Lord

There are several things in the method to know the will of the Lord.

1) The negative method

In the negative method we should leave out of some sinful mind and its attitude and habit and the activity. For example,

(1) The violent fury. As the man takes the violent heart he shall be dropped down into the abnormal state, he cannot discern the right and the wrong, and then is dropped down into the wrong judgment easily. The violent man takes the temporary foolish activity and they happens the scandal, which is the result of abnormal psychology.

(2) The burnt desire. Such desire makes the human heart stroke out of the normal state and makes the heart occupied by the violent desire and then makes them judged the way wrongly. All thieves that are dropped into the misery state became dark by the extreme desire and then they execute such foolish activity.

(3) The fear

This also loses the normal state of the heart and also it the abnormal psychology to block the safe estimation. In the persecution day the heart of the corrupted to compromise the force of the oppressor is the production of fear.

(4) The psychological sin with violence. For example, there are hatred, jealousy and impatient etc. Such abnormal psychology blocks the right judgment to the truth.

2) The positive method

This is to be gathered with meditating the Scripture, praying, reminding the providential work of God and the role-model believers together and then to discuss together. This all things need the time. Without taking the time among them even one thing cannot be executed. Therefore the believer should meditate and pray much to know the will of God. In the past time many powerful Christian leaders executed their activity actually, firstly they tried to know the will of God. A certain saints thought in sitting state and his praying floor was reduced and then the mark of his knees was appeared.

3) The wrong methods to take for knowing God's will

The believers have the many wrong things that the believers think. A certain thought said that to know the will of God we should listen to the voice of God out of the heaven. It almost does not exit actually, in principle it is not worthy. God does need some action that we may listen to his word by shaking our drumhead. He already gave the book of the word not to change in the eternity to us. Not only that, he can occur the thought of the truth to our heart by the criteria of the Scripture without shaking our drumhead directly.

As we reveal the another wrong example, a certain man thinks that to know the will of God we can know it by the dream or, the lottery method. As we see the Scripture, there in the day of revelation there is the examples that the will of God was revealed to them by dream to the appointed servant of God.

But in the day of church it is not the standard. In the day of church the people to use dream and the rotary method shall be vanity. And also the day of church sometimes God reveals his will by the dream to reveal providentially (it has no the authority of revelation) sometimes. But it is private thing but is not the standard of public principle.

Sermon 37 The Faith to Be Cured the Paralyzed (Mt 9:1-8, Mk 2:1-12, Lk 17-26)

As we see the event, we read the word, “And when Jesus saw their faith “ that Jesus said. For he said, “their faith”, it points to the faith of the men to go to Jesus in bearing the patient. Then What was their faith revealed?

1. The faith to mercy the other and to help him.

Some believers do not activate their faith but make it closed. It is to kill the faith and makes them taken disease. As faith has the activity it grows up well and is strengthened. As the body of a man also is put in the state of no exercising and no working, the body is reduced gradually. But as he takes exercise and is grown up and become the health., Faith also is just like that. The believer believes in the truth of God and believes Christ he should try to do the contents of truth by the will of Christ.

2. The faith not to be frustrated

The men who bears the patient and visited to Jesus could not enter into them because of any men. This is the faith of hope that they accomplished without frustration in the adversity until the end. The man should not disappoint to success whatever in the adversity. The Scripture prohibits the adversity The Christianity is the true religion that the unable sinner also believe, repent and accomplish the hope of salvation. If our way is not the will of God as he meet the adversity he can be frustrated. But if it is the will of God, as he meet the adversity, he should know to take the opened way in the future soon and he should overcome the adversity by the will of God in the hope. The secret that we go to the end in the adversity is firstly the assurance. This means to believe in the fact that as he finishes the way of the truth, true happiness and the glory shall be brought without doubt. And secondly, As

the text said, it is cooperation. By helping and cooperating one another he overcome all doubt, tired and anxiety. The man cannot live alone, but only even two persons should cooperate. The Lord said, “For where two or three are gathered in my name, there am I among them.” which is the word to treat the cooperation and the meeting preciously.

3. The faith of adventure

As we see our text, the men to bear the disease broke out the roof that Jesus stayed in the house. It is not easy to break out the roof for many people stay under the roof.

As they broke out it they were not permitted and ignoring the fact of the agree of the people or not but they challenged to do it. This was the rise of adventure heart. At the place to take such adventure can be followed the great success.

The Aden men that was the forefather of Marathon in the ancient time as Aden was invaded by Persia they went at that day to get the aids of Sparta and returned, and looked at the warfare on the marathon field, and then as Aden was overcome, he run over and returned and informed the message that Aden was saved and he was died. He was a adventured man, and executed the great mission that he remained the record until today and to save Aden. Without such great adventure we cannot achieve the great salvation, the revival and the reconstruction. Although we got adventure in the life of our faith, we do not finish as the death in conclusion like the original man of Marathon. The adventure of faith is the adventure to arrive at living thing and the adventure to arrive to peace, joy and glory. And the adventure is not alone, but as much with the Holy Spirit, on the way of adventure it is the original help of comfort.

Sermon 38 God's Mercy and Man's Repentance (Mt 9:13)

1. God's mercy wait for the repentance of the man

Ps 103:10, 11 said, "He does not deal with us according to our sins, nor repay us according to our iniquities. For as high as the heavens are above the earth, so great is his steadfast love toward those who fear him; "

Ps 103:13, 14 said, "As a father shows compassion to his children, so the LORD shows compassion to those who fear him. For he knows our frame; he remembers that we are dust." We here, is careful of the word, "the man of fear" god does not treat the man not to repent until the end.

2. As we repent, God gives the blessing.

Prov 28:13, 14 said, "Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy. Blessed is the one who fears the LORD always, but whoever hardens his heart will fall into calamity."

Calvin shakes hand to every one and seek the forgiveness as the council members of Geneva city visited at his sick. As he met his last day he has prayed continually for 8 hours. He read Rom 8:18 continuously and did not finish at the last time and was departed, that is, "For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. "

Sermon 39 Of Fasting (Mt 9:14-17, Mk 2:18-22, Lk 6:1-5)

In this text, Jesus rejected the artificial fasting of the Jews, only he identified the fasting for sorrow. Mt 9:15, the word, “And Jesus said to them, “Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast.” means that as the day Jesus is crucified shall come, his disciples can take fasting for their anxiety. This is not the fasting to reveal the mark of godliness but as only the men took the Jesus centered and think him are not with Jesus, the spiritual anxiety are happened, they can take fasting. As we observe the motive of fasting by spiritual desire, this motive is to offer the prayer devotionally. Daniel also took fasting to pray. (Dan 9:3) Moses did so. (Duet 9:9, 18), Jesus did so. (Mt 4:1,2) and also the prophetess, Aannah also did so. (Lk 2:37)

1. The kinds of fasting prayer

1) The fasting prayer to settle the important decision.

We confront to the crisis at a certain time. Then we cannot help but to have strict decision. For the decision has important and adventure character we need the great spiritual power. According to it we prohibit the eating and drinking and are prayed.

2) As the great work is begun to receive the power to execute, we need the fasting prayer.

Jesus also before he began with his holy ministry firstly he took fasting prayer.

3) As we understand much sin and take severe self-rebuking is happened and as we got lamentation in our heart we took fasting and we offer our repented prayer. Refer Joel 1:14, 2:12, 13 Jonah 3:5-10

2. The careful things in fasting prayer

1) As the fasting prayer is executed only by the grace of God and its truth, the spiritual benefits shall be brought.

But as we astray out of the word of God and execute wrongly, it can give the harm. As the man does whatever as the truth he receive the blessing of God. Although we offer our body and sacrifice in flame, without the love it is not benefit, as we do whatever with faith it is called for the sin. (I Cor 13:3, Rom 14:23)

For the sacrifice without love is useless, the fasting man takes fasting without loving God, or, without a motive of love but only with some spiritual desire, although he experiences some mysterious in our fasting time it is meaningless. It is fact that although our Korea has many fasting persons, for they do not with the love, the useless result are brought about. And we think that for it is sin not to do with faith, the faith means to believe in the truth, so, whatever not to do as to the truth is sin. The one who took fasting without believing the truth of God and to get some human subjective desire commits sin before God. In the unbelivers, so called for saving grains, some prohibits the eating and drinking in some degree. They finally become the man of vanity. It was informed that In Manju among the believer to follow Toaism somebody took long term fasting. It is the sinful false activity before God because they left the truth of God but execute with human subjective desire. Then we should be careful of fasting because the pagan believers execute the fasting, we should execute it worthily. Without taking so, by the fasting we may become the man of vanity and may be harmed in our heart and our body.

2) The one to thake the fasting prayer should not take the challenged attitude to be died.

Such challenging attitude is the non-beautiful activity to despise the life that God gives and is under the authority of God and to kill it nearby the suicide. It is worthy that the man should know that God controls his life. The man has no right to save his own life and to kill it. The fact that Elijah seek his death under the tree of Rothem was not the attitude of suicide but the attitude of the concession that the authority of his life and his death belongs to God. For he himself has no the right to kill himself, he wanted only that God pick out it. The Scripture condemns the suicide.

3) We should not claim that whoever should take fasting.

In other word, we should make the doctrine of fasting. As the fasting is practiced by the right method, it bring about the grace and blessing. But the one not to have fasting also can receive the proper grace by following the lead of the Lord. If the fasting is made of doctrine, it may be artificial or, the ceremonial activity.

4) The one who took the fasting prayer should not have arrogance.

As the thing that the other cannot do is achieved, we can see the arrogant things in the believers. The arrogance despises all received grace, and makes us lost the received grace at the early time.

Sermon 40 Of Keeping on the Sabbath Day (Mt 12:1-8, Mk 2:23-28, Lk 6:1-5)

Two teaching were revealed out of the debate the issue of the Sabbath day between the Pharisee and Jesus. The one was the word that the one bigger than the temple was Jesus (Mt 12:6) And the other was the word that the son of man was the Lord of the Sabbath day. (Mt 12:8)

1. The word that Jesus is greater than the temple

The word is the conclusion of the above word, that although they committed the law of the Sabbath day, they had no the sin, if he commits sin the law of Sabbath day in Jesus Christ, he had no the sin more. It might be a strange word. This seems to reveal the word that although he commits sin in Jesus Christ it is no problem. But it does not mean so. This means that in keeping the Sabbath day the mind to keep on the law in the state controlled by the ceremony of the day of the Old Testament must be disappeared in the Jesus Christ. Jesus Christ is greater than the temple. In other word, If the temple forgave the one committed the Sabbath in him, Jesus Christ who is greater than the temple did so more. Therefore the one n Jesus Christ has no the relationship that is oppressed by the law of the Saturday Sabbath day. It is free that the Christian believer does not keep on the Sabbath day in the Old Testament because he stays in Jesus Christ. (Rom 14:5 Col 2:16) Then the Christian believer has the freedom to keep on the other day not the Saturday Sabbath day.

The history that the church have kept the Lord's day is as following. From the day of the Apostle, they kept on the day to be called for the day of Lord (= Rev 1:10) in the memorial of the day of resurrection. (I Cor 16:2)

Although at the day of the Apostle, it is fact that the Jewish believers keep on the Sabbath day yet but it was the excessive situation in the Jewish believer. Then they claimed that the believer should receive the circumcision (Act 15:1) , but it is sure that it is a temporary situation that it shall be revealed the period in the near future in the community of Jewish Christian. Therefore for in the Apostle day, the believers kept on the Sabbath day, we cannot see that it is the permanent system of Christian church. It was the Apostolic traditional system by the direction of God in the community of Christian that the Sabbath day was polished but was kept the Lord's day. Therefore at the direct day of the Apostle, keeping on the Lord's day is remained as the historical fact.

The epistle of Banaba (Ad 100) said, “ We keeps on the day of Lord's resurrection,” Inatios (AD 107) said, “ Do not deceive the strange teaching... The one to arrive to the new hope does not keep the Sabbath day but keeps the Lord's day. “ Martyr, Justino (AD 145-150) also said “ on Sunday the people of all cities were gathered at one place, read the letter of the Apostle. The day was the day of Lord's resurrection.”, and the book, the creed of the Apostles (AD 2 century) said, At the Lord's day Gather together surely praise God and give thanksgiving.” Ireneus (AD 155-202) said, “ cerebrate the resurrection of the Lord at only the Lord's day. Break out the bread of the Passover feast at only this day.”

The Sabbath day church claims that as he keeps on at the Saturday Sabbath he should be saved, it is a wrong claim because we see the above.

2. The son of man is the Lord of the Sabbath day

This word claims only the mind that Jesus Christ keep on the Sabbath day and the system, and it means that the Sabbath day is to memory him. According to the mind to keep on the Sabbath day and its system, Jesus has mercy and compassion as the elements. Therefore in the New Testament the law to keep on Lord's day in replace of the Sabbath day, it is natural thought that for the day belongs to the Lord, in the center of worship they should execute the activity of the mercy and compassion. And Because the day is the remembering the Lord they kept on the accomplished day of the redemption

of the Lord, that is, it is keep on the resurrected day of the Lord in replace of the old Sabbath day. In our ten commandment, the commandment to keep on the Sabbath day holily also we should remember to be kept as the method of the New Testament. Dr. Vos said of the system of the New Testament that treats the Lord's day as the Sabbath day., That is, " The church in the New Testament first is the rest and next the day of labor comes. It is the roper system to the life of faith. Because we get peace and rest by believing in the Lord, we should give thanksgiving and works for 6 days." The Sabbath day church claims that they despise the principle , and we should keep on the Sabbath day of the Old Testament (Saturday) in the day of the New Testament. As we see it at moment glance, it seems to believe in the Scripture rightly, it is only a stubborn to keep on the literalism by interpreting the Scripture wrongly without purpose. Because the denomination has the habit to follow the literalism wrongly, they teaches several false things. Fr example, It says that As the man is passed away, his soul is entered into the sleeping state. This is the word to despise the teaching of the truth that as the man is passed away, the soul of the saved one enters into that place the Lord stays and enjoys the eternal life, like the Scripture teaches much. Not only that, in the Sabbath day church, they teaches wrongly yet that although the man was remitted by believing in the blood of Jesus, yet his sin is remained in his record. The heresy point of the denomination is the fact that Christ has the character of sin.. (Bible Reading for Home Circle. P. 115)

Sermon 41 The event to heal a man to have the dried hand (Mt 12:9-21)

As this event was happened, we should remember the fact that many people blamed Jesus. As we see it, the miracle of Jesus have no the lack evidence that was happened at the dark corner, it is the most true thing that even the enemies to blame him admitted. Not only that After the miracle was happened, as we see that the Pharisees tried to kill Jesus because Jesus healed the disease at the Sabbath day.(verse 14), it itself was confirmed that the fact Jesus happened the miracle. If Jesus did not heal the disease at the Sabbath day, Their killing dash might not be happened. In this record, we are going to think two things.

1. The meaning of miracle to heal a man to have the dried hand

Jesus told to the man to have his dried hand “Stretch out your hand. “.

1) It is to explain the doctrine of the Christian salvation concretely.

It is a sure fact that the man to have a dried hand cannot stretch out. Then why did the Lord order it? It reveals that the man of dry hand take responsibility that he should stretch out but it does not mean that he had the power to stretch out his dry hand. The power to stretch out his hand shall be give by Jesus. Really Jesus gave the power to do it to him. Just like that God gave much command to do goodness to the impossible sinners. Which comes out of the New Testament and the Old Testament. God know that the fact that the man cannot do the good work is like the man of the dried hand have no the power to be able to stretch out hid hand. But God does not see the man mechanically but personally and he know him as the being of responsibility. Therefore he, in the meaning to reveal the duty and responsibility that they

should do, gave the commands to do all good work. Therefore the man should take the severe responsibility that should do the good work and should do the best to do it. As he does not obey so, he cannot receive the power to do it that God gives. The reason that the word, Heaven helps those who help themselves become into a actual proverb is depended on this criteria. The man helps by himself, by our interpretation does not mean that the man has the power to help himself, but it means only he devote himself to take the responsibility to do good work.

2) The man to have the dried hand cannot work. But after he was healed he could work. The Christian believer should remember the fact that after he was born again by the Holy Spirit, he can do all good work. What the believer misunderstand sometimes is the fact that he does not need to do the above work for his salvation devotionally. It is the wrong thought. The men to work truly are only the believers. Before the man believe in Christ he is like a man of the dried hand. If the believer is pulled by the vanity heart and the desire of business but does not depend on the will of God and his power but only the luxury one is settled, he cannot do true good work and cannot help but to be failed. He shall work more than anybody. His work is to believe in God, next, to pray, and the next, to have the life of proclaimer in everything, in the purpose of the informing the gospel to the people to glorify God. When he proclaim the truth of God directly and indirectly for the men to receive the proclamation become the men of true good work, he does not work personally finally he makes many people executed true work.

3) At the end of this miracle the honor of the Lord was lifted up and many people pursued on him.

But then the Lord warned to them not to reveal himself to the people. It is dangerous that as the man is lifted up in his honor and his name is spread to the widely. Because Then it is easy that he loses his center and become arrogant. Jesus concealed himself and devoted himself to pray. After he feed above 5000 persons with the bread, his attitude revealed it well. Jesus took the high virtue that after Jesus did the great thing, he does not want to

announce to the people. In the degree that he executed such great thing but he walked in quiet without revealing his footprint, he enjoyed meekness, silence and quietude. He did not quarrel, not cry aloud, nobody listen to his voice in the streets and he did not break out the bruised reed and he did not quench the smoldering wick. That is he was not moved and rejected to become the speakable hero positively. But he wanted to help the others and save them. The pastors should see the example of Jesus Christ and should reject the heroism but should become the gentle victim. However the pastors have the courage as his honor and his name are lifted up and loves it. And as he have no such state, he has the pain in his heart and feels the loneliness. The pastor should know to have the chance to receive the grace of God as the other does not admit him and he got several unfair things. Spurgeon said, "The life that is arrested by the joy and attacked carelessly, for the constant success is followed by the honor that the people admit, cannot be controlled by the man." And "For the pastor has rather the pain the other does not know

He become to have humility and also he was not dropped down into the snare of devil.". Rather we should choose a grain of the quiet faith than the quantity of several thousand tons with the exiting heart. Loan wilderness was the way to arrive to Canaan. Elijah had the lonely scene in the degree that he requests the death before he got the comfort of the angel. But to him this scene was the step of preparation to get the comfort of the angel. The pastor should have the secret to hide himself well. The life pulled by the fame and honor loses the shining of the life finally, and become the vanity one to fly with the empty piece like the chaff. It is the wisdom that the pastor restores his tired spirit, rises his lost power, sometimes to recover the weak health and then to prepare the powerful deep contents by concealing himself well. All fruitful faithful servants were the men of patience. As Clement of Rome wrote the bibliography of Paul, his first word was "Paul was the man of patience." And also his conclusion also said, "Paul was the man of patience." Chrysostom said, "patience is the honor of all virtue." Really patience is the mother of all virtue. As we have patient all good work can be produced.

Sermon 42 The Faith of A Centurion (Mt 8:5-13 Lk 7:2-10)

The centurion might have the improper points in the life of his faith by his position and his environment for a soldier. But for he also is the chosen people he got the wonderful faith by the gift of Holy Spirit. His faith was revealed as following things.

1. He loved the Jews and built up the synagogue for he believed in God.

Refer to Lk 7:5.

The reason to love the Jewish tribe as a foreigner of Rome was for he himself had the same emotion because the Jews served Jehovah God. For arriving to the seat that he knew God and transcended the nation it came out of his true love. Not only but this one, for he built the house to fear God, his devotion does not come out of his heart but revealed even his deed and his service.

2. His humility

The centurion was a military official but took the anxiety for his servant humbly. (Mt 8:6) Not only that, Jesus listened to his request and searched for his house and visited, his informed word, that is, "But the centurion replied, "Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed." (Mt 8:8). This is the word to reveal his humility. Despite the military official could take arrogant attitude easily, rather he was humble so. This was the humble virtue to overcome the temptation of his environment, his state and his position. It is general that the man is moved by the environment and his present state. But the one to overcome it receives the great reward before God. It is not easy that a king

has the humble heart, and the rich man is corrupted almost, and the soldier not to be violent is no lot. Just like that the man is the weak being to become a servant of environment and present state.

However the believer break out his dominion of the environment and execute the will of God. Because the centurion took the humility in the arrogant situation, it was not the general humility but the special kind. The one who has this one is informed to the Lord. Without the humility we cannot receive any grace, and he cannot keep on the received grace at the early time. The humility is the vessel to receive the grace and the strong castle to protect the grace.

3. The faith to fix to the word of the Lord

The centurion said, "But the centurion replied, "Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed." (Mt 8:8) He believed that the word of the Lord transcend the issues of time, space and distance and the power of the Lord shall be revealed. This is the actual activity too know the word of Jesus as God's word. There are many people that say the word of Jesus as God's word with his mouth but in practice part limits the power of the word. It is not the attitude of faith to the word of the Lord. The fact that he believed to be accomplished as the Lord said only his word was the faith to believe that Jesus is the sovereignty Lord of all creatures The fact that believe that whatever in the all things can be moved by the will of the Lord under the command of the Lord did not come out of the human thought but the heavenly thought accomplished by the grace of the Lord.

4. The practical faith

The centurion said, "For I too am a man under authority, with soldiers under me. And I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it." (Mt 8:9) This word come out of his deduction of the principle of Lord's activity in his daily life. This word is not the mere principle but the practical way that the activity of

the Lord can be moved. The activity of the Lord works in our innate part but for it is holy, it is difficult to measure it completely. But We should remember the fact that as the activity of the Lord is worked spiritually in us, it has no the abstract character to the ideal world, but it has only true actual character. We should know the fact that the Lord listens to even our one word, and also we should say it, as we think of some thing in our heart, we should know that fact that the Lord can measure it with the measurer. But every one to call Lord, Lord think that the Lord is like the being of the abstract world so far, and he forget the fact that the Lord is the most true and most practical in the actual real aspect. Just like that the Lord is misunderstood so much in the people to believe in him.

Sermon 43 Saving the Son of A Widow in the Nain City (Lk 7:11-17)

While Jesus walked into the city , Nain, the fact that he made the dead son of a widow resurrected, it is a obvious miracle happened in many gathered people. We are going to think two things of this miracle.

1. He executed a miracle by giving the mercy.

Jesus gave his mercy to the widow to have the dead only son, he happened the miracle, (verse 13) The miracle the Lord did is happened by seeing the faith of the man, and he did by giving mercy to the man. The Scripture said, “Go and learn what this means: ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.” (Mt 9:13) The source of mercy and love is God and Christ. A certain saint made a pome and sang following song.

How so wide His love is !

Like human much fault it is wide. Like the world demands it is wide.

But his love enters into the demand of a soul.

He came into the world but he did into me.

His love is how much long!

The beginning is not and also the ending is not.

Like Christ and his life is eternal this one is eternal. Like he did before the eternity.

Until the eternity he loves me.

How deep his love is.

Like the sin of the man, it is deep.

It is like the wicked sin is lowest.

God father abandons him

In the bottomless depth

He was died for the world for me.

How high his love is!

Higher than the heaven

It is high like his glorious throne.

Despite it is

He redeems us

From the higheast he became lowest.

For he loves the world so,

He loves so too.

How much his love is!

It flows over all intellect.

Nobody in intellect to it.

Any thing cannot become his criteria

(3000 Illustrations for Christian Service. pp 435-436)

As we know how great the mercy of Christ and his love we can assure the fact that he cannot help but to do all things that the man needs for the man.

Because Jesus gave the mercy to the widow in city Nain, he cannot help but to save her dead only son in the coffin. We listen to the fact that the dead men were saved here and there. But such fact cannot be attached to the authority of the record that Jesus saved the dead one. But such facts can be referred. It is informed that the old woman (about 80 years old) who lived at Myung Dong oong chun Eub, Chang won Gun Kyung Sang namdo was died 40 years ago. and she got the experience to be saved again. It is that she was frustrated for the fact that his daughter was dropped down into the earth out of the top of the mountain and she was died and she got disease and then was died and was put in coffin. As his dead body was put in the coffin, the men pressed his foot for it does not come into the coffin so he showed his bent toe to me. Then his dead body was risen out of the coffin suddenly. The gathered people were scattered for fear. As she entered into the heaven and meet his daughter and looked at Jesus and enjoyed several things and then was awakened and was alive. During the revival teaching at Machun, the author knew the fact for she came to me. Her name was Young Sun Kim, who was a so old woman, but did not use the cane and the she walked in sound health, I saw. This thing was about January 1949.

We do not think the event to have the authority of the same resurrection that the Scripture says. But we think that this is a wonder fact and also we refer to it.

2. The authority of Jesus

Verse 14 in our text said to the dead man, “Then he came up and touched the bier, and the bearers stood still. And he said, “Young man, I say to you, arise.” This reveals the authority of Jesus. He said so because he has the absolute authority and power that he can inform his command to the dead man. As he already knew the young man, he said, “I say to you”. Really he is God to know all creatures in the heaven and earth and to know every detailed thing of human life and his death. How did he rule over the fact he does not know?

We can assure the victory to occupy the death that Jesus has before we experience. The criteria of the assurance is first. The testimony of the Scripture. The Scripture is higher than some wisdom of the man and more faithful than all faithfulness of all mankind. Second, We assure that Jesus works by his gospel and Holy Spirit and he reveals the victorious rule of the death of Jesus by seeing the power to overcome the sin in our present life. The sin is not low misery than the death but it is difficult to solve it. But true believer experiences that as his faith becomes deeper in him, the sin is dismissed soon like the melting snow in the Spring.

Sermon 45 Of Learning Christ (Mt 11:25-30)

1. Learning him be depending on the revelation given by God (25-30)

The knowledge has the steps. The degree of the knowledge that the insects have is different to the one of beasts. Although the ant works hard do not reach to the standard of the knowledge that the goats and the sheep have. Just like that although the beasts

Work hard so, they cannot reach to the degree of man's knowledge. And the knowledge of the man belongs to the definitive stage, in the nature, but do not pass over the above. In other word, it does not reach to the knowledge of God. For the knowledge of God is infinitive, complete, only he knows by himself the great truth of the immeasurable mysterious state in the transcendent highest world. Then what we think is the fact that he revealed the truth to the men, that is, he makes us known his begotten Son, Jesus Christ. The fact that Jesus is the son of God is the great truth of the transcendent highest world that only God knows by himself. The fact that the man knows this truth is the matchless blessing. This truth, like only a child depends on his parent, is informed to only the man who takes the attitude to depend on humbly and to receive the revelation of God. The man does not know this truth always by his own autonomous speculation. We know Christ indeed by only the faith. Anselm prayed, "Lord, I do not want to enter into your deep things. I do not treat your deep things as the even thing with my knowledge. I want to know only some degree of your truth that I believe and love. I do not seek my understanding to believe but I seek to know it."

2. Learning him by obeying Christ with gentleness

We learn the fact that Christ is the son of God intellectually through the revelation of God of Christ. But by only it, our learning is not complete. We should enter into the second science of Christ again. It is not intellectual, but belongs to the life and system. That is, it means that we enter into the yoke of Christ. In other word, it is to obey Christ. We get true spiritual release and freedom and rest as we entered into the living learning. (Verse 29)

The result of the obedience to Christ is not the trouble life of oppression but rejoice and rest. Because Christ is the son of living God, the one to obey him get the life, the freedom and all blessings through the Holy Spirit. We should treat the devotion to Christ precious like the life. Without the devotion, the obedience cannot be practiced. The regenerated life is given by God.

Devotion is the activity we offer to God. Spurgeon said, "Devotion is to transfer the right of my property to God. " (I Cor 6:19, 20) The devotional person admits himself as the absolute belongs of God." Hudson Taylor said, " if you do not crown Him Lord of all, you do not crown Him at all." If we do not admit him as the king we cannot see as the fact to obey him. Christ is true king, the king subdues the sea, this king subdues the dead man, and the king subdues the devil also. The king subdues all creatures. To obey him bring about the rest to him. The commandment of Christ we keep on is like the wing of a bird. The wing has the weight but rather it makes the bird fired. Just like that as we keep on the commandment of Christ this makes us pleased and taken rest to us."

Sermon 46 The Thought about the Mediator, Christ and the Man (1) (Mt 11:25-30)

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

Matthew 11:25-27 reveals that Jesus is the mediator clearly. Mediator is defined here as the one that receives the authority as the advocator before the absolute God and invites people who are unable to have fellowship with God to know God and to unite them with God. In the above text, we see two absolute facts. First, it says that God is called “Lord in the heaven and the earth”—the only absolute God. Second, it explains the absolute fact that man can never know God by his own wisdom, but by receiving the revelation (the Scriptures) with a humble heart like children. Therefore, these two facts make us consider absolute necessity. Matthew 11:25-27 says that Jesus is the mediator, that is, he received all things out of God the Father (27). And he received the absolute authority (all things more than it) from God and invited people (through revelation) and made them known to God the Father and gave absolute salvation (27ff). First, it is impossible to know God by self-power and man’s autonomy. Therefore, man needs thought that depends on revelation absolutely. Second, by the thought that depends on revelation, one can be saved.

1) Man needs the thought dependent on revelation absolutely

Man does not know God with his own wisdom. The Scriptures say, “Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe (1 Cor 1:20-21).” Just like this Word, man did not know God with his own wisdom at any age. It means the failure of the autonomous. The autonomous is to leave from God

and to make ourselves sit on the seat of God's authority because Eve was the agent of the autonomous she was corrupted. She took the authority of a judge as the devil tempted her in the view of the autonomous by measuring the word of the devil and the word of God. It means she thought in her heart that her authority was the same as the authority of God. She also had the wrong attitude that the heart of the devil is same to the heart of God. It was the thought that led to committing sin and was the departure point to leave God. Before she listened to the word of the devil, she thought in blasphemy, "Probably God knows that the devil also knows all things." She incorrectly thought that she had the authority to judge between the two beings. It was the entry point to despising the absolute authority of the only sovereign Lordship.

The autonomous is the thought that does not know God as the absolute Lord and, at the same time, ignores God. Accordingly, this thought despises God in the first place and leaves God; the process of such thought does not meet God eternally. This leads to a history of rebellion against God and a history of ignoring God. The wrong theologians reckon that the deprived history of Adam and Eve in Genesis Chapter 3 is a myth and is not a real event. But this is a wrong assumption to ignore the theism philosophy that claims that God is the absolute creator, Sovereign Lord and Savior. As we think it historically about whether the theism is correct, we believe with certainty that for sin to exist in the world, the fact the mankind rebelled against God is obvious. Above all, because the Scriptures are the Word of God, we believe in it. But as I've said above, in the perspectives of the theism philosophical principle and history, we are assured that the deprivation of the mankind in Genesis was true.

Mankind that began with the deprivation of Eve has moved by the stream of autonomous thought. In other words, mankind uses their own wisdom to believe in the ultimate reality constantly. The autonomous thinks: "The man can know the cosmos truly at the middle perspective through studying with his intellect and then if God exists, he can know God." However, it is deceptive thought because if theism is true, then God is the absolute God and man from the first step stays in the absolute sovereign Lordship; the knowledge to God cannot be established except by God. Every true knowledge comes from God and is revealed by God. Therefore, if the operation of human knowledge flows to autonomous things without God, It is not true knowledge, because it was revealed by despising the absolute authority of God—it was separate from God. Therefore, the activity to know the cosmos by the autonomous and to search for God is not the natural attitude. This is a horrible bias that rebels

against the truth. Because if theism is right, for God is the absolute God, man cannot have this natural attitude that is not dependent on God absolutely. Man has natural thoughts of God—if I may make a comparison: eyes that need to see something with the light of the sun should admit the role of the sun because they can see all things with the light of the sun. But if the eyes think they can see by themselves and leave the light of the sun without relating to the others, with a natural attitude without having any bias, the eyes can only see the darkness, and cannot discern anything truly. Then the eyes do not have a correct attitude without any bias to the truth. Therefore, if the Theism is right and God is the absolute God, all true knowledge is called true because He Himself produces true knowledge. The man who does not follow it may leave God's absolute sovereign Lordship and believe that he can make the autonomous lead to a successful result, but this is just a rebellion of the truth. This thought cannot meet God eternally. Because man is the creature and God is the creator, he should accept that the beginning, the process, and end of his thoughts as thought dependent on God. Man fell into dark intellect because he committed sin and was punished by God. The Scriptures say that man died for his guilt and his sin (Eph 2:1), which reveals that man ignores God. Because man only knows God autonomously, he cannot believe in the word of revelation and know God. I Cor 1:20 reveals this fact. We know God by believing in the Word of God. It is the absolute requirement without exception. Therefore, if man does not receive (to believe) the word of the revelation of God, and tries to search for God without it, it is useless and not effective. It is similar to the idea of trying to see something miniscule that we cannot see with our naked eye; if we try to see it without using a microscope, it just isn't effective.

In human history, man walked in the line of autonomous and many people passed away without knowing God. Only the one who was childlike as Jesus had said can truly know God—the one who believes in the Word of revelation of God. We can point out that the etymology of Greek and the oriental philosophy evidently followed the autonomous stream. The Greek philosophy has terminology for God and creation, but they do not refer to the true creation. They instead have meanings of dualism and pantheism. In other words, the Greek philosophers in the early time had the thought that the cosmos and god are eternal, but in the view of God, it was a theory that did not know the absolute true God. As we study Greek philosophy, we focus on Plato who brought the prosperous time of philosophy. Then a certain man misunderstood that the philosophy of Plato had insight into Christianity.

Professor Paul More incorrectly claimed that Plato prepared the foundation of Christianity. We know that the philosophy of Plato belonged to antitheism obviously. Plato taught that man can understand the eternal world with his intellect and the intellectual soul does not need the help of the grace that only God saves, but man can go into the idea world with his autonomous functioning. This is extreme autonomous thought that the human soul can manage everything just by its autonomous power. We can know that the view of the life in Plato is not the truth. Cleombrotus read the theory of the soul and fell down from a cliff and died. He did this because he believed what Plato taught him, that if the soul of man leaves his body, he instantly can enter the world of idea. Cleombrotus did not know that man is actually not an autonomous being but lives under the sovereign Lordship of the absolute God. As the Scriptures taught, man has no right to make his soul leave his body; after the soul leaves the body, it enters the eternal world that only belongs to the hand of God alone. His soul cannot do that by himself. Thus, one who knows the truth, that is, the Christian, does not participate in the foolish action of Cleombrotus. Cleombrotus only acted accordingly because he believed in the autonomy teachings of Plato. Plato's teachings revealed many autonomous thoughts: for example, the world of time truly is not the creature in true meaning and finally it is united with the eternal world in essence. Plato obviously did not truly know God; he only used the term "god." He despised the absolute character of God and attributed the character of God's personality to an ambiguous being. Though man may have high intellect, we should be convicted that man cannot just know God autonomously—only the thought dependent on revelation.

2) Receiving the salvation by the thought dependent on the revelation

As we return to Matthew 11:25-27 again, we should recognize the words of Jesus: "All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him" (27). What is the meaning of revelation here? Revelation, or apokalūpsis (αποκαλύψαι) in Greek, refers to the fact that God reveals himself to man and then we can think theologically. The religion that the Scriptures points to is supernatural and proclaims that only God is the absolute sovereign Lord. Therefore, all people are under the Lordship of God. Accordingly, this God interferes supernaturally for the salvation of man. God lived with Adam and Eve in the Garden of Eden (Gen 3:8), but after they committed sin, the fellowship

between God and man was broken. God did not abandon them and interceded supernaturally and was delighted their salvation. This salvation was accomplished by knowing God through revealing Himself. Therefore, He from ancient times revealed Himself to His people with every manner, and all of His revelation belonged not only to Israel, but to all nations directly (Jn 4:22). Then this revelation was disclosed with many means. For example, revealing of God (theophany) was the revelation to appear before the patriarchs. And in the case of prophesy and wonders, the incarnation of Jesus Christ was the apex of all the wonders and prophesies. All these facts of revelation for all mankind were finally transferred by the written words that are the Scriptures. Rousseau presented his questions about why the revelation of God did not come directly to any one person at any time. Because he did not know what the revelation was, he asked such vain questions. The revelation of God was transferred to us by the method of transmission.

First, because the contents of revelation are historical fact—facts centered around Christ. His incarnation, his trial and his death, his resurrection and ascension were historical facts at certain places and times. As these facts were proclaimed to us, the truth cannot help but to spread through the method of transmission. Historical transmission is the only way of informing the revelation. H. Bavinck says, “The man came into the world without anything. (I Tim 6:7) Therefore, he learns out of something in the world surrounded him.” (Gereformeerde Dogmatiek I, p 351)

Second, because the facts of revelation are transferred by writing, they will be protected and transferred over a long time. Therefore, transferring through transmission is the appointed will of God (Rom 15:4, II Tim 2:2, & I Jn 1:3). The word of the Scriptures is not only a historical record of ancient time, but they are always the living Word of God. Bavinck says, “The Scriptures connected between the heaven and the earth and always stay in it (It means that the heaven will is informed to the earthly people) between Christ and church, God and His children. The Scriptures are the voice of the living God, and His letter that he gave to His creatures. The inspiration also works as the character of the Scriptures. The Scriptures were written by the inspiration and also itself gives inspiration to us continuously” (Gereformeerde Dogmatiek, I, 375).

Bengel says, “The Scriptures were inspired not only at the time of writing, but also as it will be read, the inspiration will be given by God, Then the Scriptures breaths into us by the power to know God.” (Bengel on 2 Tim 3:16).

Sermon 46 The Thought about the Mediator, Christ and the Man (2) (Mt 11:25-30)

“Here, Jesus says, “All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.”(verse 27).

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

The son of great rich man does not need to say that he has the small money. “Rather it is sufficient life that he prayed and requested, “give me the daily bread Augustinus thought that the ultimate criteria of the certainty of our knowledge was to believe in the revelation. Because the knowledge to know God is dark by the sin of the man. As he prayed and said, “God who the man is not cleaned cannot meet!” And he said that the method that the man is cleaned comes out of believing in only Christ and also the faith comes out of the grace of God. Just like that Augustinus had the speculative thought or, the etymology that is depended on the knowledge of God’s revelation. We should reflect by ourselves by seeing the fact that the greatest father of the medieval day took such right etymology. After Augustinus, the medieval

church became more gradual dark, then the philosophy of scholar theory party controlled on the situation. The scholar philosophy was most prosperous on the 14th century. Thomas Aquinas who was a theologian to have the scholar philosophy protested the doctrine of the church by using the method of Aristotle. This inclined into the tendency of the autonomous speculation obviously. We can criticize the thought of Aristotle and the other philosophers and can use them artificially. But in searching for the truth, the activity of the degree to cooperate to it we should reject them. As Solomon built up the temple, although he had used the materials to come out of the nations of the neighbor, but he did not build up it by cooperating with them. When he builds up the temple at the second time, the Samaritan wanted to cooperate with the but true Jews rejected it. However because the scholar philosophical theologians in the medieval time accepted the philosophical method of the anti-theism, it was the false that in building up the temple the Jews accept the cooperation of the Samaritan. The scholar philosophy includes some Greek philosophy. For example, the dualism philosophy flows over and was happened to be astray out of the truth. And they had much debate for the universals, but how could they take such debate by having the faith to solve the issue of single and the multitude in the Trinity God. As we see it, it is obvious that they approached to the system of anti-theism in his speculation although they believed in God and feared God. Thomas Aquinas said the necessity of the speculative thought, and then sometimes he was dropped down into the Greek philosophical thought and approached to the autonomous speculation in many things. As we see this one, the theologians in the medieval time, the system of their etymology was not theism but became in vague thing actually. It seemed to be happened by taking the wrong thought of the soul. The contents of the theory of their soul thought that the image of God given to the man is not his essence but as an additional gift (Donum Superadditum). Because they thought the image of God so, they thought that after the forefather of the mankind was fallen, the image of God given him was lost but the man himself did not get great loss in the intellectually. So they thought that finally the man can have the true speculation by only the analogical thinking. This is the different view of the man this is the different view to the Scripture, and it establishes up the human autonomous possibility

in some extent. Such thought finally brings about the autonomous in the church and made the church taken the strong ecclesiastical power. Therefore the medieval church felt the total corruption of the man and had no the activity of the truth and the spiritual ruling activity to fear and to tremble under the sovereignty Lordship and his word and then revealed the false political activity which controlled by the flesh. But the Scripture said that the corrupted man cannot execute any righteousness, rather he has the old man, the enemy of God. Therefore as the man should throw away the autonomous speculation but should take speculative thought that is, the speculation depended on the revelation from the beginning to the end, he can know God, to serve Him and to glorify Him.

Then what is the revelation to contemporary men? It is the word of the Scripture without question. To know that the Scripture is the word of God comes out of the evidence of Holy Spirit. For the testimony of Holy Spirit is mysterious that the man cannot testimony by the other human things, Abraham Kuyper said that it is no problem that to believe in it is called for the mystic. Kuyper did not say it as the meaning of the mystic. Only it means that although we call for so, it is okay. Of the doctrine about the testimony of Holy Spirit, Calvin spoke at length. The fact that we have the theoretical evidence is valuable, but rather, the testimony of the Holy Spirit is more excellent than it. Just like that God is informed by the testimony of the word; his word is informed by the authority of God's word. But the testimony of this Holy Spirit does not mean that we do not make us obeyed what does not inform to us without purpose. As we receive the testimony of Holy Spirit we know that the Scripture is the irresistible truth and we should be obeyed it with gratitude. This testimony is not private issue but the universal grace of the church. Therefore as we know that the Scripture is the word of God by the testimony of Holy Spirit, we assure the fact that the word of the Scripture has no error. Herman Bavinck said, "Because the word of the Scripture, all things in it has meaning and as much that the part has the organic communication it has the holy meaning. " (Alles heft zijn zin en zijne beteekenis zeer zeker-Gereformeerde Dogmatiek, Vol. I. p. 409)

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

The autonomous always persecutes the men to be fear of God truly. The church of the medieval time, which were approached to the autonomous philosophy flows into the ecclesiastical authority and persecuted the true saints. The corrupted activity of the church can be happened before the doctrine is corrected. To correct true doctrine in the common confession can be said as the result of the corruption of the church. It is wrong that the church not to correct the doctrine always can be depended. Because it is the historical fact that the church has the right doctrine but she was corrupted. One feature of corrupted church is the fact to correct true doctrine in the common confession. Because as the church approaches to the autonomous, the church is inclined into clericalism, conveniences, and humanistic pacifism, Then the men to obey faithfully as the God-centered attitude shall be isolated, mocked and oppressed naturally. But the men to be oppressed rather thought in thanksgiving and should bear the yoke with gentleness and humility. The reason to bear the yoke with gentleness and humility are like followings. (1) Because his oppression was for the truth truly it pointed to bear cross and the cross-bearing was his great glory. Cicero who was a great eloquent speaker said as followings. “ Remove the cross out of Romans Remove the name of cross out of their thought, their eyes and their ears”. So in the past time, it was a misery cross. But After Jesus was bore the cross, There is nothing nobler than the cross. Therefore the one to bear the cross should have gentleness and humility. Gentleness and humility is the power that the man can endure most powerfully, as he takes it, he can bear the cross. The gentleness and humility are not weakness but the power to keep on the truth without losing the virtue for long time, and are the virtue to receive God’s blessing by lowing without arrogance. (2) When the man meets the difficult thing, really for he can know the fact that he devotes himself to God and can measure himself, then he reflects by reminding himself and he can devote himself to God which before he could not do. Therefore to receive the suffering is the welcoming thing in the thing for the Lord. A certain saint said that the one not to welcome the

cross is not the one to welcome God. Therefore we, in the step to follow the Lord, should not complain to establish up his will, although he got all hard things and all difficult things and he should take the believing and obeying life. St. Bernard said, “The one who is not ruled by the will of God with gratitude shall be ruled by himself as his punishment. The man who cast out the light yoke to come as the love of Christ shall bear the heavy burden that he cannot endure to come out of his personal will.

Sermon 47 The Thought about the Mediator, Christ and the Man (3) (Mt 11:25-30)

Here, in this chapter and these verses said two time of the fact that Jesus is the mediator of only one revelation. The fact that Jesus is the only mediator reveals that the humanism is the complete false. But the man always flows into the human speculation easily. The man rejects the heteronomy and has the disposition to enjoy the autonomous. As we see the history of church, there were many works like the men did not know the Jesus in the text and like they find out God with their wisdom. After the reformed movement which awoke the deep sleep of the scholasticism by approaching to the autonomous in the medieval time and shouted out the motto, “Return to the Scripture!”, was succeed and build up the spiritual tower of the gospel to have the fragrance of the gospel, The Lutheran church revealed the cooperative theory of God and the man (synergism) and then it became the feature of the faith in the denomination. For the synergism means that the sovereignty absolute activity of God is given up to give the space of freedom to the man so, it is the thought that does not think the sovereignty absolute thought of God in the Scripture.

Act 17:28 said, “for “‘In him we live and move and have our being’ as even some of your own poets have said,” ‘For we are indeed his offspring.” this word reveals the absolute sovereignty Lordship of God to all things obviously. But the synergism thinks the fact that as the man executes the activity of freedom, he has nothing to relate to God. Then finally it becomes the act of a single person. But the reformed theology in the Scripture reveals the person revealed by the sovereignty Lordship, that is, it reveals the fact that

God presents on the personality of the man. This is the world-view of true personality standard. But because the synergism does not think the absolute character of God actually, it is the insufficient theism included powerful stream not to be able to trust and to obey absolutely the role of the mediator of Christ. Not only that, in the churches except Calvinism, Arminianism has the weak point to approach to the autonomous seriously. For example, the theologians, like Watson, Miley, Curtis had such thought. Watson thought, that Christ only removed away the stumbling blocks in front of us, we can receive the salvation or, can reject it. For it said the possibility of arbitrariness of the human autonomous to get the salvation, this also does not think that the mediator role of Christ has the absolute character.

The synergism and Arminianism that the above said are not the attitude to believe in the Scripture and to obey it but it seems to be pulled to the human autonomous. They do not correct the Scripture in literary, but they will claim that the Scripture is the document of God's word. But they do not see the system of thought that the Scripture says and have the attitude not to accept the authority of the Scripture absolutely. But we think that God did not putt off the bright lamp but left it in the dark world and thank to God. In the same time we lament for the strange activity that the world tries to put this precious bright lamp under the word. This bright lamp is just the gospel of Calvinism. Calvinism is the theology to see the system of the Scripture rightly. Calvinism believe that God is the absolute sovereignty personal Lord. And Calvinism think of the man as following. We believe that the man is a personality to lose the image of God (true knowledge, true righteousness and true holiness) in the narrow meaning, but to sustain the image of God (reasonable and moral personality) in the wide meaning. Accordingly Calvinism is the theology of covenant that believe the view of universe to have the person to the person. The world that is considered by the principle of the theology of covenant and its universe are not established by the personality centered situation. In the system of this thought, all facts surrounded the people, whether a piece of tree or, a animal or, a * reveal their relationship to the Trinity God. In other word, the man with of personality lives in confronting to God (Coram Deo,= in face of God) whatever he sees anywhere, any time. In other word, all things in front of the man is the expression of personal relationship finally. This is called for the principle of Representational principle.

The view of the Scripture to have in this principle is the theory of organized inspiration. The theory of the organized inspiration is to treat the Scripture as revealing the truth of God systematically in the prophetic Apostles that the Scripture received the inspiration directly. The fact that the word that the prophetic apostle prophesied is the truth systematically means that all things and some parts together came out of the Holy Spirit. Herman Bavinck said, “The theory that only the essential thought of the Scripture was inspired is not rational and scientific. Rather, the theory of the literary inspiration is scientific and rational. The Scripture should be treated organically, which means that all parts of the Scripture have the proper meaning in the each place and in the connected part of the context. And also the parts should be considered in the centered point of the truth, and at the same time, in the outside parts. Just like that, it is like that for the some parts in the human body has not meaningless and accidental part, the kidney of a man and his skin color and all connected to the center of the human life. Not only that, in the human body, the head and the kidney are like the fact that they are located at the more important position than the hands, the feet, the nail and the hair.” (Gereformeerde Dogmatiek, Vol I, pp, 409-410).

Calvin thought that even the letter of the Scripture is the word of God, and also the phrase to seem to be conflicted is not wrong in the original text obviously. (Instit. I. C 7, 8, Comm. Op. 2Tim 3:16 en 2 Petr. 1:20, Cramer, De Schrift Beschowing van Calvinjn. Heraut no. 26v Heraut no. 26v. Moore, Calvins Doctrine of Holy Scripture, Presb. And Ref, Rev. John . 1893, bl, 49 v).

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

think Jesus as four different picture. We should accept that it makes us understood only the main points that Jesus reveals.”

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

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

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

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

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

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

(2) David took the census by the temptation of Satan Joab was committed it and was executed. Joab informed that it was a sin to king but he did not accept it. The reason that this work is sin was because David did not think of the union of the people not by believing in God, but by ruling it through his

controlling means. This thing was recorded at two places, the one was II Sam 24:1-9, and the other was I Chro 21:1-8. Then as these two records were recorded, The chapter and verse of Samuel said that the men to serve the military of Israel were 800 thousand persons, Judah was 500 thousand persons, but the chapter and verse of Chronicle said, that Israel was 1100000 and Judah was 470000 . Of the different point of two counts in two records, there are several interpretation in the scholars.

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

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

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

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

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

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

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

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

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

[2] There is a theory that as the recorder copied the original text, he might not see the letter, nuin (נ), or, he might omit the letter, mem (מ) (מ means 10)

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

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

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

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

(6) As we see II King 8:26, It mentioned that as Ahacia rose into the above, his age was 22 yerars old. In the same event II Chronicle 22:2 said, his age of the time that the king rose into the kingship was 42 years old”. Of this issue we can think of following. In the ancient day, generally the number was expressed into the letter. 22 years old can be expressed by Hebrews letter, ** as 42 years old might be copied into * and * wrongly. Therefore although this chapter and verse accorded each other, the copier seem to mistake the copy by his confusion. Especially the Hebrew letter, “ * (ו), in the ancient

day was expressed into “ “, * (mem)” into “ “ The confusion of these two letters might be revealed easily, confusedly.

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

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

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

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

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

(8) As we see Lk 11:51 and Mt 23:35, there is the word, “Zechariah the son of Barachiah, “, if Jesus said it in keeping on it in his mind, there, the father of Zechariah was Jehoyada, why he said “ |+”? It shall be interpreted as following.

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

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

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

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

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

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

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

(10) Mk 2:26 said, David received the bread of presence from the high priest, Abathal and ate them, But I Sam 21:2 recorded the same event said that he received the bread of presence out of Ahimerec, This issue is interpreted obviously by thinking syntactically.

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

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

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

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

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

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

(13) Heb 9:4 said that the holy place has “having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron’s staff that budded, and the tablets of the covenant.” Like it said here, the fact that the holy place has the golden

altar of incense does not mean that the golden altar of incense was located at the settled holy place, but as the tool used to the high priest, he entered into it one time per year. And the golden urn holding the manna and Aaron's staff that budded were recorded in II Chron 5:10, I Ki 8:9, essentially they were put in the ark. (Ex 16:33, 34 Num 17:10) Except them such difficult issues are happened I omit them for the pages and the time. Refer to the Commentary of Revelation of John written by the writer, pp 417-424)

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

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

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

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

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

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

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

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

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

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

Sermon 48 The Thought about the Mediator, Christ and the Man (4) (Mt 11:25-30)

1. Until now we thought the relationship between the mediator and the suffered, now we are going to think continuously about that issue. Jesus said that Except the one to receive the revelation as he wanted to reveal nobody can know God. as we know God truly, we can arrive to the eternal life and rest. Then the man wants the eternal life and rest, he has the habit not to walk through the only true way to know God. The way to know God is to receive the revelation of Jesus directly. The revelation is not the other today but is the Word of God that is the Scripture. Despite it is so, the man pleases the autonomous to believe in his heart Just it is foolish.

2. Prov 28:26 said, “Whoever trusts in his own mind is a fool, but he who walks in wisdom will be delivered.” The philosophers are the most wise persons, but they are the foolish persons that believes in the heart of the man as the ultimate judging rule. Descartes said, “Cogito ergo sum that is, “I think Therefore I exist.”, which although I can doubt all things, I cannot doubt that I myself, who have the thought to doubt all things, cannot doubt. Just like that he claims that for it is sure only that he himself exists, he developed all speculation in basis of it. It is able to be an example of the autonomous. But Calvin found out all knowledge in the contrast of it in basis of the speculation to God. If the theism is true, this is able to be said the principle of true recognition. But the autonomous of Descartes was developed into the humanism and experimentalism oppositely. The experimentalism arrived to nihilism and the rationalism arrived to claim that we cannot believe the transcendent thing of the human reason.

(1) Creation

The fact that God created the heaven and the earth was recorded at the first part of the Scripture. All wrong philosophers in the world did not know this fact. They all claimed Emanation. The Emanation think that, as we think of

the source of all creature, does not think of the personal God that depends on the power volitionally, creating something out of nothing but as the impersonal original being to produce out of in themselves necessarily. Although Platon who was the Western philosopher used the word, “creation” actually he could not escape the emanation in the system of his thought, because the sensitive world and ideal world he claimed depended on the necessary principle and take the relationship in emanation. Noja who was the oriental philosopher also had the emanation. Hyunbin he said was the mother-system to product all things. Conficius said a kind of egoistic emanation by claiming the theory of Taeguek. His view of the universe said that the upper and the lower of all creatures are interrelated one another by the egoistic emanation and the moving. He said the fact that the thing to be established in the world of the man and the thing to be established in the world of heaven are communicated one another. But this response is not established by the personal God but means the mechanical response depended on the relationship of egoistic emanation. Conficius said, in the Chun Chu Jun, “ “, which this is the wring theory that as the above said, in the basis of the egoistic emanation among all thing are communicated one another. Except them all men who said the Taewon in the oriental and western world were to claim the emanation. The emanation is the theory of philosophy that misunderstands the true source of all creatures. Because for the mother-system to be thought as the source of all things products all creatures, it said that these two things were accord. If the son is a man, his son also that the father begot seems to be the man. Therefore the of all things that the emanation says is not actually the Teawon, but the friend of all things and its brother.

I Cor 1:20 said that the man cannot know God with his wisdom. The ignorance of the worldly philosophers to God is another fact that is accomplished by the word of the Scripture. the theory of creation that Christian Scripture says is the only truth that explains the origin of the universe and its process rightly. Recently the evolutionism that Darwin said and doubted the theory of creation. But Darwin himself also did not thought that evolutionism can explain the source of the universe obviously. Darwin

said in the letter sent to Gray, “ I cannot anyhow be contented to view this wonderful universe and especially the nature of man and to conclude that everything is the result of brute force.” And also he said, “ I cannot think that the world as we see it is the result of chance.” This is actually the suicide of evolutionism. For the doctrine of creation is the truth, the one to believe in it become true as a man. Herman Bavinck said as following. “Without believing the doctrine of creation the man has not the right relationship to God.” The faith to this doctrine makes us obeyed God and known God’s greatness, his majesty, his goodness, his wisdom and his love, and it makes us trusted in God, occurred the praise and felt is misery state and nothing. “(Ex 20:11, Duet 10:12-14, II Ki 19:15 Neh 9:6, Job chapter 37, 38:41 Ps 12:3 Ps 19: 33:6, 65:6 89:12 134:2 136:3, 148:5 Is 37:16 chapter 40, 42:5 Jer 18:6 Rom 9:20 – Gereformeerde Dogmatiek vol. 11. P 427).

Bavinck said, “the one who believe in this doctrine has the right relationship to the world.... and leaves the egoism and wrong hedonism.”

Then the only one criteria that the man has true order and the moral on the earth comes out of the source that he believes in the fact that God created the heaven and earth. The man who does not know the fact that God is the absolute Lord takes the covet finally that he himself tries to occupy all things, or, he claim that by the temporary emotion and deceived means we shall share all creature each other together. But not far, the human sin should be explored and sacrificed the others but should be flown to the fauvism to enjoy the sufficiency. This is the harmful state that the man cannot help but to drop down into the monster animal.

(2) The covenant of God to reveal in the Scripture.

This covenant was revealed by the word of prophecy in the Old testament. God does not consider the man as a machine, but treats him as personality, he said to the man in covenant. We can know well that the covenant of God in the Scripture is faithful through the historical fact. For example, the word that God took covenant to Abraham was accomplished after 2000 years from the established covenant, which among his descendants the man that become

the blessing in all nations was born, that is, Christ. (Gen chapter 12, chapter 15, Mt 1:1 Rom chapter 4) Not only that For many prophecies were fulfilled surely , among them for example, in the case That Israel nation committed sin, they shall be scattered into all nations, (Duet chapter 28) , it should be accomplished, Although Egypt was so strong nation, as the word that in the latter she shall be reduced (Ezk 29:14) it should be accomplished so, for God said that the nation, Edom shall be disappeared (Jer 49:18), actually the nation does not exist on the earth.

(3) The fact the Scripture teaches, another great thing exists, which is all men are the sinners. (Ps 14: Rom 3:9-10)

The Scripture teaches that all men is the sinners any places directly and indirectly. Whoever know something truly shall know this fact. And the Scripture that teaches the truth that every man is the sinner says that Christ came according to God's promise to save the sinners. The Old Testament prophesied that coming Christ became the offering of atonement and shall save the believer. As the man knows that he is a sinner, he think that the price of his atonement is not the silver, gold, but the precious blood. The blood must be the one that is shed until the life is lost Even a sinner that shed his blood until his life is lost, it is precious. Moreover, the blood that the son of God without the sin is shed until his death is so precious immeasurably. This treasure is not silver, gold but only the blood of Jesus Christ. Because the Scripture is the word of God, it teaches all thing as the truth that is, the Old testament prophesied the only method to redeem the man and the New Testament reveals that the historical fact that the prophecy was accomplished

(4) The Scripture teaches the fact that Jesus was died, but he was risen in his body. Jesus is the son of God he was died to substitute the sinner and was risen again. The death of Christ cannot be accomplished our salvation The thing that we was risen again by the fact he was risen again in essential element. H. Bavinck said, “ If Christ was not resurrected in his body, his death stays still, and the sin also shall be stay still, it means that he cannot overcome the power of death. Then actually Christ is not overcomer but Satan will be overcomer. Therefore we are sufficient that the fact Christ was

resurrected is proclaimed by the word of Scripture that is by the word of truth, as we think of the meaning of Jesus resurrection, it is true. The fact that Christ to bring about the ultimate victory was resurrected in the body is the fact no matter in the system of Christian thought. The meaning that Jesus was resurrected in body is richness immeasurably. “ (Gereformeerde Dogmatiek Vol III p 497)

2. We to believe in the revelation of God should depend on Christ wholeheartedly, should walk in enduring in the suffering with gentleness and humility by believing the fact that he charged all things and solve well.

(1) The suffering through the adversity

The believer on this earth always should devote himself for righteousness and goodness. But if we do the good things, benefit things and the hopeful things we meet stumbling blocks and the adversity. In the contemporary day of reformation, Luther took much trial among the great and good works. For example,

[1] It is the fact that Frederick to help Luther much was passed away, which Luther lost the great cooperator. (D. Aubigne, Vol. III p 199) As we see the remained word that Fredrick was died, we guess that for the day was so corrupted and silent, the righteous work of Luther made us guessed could depend on nothing. Fredrick left at his departure, the words as following.

That is, “ If it is the will of God, I will be died, I cannot see any love, truth, faith and any remained goodness in the earth.” It was fact that Fredrick helped Luther much, but it is sure that Luther did not trust in Fredrick. Luther saw Fredirick from long distance at the council of Worms that he was seated by Charles V. The point that Luther did not depend on the powerful man as a reformer was one of the secrets of his victory. He depended on God with gentleness and humility.

[2] Peasant's war

Then the farmers complained the contemporary church and rose the revolution of the physical life with the violence and supported Luther and tried to cooperated to him. (Ib pp 179-188) But for their movement was used by the violence, rather made the stumbling block to the spiritual movement. Then at this time the fact that Luther did not accept their cooperation but rejected them reveal that he moved in the center of faith, here too. As we are alone, despite we do not discern that it is the will of God, or, not to receive their cooperation, we have the danger to accept their help. At this point, Luther strengthened the center of truth surely.

[3] False reformation Then there were many men stood up with the banner of reformation by complaining the church. Among them the men to have false thought were happened. This was the stumbling block to make the movement of Luther been vague. Especially the men not to understand the authority of the Scripture and to receive the revelation directly were happened and shouted out the reformation. The learned men of University of Battenberg that Luther had taught also claimed it and came to Melanchthon; he pointed to their fault and rejected them.

[4] Then another difficult point was the fact that at their opposite part persecuted the reformers and the men to have the reformed thought much. On August 24 1592, in France, Alva duke killed 18600 men for 5 years, except it, the other country killed many protestants. Not only that the reformers received mock and curse out of the opposite party. In France, the party to oppose the protestant, Leccleric, caught the protestant and put the mark on the forehead as the heresy. Farel listened to the word, the dog of the Luther party by the mouth of the opposite leader on the way that he walked for the ministry of reformation.

[5] The union between government and ecclesiasts blocked the reformation. Charles V tried to oppress it by uniting with the opposite party, through threat and violence. Then the men encouraged that they should obey the ecclesiastic unconditionally. Zwingli left out of Zurich not to receive the illegal hand of the bishop, which D. Aubigne, the church historian, pointed

that this was the actual original source of the presbytery.(The history of Reformation vol. 3 pp 232-233)

(2) The suffering to come out of the diseases

We also believe in Christ in the disease, and know that Christ has the economy to make us been sanctified through the suffering of Christ and get the rest of heart by endurance with gentleness and humility. The disease progress our holiness more at some situation. We should know and search for holiness as our precious jewelry than happiness of our body. As the man takes the peace physically, he shall be left out of holiness but inclines into the debauchery life easily, gradually. John Cennick (1735) confessed that he is a sinner and then he does not eat the good food but ate the grass and the tree fruit and lived in den and slept on the leaves of the trees. Vianny in France also lamented that he was a sinner, and then as he was thirsty, he does not drink the water, as the flies came to him he did not drive them out and he did not avoid the dirty smell. Suso who was a Germany mystic hanged 105 needles in the inner clothe and made them picked him and then spent for 16 years. They lived so to get holiness. But the attitude of their life does not proper to the will of God. intensely to harm our body is not biblical But the actual pain of the body according to the providence of God can establish to glorify God by enduring with gentleness and humility more holily than before believing and establishing virtue. St. Eadsine who was the great bishop of Canterbury revealed the example to establish much virtue in struggled time in his chronicle disease for 12 years, but by depending on the Lord through endurance with gentleness and humility. He received the title of saint after his departure.

(3) The suffering to come out of the death

The man died at one time absolutely. Then it is wrong that the man is afraid of the death in his whole life, If he will be died one time, he lives in death for his life. It means that his whole life shall be died some thousand time and some ten thousand time. The saints should not forget the fact that after his death he shall be happier.

Psalms 17:15 said, "As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness." Psalms 116:15 said, "Precious in the sight of the LORD is the death of his saints." Proverbs 14:32, "Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him." Philippians 1:23 said, "I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better."

Sermon 49 Come to Me (Mt 11:28-30)

1. All who labor and are heavy laden (verse 28)

They are the men to approach to Jesus. Jesus came for them. Here what does “heavy burden” mean? It is to bear the burden of the laws and each man bears this burden and has the troubles. If whoever said “I have no the heaven burden”, he are the men to say the liar. For he claims that he has no any sin, how he does not say a liar? (I Jn 1:8) Such man is the deceived man. Refer to Heb 12:1. Refer to Mat 23:3 about the fact that the Pharisees give the heavy burden. Just like that the state to bear the heavy burden is just like the prisoner is confined in the prison and does not take freedom and bear the heavy burden. He is condemned in all things he executes. His soul has no the freedom and for it is not visual, the men say even the soul does not exist. Souls to bear the burden of sin! Let’s go to Jesus.

2. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. (verse 29)

Here, so called for, what is “the gentleness and humility of Jesus”? It said that it gives “the rest of Jesus’ heart”. It is to take the rest of heart to his disciples. For it has the power to save the other, it is “to be low himself and obeyed until his death.” That is, the gentleness and humility died on the cross. (Phil 2:8) For he was replaced for us and was risen again, we take the peace even we stay under his commandment. Our souls can be kept the rest.

“To get the rest” is to commit our sinful burden to him and also the infinitive future of our way is to commit to him. It is the gentleness and humility.

(1) I do not solve my issue for myself and offer my method and obey to the method of god’s salvation. Ps. 131:1, 2 said, “O LORD, my heart is not lifted up; my eyes are not raised too high; I do not occupy myself with things

too great and too marvelous for me. But I have calmed and quieted my soul, like a weaned child with its mother; like a weaned child is my soul within me.
“

(2) Give up waiting for that the psychological operation of our mind shall be happened in our heart but believing in it. It is the sin to believe in his heart in replace of Christ. Or, he thinks that I want to have the bright grace that God provides, as I have such thing I will believe in him better.” But this is fault. We depend on the Lord in the darkness in our heart. As we believe in firstly next, the miracles enter into the heart. It does not mean to be healed but in processing he is healed. (like ten lepers)

Sermon 50 The Saints that Poured the Ointment on the Feet of Jesus (Lk 7:36-5)

In this record, we understand something by comparing Simon and the saint to pour the ointment.

1. This saint is simple like a straight line.

Because Simon, in the relationship with Jesus, had several bent activity, although he entertained Jesus, but his heart criticized him wrongly. (36, 39) But the saint, from the beginning approached behind Jesus, served until the end. It revealed the simplicity of his faith. Faith has the simplicity as the element of the life. Faith prohibits the double personality. The godliness of this saint is the pure without any mixture and is what God can please. God pleases the pure godliness without mixture. It is like the pure brook that the man meets in the mountain. God is true to reveal himself to the one to have pure heart. The purified heart walks in the simplicity consistently. Simon seems to entertain Jesus with several mixed motive. But Jesus did not please such thing. The believer should be related to the devotion not to compromise to the secular. The men not to serve God are centered into simplicity and holiness, rather, how should the one to serve God try to purify? At the ancient day Soboo cleaned up his ears with the water for he listened to the word that the king of Yoo committed him to receive the nation. As the believer has no the heart without simplicity he should repent by knowing to commit sin.

2. This saint serves the Lord humbly.

She did not come to in front of Jesus but to him behind and the object of her service was the foot of Jesus. As much as she looked down her but lifted up Jesus. The method to lift up God is several but the server should concentrate to despise himself. To be low he is not to be low in the world of theism rather it become the object to receive the mercy of God his love so much. The saint

knows that to despise him is the joyful thing and the satisfactory thing. Because it is dangerous to be lifted up, it is easy to be dropped down into stealing the glory of God and despising the majesty of God. But the life to low himself is safe; it is able to become the nest to receive all grace.

Sermon 51 Of Personal Evangelism of Jesus (Lk 8:1-3)

Jesus devoted himself to take personal evangelism as the example of all shepherds. As our text said, he walked around each city and each village and took evangelism. It said that as he took evangelism, several women served him with her property. We can know that the source of material that he used as Jesus took evangelism was just this one.

1. The delicate personal evangelism of Jesus

We know that Jesus loves the souls through the fact that the Lord proclaims the gospel in walking around each city and each village proclaimed the evangelism. The believer has the responsibility to proclaim the gospel of God passionately. As we see the apostolic day, every believer proclaimed the gospel. (Act 8:4) When a certain missionary came back out of Africa for several years, the one asked how many people did you made to believe in Jesus. He replied 50 persons. And how many evangelists do you have? And then he replied 50 persons. It means that all 50 believers proclaim the gospel. Although we ignore how many persons obey the gospel, we should devote ourselves to proclaim the gospel to any districts. The missionary that went to India firstly got one believer for 7 years. Without getting even one believer enduring 7 years, it is the heart of the true evangelist. The believer should do not pass through, but devote himself to take evangelism to anybody.

2. The Scripture records the fact that as he gives the mission to male and the female he treated differently to each one obviously.

There are no women in twelve persons, which we know that Jesus discerned the male and the female in giving the mission to the man the modern theology think that because they do not understand the Scripture rightly by inclining the indiscretion of the male and the female and also know that the woman also can execute the same mission like the male. It is the corrupted activity that despises the beautiful image to have the difference between each other position and each mission that God created. Calvinism believes that the

personal right of the male and the female to understand the Scripture rightly is same. The fact that the woman, in the church, should not take the divine position to have the authority of ruling and teaching is the principle of the Scripture.

Only as a kind of exceptional case, in the special day there were few divine officials. For example, Deborah, Holda and Annah belonged to it. But the mission of female is dropped down into the low seat as it is compared to the male. The female, in the church, should help the mission of the male. Especially our text has the material and aids to them. The widow at the land of Sarbat aids to the prophet, Elijah with the material (I Ki 17:8-16) and the woman saint, Phobe protects many saints and helped them (Rom 16:1, 2) Sythyche and Euodia did so (Phil 4:2,3)

Shunammite woman entertained Elisa (II Ki 4:8-37), Esther helps the Jews and they were not died by her help.⁹ Es 4:15-17), A certain widow in the contemporary of Jesus offered their living materials as offering (Mk 12:41-44, Lk 21:2-4). Mary and Martha entertained Jesus. (Elk 10:38-42) Dorca took much alms, (Act 9:36) the wife of Pilate told her husband, Pilate in the meaning of helping 9 Mt 27:19) and Rahab concealed the spies of Judah. (Josh chapter 2)

However, to cooperate to the gospel of Christ with the materials and with the other method is not small issue but the valuable thing to participate into the evangelism of gospel. The Apostle Paul said that the help of material by the Philippian church was the incent offering that God accepts. (Phil 4:18) Not only that, he said that in pointing the help, he was participated into the suffering for the Lord. (Phil 4:14).

Sermon 52 The danger of the blasphemy the Holy Spirit (Mt 12:22-37, Mk 3:20-30, Lk 11:14-26)

What Jesus executed the miracle was happened by the power of Holy Spirit. But the Pharisees said that Jesus drove out the devil by the power of Baarsebul. This is the mock to Holy Spirit. Of this mocking, Jesus pointed to the danger of the sin and warned to it. The sin to mock (blasphemy) the Holy Spirit is not remitted. (Mt 12:31, 32)

The sin not to be forgiven in this world and in the coming world is the most horrible sin. We cannot help but to think that what the sin is not forgiven come not because it is great sin, but because it rejects the Holy Spirit to make us repented our sin, the sin to block the repentance. The principle that we are forgiven by the merit of Jesus's blood is forgiven to the one to be repented faithfully even the any great sin. Therefore his sin is remitted. Then what degree does it mean to blasphemy Holy Spirit? It is not the blasphemy in ignorance without caution but the blasphemy of Holy Spirit by establishing the strong claim systematically. Really the one to execute the sin hardily is punished by God.

As soon as Whale who was a chief of Rationalist Press Association attacked the doctrine of the Christianity ignorantly before 217 many congregation, after 3 minutes he was died immediately. This was informed at the London Daily Newspaper on May 5 1925. Nightingale who mocked the word of God publically on the pulpit was dropped down out of it and his neck was broken. (Divine Conduct, by John Flaver. P. 22)

The reason that Jesus treats the wicked word seriously is revealed well by the below passage. That is, his wicked word is not put in the tip of his tongue, but he set the great sin there for it is the expression of the wicked heart. (Mt 12:33-37) Because the word of the man is revealed his heart, as we think that the wicked word that is, himself, we cannot treat it as the little thing by saying without self-control. If we say wicked word, we should think of the man is, that is, myself. And as I looked at the other to say the wicked word, we should think that he is the wicked word is he and should giver mercy to him.

Because the man himself is approached to the destroyed danger like the bad word he spit out.

Sermon 53 Reproof to the unbelief that the Pharisee and the Scriber had (Mt 12:38-45)

The scribe and the Pharisee requested came to Jesus and requested to show some signs. It is the requisition of some signs to prove the one to come out of the heaven. This was revealed the fact not to be the right. Because the miracle should be practiced by the meaning of the mercy to the man according to the holy will of God, but should not be by requesting of unsound doubt in the men. Their request is not worthy to the truth as well as it is fact that they had the doubt Jesus in their heart. Therefore Jesus rebuked their unbelief. He promised that he himself shall be died and be resurrected as the sign they demanded. And he revealed their corrupted faith by saying the facts in the Old Testament.

1. They were corrupted as much they were condemned before the Nineveh people.

The fact they were corrupted so was the lamenting strange situation indeed. The Nineveh men were the gentiles and were repented deeply by listening to the evangelism of Jonah, although they were the holy people to receive all word of God they did not obey the word of Jesus. This was the strange situation that although the man planted true grape indeed, the grape was not produced but wild grape was produced. The sin rebels the will of God so and reveals the conflicted result had been revealed in the human history sometimes. This is not the sinful situation of general kind, but is the sinful activity to have the wicked rebellious character.

Jesus affirmed the truth by revealing an example to be similar to the above thing. that is, they were corrupted that they should be condemned before the Southern queen (Siba queen).

The Southern queen had visited Solomon to listen to the word of his wisdom out of far nation. The southern queen was the gentile queen but visited

Solomon, the servant of God to receive the wisdom through the far way. But the Scriber and the Pharisee were the teachers to interpret the word of the Old testament that teaches in the center of Jesus but for they were corrupted, they did not obey Jesus who was greater than Solomon.

2. The dangerous point of the men to disobey the word of Jesus (43-45)

He revealed the metaphor and pointed to the danger of Jewish unbelief. The devil was driven out of the devil-possessed man as he rejects the devil positively and does not take to the activity to approach to God, the devil looked at it and brought seven more wicked devil than itself. Although the Jews that received more blessing than the Gentile by receiving the blessing out of the prophets, now if they do not obey Christ God sent positively rather their regret shall be severer. The horrible corruption is the situation that they received the grace but they cannot grow up no more but stays in the depression. The flowing water is not corrupted but the water without the stream is dirty and is rotten.

At one time, when the people to receive the help of God also is neglect, he become a den of sin. The devil must make the nest at the heart of the lazy man.

The believer requests to God without pausing and get the power and do the work of God passionately he receive the grace continuously. As Woo a king in the ancient day reconstructed his destroyed country by the plague of flood, he did not enter into his house in his passing away it in his diligent working. If he did so for a nation, how much should the saints for God work? So the saints request wholeheartedly to God for the Lord and served devotionally, the devil loses chance to enter into his heart.

Sermon 54 The Teaching through the metaphor of sowing the seed (Mt 13:1-23)

This metaphor is what Jesus teaches at the seashore. This is an example to reveal that evangelism can be executed anywhere. John Bunyun was prisoned for 12 years for his evangelism on the way, as we see it, the church sometimes should become the contrast of the will of God. We think of four situation of the one to listen to the way.

1. The field on the side of the road

This is the one to listen to the doctrine but does not understand it as Jesus himself interpreted it. (verse 19) We should know what the secret to understand the gospel of the kingdom of God is. For the gospel of the kingdom of God is the word of living God, it comes on by love at the same time and also by the judgment. It is not like the chaff without life, flied without meaning by coming and going. The one to listen to this word without caution receive the judgment and then he cannot understand it. Only the one who listens to it with the sacrificial attitude of his obedience knows the identity. (Jn 7:17) The word of this gospel is informed to the ignorant person as he has such obedient attitude. But the one to have no such obedient attitude, although he masters all science of the world he does not understand the gospel.

2. The field of rock

For this listens to the word of God and please it but moves temporary emotionally, he cannot endure the persecution. (20, 21) There are many cases that the men do not repent his hardened heart like the rock essentially, but they take the artificial attitude to the gospel. Herod Antiphas listened to the word of the Baptist John. (Mk 6:19, 20) But he did not repent his hardened heart. Therefore he was tempted into the craft of a woman and then he transferred the Baptist John to death.

Pharaoh also was returned in some degree by watched out some miracles, (Ex 8:28, 9:27) again, he was hardened, finally he received 10 plagues. Because his repentance did not arrive at the deep seat of his heart. He returned to artificially and his hardened heart like rock did not break out. The fact that Jehovah made his heart hardened did not mean that Jehovah hardened his heart positively but it means that God left his essential state still as the wicked state. At the moment that the man does not receive the grace of God to hold him he natural wicked heart is revealed. We should not take the contents of the artificial repentance but we should the painful repentance to cut off the deep root of the sin that he himself does not know in his heart. Then he got the victory of faith through all persecution and all troubles. A certain saints said, “ Our heart like rock should be crushed out by digging out with the sharp shovel of the laws.” Therefore when whoever admits that he has no feeling to the goodness, have no longed for, and executed some evil, he should seek the method to correct it. The method to correct it is to visit the preacher rebukes the sin with the word of God and listen to his sermon by obeying it well. If he listen to his sermon and the hardened heart is left, again he listens to it, But as it was not corrected he should take the chance to listen to the sermon sweetly in several times. Although we do not know how many times, only to do so is the only secret to correct the hardened heart.

3. The field of thorn

This points to the heart that he listens to the word of God but hangs to the anxiety of world and the temptation of financial. (verse 22)

The anxiety and the covet is the wicked character to have the violence that does not give his seat to the word of God. because the man of anxiety concentrates on the issue of anxiety with all power of his heart, he cannot accept the word of God, the temptation of the financial that the covetous man concentrate on all desire he also does not accept the word of God. the psychological abnormal situation that is happened like such violent power of the fire chokes the word and the grace also received before. Therefore the believer should prohibit the anxiety and covet. Because they are not the general wicked heart but the evil like burning fire. To be anxiety is to

attacking attitude that he himself can control all things in the world except God. This is the foolishness and arrogance that he despises the control of God and his salvation and claims that he treats himself as the king of all world. As Melrangton thought the difficult issue of the reformation and took anxiety, Luther told him, “ Philip (Melrangton) ! Do not treat yourself as king of all creatures.” The anxiety is the rebellion to God. And the covet is translated into pleonecsia (πλεονεξία) which means the heart to have more. For it is the heart to have infinitively, it is severe sin. the Scripture said, “Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.”(Col 3:5) because the covet is the convulsion of heart that has the burning violence to have all thing in the replace of God.

4. The good soil

This points to the heart to bear the fruit not only by listening to the word of God and understanding it, but also by keeping on it and enduring. (Lk 8:15)

The main character of this one is patience. The patience does not come out of the other; firstly, as he understands the word of God it is produced. As we know the word of God, it is true goodness and lovely thing. If he know that it is true good and it is true lovely thing, the one to know it he shall keep on it until the end. Although he is weak in his volition, we can see that he thinks that it is true good and pursues only it strongly and keeps on it, Therefore to get the virtue of patience, we need to understand the word of God well. (Mt 13:23)

Sermon 55 Of the Grain and the Weed (Mt 13:24-30, 36-43)

The purpose Jesus used the metaphor of the grain and the weeds was to reveal the fact that the church on the earth cannot be the complete innocent. In this metaphor, we can think some important meaning.

1. The church has the hypocrite men like the weeds (verse 25)

As we see the text, “but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away.” The false teaching and the hypocrite come into the church become secretly. They reveal the faithfulness and goodness in their figure. But in them they execute the contrast thing to it. Among them we cannot see that the one to be used by the hypocrisy intensely does not exist, the most men are deceived by themselves and moves so. Because it is difficult that the man recognizes the spiritual theory obviously, they misunderstand the fact as they were fallen down the temptation, and generally they attack to it like they themselves are right. Therefore the man always can become the dissembler and the hypocrites. As we think in such meaning, all false movement can be entered into the church, by deceiving the one to happen the movement that it may not know how much bad it is. Therefore that our text said, “but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away.” is true. Because the men become like the weeds without knowing themselves and become the false prophet, As who said them as weeds and the hypocrites they were surprised at, and thought that it is the word, something irrational that has no basis or practicality, that is they will say that they are not the weeds and the hypocrites.

As we see the church history, the men to teach the false teaching is happened in the church, if the church discipline them, the church protested by claiming that they themselves are right. Pelagius protested to Augustinus, the fathers of reformation said Farel, the reformer as “the dog of Luther party” and the cult, Servetus criticized Calvin as a barking dog”.

2. The situation that the false men are revealed in the church and the method (verse 26)

Our text said, "So when the plants came up and bore grain, then the weeds appeared also." This word does not mean that only at the harvest time the weed is revealed, in the duration from the sprout is come out and the grass is grown up to the grain is bore, the weed shall be revealed. The men of false were revealed in the church to some extent.

The false men like the weed are revealed as several degree.

- 1) For they were not born again they do not understand the impression of the Holy Spirit and his lead.
- 2) They do not hate the sin truly and they cannot repent his sin truly.
- 3) They incline into the world than the kingdom of God for they love the world.
- 4) The hypocrisy, craft and arrogance are the main power of the life.
- 5) Sometime although they claim the morality and the shame ad try dto do it, it is not the center of God but it is the center of this world and the physical part.

Except them the several features may be said. But we do not know that such men always can execute the activity of false believer. Or, such men also may become true saints by repenting. Therefore the church cannot drive out such men completely. It points to only their wrong thing and the false thing. In such meaning, our text said, "And the servants of the master of the house came and said to him, 'Master, did you not saw good seed in your field? How then does it have weeds?'" The church needs to point to be revealed the weed. Then we can discern it with the grain and points to it, and we should treat it distinguishably. The discipline is not the movement to remove the committed one. It is only to point on their sin and makes them repented and at some time, it treats it as the special degree by pointing on it and not taking fellowship. In other word, The discipline points on the weed as the weed, but it is not treated as the grain. Not treating it as the grain means that it does not condemn the identity of the sinner but points on only their wrong activity, it means not to treat it as the grain degree.

In this point we are going to think the principles of the discipline that the church have by the teaching of the great Augustine. Augustine classifies the sin as three kinds. That is, the sin committed by ignorance, the sin committed by the weakness, and the sin committed by the wickedness. (sins – by ignorance, by weakness or, by the wickedness.)

3. We should commit the men like the weeds to only the judgment of God and the man should not condemn them ultimately. (29, 30)

1) In the public discipline, they demand the duration of discipline and the long and short can be reduced or enlarged according to the degree of repentance.

2) Although it is a great sin, if it is the secret sin and it does not reveal some troubles to bring about the confusion of church's order, as the sinner repents severely, they are not punished and are able to be passed through it. But such great sin is revealed, if it harms in establishing the virtue of the church and in keeping the order, the sinner should repent before God fully surly, and they should be punished for the sufficiency of church for it harms the church.

3) The one to confess the great sin committed in secret by himself is not the ruler can punish him in discipline, or, he can reduce the sin.

The above are Augustine's view of the discipline. We have to refer to this view much. But we should depend on the view of the Scripture and measure it and settle all things with the Scripture.

4. The men like the weeds in the church should be committed to only the judgment of God and the man should not condemn the human identity ultimately. (29, 30)

The Lord said that we should not pick out the weed, and said, "Let both grow together until the harvest,". This does not mean that the church should not take discipline The discipline was commanded by Jesus (Mt 18:15-20), the

Apostles also did so. (I Cor chapter 5, II Thess 3:14, II Jn 1:10, 11 Rev 2:1-7)
This means that only the sinner should not be condemned completely.

What condemns the church as the sinner was not permitted by God. The condemnation is the privilege to belong to only God. What is the failure to condemn the sinner?

- 1) It is to treat the sinner as the very not useful one and to abandon him.
- 2) It is that he does not correct him gently rightly, he treats the sinner unmerciful and violently. (Gal 6:1 II Thess 3:15)
- 3) It is to contact to the sinners with the word of high authority and contact to them impolitely.
- 4) It is the fact that despite only God can remit the sinners, the believer despises the discipline autonomously, and accepts them unconditionally in the church. For example, Despite God said that the church should not accept the false teacher in the seat of teacher (II Jn 1:10,11), It is the over action to embrace such one as the seat of teacher.

And one more that we should think and pass through is the word of the Scripture not to greet to the false teacher. This does not mean that the Christian believer should polish the necessary courtesy in the human society, but it means that only the church should not take the attitude to communicate with continue kindly with the false teachers to break out the truth. In other word, it means that as such false teacher comes to spread the false teaching, she should not accept at the seat of teacher. It is fact that the attitude not to accept him points to the greeting of welcome necessarily. But this word does not mean that of the false teacher it should break out the normal courtesy to the person.

Sermon 56 The parable of the mustard and the parable of leaven (Mt 13:31-33 Mk 4:30-32, Lk 13:18-21)

The metaphor of the mustard and the leaven reveals the character of enlargement of the kingdom of God. Therefore The metaphor of these two metaphors can be treated in an sermon.

1. The metaphor of the mustard

The mustard is the least of the seed of vegetable, but is grown up as much the big and high tree to be different to the general vegetable. Therefore this metaphor points to enlarge greatly as a small thing. The gospel of the kingdom of God has the character to enlarge from the small thing. Nazareth Jesus appointed 12 disciples at the first time, the gospel proclaimed in the world not far. If God be with us, the small one is the big one, whoever does in the a small thing, by the gospel, he is not a small one as a Christian. There was a faithful pastor in Scotland. One day, a deacon visited him and said, “the pastorlogy of the pastor was failed because you got only one believer in one year. The one person also was a boy.” Then the pastor was harmed in his heart. But latter the boy becomes a great missionary of Africa and then he got the believers of the great multitude. His name was Robert Moffat. The boy to receive the despised treatment was accomplished so great fruit, which is the movement of the mustard.

2. The metaphor of leaven

This points to that the gospel of the kingdom of God is spread in the history, and thinks the innate impression and the operation of change as the main thing. As the one to proclaim the gospel does not work impressionably, the fruit does not reveal at any areas. Therefore all successful evangelists have the great impressed power by the gospel. Woodrow Wilson, the American president entered into at the same barber shop with the teacher, Moody. As Mr. Wilson entered into in it firstly, he did not know the teacher, Moody, As he saw that Moody entered into it, the barbers to say many chats also were

kept quiet, they were calmed down in their feeling like receiving the control of anybody. The barbers also did not know the teacher, Moody. The impressed power of Moody was so great in no word. This was the word that Mr. Wilson informed.

We can see that how much holy the great famous pastor, Andrew Murray lived, his impression influenced on his family deeply and then they become a wonderful priest family. Five among his six sons were the pastors. And ten persons in his grand sons were pastors, thirteen in them were the missionaries. This was the result of the impression revealed in his family. It is easy that the pastor influences on the outside, but it is difficult on the family comparably. The impressed power is the feature of the gospel, and the weapon of the proclaimer. As the II World war in the past, a pastor, Niemoller, the pastor that was persecuted by Hitler and was prisoned, received several temptation in the prison, one time, the prison chief sent an atheist into the prison and made him prisoned with Niemoller and tried leave out of the faith. The atheist was promised to receive a great award in case of his success of this thing. But the result that two men discussed each other finally the atheist was impressed and demanded the Scripture of Niemoller and became to believe in the Scripture.

Sermon 57 Of the parable to buy the pearl and the treasure (Mt 13:44-46)

Jesus pointed to the one who searched for the gospel of the kingdom of God and said that he gave a metaphor to meet the treasure and the pearl and to buy them.

1. It seems to buy the treasure

Our text said, “The kingdom of heaven is like treasure hidden in a field, “. This points to the mysterious character of the truth of gospel. The truth of gospel is not informed to anyone. Only the one who receive the revelation that God pointed is understood it. As whoever studies it by his wisdom it cannot be known. Because all men committed sin they could not understand the wisdom to know God. Therefore the lots of people in the world do not know the mystery of the Christianity rather was scoffed. To know this gospel we should the word God revealed, the Scripture. As we understood the way of gospel by faith, we can live so. It was like that, a certain man got a disease of his father, he got much anxiety, he received a direction in his dream, listen to the word that if you go to the place that a duke to fly up and then you can get a medicine, and he was awoken and rose and went out on the way, really a duke was filed up in a reed field. As he approached into the seat that the duke flied up, a hot water sprang out. For it is strange, he brought about it and made his father drunk the water and made his body cleaned up and then his disease was restored gradually. Therefore he brought about the father and went to the place of hot water and made him drunk it and cleaned up it, And then the disease of the father was healed completely. This is a story that found the hot spring at the Hae Woon Dae in Pusan. As we transfer such word, it does not mean that we think our dream as the means of truth, but we said it as an example that if we have some true direction by the providence of God through a dream, for we cannot despise it. For God I said it as an illustration. God pointed to the way of the eternal life if whoever believes in the direction, generally he shall find out the way of the eternal life that is, the truth of gospel.

And our text said again, “which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.” This means that the one to understand the gospel treated it precious and pleased and followed the way with all sacrifice. Let’s think of the heart that found out the treasure and concealed it ! He has the hot love and longing heart and the heart to treat it precious. We can think that this is what our text means. The one to know the gospel of the kingdom of God should take such affected heart to the gospel. And he sold his all possession and bought the field, which revealed the fact that his all possession is worse than the gospel unspeakably to believe in the gospel. After Paul knows the gospel, he that treated all things as his gain before, now he treated all as the dung and soil, and sometimes he treated it his harm. (Phil 3:7-8)

2. The merchant to buy the pearl

In this parable it has a unique aspect than the parable of the hidden treasure. It reveals in the word; it is like a merchant to seek the good pearl. That is, this parable points out that the one to seek the gospel of the kingdom of God is like a merchant. We think several things about a merchant.

1) The merchant should take the insight to see the price. Indeed he knows true valuable thing than anyone rightly and buys it. As we see Pilgrim’s Progress, two persons, on the way that faithfulness and hope walked to the kingdom of God arrived at “vanity fair”, and reviewing several goods, the seller asked, “What do you want to buy?”, they replied, “We buy truth”. Then two men were persecuted much. The one to believe in the gospel is not the man to buy any things but he buys only valuable thing that is, only the truth.

2) The other that we should think of the merchant is the decision to take to buy the valuable thing. He, must buy what the valuable thing is, although he sell his own all things. The believer also should practice in decision and accomplish the precious thing in the will of God. To him the difficult thing is not his problem, but it is worthy of God’s will or, not. Than he executes only the easy thing, rather he loves to do the difficult thing. because he think that he knows the impossible things by believing in God and

to do the difficult thing is the mission that the children of God receives. Jesus said, “And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same.”(Lk 6:33) The believer is the man on the earth but he has the unique mission for he is different to the worldly man but the children of God. The believer exists on the earth to have the mission to solve the difficult thing. Therefore he if it is worthy to God’s will, although he have any difficult issues he should accept his own thing and execute in his decision.

Sermon 58 The parable to catch the fish (Lk 13:47-50)

This part does not mean the heaven and the glory of coming world but points to the present church. And the present church is not simple and she has the saved men at the same time, has the non-saved men. Of this salvation, we think of two things.

1. The church should have the standard of purification (the Scripture, true doctrine) and keep on them but it was not perfect like the heavenly church.

Our text said that the net include good fish and bad fish together. This points to the hypocrites in the church. One day a certain pastor visited to pastor Spurgeon and pointed to the pure church and he said that he shall belong to it. Spurgeon replied that he himself do not know the church he serves well. In other word, said that the church he serves has the holy men and true Christian believers, but a certain man like Iscariot Judah. In other word, it means that his church cannot be the object that his brother demands. And he concluded, although the visitor brother meets the complete pure church, if the brother participate into the church, the church also shall be dirty. That is, It means that for the visitor brother was a man and also he has sin, if he joins into the pure church, the church also shall be confused. This is an allegorical technique. This word of Spurgeon does not despise the historical truth that in the principle of church, the principle of the direction of church and the issue of standard of faith, the church should keep on it absolutely. This means that among the persons to participate into the church it is difficult that only we cannot expect the absolute purity. Spurgeon said that as the church keeps on the principle of direction and keeping on the standard of faith, miserably for the movement of strong contrast it may be separated of naturally. He in the early time of holy ministry opposed that the church is separated of the mother church to keep on right standard. But he corrected his thought at his later time rather he thought that the thing that it is separated of the mother church in order to establish the movement of keeping on is better thing. As the believers is separated of the mother church from the beginning without no

law for the standard of faith, at his mother church for the good affair, it is sin. But for the good affair, he proclaimed to be driven out illegally is the glory. (Jn 9:30-34, 16:2)

Then the men who were driven out should keep on the truth strongly, what he should be careful of is not to take the enmity to the others but they should execute humbly and gently. And also what they should be careful is to accept each other in love not to be fallen into the separation because they are the men, their stress may be sharpened by arguing the small fault and they may be divided each other in themselves.

2. The believers should be afraid of the judgment of future.

Our text said, “So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.” Like here said “separate the evil from the righteous and throw them into the fiery furnace.”. Like here said after separating the wicked person cast them into the fire, the Scripture reveals many teaching that the hades is called for the fire without quenching. What is the fire of hades? We should know the method to recognize to be assured of such things rightly. We have the time that as we experienced directly with our bodies we can take contents. Is it the highest method of recognition about the way of faith? We can return to the theory of coming world and can think his experience. Bunyan took much anxiety firstly for he did not know the coming world, and visited his friend. But his friend also did not have the sufficiency to him. So he entered into the deep forest and took the activity of suicide. Then as the angel was appeared and exhorted him not to do it for the suicide is the sin to break out the image of God he got the great comfort and delight. Then the angel brought up him at the high place and show the heaven, after that bring about him and went into the hades and showed the situation to him. Then the atheist in hades is suffered much, they knew Bunyan and called for “Epenestus ! (the nickname of Bunyan). The Atheist said that who he, to be able to know Bunyan, is obviously. Then Bunyan knows him and said “Why did your voice changed into?” The Atheist answered, “I came here and knew the being of God that I

did not know before. So my voice was changed into the other. “ Bunyan again asked , “the fire is burning but why does not the light of fire reveal?” To it, the Atheist explained as following. “ The fire of hades is different to the fire of the world, it is hot but has no the light and burning but no quenching and it urns even the soul. This is the character that the fire of world have no.” After that he said for some time continuously Bunyan returned to there. We treat the experience of the saints to be able to be believed preciously. But in the issue of the authority of this experience we have the primary character of the Scripture. The experience is sometimes given by God for the personal necessity. But it is difficult to affirm that all experience come out of God. Although sometimes it is the true experience that God gives, we see that it is for usage of personal experience at the same time, and we do not claim that whoever should experience the same one. Because the standard of our faith is the word of the Scripture that belongs to the high authority than personal experience with high that cannot be compared. The Scripture is the word of God and the unchangeable truth and the word that the Holy Spirit works in he life in us. The philosophy is changed sometimes and the science also is corrected often, but the Scripture is the word of authority that can give the assurance to us, first of all. Therefore we criticize the experience of the saints by the Scripture and we are able to refer to them, but moreover we are sufficient to only the Scripture. The Scripture taught some principles of the hades obviously.

[Note] The story of experience of Bunyuan was translated out of his theory of the last day.

Sermon 59 Lamenting of the Lord for the little faith of his disciples (Mt 8:23-24)

The disciples of Jesus met the storm on the sea. They, for Jesus was slept but was with them, did not think that they had no any anxiety. This is the unbelief. The time to be revealed the activity of the unbelief come out of two aspects.

1. As the wind of tribulation brows there is the danger of the unbelief.

The storm that the disciples of Jesus had met had the meaning to point to the tribulation of this world as a parable. The tribulation comes on us to strengthen our faith. Actually. The pearl was made of the process that the seashell of the sea embraced a sand, was pierced for long time and was healed up. But for the man misuses the trouble time as the chance of unbelief it is a lamenting thing.

2. The man has the dangerous point to have the unbelief to the invisible fact.

Jesus promised the greater blessing to the one to believe in without seeing it.

The feature of idolatry religion focuses on the visible thing, the religion of revelation that is, the Christianity treats to believing in the invisible thing as the feature of the faith. Therefore despite God is not seen the faith to believe in is the original state of faith. Therefore the teacher, Moody said, “Faith ends in sight.”

Rutherford said, “Hiding of his face is wise love.

Anselm did not know firstly of the way of the faith but he know it latter. His motto is like following, that is, “I believe in order that I may understand. Anselm took the gentleness to impress even the king, but he was a guard not to accept the sin. He pointed to the fault of British king, William Rufus (1087-1100) and left the world. He confessed the fact that as he was a youth time, he climbed up on the top of Alps mountain and saw God and ate the bread with him in his dream in his angulation of Canterbury bishop. He might say as the meaning to suggest that he shall become a good guard.

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.” As we see it, the invisible thing is more true and reality and essence. Therefore what we believe in the invisible thing belongs in the truth.

Sermon 60 Healing the devil-possessed man at Genasenes region (Mt 8:28-34, Mk 5:1-20, Lk 8:26-39)

The power the Lord executed at Genasenes region included several spiritual lessons. This sermon said of them.

1. The violent activity of the demon-possessed man (Mt 8:28)

The devil has the feature of the ultimate violence because he knows that his time is not long. But we need to know that his activity is possible only within the category of Lord's permission. The dirty military devil that is called for his military attacked so violently but there were no the word that the men of the region were died. Really that's right. In the contemporary day, the devil-possessed man attacked to the men but it is little to harm the men comparably. The devils that attacked to the man at Genasenes region did not enter into the pigs of this region but after the permission of the Lord they entered into them. Therefore Calvin said, "God holds the gagged reins in the mouth of the devil." Therefore as we accepts only the Lord, the devil does not contact to us. A black guy tried to cut off drinking wine several time, he was failed. But he received the gospel and after believing in Jesus he executed it. Then his friends said, " You finally arrested the devil." Then he replied , " I so not arrest the devil but I hold the Lord to control the devil." The one who the devil is afraid of is only Jesus.

2. Our attitude to the confession of truth to the devil

In our text, the dirty devils shouted out and said, "And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" (Mt 8:29) and "And they begged him not to command them to depart into the abyss." (Lk 8:31) This word of that devils were confessed some truth.

- 1) The fact that Jesus is the son of God.
- 2) There are no any communication between Jesus and the dirty devils. Completely.
- 3) The time to judge the devil and the dirty devil comes on.

4) There is the bottomless pit.

The devil is actually the enemy of God, accordingly he is the enemy of truth. Therefore we do not think the devil as the proclaimer of the truth. But we meet that as we study the word of the enemy, the testimony of the truth that the enemy does not want. It is fact that it provides the great awakening to us. Because the testimony that he does not want is what he said directly for he cannot conceal his knowledge by the fact that he have no choice. The testimony of the enemy in such meaning gives the great warning to the weak believers to incline into unbelief. At this meaning, James said, “You believe that God is one; you do well. Even the demons believe—and shudder!” (Jm 2:19).

The enemy, the devil sees many parts that the men cannot know and knows many parts the man does not know. About the heaven and the hades he and his servants has the aspect to know more than the man. Only they do not love the truth but hates it and the fact that they contrasts to God and destroy the man is the sinful character. The fact that he revealed the above four truth through the event that such enemies met Jesus and at the limited situation to have no choice can be referred to greatly in the testimony of the enemy.

3. The different points between Jesus to execute this power and the people in the region.

Jesus killed many pigs to save the life of two devil-possessed men. This was the mark that the Lord loved the soul. Not only that, Despite the Lord can heal two devil-possessed men without killing the pigs, he made the dirty devils entered into the pigs by the demand of the devil, It wanted to reveal his merciful heart to make them understood the fact that the men of the region understood how much loss the power of devil gives. Just like that the Lord treated the soul of the man precious. But the men of the region requested that Jesus leave out of this region by seeing the killed pigs and taking the regretful heart. They were so foolish and did not know the precious savior of the life. They loved the pigs more than Christ.

Sermon 61 Two Miracles Happened in the One Way (Mt 9:18-26, Mk 5:21-43, Lk 8:40-56)

On the way Jesus who walked to save the daughter of Jairo, he healed a blooded woman. This was a interested ministry that his one time activity executed two great things at the same time. And the interesting contrast was related to the events of 12 years.

1. Healing a woman taken the disciples for 12 years

This woman had a great faith. Jesus testimonies the fact (Mt 9:22) The woman thought that as she touched on the garment she shall be saved. The man not to understand the Scripture thought that the activity of the woman was a superstition. Because this woman looked at Jesus highly, I the meaning to believe in Jesus only she had such humble thought. The fact to lift up Jesus too is the worthy word actually. Because although the man pays the greatest worship to Jesus she should know her infinitive lack points. It is difficult that the man worshipped Jesus too naturally as a man, and also to worship him so much cannot be executed. Of course. In worshipping God as a man is of course short always. Therefore this woman took such activity in the meaning of worshiping Jesus extremely. For it is to accept Jesus and to think of Jesus, because they took so, it is not the superstition but the expression of the ultimate faith. But the man of a certain other age does not accept Jesus but only worship some holy thing itself or, he think to receive some blessing, it is a superstition.

2. Rising again the 12 years old daughter of Jairo

Jairo came to Jesus and bowed down and requested to save his daughter. This was his faith. This faith was happened by his passionate desire to save his daughter. Faith is given by God but it has an essential point of some good desire in the hand of the man. That is, if the man has no the heart to

accomplish the good desire, it is difficult that the faith stays in it. Therefore Because Jesus wanted to give the faithful heart to the patient that was lied down nearby the lake , Bedesthda, he, first of all, said “When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?”(Jn 5:6) in order to rise the passionate desire in his heart. We should long for the best one to have the greatest faith. At any time we have the danger fallen the state of depression or, for he longs for little better thing than the present state, the mature growth of faith is rare. As we long for the best thing than to find the best one, our faith shall be grown up into the best one. Because Jairo got the strong desire to save his daughter, he visited Jesus and requested it by depending on him.

3. We should consider the power the Lord revealed to two faiths on the above. The one who was suffered for the blooded disease for 12 years was cleaned by touching the garment of the Lord, the dead daughter at 2 years old, was saved by a lovely order, “dalidakum”(daughter, rise up) The power of God was changed greatly immediately without the conflict order simply. Therefore the saints to follow the Lord know the true success accomplished by the power of God, and seek that his power is with him and should take all power. The men tries to get the number of many men to get some power. But it is fault. As God is with us, we can overcome the great multitude. Biederwolf said, “ God measures the man but does not count him.” The word means that God reviews the state of his faithfulness but he does not accomplish his great work by the number of the man.

Sermon 62 Healing Two Blind Men (Mt 9:27-34)

In this time, two healed blind men had the devoted faith. They received the blessing of healing power by faith. We think the faith of these two men.

1. The faith to know who the Lord is (verse 27)

Two blind men called Jesus for “the descendant of David” This title was the historical name expressed the promise of messiah. The fact that Christ shall come as the descendant of David was the name of Christ that already it was promised from the time of David to the first coming of Jesus that the prophets and the saints had waited. Therefore the two blind men to call for this name felt in their heart and believed in as the great creed to come in history. The faith should not escape out of the historical tradition of God’s truth. The motto, “Christianity is Life, not a doctrine.” Is the one that the liberal theology takes. The theology of liberalism is the false theology that despises the doctrine as the historical tradition. Faith respects the speculation of norm In other word, the doctrine is not made of a person, but is to accept only the fact that many saints confessed to be true directly by the tradition of truth that God gave in the early time. Of course, we, to receive the traditional truth do not need naturally to say the right to review the fact that it is accord to the word of the Scripture. If it is the doctrine of right historical confession, it is able to be thought the biblical confession. Two blind men knew Jesus by the criteria of such historical confession Therefore their faith was not both subjective and mysterious. Their faith was established by sound truth.

2. The faith to assure that Jesus can heal the blind man (28, 29)

They believed the power of Jesus. The faith does not deceived by himself and deceived Jesus and all creatures. The faith was the fact that anywhere it is to be admitted as the fact to believe in truly. The faith can be passed through the strict test, as Jesus said, “According to your faith be it done to you.” Faith does not deceive anyone and to have the being faithfully. When the faith exists faithfully as the reality, the Lord looks at it precious he shall happen the great movement faithfully. Spurgeon said, “The little faith bring

about my soul into the heaven but the great faith can bring about the heaven to your soul.” As we think of the great faith we should not think as the quantity or, as the standard of the strong degree of activity in energy, only we should think it by the faithfulness to believe in it. Faithfulness is the measure of faith. In the old time, all men of great faith were not shaken by the outside things in the faithful character of faith. Abraham was not encouraged by the other men and took the faithful faith. (Gen 18:9-15, Rom 4:19, 20), Shorobonician woman took the faithful faith without receiving the encouragement of the Lord. (Mt 15:22-29) Noah took the faithful faith without experiencing at his early time. (Heb 11:7)

At the tropical area, a faithful believer lived, he got faithful faith like two blind men in our text. One day he needed some ice to cure his young child in a disease but at the tropical area he could not seek it. He knew that God can give it to him and then he began to seek it to the Lord. Then suddenly the climate was cloudy and storm was happened and then much hail were dropped down. He gathered the hail in a vessel and cured and restored the child.

As we get the faithful faith there are several test. The temptation 1) is the sin in us. As we fight with the sin and pray deeply to God and overcome it our faith was renewed and become to be faithful. And 2) is to believe in it after knowing more. It is a law not to be broken that the man cannot know all what God knows. Therefore the thought that we can know all what God knows is a wrong thing that we are dropped down into the temptation. We should believe in the Scripture and take safety, of the deep things that the man cannot know. A certain saints made a pome as following.

I walk in believing without knowing.

Or, although I know the way to know it,

I do not want to know it so much.

Rather, I walks with the Lord in the darkness,

I love to walk in the light, more than I alone walk.

Than I see and walk alone

I want to walk with God by faith.

Sermon 63 He again was Rejected at Nazareth (Mt 13:53-58, Mk 6:1-6)

Jesus went to the home town and preached with the wonderful wisdom and the teaching at the synagogue. Then the people of his home town were surprised at his wisdom and his power but they rejected him. What was the reason they did so? We can say about two things.

1. Because they took the external part of the man

They thought Jesus as only the man their home town and did not admit as Christ God sent. Jesus had the human nature and lived like the man. So the man does not think him as only the external figure, but think his teaching and his activity and they should know the accord between him and God. But because they had the wrong habit to treat the man as only external figure, they did not know the divine character of Jesus. As they thought Jesus as the external figure, although he was the son of God to create all things in the heaven and the earth but he was revealed as a carpenter. He was suffered and was shame at his extreme low seat. The life to be low so was the absolute essence to be the Lord of glory, but the people of his home town did not understand this mystery. They rather listened to even his wonderful ministry without meaning and rejected him finally. Such the center of the external figure should not understand the mysterious truth in the humility and trouble life.

2. Because they has Jealousy to Jesus who became great as the same home town person.

Prov 27:4 said, “Wrath is cruel, anger is overwhelming, but who can stand before jealousy?” Jealousy despises the goodness of the other and is hard-faced. Therefore the high priests of the Jews was jealous to Jesus, the son of God and finally killed him. Jealousy is easy to be risen as the same kind of man was lifted up. The Nazareth men despised the excellent aspect of the Lord (Mk 6:2) because they felt the same kind of man to live with the their home town.

3. Because he execute the less miracles at Nazareth.

The reason that Jesus could not execute the power was their unbelief. Jesus is the son of God but he could give the faith to the one to have no it, but he does not give even this one to the one to reject Jesus from the beginning. Because the miracle of Jesus is the religious morality, only the atmosphere can be revealed. It is the contrast point to the magic of the world.

Sermon 64 Of the Sign (Mt 10:1)

1. The name of the miracle and its feature.

We are going to reveal the names firstly to know the miracle.

- 1) Wonder (τέρας)

This title is the name of the miracle. This means the wonderful strange thing. The name comes much time in the Scripture. The contents of Mk 13:22, Act 2:19, 22, 43, 4:30 are the representative one. Then the miracle has the feature of rear. Hume who was a skeptic philosopher doubted the miracle for the feature of rear. He said, “For the natural law to work without the miracle is sure, it brings about the heavy disproof than the evidence of miracle. Therefore as we see the weight of evidence, it is difficult to trust the miracle.” But it is told by settling down the standard of the weight of evidence rightly. Evidence has the fact that the origin is more important than the quantity. For example as we discuss the guilt and innocent of a man, it is impossible that anybody can be the witness, but only the man to watch out the life of the man can become. This is the law of judicial court in the center of the process of the witness. We cannot settle down the character of evidence in discussing the possibility of the miracle in the center of the quantity. That is, we cannot make the witness by the various natural examples. The natural examples have no the origin to become the witness. For it has no the relationship with the miracle, it does not testimony the miracle. The qualifier to testimony the certainty of the miracle is the men (his friend and or his enemy) that were participated as the miracle is revealed. Only they can do it. The miracle of the New Testament was believed by the disciples to love Jesus and by the enemies to hate Jesus. Although the Pharisees also misinterpreted the method of the miracle but the certainty was not doubted by them. The word that the Pharisees doubted the miracle in the Scripture was not revealed. Therefore the rear of the miracle does not make the possibility of the miracle doubted. The rear of the miracle rather testimonies by itself the faithfulness of the miracle. As the miracle is increased, it is not the miracle but it becomes the general example. The miracle can be called for the rare event.

2) Sign (σημείον)

This is another title, sign. It is the title that revealed clearly who executed the miracle and what meaning it revealed obviously. The reason that the miracle can be called for the sign is like following.

That is, the miracle Jesus executed was the reason that he was good, righteous and also he revealed God. And for it revealed what his work is. As I explain by example, the miracle that he fed many people, above 5000 persons with the loaves of bread and two fish and the miracle that walks on the sea revealed the sign that he is God. And the miracle that he made the water into the wine revealed the sign, not the work of condemnation and death, but the work of release, life, delight. The miracles of Christ Jesus have moral and redemptive meaning just like that. At this point it is different to the false miracle in the world.

We can see the different color miracles in the Aphocripha, (1)” As Jesus was a child, a certain children were hidden to play with him, he was angry, he made them the kids of the mountain sheep.” (1) “ As a child made him slipped down without caution , he was angry and said that for you slipped down me you shall be slipped down and then you cannot rise again. Then the children were lost his mind.” (3) “ As he learnt the letter of Hebrew out of his teacher and he quarreled with his teacher in the issue to arrange the order of the letter and then the teacher hit him, then he was angry and cursed him, then the daughter of his teacher immediately was dried and lied down and was died.” (4) “At his five years old, as he blocked the bank and brushed clay and made a sparrow, the son of a scribe said that he should not do at the Sabbath day. Then he cursed the son of the Scribe and then he was dried and was died.” (5) As he made the birds and the animals with the clay as he played with the other children, then they boasted to make them well one another. Then he ordered to the works and he made them gone, come, eaten, and drunk.” (6) As he was a baby in the breast of his mother, he ordered the palm tree and made it come to his mother and picked out the fruit.” (7) As he was childish and draw the water, the vessel of the water was broken out, he brought the water in his clothe. (8) As he was born and was lied down in the manger the cows and donkeys worshipped him.

Such things are the meaningless miracles actually, which opposes the character of Jesus and the purpose of the work. The Apocrypha was consisted the Gnostic standard mainly, but it is not the word of God. We can know that it is not what our Lord did not do by seeing the quality of the miracles in the Apocrypha.

The scholar party of mythological Interpretation (For examples = Woolston, Strauss, 18th Cent.) to deny the reality of the miracle pointed to the miracle of the cannon and said wrongly “ the miracle of the New Testament wrote “the miracle of vanity covered by the benefit” was written in the activity of the leader by the latter disciples.

But this mythological theory was the rumor without evidence. It is historical principle that the myth can be happened after long time that the related men and the contemporary people were left. It is sure that the book of the gospel was written within AD 70 (40 years after Jesus was departed), the day was the time that the disciples to see Jesus (in front of their sight) lived. These disciples only knew the reality of Jesus’s activity truly and took care of them actually. This is the mind of the Christianity. The Christianity does not claim that the man becomes Christ like Jesus and he should depend on the merit of all activities accomplished by Jesus. Therefore the original disciples devoted themselves to keep on the activity of Jesus directly and to proclaim it. But in the mysterious religion like Buddhism, teaches that each person can become a Buddha, and the disciples take the principle of the teaching than the activity of Buddha. Through such mysterious religion treats the mind more importantly than the history, it is a false religion that the seeker should become the religious leader. But the Christianity makes the seeker united with the activity of the Lord and enjoyed it by respecting the activity of the Lord. Therefore the Christianity was born by the activity of the Lord and aims on that to sanctify his activity and keep on it directly and proclaim it. The Christianity is different completely to the mysterious religion that aims on only the mind of the religious leader to be free to latter additional reduction of his activity.

The Christianity did not make the activity of Jesus but the activity of Jesus made the Christianity. Therefore the Christianity is the religion in the center of the activity of Jesus. For example, the foundation of present church is the

resurrection of Jesus. The disciples that were frustrated, escaped by the fact that Jesus was crucified on the cross, were gathered again and got the passion and proclaimed the gospel with the sacrifice of death and established the church, because this great event was happened after the cross. This great event was just the resurrection of Jesus.

3) Power (δύναμις)

Of the miracle the title, “power” was used many time in the Scripture, For example, Act 6:8, 8:10, 10:38, 2:22, Mt 11:20 Mk 6:14, Lk 10:13 II Cor 13:10 II Thess 2:9 etc and several chapter and verses. The rationalism said that nobody can do what the nature and the human power cannot do. In other word, The rationalism claims that the world of power has only the natural power and human power. We can ask about the rationalism. It is how do you know that the world of power has no the other power except the natural power and human power? “Do you assure that the natural power and human power is the self-independent power? In other words, do you assure that there is no the creator and the provider? If you assure that, it is paradoxical dishonestly. And also I ask to you. “What do you think the supernatural power written in the book of gospels?” the rationalists of this question replied that the observation of the writer of the activity of Jesus is wrong. But it is a rumor. The miracle Jesus executed was not revealed by one person or, two persons, but the multitude saw and made sure that it was the supernatural activity and also for it was recorded obviously to reveal the character of the creative power, the readers also cannot misunderstand it. For example, (1) Making the water into the wine. (Jn 2:1-11) This was revealed before the people of the banquet. (2) Healing the son of King’s servant. (Jn 4:46-54) This miracle was happened before the family of king’s servant and the servants. (3) Catching the fish by the miracle (Lk 5:1-11) This was a miracle that was happened at the place that “the multitude was surrounded”. (4) Calming down the storm (Mt 8:23-27, Mk 4”35-41 Lk 8:22-25) this was executed in a ship with many disciples. (5) Healing the devil-possessed man at Gadara (Mt 8:28-34 Mk 5:1-20, Lk 8:26-39 this miracle was showed to the people in all cities to come out and watched out. (6) Saving the daughter of Jairo (Mt 9:18-19, 23-26, Mk

5:22-24, 35-43 Lk 8:41-42, 49-56) This was executed in the meeting that many visitors in funeral were gathered. (7) Healing the bloody woman for 12 years (Mt 9:20-22) this aloe was executed at the place that many people were with Jesus. (8) Healing two blind men. (Mt 9:27-31) This was executed at the time that he walked with the multitude together. (See the verse 32, the word, “ they”)(9) Healing the paralytic patient. (Mt 9:1-8, Mk 2:1-12 Lk 5:17-26) This was executed in many people that they could not enter into the house. There were the Scribes to blame Jesus. (10) Healing a leper (Mt 8:1-4 Mk 1:40-45, Lk 5:12-16) (11) Healing the servant of the centurion. (Mt 8:5-13, Lk7:1-10) (12) Healing a devil-possessed man at the synagogue of Capernaum.(Mk 1:23-27, Lk 4:33-36) This was executed before the congregation. (13) Healing the mother-in-law of Simon (Mt 8:14-17, Mk 1:29-31) Lk 4:38-39) This miracle also was executed at the time that James, John etc. and the other. (Mk 1:29-30) (14) Saving the son of a widow in Nain city. (Lk 7:11-16) This miracles also was executed in the multitude in the funeral way. (15) Healing a patient for 38 years (Jn 5:1-9) This miracle also was executed in the event that many Jews watched out. (Jn 5:10) (16) Feeding above 5000 persons with 5 loaves of bread and two fish. (Mt 14:21, Mk 6:33-44, Lk 9:12-17 Jn 6:1-15) This was executed before the multitude of above 5000. (17) The miracle walked on the water (Mt 14:22-33 Mk 6:45-52 Jn 6:16-21) This was executed before the his disciples. (18) Healing the born blind man (Jn 9:1-7) This miracle was executed by walking with his disciples and the result of the executed miracle was informed to the Pharisees and they drove out him. (Jn 9:34) (19) Healing a man to have a dried hand (Mt 12:9-13, Mk 13:10-17) This was executed before the congregation and the blamed Pharisees. (20) Healing a devil-possessed woman bent for 18 years (Lk 13:10-17) This was executed as he taught at the synagogue before the multitude at the Sabbath day.(21) Healing a man to have the dropsy. (Lk 14:1-6) At the house of Pharisee at the Sabbath day this was executed before the sight of sharp enemy.(22) Cleaning up ten lepers (Lk 17:11-19) On the way that he rose up Jerusalem he executed this miracle. At least for ten lepers were there, it was not secret place. (23) Healing a daughter of Syrophonician woman (Mt 15:21-28, Mk 7:24-30) This was executed as he entered into Tyro and Sidon district and also it was happened at the public

seat. (24) Healing a foolish deaf and dumb man. (Mk 7:31-37) For the men brought about this patient, this was the miracle that was executed before the congregation. (25) The miracle to feed 4000 persons with the bread.(Mt 15:32-38, Mk 8:1-9) For it was executed before 4000 congregation, there is no more of the character of congregation. (26) Healing a man blind on the Betheda field.(Mk 8:22-26) For the men brought about a blind it was executed in the congregation. (27) Healing a epilepsy man. (Mt 17:14-18 Lk 9:37-42) This also was executed before the congregation. (28) The miracle to get one shekel in the mouth of a fish (Mt 17:24-27) As this miracle was executed, there seem to be the other disciples except Peter. (29) Saving Lazarus again out of his death.(Jn 11: 1-41) This was executed at the congregation.(30) Opening two blind men at Jericho (Mt 20:29-34, Mk 10:46-53, Lk 18:35-43) As this miracle was executed “ the great multitude stayed with Jesus. (31) Making a fig tree dried with a word. (Mt 21:18-22, Mk 11:12-14, 20-21) This was executed as he was with his disciples. (32) Healing an ear of Malgus (Lk 22:49-51) this was executed before the sight of the disciples and his enemies. (33) The second miracle to catch the fish(Jn 21:1-11) This was executed as he was with his disciples

2. The sign of church and the miracle of pagan

1) The miracle of the church

As we review the history that the miracle was revealed, it always was not happened at any day. Especially it was happened except coming of the great new age. All prophets did not execute the miracles. The Baptist John was a great prophet, he did not execute the miracle. (Jn 10:41) The miracle was happened in the movement of the revelation in the Old Testament and in the ne in the New Testament, After the purpose of the movement was accomplished, the positive miracles seem to be finished. Fuller said, “the miracle is the cradle of childish church.” Trench said, “The miracle is only coronation declaration to throne of the king” Roman church said that the miracles of Ignatius Loyala had above 100 times. For example, he drove out the devil by the letter., he walked in the air several times, sometimes he sat

down in the darkness and shone the light and made the bright state. Etc. And there were many miracles of Xavier. For example he rose many dead persons.

However, Ignatius Loyala executed the miracle had insufficient evidences. His disciple, Ribaden Naiga wrote the bibliography of Loyala, he did not write his miracles. The work of Msffeï to Royala (*De Vita et Morbus S. Ignatie Loyalae Libritre*) also did not say the miracles of Loyala. And the miracles of Sabiel also had insufficient evidences. As we observe the letter he wrote down by himself he did not have execute the miracles. (*S Fraancisci Xavenu Epistalarum Libritres- Pragar, 1750*) But we cannot affirm that there are no church miracles. Only in the quality of the miracles we should make sure that it is not the same level to the one of the church period. Chrysostom said, “ A famer planted a young tree, as it was young, he makes the fence , after it was grown up he took away the fence, Just like that as the church was young time, Christ gave the miracles After she was grown up, he threw away it.”. Augustinus denied the existence of miracle at his early time and said, “ you believe in the miracle. That is, the miracle that the world repented without any miracles!” But at his latter time he said that there were many healing miracles in his period. (*De Civ. Dei XX. 11, 8*)

2) The miracle of the pagan

According to the historical book by Confucianism, Ganjuk , the wife of Jegok eat the egg of a dark bird and begot the forefather of Eun country. But this historical book Samachun, the official of Junhan made from the time to about 2500 years with whole historical activity. This was written by changing the ancient story as the myth (the made story). And Hujik , the forefather of Ju was born by the event that his mother went into the field and found out the footprint of a giant and had the desire to put on it and after he put on it, she was pregnant. Of course it is a myth that is, a made story. Although two above were fact, They are not the miracles. Because according to the historical text the pregnant women had their husbands. The Buddhism had unique activity is informed to us. Among them one is as following. As the Buddha was departed , his activity was like following. He entered into the forest, lied down to the right side and contacted to the eastern area, his face to

the western area, his head to the northern area and his foot to the southern area and he was passed away, Then 8 Sarasu trees were dried and died, there he was entered into the coffin, as all the people bore it and tried to move it but they could not lift it up Then the coffin itself was dropped down and rose up in the air and stayed in the sky in the city and it was descended down into the city , and as they tried to burn it but the fire was not moved to the coffin, After that the coffin itself rose up in the air again, it was burnt by itself by the fire. The time was February 15 52 years of Jumok king. This record was brought up after Buddha departure 300, which we cannot say that it was not myth. Not only that, the reason that we assure that this is a false word is for as all people in the city tried to move the small coffin, it had no the handles to be hold by all people. Not only that, although it is fact, it is not the activity of the supernatural power, the abnormal state of Buddaha himself and the belongs itself in the cosmos and only a kind of the autonomous magic. The human salvation does not come out of the autonomous magic. The miracle of standard exists only in the day of revelation of the Christianity.

Sermon 65 The saint to meet the unfair thing (Mt 10:26-31)

The saints was persecuted in the proclaim the gospel. However it is not that the gospel cannot be proclaimed. Just like our text (verse 26), “So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known.” we should believe in it. To accomplish this word the persecutor was failed rather but the unfair saints is overcome.

1. The one to despise the gospel and the saint is failed.

The one to rebel the truth himself shall be harmed or, shall be failed. But the unfair saints themselves rather are protected specially by God. When Pope Leo x who misunderstood Luther as the heresy and blocked the movement of the truth for the renewal church met the chance to kill Luther (As he was united with the emperor, Charles V and drove out the French military out of Italy and was returned) was taken an urgent disease and was died without taking the time of sacrament. The people said of his death, “ He entered into the seat over the pope in secret like a fox, like a lion ruled over and finally he was died like a dog.” The man, Faber was a friend of Zwingli but he was pursued by the papal court and then suddenly he opposed the movement of religious reformation. He was the greatest debated object at Zurich council. But as the result that he became the enemy of Zwingli, he was failed at the council. At the council Faber was angry to Zwingli and said, “The Scripture does not prohibit the things to oppose Christ.” This revealed his ignorance publicly. And also he said the untruth like following. That is, “Although the man has no the gospel, he can live peacefully. “All audience to listen to this word went out. This pointed to the failure of Faber. The one who oppose the man of truth shall say finally the untruth. It is his failure.

2. The saints was rejected but the proclamation of the truth he has rather overcome

The Apostle Paul said in the impression of the Holy Spirit, “for which I am suffering, bound with chains as a criminal. But the word of God is not bound! “ (II Tim 2:9).

At the movement of Reformation the victory of Worms council returned to Luther. From then Charles V tried to harm Luther and decided sternly. Therefore the historian said, “As Luther came into the Worms, he entered into a sword, that the sword of pope. But As he left the Worms and came back on the way and arrived at the district of Valeshutine and by a military to seek his life and to be hidden, he was brought about and arrived at Wartnurg, and then lived lonely and translated the New Testament, which was the great work to shine the truth to Germany. During he stayed at Wartburg he listened to the horrible sound, One time, the devil attacked him with the figure of a lion and turned around to bite him, he hit it with a sword by a ink bottle and then the wall was hit by it was broken out. His experience of Wartburg did not focus on seeing the figure of devil, but on translating the Scripture and making the German known the truth. This was the victory of Luther. Not only that, Then Leo X who tried to kill Luther was died suddenly Adrian VI was succeeded, who had no the plan to persecute Luther. He was the man that believed in surely that the pope could fail. The historian said of Adrian VI, “Although Adrian IV said wrongly, the principle that the pope could take failure was established.” Adrian VI did not block the movement of Luther. It was the mark of protection that God gave to Luther. It is obvious that Luther was assisted by God of providence that made him overcome. Not only that, Then Charles V was invaded by Turkey he did not think the persecution of Luther because he was so busy to protest it.

Sermon 66 Taking confidence before God by having fear of God (Mt 10:28)

David had the faith at the warfare with the Palestine and then was helped by God. (I Sam 17:12-49)

For he participated into the warfare with Palestine, this is known by seeing his word. He said, “And David said to the men who stood by him, “What shall be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?” (I Sam 17:26) And he said, “Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living God.” And David said, “The LORD who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine.” And Saul said to David, “Go, and the LORD be with you!”. (I Sam 17:36-37) He again said, “And that all this assembly may know that the LORD saves not with sword and spear. For the battle is the LORD’s, and he will give you into our hand.” (I Sam 17:47)” He believed in God and went into the battle by concealing in God. But it did not mean that he waited for his victory without taking any activity. He used the skill that he took in his daily time. That is, he killed Goliath by using the skill to kill the lion and bear with clingstone. Faith is transcended the sacrifice of the man but it is not despised. The talent of David was to use the clingstone well. He overcome the warfare by using this skill well by the help of God. He put off the military uniform that Saul gave to him. For the weapon of the pastors is Scripture and prayer, they should devote themselves to study the Scripture and to pray faithfully as the duty of the present pastors. Luther had been at his home town, Mansfeldt and On the way he returned to Erfurth, the thunder and lightning followed at the bottom of his foot, he was afraid of his death and then he kneeled down and lied down on that place requested the help of St. Annah. One time as his food were harmed greatly and much blood came out, he thought his death and prayed to Mary, “May help me” Just like that he was the man to have much fear. But latter, form he understood the gospel rightly, he was so bold by trusting in the Lord. When he fought with Roman Pope the environment of

several danger was surrounded him. A certain said, “ From Rome some is coming to arrest you.” Then he said, “ As they have so violence, my anxiety become less.” On the way he went to Worms council ,Many people said, “ At Worm many bishops and the archbishops are gathered, they shall burn you in fire and your body shall be changed into the ash.” Then he answered , “Although they burn my body and the fire arrives to the air from Wittenberg to Worms I believe in the name of the Lord walk through I should be stand up before them.” As he lodged at a inn, a certain asked him, “ Are you the man to reform the papalism? Can you success it? “, He replied “ I am the man to believe in the almighty God ad I have his word, his commandment before me”.

Sermon 67 Do not be afraid of all things by believing in God (Mt 10:28-33)

The prophet Isaiah said, “Stop regarding man in whose nostrils is breath, for of what account is he?”(Is 2:22) “I stretch out my hands to you; my soul thirsts for you like a parched land. Selah Answer me quickly, O LORD! My spirit fails! Hide not your face from me, lest I be like those who go down to the pit.”(Ps 146:3, 4), “Thus says the LORD:” Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from the LORD. “(Jer 17:5). We do not need to be afraid of the weak man that we cannot help.

1. The life to depend on God but not to depend on the man.

When the co-workers to work with him were frustrated and left him, Luther trusted in only God. In the night time, he opened the window and looked at the sky and felt that he was afraid of the thing that the great stars in the sky may be dropped down below without having any pillars, Then soon he understood again, “ Without having the pillars to keep on the sky, we cannot be afraid of it for the time God exists.”.

2. The one not be afraid of God, but to be afraid of the other and depend on it shall be perished.

When we read Duet 17:14-17, for Israel is the theocracy to be different to the other country, only to obey God is their defense of the country. Therefore Ps 20:7 said, “Some trust in chariots and some in horses, but we trust in the name of the LORD our God.” Israel is the mark of the church. The church should not depend on the world, but as she depends on only God it is established rightly. The church to depend on the money and the power loses the spiritual life. As the country do not depend of God but depends on the other and shall be destroyed.

Sermon 68 Do not be afraid of (Mt10:28)

The heart of horror makes us been misery. Prov 29:25 said, “The fear of man lays a snare, but whoever trusts in the LORD is safe.” Then the method to overcome the horror heart and always the method to be safe and bold is thought as following.

1. As we have decision we have no fear.

We sometimes listen to the story of experience of the soldier that participated into the warfare. They have great fear in join into the warfare, after they experienced it comparably they became the bold. As we see the Scripture, before the man has some decision his life was so weak.

The reason that Nicodemus visited into the Lord in the night time was for yet he had not decision to follow Jesus. Not only that, among the officials, the reason that the men to believe in Christ yet does not reveal his identity does not have the decision to clean up the oppression of the Pharisees. Jn 12:42 said, “Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue”. If we cut off the line of world and follow Christ with decision, we have no any fear in the world.

2. As we throw away the doubt we have on fear.

Why do we have the doubt? Although we believe in that God exists, why are we afraid of it? The one that God is not existed is the one to possess the foolish heart. 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 good.” The Evolutionist, Charles Dawin also did not say that God does not exit. He said in the letter that he sent to Dr Gray, “I cannot anyhow be contented to view this wonderful Universe and especially the nature of man and to conclude that everything is the result of brute force. And also he said, “I cannot think that the world as we see it is the result of chance.”

Our faith does not come out of our brain, but from only the Holy Spirit and Scripture. Whenever our thought does not depend on the Scripture we always do not believe in. Although we believe in God, we are dropped down into the temptation of doubt. As Moody teacher went to Scotland, he saw a strange man. He lived at Dundee in Scotland. As Moody teacher looked at him he was harmed at his 15 years old, and lied down on the bed for 40 years and was afflicted.

The teacher Moody said that the room the patient was lied down was like the kingdom of God. Because the patient had not been doubt God by fullness of grace. Moody teacher asked to the patient. Did not Satan tempt you to have doubt in you? The patient replied that. Satan tempted, 'It God is good, why did God permit that you had have suffering for several years?' I said, "I know his love when I looked at Christ who was suffered on the cross."

3. As we see the coming world and we do not treat the life of the world, we have no fear.

As Risimaks tried to kill Theodorus, he said, "it is a small thing, such thing can be destroyed." We should know the death is not great thing. It can come to us anytime. The great artist in Greece, Askulus sat down by the wall of his house, an eagle flew in the air knew his head as a rock and dropped down a shell on it to break out it, it focused on his head, and he was died.

Richilda who was the widow of prince Albert at Ebersberg tried to give the heritage of his husband to his nephews and went to the king Henry III and requested and at the moment to receive the seal of king, the house was fallen down, she was died. Therefore the martyrs treated his death generally. The Martyr, The Second Marquis of Argyle received the judgment of martyrdom, he slept deeply until the time of his martyrdom and he kissed the tool to kill him.

Sermon 69 The death of the Baptist John Mt 14:13-21 Mk 6:14-29, Lk 9:7-9)

As the Baptist John exhorted Herod king for his wrong activity as a prophet, he was prisoned by the oppression of the king. As the king met his birth day and bestowed a banquet and pleased the dancing of the daughter of Herodias, his wife, latter he was tempted by the woman and made her killed the Baptist John. At this miserable event we think of several spiritual teachings.

1. The fidelity of John

He, as the herald of Christ gave all spiritual teaching to the Jews. It was his main mission. But he got the faithful righteousness of the unrighteous thing. He rebuked the unrighteous thing of Herod. As it was compared to his spiritual mission, it was a small thing, he was faithful to a small thing like a great thing. This teaches that the servants of God cannot devote themselves to the things of the world directly but indirectly they should take the concern in the religious moral aspect. Especially in the contemporary day there are many religious soldiers, they should say necessary advice to the authorized one. Or, among the pastors there are the men to say the political issues but there are some sorry issues for losing the right way.

- 1) By throwing away the holy official and entering into the political world directly influences harm in several areas. The word recognizes the pastors as the representative of the church. Therefore if such direct devotional work he has some fault it shall return the blame to all the churches. Not only that, if he is the devotional pastor to God, the principle to enter into the political area should be admitted. Because double devotion is impossible. If some pastors think that to enter into the political area is his essential duty, he should declare that he should finish his duty and also they should make sure that himself and pastoral ministry have no any relationship obviously.
- 2) And a failure is the fact that the pastor says the political issues at the pulpit and the other public seat mainly. Not only that, or, there is to point to personal sin in the political area, which is the affairs to happen several issues.

It is principle that of the personal failure they visited him and gives advice directly, like the Baptist John

2. The unfaithfulness of Herod.

Herod knew John as the righteous godly person and was afraid of him and protected him. (Mk 6:20) But as he listens to the word of John he was distressed greatly. This was the mark to keep on the faithful righteousness although he did not say that he does not know the truth completely. Why did he take trouble? Because he has no the heart to keep on it faithfully. Not only that, in the meaning to keep on his vow, he made John killed by cutting off his head. He kept on the barbarian deed for temporary pleasure but he threw away the vow of God that is, the laws like stubble. The activity that he prisoned the prophet and finally he killed him, it was the attitude that treated the laws of God lightly. He respected the dance of pleasure more than the head of the pleasure. He obviously was the activity as the descendant of Esau sold the title of the elder-son with a vessel of porridge. He was corrupted man Accordingly he was unfaithful to the word of God.

Sermon 70 The principle of the work revealed the great power (Mt 14:13-21 Mk 6:30-44 Lk 9:10-17)

The work that Jesus fed the above 5000 persons with five loaves and two fish was a great power. This work has several important principles.

1. The principle of temptation

Jesus looked that a great multitude came to him and said to Philip, “He said this to test him, for he himself knew what he would do.”

This is the word that he tested Philip. (Jn 6:6) Before God bestowed the great grace firstly he tested it. Of course this test is different to the one of devil. The test of devil destroys the man but the test of God is to save the man and to train him. Abraham to receive the great blessing firstly was passed through the horrible test that he should kill his only son. Isaac and offer to God. It is the fact that the people of Israel were tested much on the wilderness, before they entered into Canaan. It is the consistent principle that the history of the chosen people in the Scripture after they received the test and then they received the blessing. Generally the history of the mankind also followed the after receiving the test, the principle to receive the blessing were given consistently.

2. The principle to offer all possessed things to God even the little thing

As Jesus fed the great multitude of above 5000 persons, a child offered the five loaves of bread and two fish wholly. The barley bread was mediocre, the fish, a small fish, obsari in Greek was so meager. When it, even the meager things was offered to God, the power of God shall be revealed surely. As we think of the 12 disciples of Jesus, they are not the scholars, the rich men and the powerful persons. But For they devoted themselves to God totally, the great power of God were revealed to the world through them. Although John Bunyun was not the scholar, the rich man, a tinker, as he devote himself to God, he become a great powerful servant in the world. As we read the short history of Korea church also at the age that the servants of God worked

powerfully, we know the fact that they devoted themselves to God wholeheartedly well. A certain pastor was entered into the seminary as a meager, the other laughed at him, But he devoted himself to God and was faithful to serve God he became a powerful preacher in all Korean churches. But as he left the faithful seat at his last years, his evangelical ministry also became weak.

3. The principle of thanksgiving

After Jesus received five loaves of bread and two fish out of the hand of the child and he blessed it. (Jn 6:11) That is, it means to thank. It is Although We have the small and meager thing, as we give thanksgiving to Him, it is the principle that we can get many things. It is worthy that as we do not give thanksgiving to God, even the small thing shall be deprived. God wants that as we offered the small thing to Him with true thanksgiving. He wants to give the great thing to us. For the man has the wicked character to rebel, he does not know truly. It is the reason not to receive the grace of God before God. Any time the one to be faithful to the small thing he can be committed the great thing. The one that does not thank the small thing and neglects it always is failed. But for the mankind is dark, they like to walk to this failed way. It is general that they do not give thanksgiving to the great thing. Long time ago, as a ship, Lady Elgin was sink a young student, Spencer rescued 17 persons to be almost died. As he was old, a certain man asked to him, “ Among 17 persons who did express the thanksgiving ?, he replied, “There was no body. As we give the thanksgiving wholeheartedly, more condition of thanksgiving shall be found out.

4. The principle to respect the remained thing

After Jesus fed the above 5000 persons with 5 loaves of bread and two fish, the Lord commanded to gather the crumbs. The crumbs is little. But as it was gathered it is enlarged, and it is able to be the valuable thing. god did not throw away the crumbs and made them used the one. The water of the great mountain also is gathered with one drop and one drop. The one to despise the crumbs he rebels to the will of God. Although it is misery and meager, there

is some element God treats preciously. The men despise some misery men and oppress and throw it away. But it is the corrupted activity to despise the treasure in it God treats preciously. If the crumbs of the material is treated preciously, how can we treat the ugly one, the misery one like clumps in the world preciously? The one to overcome the man does not throw away the men that the world does not admit but put the hope on them and open the door for them. The violent king in the world controls the men temporarily not to use the ham, and for he oppresses many people and does not admit the meager miserable men as the men, his direction finally shall be demolished in the future. Because he was violent, he cannot control men and lose them actually.

Sermon 71 The sin of the corrupted religious men (Mt 15:1-10)

1. Despising the parent (3-6)

Such sin is the corrupted sin. Not to forget the debt to others is the responsibility of the man. The one to forget the grace is worse than the beast, it is natural that he shall be treated as an animal but cannot be treated as a man. God abandons such man and does not take care of him. The one to have no responsibility shall be helped by God. The heart of responsibility goes toward the man become morality and as it goes towards God become true religion. Repentance also is the production of responsibility and thanksgiving also is the product of the responsibility. The responsibility is the noblest product of morality and religion. To do filial piety to the parent is worthy in the native theory, and the Scripture teaches it obviously. What the nature teaches reveals the fact that all nations have some standards of filial piety.

1) In Rome, the parent has the absolute Lordship to his children, and the children have the responsibility of the absolute obedience. It of course is not worthy because it has the principle to take the extreme respect to the parent.

2) In Aden, as whoever go to the public affair, they should be reviewed the responsibility to take care of his parent.

3) The China stresses the filial piety so much. As we see the standard of the filial piety that the Chinese science teaches is very corrupted mannerism. For example it is as following. As the parent is sick, the one to wear the crown should not use the comb for his hair. And he should not walk with crossing his arms. The one to become a son of the other should put the white hat on his head and should not rise on the high place. (***) . Although it does not follow the truth but it means to treat the filial piety precious and to long for it.

4) But the Christianity teaches the filial piety as the first commandment in the second part, that is, the fifth commandment. “Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you. “. And at the other part of the Christian Scripture also stressed the filial piety, that is, “Whoever curses his father or his mother shall be put to

death. (Ex 21:17) , ““Cursed be anyone who dishonors his father or his mother.’ And all the people shall say, ‘Amen.’” (Duet 27:16), “If one curses his father or his mother, his lamp will be put out in utter darkness.”(Prov 20:20), “And he went down with them and came to Nazareth and was submissive to them. And his mother treasured up all these things in her heart.”(Lk 2:51), “Every one of you shall revere his mother and his father, and you shall keep my Sabbaths: I am the LORD your God. “ (Lev 19:3), “Hear, my son, your father’s instruction, and forsake not your mother’s teaching, for they are a graceful garland for your head and pendants for your neck.” (Prov 1:8,9) Refer to Prov 4:1, 20, 21, 22, 6:20, 10:11, 13:1 15:20 23:22 Mal 1:6 Eph 6:1 Col 3:20.

The barbarian tribe ignores and despises their parents. But the tribe to have the culture respects the parents. But among them the majority do not respect their parents and incline into the vanityism. For the Christianity lives to respect the parent by the truth, it means that they obey only in the truth. In obeying the parent it has some limitation but taking care of the parent (I Tim 5:4) that is, the love is unconditional. This is the filial piety of theism. To persecute the parent is sin. Because to persecute the parent is the attitude to despise the great love. Among the men to love me, the parent except God loves me.

Why do not we take the filial piety to our parent? If we hate the men not to love me, it is sin, Does not the one to persecute the parent to love me and to hate them commit greater sin? It is the sin to rebel the grace, that is the sin without thanksgiving. Prov 17:13 said, “If anyone returns evil for good, evil will not depart from his house.”

Adam Clark said, “ The reason that the world has much misery things is for this world pay the good work with evil so much. The woman, Ruth in the scripture was the faithful woman to the filial piety. She left as a young widow out of the home town, and followed his mother-in-law and came to Judah and served his old mother-in-law by gathering the grain. Because Ruth was such woman of filial piety, she became the grand grandmother of the king David. Ruth did not abandon her mother-in-law and does not remarry by herself, and

said, “But Ruth said, “Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you.” (Ruth 1:16-17) The life to pay the grace is that is, the life of responsibility. The one without the life of responsibility is the animal. The consciousness of responsibility is that is, the human consciousness. For the consciousness of responsibility, we finally takes true morality before the man and true godliness before God.

2. The hypocrite sin (8, 9)

The hypocrisy is the double sin, the one is not good and the other is false. The hypocrite worship is not true worship but the enemy of worship. God searches for the one to worship in the truth but treats the one to worship with false in disgusting. We in the contemporary time pretend the believers in the unbelief and make a noise as know all thing. Rather, the silence in repented attitude pleases God. A Egyptian sculptor made the name of the king into a lighthouse, first wrote his name in secret after he painted the lime and he wrote the name of the king on it. It is like the hypocrisy.

Sermon 72 The Faith of a Syrophoenician woman (Mt 15:21-28, Mk 7:24-30)

As we read Mt 15:22, this Syrophoenician woman called for Jesus as “ Lord, the son of David” which was the knowledge of her faith. For this woman called for the name of messiah, “ the son of David” Did he listen to the word? Did not the woman belong to the environment of pagan religion? Although the woman had no the abundant knowledge of the Old Testament, she might listen to the fact that Jesus is messiah by somebody. The thing to listen to the gospel and the thing to believe in it have the relationship that cannot separate of each other reveals in her case. Soren Kierkegaard was concentrated on the Existentialism speculation and almost despised to listen to the gospel traditionally. It is his fault. At this point Dr. Schilder said, “the objective faith that is, Biblical speculation and its faith to the gospel are different each other. But both aspects cannot be separated each other.” (Dr. K. Schilder, *Al is het gelooven onderscheiden van het reflecteerren, het is er nooit van los te maken – Wat is de Hemel* p 201)

And Dr. Bavinck also said as the same meaning, “ The historical faith is different to faith itself. The saving

Faith is the pure religious thing that is, the spiritual gift of God., this is not natural but the special grace.” (Dr. H. Bavinck, *Historsch geloof was enbleef essential verschillend van het Zaligmaskend geloof, De fides kreeg bij de Hervormere daarom weer eene eigene, geestelijke religieuze natuur, nist grandueel maar essntieel ondersche iden van alle ander geloof in het leven en de Wetenschap ja selfs van het historisch geloof – Gereformeerde Dogmatiek IV* p 614).

He said gain , “The historical faith is valuable.” And also, “ Faith has two elements , the one is to receive the evangelism of the Apostle, the other is to trust Christ who now lives to get the remission and the complete salvation. “ (Gereformeerde Dogmatiek IV p 94) This is the word to treat it, in the meaning of the evangelism of the Apostle, that is, the Scripture also, as the object of religious faith. Then it was useful that the woman contacted to the

knowledge of truth before. Although her knowledge of truth was weak, the passion to search for Messiah was so great. This is precious. Her searching for Christ of Israel by overcrossing the hardened block of pagan thought was so rare really. It was like finding the pearl in the desert.

Of the above, according to Pseudes Clementinischen Homilien 2:19, 33::73), The name of this woman was Justa, his daughter was Bernice. (Klostermann), But we do not know that it was sure. But the faith of this woman were revealed by the feature of humility and the unchangeable prayer. Jesus revealed firstly his cold and misery attitude for any time to test her, she did not the wicked heart and seek it passionately. As we see the gospel of Matthew

, Because Jesus did not mention of her request and then he said, “And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand.” (Mk 7:26), it seemed the word to despise her. The word that the Israelite is the children of the home, but this woman is like the dog, This is the view of the contemporary rabbi of the pagan. This word was the essential heart of Jesus but was only to test her. But it was precious that she had the passionate heart continuously without the wicked heart. As the word that she said, “It is not right to take the children’s bread and throw it to the dogs.” was to reveal the great faith. This word revealed her humility and her passion. For he received the word of a dog without having the wicked heart and the complaining emotion, it was the humility and for she wanted to receive even the climbs, it means her passion to receive even a small grace. We all become a great person at the kingdom of God and before we become a great person, pretend to be a great person. Such heart makes us not to become a great person. In the kingdom of God the humble man is the great man. Do we have the low heart under the mankind? Can we take the wicked heart although we are called for a dog? As God calls me for a dog, cannot we take the wicked heart? If God treats me as a dog, cannot we get the complaining heart? Or, as we are despised before the men we endure patiently by counting badly that we are higher Now I ask to you, do you have the humility to accept the calling for a dog sweetly? It is the

declaration of God can you accept the contents rather? At that time can you take the passionate prayer to get something without the wicked heart? The one to know that he himself is a sinner, to know that he is a miserable man impossibly, and to know that in the kingdom of God he is like a dog and the one to trust in God and to request is a true faithful be believer. It is precious, the humble requesting passion.

1. Humility

For the humility is the basic mind of faith, it is the attitude of obedience to the judgment of God that he himself has only unrighteousness, as he entered into deeper place than he has no the righteousness. It is easy that the man say, “I am lack” and “I am a sinner.” But as he received such judgment it is easy to complain it. Here, the Syrophoenician woman submitted by the word, “it is right” to the word, “the dog”, she was the man of humility to be a true basic mind

2. Begging

The dialectical theology shall say that the only obedience to breaking the negative destruction of God is faith, but he, in the aspect of man, shall scoff at some positive heart and the passionate petition to get the grace of God. Then in the dialectical theology, this passionate petition may treat it as the element of non-faith. This is the false thought to treat God as the one of non-mercy and the one of non-person. Not only that, the Schleiermacheris view of faith that is, the absolute depended view of Pantheism (Abhängigkeitsgefühl) shall not treat the activity of petition as faith. Because Schleiermacher teaches the untruth to close to the destruction of the person as the above absolute depended view like the nihilism of Buddhism. The Scripture does not teach the destruction of the person. The Scripture teaches to save the individual person still as to it that God provided by his wisdom and then to teaches that it only shall be sanctified. Dr. Bavinck pointed out two character of faith, the one is that the man has the consciousness of absolute subordination, and the other is that he has the attitude to participated into the

grace of God. And also Bavinck said, “ Such subjective relationship to God that is, the attitude of the sacrifice to get the grace of God are revealed normal completely by only the Christianity.” (Alleen in de Christelijke religie is de subjectieve relatie van den mensch tot God volkomen normal – gereformeerde Dogmatiek I p 247) But the activity of this passion is not some positive moral activity, but a kind of committing activity. When God created the man, he aimed on the purpose that the man should be depended on God. Therefore Jesus treated the activity of passion in a Greek woman that is, the activity of positive commission to be beautiful. The woman was not sufficient to only the negative attitude to stop to admit the fact that she was a sinner before the Lord, she got the positive attitude to trust and to seek passionately. This way is the way of truth and the way of true benefit. Klostermann treated the word of this woman as only a moment wisdom wrongly, And then he claimed that for this one, she received the applaud of Jesus. (Jesus wird gewonnen nicht durch die anerkennung des Jüdischen vorrechts sondera durch die Achlagfertigkeit der Frau-Klostermann, Handbuch zum neuen Testament, Das Markus Evangelium p 27) Of course, the word of the woman was the confession of faith and had the wisdom. All faith heart belongs to the heart of knowledge. Because the way of faith is the only the direction to give the salvation of the man.

Sermon 73 Healing of A Deaf Man to Have Speech Impediment (Mk 7:31-37)

When Jesus healed the deaf man to have speech impediment, the Lord brought him to leave the multitude and healed him at the quiet place. The reason that Jesus brought him at the quiet place was for the deaf man to have speech impediment was hard to feel the spiritual sense Jesus gave because of the confusion of many people. This gives the spiritual lesson to us. For all men are dark in the sin, they can have the spiritual awakening by communicating with Jesus. Therefore the man needs to have the fellowship with God in quiet absolutely. This never mean to agree the gift to live alone and the life of Taoist in the mountain by autonomous life without knowing God. The gift and Taoist in the old time did not take the quiet place for the fellowship to God but they did so as the thought of the simple pessimism. It is not biblical. The believers need to leave the multitude for temporary time and to pray at the quiet place for the fellowship with the Lord, absolutely. Just like as the deaf man to have speech impediment followed the Lord and contacted to him at the quiet place for some time, his tongue and his ear are solved, the believers have the quiet fellowship and to listen to the word of God's spiritual life and the mouth closed in their prayer is opened and is spoken frequently to God. We are going to think how much the quiet time and its environment are so precious here for a while. Is 30:15 said, "For thus said the Lord GOD, the Holy One of Israel, "In returning and rest you shall be saved; in quietness and in trust shall be your strength." But you were unwilling,"

1. As we go to the quiet seat, the heavy burden of the anxiety of world is solved.

The most wicked enemy of true religion are the confused temptation in our generation and the conflict reasons. The believers can neglect their souls in this confusion. The conflict of the age itself is not sin. As the believers are only pulled to them, they shall be harmed in faith. Therefore we should enter

into the closed room and take the time to search for the Lord. We need to leave all conflict affairs for a while and to meditate in peace and pray absolutely. That is, we need to commit this one and that one, all things to the Lord to find the quiet time and to take no relationship to them. We should leave the business, the family and cast our pleasure and should enter into the quiet seat. We should make our bodies taken rest, makes our ears taken the quiet time, makes our tongues kept the silence and makes our heart meditated, and then we should look at God.

2. As we get the quiet chance we can pray.

The man cannot help but to receive the influence of the environment. It is fact that the environment become noisy, the prayer is impossible. Henry Drummond said, “ the morning hour that true fellowship with the Lord , although five minutes or, 2 minutes it makes our all days been differently.” Drummond does not mean that we are sufficient for the prayer of 5 minutes but means the spiritual communication to get through the prayer are so valuable.

One day while two persons visited into a great factory, they saw that all rooms in the factory took were great noisy. And after that as he entered into a room, there is no any voice but so quiet. Then a person in them said, “ this room is no work.” The guider to listen to this word replied, “ This is the most important room.” The power to make all things in the factory send by making out of this room.” Just like that our spiritual power is happened in the seat to take fellowship with the Lord.

Sermon 74 Healing the Blind man at Bethsaida (Mk 8:22-26)

At each place Jesus went was blessed to all people. As he went to Bethsaida, a blind man was opened by him. Of this activity we are going to take two spiritual lessons.

1. This blind man went out by captivated with the hand of the Lord.

This was to give the spiritual rest by taking relationship to only the blind man. The man gets the peace in the Lord. From this peace the movement of all life is happened. A poem said as following.

“Lord make me taken rest in you.

Without anxiety and without worry

Put off the burden of tear and suffering. Make me taken rest in you.

Make me remembered the fact that your hand can make all heavy burden become lightly

As you be with me.

At the most dark way also there is peace.”

2. This blind man was opened his eyes gradually.

As we see the text, This blind man saw the people like the figure of trees walked. But after that his eyes were opened completely, he can see all creatures rightly. (Mk 8:24, 25)

This gives us the spiritual lesson. The life of our faith also are grown gradually. The life of faith without growth is great misery. If a child was born in the world after several 10 years, still he remains as a child, he shall be a strange child that all men are worry about him. What is the reason that the believer has no the growth in his faith life? It is revealed by following illustration.

It is strange that a ship on the seashore a anchor but it cannot be moved. But as we know the reason, the anchor of the ship was put down into the water. Just like that as we put down our anchor in the sin of the world our faith cannot be grown up.

Sermon 75 The Theory of Messiah (Mt 16:13-21)

The book written by Ridderbos is quoted as following

1. The issue of historical character in the document of the gospel

We can not deny that the document of evangelism that is, the discourse of gospel are the documents of testimony to have general purpose. In other word, it was the document arranged to testimony that Jesus is Christ. For this is a document of testimony, the accomplishment of materials is established the strict legal and exact responsibility of the rotary. (Refer to Lk 1:41, Jn 20:31, 21:24)

This document includes the supernatural character and has the historical relationship that is not able to be separated each other.

1) The supernatural character

The word that this document includes the supernatural character means that it has testimony that Jesus is messiah and the divine character. (1) Jesus was called for the son of God. (Mk 1:1) (2) Jesus was called for the son of David. (Mt 9:27, 15:22, 20:30, 31, 21:9, 22:41-46) (3) Jesus was called for the son of man (Mk 8:31 12:26, 14:62, Dan 7:13) (4) Jesus was committed all things of father-God (Mt 11:27, Lk 10:22) (5) the character of speaking and acting are supernaturalism.

The declaration that the kingdom of God has been closed. (Mk 1:15) This was what the king of the kingdom of God can say actually. He controls the kingdom of the devil with his power of authority (Mk 1:25) The great authority of remission belong to Jesus. (Mk 2:1-12)

Except them, Mk 2:13-3:6, 3:11, 3:29, 5:39, 5:35-43, 6:30-44, 6:45-52. As we see that these all wonderful speaking and his activity, his messianic character had no the character of development but they were revealed by same complete character from the beginning to the ending. (6) Jesus himself

revealed his supernatural character to his disciples. (Refer to Mk 8:31, 9:1, 2, 8, 9, 31, 10:34, 62, 14:62)

2) The historical character

The fact that the documents of gospel have the historical character prove that the materials of the event were not in the center of the speculation but the color in the center of the fact. We can see that the material character of documents of the gospel are different to the character of the epistle literature in the New Testament as well as the one of the Acts obviously. The books of the gospel reveal thought, knowledge, system etc. to testimony Jesus of the earth before the resurrection of Jesus, after his resurrection does not say more progressive discourses. For example, the book of gospel have the word, “Jesus” (), but the word, “Lord” is very few. And the word, the son of man () come out of the book of gospel many but the other parts of the New Testament are few. Not only that, the book of gospel especially the gospel of Mark reveals the fact that Jesus were hidden comes out many parts, which was proper to the process of his activity before his resurrection. Refer to Mk 1:35-38, 45, 4:35, 5:1, 40, 43, 6:32, , 7:24, 33, 36, 8:23, 9:30.

As the above, the supernatural Jesus is strict historical Jesus. For Such supernatural character was united with the historical character. Both things are the same system. On in both things can not be separated of each other and cannot be isolated practically.

Historical Jesus is the supernatural Jesus himself. The scholars of naturalism point to the view of supernatural Jesus and is called for edition the prejudice of latter doctrine. This theory is destroyed imagination.

2. The cancelations of messianic status are the historical fact.

It is fact that Jesus did not say that he himself is the messiah at some time publicly surely in the book of gospel. Especially it was veiled in the synoptic gospel. The hidden state are divided as two things, the indirect one and direct one.

1) The indirect things were revealed by the fact that after he executed the miracle he requested that they should not inform them to the others. This is the messianic sign. (Act 2:22, 10:38, Jn 4:46, 7:31, 10:25, 14:11 Mk 2:10, 11, Mt 12:22 14:33, 12:38, 16:1) After Jesus executed the miracles, he requested to the seers that they should not inform the fact to the others in much time. As we see Mk 7:36, 9:9 8:26, 5:43 1:43 etc, we can know it. Not only that he used many parables, as the method to teach, which this also means to hide some aspect of his teaching. (Mk 4:10-12, 22, Lk 8:17 Jn 16:25 Mk 2:19, 20, Mt 12:40, Lk 11:31, 32, 12:49)

2) The direct things pointed to that as he had the caution to inform the messianic status publicly, they should not say the fact of the messianic status. They are revealed at Mk 1:25, 34, 3:12, 7:36, 8:30, 9:9 etc.

3. The explanation to the hidden issue of the messiah character.

This became a great debate issue in the theology. The reason that it became so was for Jesus did not informed publicly at his early time comparably, but he did at his latter ministry. This was called for the Messianic secret, which was the self- hidden status of Jesus as Ridderbos who was a biblical theologian of Dutch. There were much debates of the messianic hidden status as following.

1) Naturalistic theology

They knew Jesus as a religious genius but did not know Jesus as god. They said that Jesus admitted himself as a prophet at the first time, and after his consciousness was developed and then he said that he arrived at the fact to admit that he himself is messiah. That is, because the number of the disciples of Jesus were increased, as the contrast of the enemies were happened in Jerusalem, he was descended into Galilee. But at the last time, as he rose up Jerusalem with his decision of his death, he began to think that he himself was the messiah.

This naturalistic theologians especially worked in the center of the gospel of Mark and planned new plot to Jesus so. The method of their study applied the materials of religious historical party in the criteria of the humanism.

2) The extreme critic theology

The scholars that claimed more severe than the above naturalistic scholars were , which their representative were Wrede and Albert Schweitzer.

Wrede said following as the result of , so called for, the literature critic

To the secret of messiah of Jesus. That is, “ the gospel of Mark also can not accept the historical original document and it is difficult to answer that Jesus himself admitted himself as messiah or not.” Wrede treated the skeptic attitude of the consciousness of Jesus finally just like that. Schweitzer said as following. “The activity of Jesus is doctrinal. Jesus executed all things with the consciousness of messiah. But before his messianic ministry was not accomplished completely he did not publish it. As he received the baptism he knew that the time of realization of the messianic status was arrived. And after his experience of transfiguration he published it to his disciple at Caesarea Philippi and then testimonies it in his suffering poem completely. But it is called for “the mistaking of Jesus’s imagination.” What Schweitzer said so did not come by the attitude to believe in the Scripture directly. As the above said, Schweitzer said that Jesus was fallen down into the a kind of religious mistake and he thought himself as the messiah. But this was the theory of his unbelief. Schweicher and his party thought that God realized his love to the man, like God is applied to the human mistake (“ the mistake of Jesus” Schweicher said) and treated such mistake as innocent figure. But the word of Schweicher was wrong. All exposition of the above of messianic secret is only a mistake completely.

3) The issue of hidden messiah can be explained as several figures, Ridderbos who was a Dutch theologian said as following and evaluated.

(1) The status of his messianic was hidden in the principle not to say the truth meaninglessly. This is a possible word but is the interpretation we

cannot accept . As Jesus was revealed at the synagogue firstly (Mk 1:25) he prohibits to inform his messianic status, was it the unbelief of the congregation? Did the congregation to meet him firstly have the harden heart? It is a question.

(2) The reason to block the political misunderstanding

At the early time of his holy ministry, if he informed his messianic status, the people might misunderstand him as the political messiah. Therefore he kept on the silence for any time of his messianic status. But the reason of his silence cannot be established by it.

(3) For the direction of education for the people

For the educational direction for the people, at his early time of his holy ministry, he did not reveal his messianic status.

This is the view that Zahn, Greijdanus, Schlatter etc supported. Greijdanus said, “in that contemporary day, because the people had the theory of messianic hope, if Jesus informed it to them wrong result might be happened.” Schlatter said, “ Then the degree of the people was short to receive that Jesus is messiah rightly .

(4) We add more interpretation as following

The claim that Jesus said directly that he is messiah was not revealed in his early public ministry comparably. Because the character of messiah is the suffering. As he said the messianic status, he said his suffering surely. The relationship between the messianic status and his suffering was an unity closely. Therefore his public remark about the messianic status and his suffering was revealed at the time to close to his trial positively. Not only that, Jesus had messianic status during the time that he was mocked in the world, but yet he did not take the messianic glory, it is natural attitude that he did not mention his messianic status publicly. After he said to receive the trial, finally he requested to his disciples that they should say his messianic status

to the people. Because after his resurrection he revealed his messianic status completely.

Sermon 76 The One to Look at the Glory of the Lord (Mt 17:1-8)

1. Prohibiting the life of personal hobby

Peter said, ““Lord, it is good that we are here. “. This was the word to come out of the wrong thought temporarily. We should forget our responsibility by following only the religious hobby. We should move by taking responsibility before God and the man than our hobby.

Whitefield who was a great evangelist was pulled by the responsibility to proclaim the evangelism to the other, which the fact informed as following. That is, Whenever he saw some, he listened to the spiritual voice, “ go and proclaim the gospel, Become a pilgrim to walk around the earth, Do not have any residence.”

And a saint, who was called for Taki lived in Africa, he felt the responsibility of evangelism and could not live without the evangelism in every day. One day as he did not take evangelism for his disease and he felt very sorrowful and treated it as his prayer title, and as the result of his prayer, suddenly the great rain came down, the passerby voided the rain and entered into his house and then he proclaimed evangelism to them in his disease seat. And at another day, After he proclaimed evangelism all day long, in the night time returned by riding on the cargo of a cow, on the way there were three lions to block his way, but he was not afraid of them, as he prayed, the lions also were disappeared into some where.

2. God listens to the word of the one that God pleases

Mt 17:15 said, “He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, with whom I am well pleased; listen to him.”

This word means that only Christ Jesus is the object of God’s love and the object of joy. Therefore this points to that Christ is our only mediator. As we listened to only his word and obey him, we can accomplish true all demands.

We are not the men to take the glorious hobby revealed to Christ as our business, but we obeys only his word. To obey him is to obey God father.

We took the debt of obedience to God. Bernard said, “the one who does not obey the word of the Lord is ruled by himself as the punishment.” The one to reject the light of Christ bears the heavy burden of self-will of himself.” If the man can save himself, he does not need to obey the other. But the fact that the man cannot save himself is so obvious. Therefore Maxwell said, “ We should be foolish to receive his wisdom and should be weak to get his power, should be misery to be joined into his glory, we should receive the despise to stay on the dust under his foot And also we should be nothing to become all things for God”. This reveals the necessity how the believer should obey to Christ. As our text said “ listen to” it means to listen to believe in it. Whenever we listen to the word of Christ we should listen to it with beautiful prepared heart to believe in and to obey it. The one to accept the worthy absolute perfect leader that believes in all words of his teaching and obeys them is blessed.

Sermon 77 Of the Transfiguration of Jesus (Lk 9:28-36)

1. This change reveal the glory of second coming (Refer to II Pete1:16-18)

Prayer changes things. As the Lord prayed at the transfiguration mountain what he was changed gives the lesson of prayer surly. It was the fact that as we prays the change comes. Prayer is to seek that God works, it bring about the change. Job 42:2 said, "I know that you can do all things, and that no purpose of yours can be thwarted. ", Job 5:9 said, "who does great things and unsearchable, marvelous things without number:" Job 5:8 said, "As for me, I would seek God, and to God would I commit my cause," The effective of prayer brings the change of the work.

2. The reason to bring the changing is the fact that Jesus was died by bearing the burden of our sin.

The sacrifice of Jesus' cross established our salvation. Therefore Paul said, "For I decided to know nothing among you except Jesus Christ and him crucified."(I Cor 2:2)

3. The desire of Peter of the result of redemptive work was wrong

The happiness of salvation is not for the happiness for several persons. This salvation should proclaim to until the end of the earth. "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." (Act 1:8) We should think the other region like our region, and the other nation as our nation.

4. The will of God about the result of redemptive work was "you listen to his word".

The Christianity is the religion to be established by the word of God. Therefore 1) What Mary was applauded was for she listened to his word at the seat under his feet. 2) The reason that Berean men was more gentle than

Thessalonians also was for they” Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.” (Act 17:11)

Sermon 78 Of driving out the devil out of the devil-possessed man (Mt 17:14-20)

The thing that Jesus drove out the devil come out of the books of gospel so much. He was descended down and he healed devil- possessed son of a man.

1. What is the devil?

The devil is diamonion () in the Scripture, points to the wicked god to work for the devil. This is not the spirit of the dead man like the Greek men thought. Because as the Lord teaches at the discourse of the rich man and Lazarus, the dead one cannot communicate with the living one. (Lk 16:27-31)

We see Lk 16:31, the dead man cannot communicate with the living man before he was risen. Therefore the devil is the angels of the devil (Mt 12:22-30, Mk 3:22-27 Lk 11:14-23)

Then the devil is afraid of God and Christ. The guy is afraid of as the one to believe Jesus Christ prays.

In China, as the man, Gui was possessed by the devil, a Christian believer came to him and asked, “Do you know Christ?” Then the devil replied, “Christ is the Lord of all things. I left now and I never come back again.” Then the man was recovered in his mind completely. The devil entered into the men and as the one to believe in Jesus prayed, there are many things to leave them. In China there were many events of such thing. On Spring, 1874 such event was happened at Pingdu, On 1883 at the home of Mr Chang, a girl 15 years old was possessed by the devil, The believers, “Chang Hoy” and “Zu jiching” visited her and ordered to go out to the devil. The devil-possessed girl said, “who are you?” Then they were worry about their weakness and their responsibility and kneed down and prayed in much sweat, the devil was left and the girl was restored.

2. The devil is driven by the faith

Jesus said, “The reason that the disciples of Jesus did not drive out the devil was for their little faith.” (verse 20) How little faith did they have? It was

the less than the mustard. In other word, It was the little faith to close to nothing. Really our faith must be close to nothing.

- 1) What we live to forget God is the whole of our lives.
- 2) What we are care of is more than what we believe in. Bunyun said, “The little believer is afraid of what the flood shall be happened, even the small raindrops and as he walks on the way he is stumble.”

We spend almost our whole life with useless anxiety and care.

- 3) We know that our practice has the great fault of good thing. Therefore we have no the faultless faith. Ah, why are we morbid? Really faith is so rear. If we have it as much mustard, we can say that it is like great thing that moves the mountain. Then what is the faith like the mustard? This is called for the pure faith without mixture. That is, This is not the faith without mixing with doubt, and also it is the true faith without hypocrisy.

Sermon 79 Faith (Mt 17:20)

1. What is faith?

This is able to say the recognition of the truth and the basic power of insight.

We cannot anything without having the confidence. The fact we know in the world does not arrive at the most important issue. To such issue we treat by the faith. Abraham Kuyper said, “As I have the fellowship to the others I have the relationship of confidence to nine among ten. I know that I am the son of my father because I believe in the word of my mother. As we eat the food we do not eat after we examine it scientifically.” (Sacred Theology 145-146)

2. Faith and prayer

What we always have to remember is the fact that as we pray by faith, it must be answered surely. When Gorge Muller employ the orphanage on July 22 1838, he got much distress. He treated the trouble time as the proper chance of his faith life. He said, “The reason that had such troubles is for training of our faith and also for our answer become sweetness. (To try our faith and make the answer do much sweeter). He again said, “Prayer is not complete as we begin with it, it is not complete as we execute it rightly and it is not complete as we do it continuously for some duration but it should be prayed until we received his answer by believing that God gives the answer.” He testimonies that he began with to pray on November 1844, for repenting of five persons, among his daily prayer, one person only 18 months, one person after 5 years, one person after 6 years were repented, But two persons did not repent among his prayer of 52 years. But after Muller was died, two persons were repented. His some lessons that he gave to the man to demand the direction of the faith life are as followings.

[1] Put your finger on the passage on which your faith seats. [2] Do not deceive the word of Satan that you should not such faith. [3] Meditate on the Scripture and pray without pausing. [4] Have the right heart and right heart.

[5] Do not shrink as the day of tribulation. It is the time of trial and faith is trained by trial. [6] To strengthen the faith let God work.

Sermon 80 The one to do the work of the Lord without prayer (Mk 9:14-29)

According to this text, a certain man brought about a deaf devil-possessed son to the disciples of the Lord, but they did not it. What is the reason not to do it? Because they did not pray. As we see our text the congregation were gathered and were debating and were noising only. It is natural that the disciples was distressed, For they did not pray they became the men not to have the power and they became the objects that the multitude and the Scribes mocked. The man without prayer has no the authority before the world and the devil. As Apolo, a great saint in Africa, proclaimed the gospel to Mboca tribe and rebuked their sin, the wicked group among the tribes burnt the house Apolo lived with fire. Then Apolo prayed in his house, what it was strange was the situation that the evil men surrounded the house listened to some voice to come out of the house, "Do not burn in the fire to house of Apolo He is my servant and he came to obey my command." The evil men to listen to this voice was surprised at and then they entered into the house and rescued Apolo not to be burnt. Then the king of the tribe commanded him Mboca left But he replied that he cannot leave out of this tribes because God commanded him to proclaim the gospel. Then the evil men were gathered and hit him and cast him outside. He who was died was risen again after them and then returned to the village he proclaimed the gospel. There a woman believer cured him and was recovered and he took evangelism again. The man of prayer had the authority like that. Then the king of Mboca was repented and requested the forgiveness and was baptized.

On 19th century, the man who had the most science and was godly was Blumhardt. He studied physics, cosmetology, world history, and Philosophy at the university of Tübingen. He had Strauss, the humanist, as his friend, and he explained the fact to lose his faith to him. Then in the church, a woman who was called for Dhura at 29 years old, was devil-possessed for 20 years. (1845, 7, 20). One day, Blumhardt prayed from 8:00 AM to 4:00 PM. He prayed for her passionately. Then the devil did not come out and after that in the same year December the devil left. After that many people visited

Blumhart and confessed their sins and received the spiritual grace. As the people said, the power to make the other been holy came out of Bulumhart. He was honest, holy, not biased and had much learning. He was an example of both a scholar to have much learning and a theologian to have the spiritual power. Then as Jesus said, except the prayer the others cannot drive out the devil. (Mk 9:29).

Sermon 81 The prophecy of Jesus' death and his resurrection (Mt 17:22-23, Mk 9:30-32 Lk 9:44-45)

1. Jesus prophesies the future thing of his mission

It was that he did so in the point that his life was accomplished in the word of the Old Testament. He thought that what the laws and the prophet prophesied should be accomplished absolutely. (Lk 24:44, 22:37 24:26, Mt 26:54 Jn 20:9) He knew always that his step by step in his life were not executed by chance or, it will not be executed by the hatred of the men but by the plan of God. It was the point that he was not like the other. But this was not that he became the slave of fate to be pure passive, he included the fact that he executed the appointed will of God. Such life is impossible absolutely as the ordinary man.. How can the man walk to fix on the step of God one by one volitionally? This was possible in only the son of God, Jesus.

2. Jesus did not stop at only the degree to know the will of God revealed in the Old testament.

It was needless to saying that Jesus was prosperous to the word of God that early he revealed. But he was the son of God that he can have the above knowledge of the objective revelation. He autonomously God to have the divine knowledge. He was the above of the prophet. (Jn 16:30, 21:17) He revealed the divine knowledge at the previous life of Peter (Jn 1:42), he also knew that Nathanael the fact to stay under the fig tree,(Jn 1:47, 48) Except it he revealed the divine knowledge to Samaritan woman. (Jn 2:4, chapters 3, 4) What he chose Iscariot Judah as one of the Apostles also executed for he did not know his character (Jn Jn 6:64, 70, 71) It was a part of his volitional practice to the appointed will of God. (Jn 1:47, 12:40, 16:21, 20:18, 22, 28, 26:2, 21, 34, 50 Mk 10:29, 8:31, 9:31, 10:33, 45, 11:2, 14:8, 13, 30, Lk 5:35, 7:22, 12: 50, 13:35, 17:25, 18:31, 19:30, 22:10, 21, 34, 37, 24:44)

It is natural that Jesus knew God completely and knew the man and the world completely and of course, he knew his history, his life and the other all things completely.

3. He prophesied his death and his resurrection.

For the movement of the kingdom of God was accomplished by his death and his resurrection, it is natural, of course, that he prophesied uniquely to this facts. He did not understand, like a certain liberal theologian said, that he shall be died at Carsarea Philibo firstly, but he prophesied it from his early time of his holy ministry. (Jn 2:19, 3:14, Mt 12:40, 9:15 Lk 12:49, 5:34) Because the purpose he came into the world was for he was died for the substitution. The death of Christ was not an accident event but his status and his mission. What did Jesus make his death as the main point of his mission?

1) Because if he was not died , he cannot overcome the death.

It seems to be strange word that his death overcame the death. But to overcome the death means the fact that he was died until the death and was risen. Half-death and dying (moribund) are the states to have no the death yet but to be died until his death means the complete death. Just like that after the death, as he was risen it means to overcome the death really. The fact that the Lord overcome the death and was resurrected solved the eternal death of the people of God and opened the way to live eternally.

2) Because if Jesus was not died the Holy Spirit shall not be come into the world.

All true movement and blessing of the Christianity is accomplished by the Holy Spirit , if the Holy Spirit does not come, there is no the Christianity.

Sermon 82 The flexible fellowship that the proclaimer of the gospel should have to the world people (Mt 17:24-27)

When Jesus went to Cabernaum, the man to receive the tax of temple came to Peter, and asked, “ Does your teacher submit the tax of temple?”

Jesus could not submit such tax, for he himself is son of God, but he said to give the tax because they do not misunderstand. We think the reason that he did not block to proclaim the gospel to the world- man. Jesus likes the flexible fellowship between Jesus and the other. We think that the pastors should not be arrogant and should not build up the wall by the principle of strange attitude.

1. The pastor should have the supernatural principle and also the natural activity.

A failure of the pastor is to distinguish himself to the others. It is easy that he inclines into the attitude to receive much respect and into stern character and into the nature not to communicate to the others. It is his fault. Although he reveals the appearance of pastor by clothe, voice and manner but has no the natural figure from the head to the end of feet. A great person, Baxter said as following, that is, “It is a great fault that we have no the intimate fellowship. We should correct it. “We, in our ministry, should not compromise by our unnatural denominated or, our ecclesiastic habit.” We should ourselves with only the truth of God. But this word does not mean that he left out of his position abut he can take neglect attitude. The policeman and the soldier are exempted out of the position. But the pastor has no such law. He should proclaim the word at season time or not. He is able to mix as a natural man at any place but he should execute the goodness as the messenger of God.

2. The pastor should be a cheerful person.

He did not live as a teacher and a monk in the world He should not become like a bird hidden among the trees. Jesus also participated into the wedding of Cana. The one to do the great thing should think together without some gab

by pleasing the others. When the pastor has the word like the voice to come out of tomb, the other cannot get the joy and cannot have the thought please. He should say in joy and take joyful attitude. But the reason he did so is to proclaim the gospel and to settle the purpose. Vain laughing and meaningless joy rather shall bring about failure.

3. Jesus took the urgent activity to block the thing to misunderstand him to proclaim the truth to the world.

Jesus prepared one shekel miraculously through Peter that the world may not misunderstood him about the tax of temple. The fact that the Lord executes the miracle always to know the will of God and to do it. As a result, preparing the money supernaturally was an indication of how much importance he informed the fact that he had no money at the same time, and he defended the misconception which was mentioned before. The pastor cannot help but receive the misunderstand of world. by the gospel of God. But in the thing except the gospel, within the most possible limitation he tries to receive the misunderstanding. Then what he should be careful of misunderstanding that he received already. 1) He himself should not walk to defense himself, 2) he should not use the man as investigator. 3) He should not blame, of what bad thought the other men around himself shall think? 4) Sometimes as he received some unfair thing that the other may know, he should receive it directly.

He should adopt a number of attitudes at this point as he has already received the misconception. As stated in our passage, Jesus' action was a form of defense before he was misunderstood.

Sermon 83 Of the humility (Mk 18:1-4)

Prov 14:31 said, “Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him.”, Prov 16:5 said, “Everyone who is arrogant in heart is an abomination to the LORD; be assured, he will not go unpunished”. Then the one to flow in the arrogance shall be self- destruction finally. It is so dangerous.

Prov 17:9 said, “Basically the devil committed sin at the beginning that is, it was the fighting of position to lift up higher than God. (Jud 1:6) The man of literature, John Milton said of Satan as following, that is, “better to reign in hell than serve in heaven. As we see him from far, he seems to be an arrogant man, as we see him at close place, there is the non-arrogant man. And as we see him from far, there is the non-arrogant man, and as we study him at close place, there is the arrogant man. We cannot treat him as the arrogant man, although we seem to be arrogant man, and although we seem to be a humble man, we cannot settle that he is a humble man. We should admit his humility by observing his heart and his activity in the center of the Lord.

1. As we are humble, we can receive the grace.

The one who is humble receives more grace of God, how shall he choose the way not to receive grace? Robert Reiahton said, “The most precious friend of God is the one who is humble.” Andrew Gray said, “He that sits nearest the dust sits nearest heaven.” The ancient teachers did not think of their position. As they were recommended by the bishop, then they escaped or, they yielded strongly and finally they were inaugurated.

2. What is the virtue of humility?

1) The humility is to admit the other more excellent than me, it is difficult to do it. But the one to know the truth can be executed easily. As we know the truth, it is difficult to have the arrogant thought. As we observe the innate part, we shall lament for our corruption. Paul also confessed himself as “the chief of the sinner”. Then how can we see ourselves as the excellent one? Rather to treat the other as more excellent person is the safe judgment.

2) Humility is that the man treats himself like nothing and does not rise up complain and blame. As we see the Scripture, how was Lazarus in Luke chapter 16 humble. The silence of Lazarus was his humility. If he had the complaint, he can take it. But he kept on the silence without any expression. Just this was humility. He had something but kept on silence.

To think himself as nothing before the creator is humility. I am nothing essentially, now I not nothing, we should take the attitude of nothing for too much impression. If I think myself as precious, we should think humbly by ourselves like nothing before God.

In Job 1:2, the humble Job said, "There were born to him seven sons and three daughters."

3. Keeping on the humility and truth.

As we are humble we think that we can yield whatever well. It is the right thought in some degree. But we should keep on in mind that the attitude of humility has uncompromised to the untruth. The children are humble. But he did not deny his father and his mother. He "must say "father!" even if the person approaches him, threatens him, and says he is not your father. in tears.

The great teacher Basil was the man of love and the man of humility. He sacrificed his property and helped the poor persons, he treated the lepers as his true brothers. As he was passed away the unbelievers also wept sorrowfully. But he was the uncompromised person of the truth. The heresies of Arius flattered the emperor, Valence and oppressed the doctrine of Basil. The emperor, Valence threatend Basil, "" I confiscate and exile and then kill you" Then Basil said, "What is the other punishment? Exile is good, Am I the stranger of God? Are not any places the foreign country to me? As I said death, I have no qualification of the death of martyrdom, although I am died. But the death is my benefactor to enter into the kingdom of God as soon as possible." Augustinus knew that humility is the first virtue of Christianity. And he himself was humble, but he got passion to fight against all enemies of truth He wrote the book to reveal 88 cults and at the same time, he published the documents to contrast the cults. Just like that he said the discourse of truth

and in the private discourse also are not weak, but kept the strict regulation. When he generally got the mea, he took discourse freely with his co-workers but he did not say of the men not to join into this meeting.

Sermon 84 The Principle of Acceptance (Mk 9:38-41 Lk 9:49-50)

The fact that a particular person drove out the devil but chose not to follow Jesus' company did not bother the Apostle John. He forbade him from casting out the devil in the Lord's name. Regarding what John accomplished, Jesus advised against forbidding such measures to cast out the devil.

1. John's bizarre intolerance

The one who drives out the devil did not follow the company of John but because they did not do so for the reason to oppose them, they do not need to contrast them. These attitude of John are as followings.

1) He did not understand the fact that the mission of the one to believe in Jesus is different one another. All men who believes in Jesus throw away their home towns and then they devoted themselves to the gospel totally and they should not walk around them. Misunderstanding the fact that the received grace, talent and mission are different one another is not worthy to the will of God.

2) We do not know because he might not receive the fullness of the Pentecost Holy Spirit, but John revealed his narrow heart to search for the issue of the other at the small issue than the principle of the life as the discourse revealed.

We, in the principle of the faith life and in the things having the close relationship to keep on the principle want the accord each other but should not reject the failure and the different point of the other issues. Of the tiny affair, criticizing the failure of the other extremely, it is harmful to keep on the truth and also it is so short to reveal God's love. From we see the fault of the other we should think that it is our own misery. We should devote ourselves to hide the fault of the other greatly. When a certain painter drew the portrait of the great king Alexander, the king got a harmed wound on his left face. Then the painter hated to draw it. Then he drew it after making the king lifted up his hand to his head to conceal it. We, the believers should try not to search for the fault of the other but conceal it. Thomas Fuller said, "Search others for

their virtues, and thyself for vices. The church to be separated of by the issue of important truth, should be careful of it. Due to the church's exposure to the important truth and subsequent cold treatment, as well as the fact that she was sharpened in her ability to discern the truth and uphold it after separation, there is a risk that members of the church will be extremely critical of one another.

3) Because John prohibited that the one not to follow their company drove out the devil in the name of the Lord, his action had over action more and less.

It is only right to forbid sin if someone commits it in the name of the Lord. However, driving out the devil is a positive thing, and no one has the authority to forbid it. We mostly observe the person who will enter the opposite direction. If some of them engage in sinful behavior in the name of Jesus, we should gently and humbly point out the error and testify to it. However, if it is carried out in the name of Jesus, we have no right to condemn them.

2. The object we can accept in the movement of right gospel

Of this Jesus taught obviously. (Mk 9:39-41) The category of acceptance that here it teaches is as following.

1) In living in the name of Jesus (That is, in the life of faith) the one oppose the men to have right gospel and not criticize it. (39, 40)

2) They are the Christian believers to serve the men to have the gospel rightly even the least. (verse 41)

We shall have the flexible life in the areas of natural grace with the others together. Only of the gospel, we cannot permit a derailed lesson. But Of the men to have the worthy teaching and affair to the gospel, we can communicate with them, if necessary, and also, of course, we have no the necessity to oppose him. We protest the truth but we do not need the unnecessary quarrel to the other person or, the other group.

Sermon 85 Causing the Other Person to Sin (Mt 18:6-14, Mk 9:42-50)

Jesus taught here to make even a believer committed sin is a great sin, he should cut off the sin like his hands is cut off. The reason that it is a great sin is for even such a little believer in the will of God is so precious. For such a person, the angels prepare to work in the heaven. (Mt 18:10) Not only that, When he lost such a believer but searched for him again, God pleases more than to please for much righteous men.

1. The issue of responsibility of the one to direct the others

In Ezk 3:17, 18, God said, ““Son of man, I have made you a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, ‘You shall surely die,’ and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked person shall die for^d his iniquity, but his blood I will require at your hand. “. Paul said “What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel. “. (I Cor 9:18) and Jm 3:1 said, “Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. “.

The test that the leaders may be dropped down is the tendency to neglect his personal responsibility. When a certain asked to Daniel Webster, the great politician, “ What is the most worry thing in you?” he replied soon without hesitating, “ My personal accountability.” If a politician also has the strong responsibility, how much does not need it in case of the pastor to be committed the souls!

2. The shepherd of soul should respect the value of one soul like the value of the souls of many people

Jesus traveled to this person and that person to win even one soul and took evangelism, much as Elijah in the Old Testament was sent to a widow of

Sarebda to bestow the grace. Even one more person can be saved by God. The person who was called for Dods stayed awake later and finally found the courage to go see his friend, who was planning to commit himself. He encouraged the man and stopped him from committing suicide. God carried out this task for a soul. Besa nearly perished 6000 times, but God preserved one soul through to the finish and made him a valuable servant.

Sermon 86 Settle the decision of the life in contrasting the eternal life and the hell (Mk 9:43-50)

The word that as the eyes commits sin it should be picked out means that he needs the decision of human activity. The decision needs absolutely the construction of our personality. The man without decision and without practical power point to the failed man like the dead tree. Because such man is not turn over a new leaf. The one to have no decision is the man to sit down on sin and its misery state continuously. The man that stays at the stern tension whether it is heaven or, the hell needs the urgent response to the eternal life.

At the area of a miner in British a evangelist took a meeting, after closed time a miner came to the evangelist and asked the way of salvation. Then a evangelist said the gospel of salvation passionately, but he miner did not understand it. But until the end he did not come back and listened to it until 3:00 AM in the night, finally he received the solution of the problem and returned after he believe in Jesus Christ. Next day, the worker worked in the miner in the miner, and he was died by the event that the tunnel was dropped down, As the soil covered on him was dig out, he yet lived and he said, “God, Thanks you. Because at the last night my salvation issue was solved.”

Jm 4:13-17 said, “Come now, you who say, “Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit”— yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. Instead you ought to say, “If the Lord wills, we will live and do this or that.” As it is, you boast in your arrogance. All such boasting is evil. So whoever knows the right thing to do and fails to do it, for him it is sin“. We should sole our sin issue rapidly. Because the result of sin is cast out into the hell.

The pain of hades are described in several types in the Scripture. One among them is the ultimate wrath of God that the word, the fire of hades symbolized. (verse 43) This is the ultimate treatment of God to the sinner, how much horrible it is? And next, the word, “ to be cast” reveals in Mk 9:45, 47, that is, “And if your foot causes you to sin, cut it off. It is better for you to enter life

lame than with two feet to be thrown into hell. And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell,“ (Mt 7:23, 25:41, Lk 13:27, 28, II Thess 1:9) and, “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. “ (Mt 25:41, Rev 20:10, 15)

1. The man cannot live the life to leave God eternally

The man enjoy true happiness by receiving God’s love, how much miserable the life to hostile to God eternally! The child to lose his house only weeps for missing his parent. Although he is given whatever, he does not please and misses only his mother, we can see. The state to lose God is the most misery seat and is the seat “that will be weeping and gnashing of teeth.’ Before the earth was crushed by the warfare the people pulled out a prisoner out of the prison and said to go to your house. But for he knows that his family already were died by the war and his friends also were died, he did not want to release rather, he wanted to stay in the prison still. Just like that, The soul to lose God has no any hope. Because only blessed life that the eternal life belongs to only God. I Tim 6:16 said, “who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen. “, I Tim 1:17 said, “To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever.^d Amen. “. Refer to II Tim 1:8-12.

Because the eternal life belongs to only God, whoever seeks to the eternal life should seek only God. The emperor Jinsy seek the grass without death not to be died. And Han Mooje established Sungroban. But what shall they be useful? The power of eternal life belongs to only God, how much misery the life separated of Him is! Every one to know this fact should leave out of the sin like picking out his eyes.

2. The life to leave God eternally is the life to live with devil eternally

Who are the emissaries of the devil? The devil is the origin of all evil and suffering. He is weaker than some wicked people in the world due to the source of evil, and as the cause of anguish, he causes more distress than any other distresses in the world. If a person does not want to spend all of eternity with the devil, he or she must fervently repent of their transgression, like picking out their eyes.

[Main Theme] The theory of Christian Discipline

1. The discipline of the church father day

This is the discipline of AD 2, 3 century, the discipline of this time has some right things as well as the other wrong things. Generally the discipline of this day tends into the violence,

1) Tertullian said “ The believer that received the discipline commits sin again shall not be restored by the law of the church. (It does not mean that he cannot enter into the heaven) Because the one to repent one time cannot commit sin again. But it is not biblical.

If we establish this principle, (1) After he believe in Jesus if he commits sin and repented latter he should not commit sin. (2) It includes that fact that for the Lord said that we should forgive 70 times per 7 times, the church should practice the discipline to get the fruit of repentance, as he repents, we should forgive and restore him.

2) Clement (the end of 2 century) had the same opinion with Tertullian of the discipline. He said, “ to beg the forgiveness sometimes because the repentance is not true but has only the figure. “ This means that although he commits the same sin repents, the church cannot forgive him.

3) Origen pointed to seven principles to receive the repentance, (1) At the beginning time as he believes in Jesus he shall be forgiven the sin. (2) Although after believing he commits the sin, as he endures the martyrdom, he shall be forgiven. (3) After believing what he commits sin as he take the much alms he shall be forgiven. (4) After believing to commit sin shall be forgiven by forgiving the sin of the others. (5) After believing to commit sin shall be forgiven by taking evangelism to the other he shall be forgiven (6) After believing to commit sin shall be forgiven by loving much. (7) After believing to commit sin shall be be forgiven by enduring the hard time.

The all claims of the above said that for remission the merit of the man should be claimed. So it is not biblical.

4) But Cyprian(3 century) practiced the right principle of discipline. Rome emperor Decius persecuted the church , he made the believers offered the present to the Rome idol. Then Cyprian served as a bishop at Cartago district and escaped. After some time, as he returned to and tried to arrange the churches failed by the tribulation, the pinion of the church was not simple. That is, There were both the party that the one who was failed in the persecution should not be accepted and the party that we should be accepted them unconditionally in the church. But Cyprian rejected two parties for they were improper to the Scripture, but the true repented men should be accepted unto the church. He claimed.

2. The doctrine of discipline of the reformed theology

The basic principle. Christ is the head of Christ's church and he rules over the church. If he wants to do it by himself, he has no the impossible thing. he establishes up the man indirectly and executes it. Therefore the church is established always as a system. This system is accomplished by establishing the workers in the church. For the man is deprived and corrupted, he was escaped out of the face of God and then he was hidden afar. Therefore the man does not search for God voluntarily but God should find out him and should come to him firstly. He established the worker from the old time and establishes the church and ruled over them. He himself appointed Noah, Abraham, Moses, Elijah and all prophets. In the New Testament he established the Apostles and the church of the New Testament. And the officials appointed after the Apostle are the bishop, elder and deacon.

1) Of the necessity of the community of church.

According to the statement of Dr. Herman Bavinck, he said the principle as following two things. [1] In the area of common grace, the man is the one to live the community life in his essence. For he was born out of the community and for the community, he cannot exist as he left it, for any moment. In the true religious life, there is the character of more close community. In the

religion, the man treats the relationship to God essentially at the same time he treats the relationship to the man and the one of creatures. The essence of all issues is religion, the religion has the great communication in the man above of all. True religion is not private not the subjective and also not the issue of hobby. Therefore the church has the common doctrine and its assembly. [2] In the area of the special revelation, the ancient old age had the family church which the father or, patriarch became the priest. Then the rule of the community life were not complicated, but as we see Gen 4:26, the holy people were separated of the corrupted people and came out. For such historical background the church was called for, yadajehivah or, kaaljehovah. In the day of the prisoner time it was called for kenesede.

2) Of the officials of church

[1] the Apostleship. According to the Scripture the Apostleship is only one, the one time. Which cannot be continued. After that, the bishops and the elders work only on depending on the truth the Apostle established. The Apostles were appointed by Christ himself and made them become the foundation of building the church. According to the Scripture there is no the criteria that Peter should stand up on the special seat than the other Apostles. But Roman church admits the special character of Peter and Roman bishop is the direct successor of Peter.

But the reformed church in the ruling power of church they obeys only the sovereignty Lordship of God. God always is the sovereignty Lord of all things. His word is the only norm of the church. Christ is the prophet, the priest and the king. He is not only divine king and also the human king. The human character of Christ was lifted up on the right side of God. bavinck said, “The fact that Christ was lifted up the highest seat is to become the king in the church and to fill all things with fullness, how does a person or, a bishop or, a community rule over the church?” The church is ruled over by Christ by his word and his Holy Spirit.

[2] After the Apostle established the church, as they appointed the elder and the deacon they were elected by the church.

3) Of the power of church

In the ancient age the power of Israel was the word of God. God was the lawmaker and the judger. (Ish 33:22) Israel did not take the ruling power self-independently. Latter, although the people of Israel established a king he also was appointed by the permission of God. (Duet 17:14-20, I Sam 10:1-24) Just like that the church in the New Testament has the power as following.

[1] What Christ gave to the Apostles. (Mt 16:19) But what this church has this power was not given by the self-power of the church. The reason that the church has it first. Is for the Apostle settled this ruling law and commanded. Second. Is for Christ is in the church. (Mt 18:19), 20) But the ruling power that the church has is not the autonomous thing and the independent thing. (Mt 20:25, 26, 23:8, 10 II Cor 10: 4,5 I Pet 5:3) but is a serving work. (Act 4:29, 20:24 Rom 1:1). This power is different to the power of this world and it is spiritual thing. But the Roman church has the same figure of the power of the world. The pope was lifted up ultimate seat, finally this claims that it is the source of all power of the world. He claims the extreme word, “The pope is that is, the church.... This is, that is, the kingdom of God. (Bavinck) Therefore Scheeben Atzberger said, “ The first trends of the pope is nt the work of God as well as it is true rebellion to God.”.

The reformed theology thinks that the ruling power of the church is limited spiritually. Calvin treats the difference between the church and the government as the difference between soul and the body, The politic of the church is not physical like politic of the world, but points to the spiritual thing. The ruing power of the church belongs to the only the word of God, Luther said. The king of the church is Christ the Scripture , his word can rules over. The church executes as the meaning to serve the ruling action but he cannot take the attitude of the lawgiver, Bavinck said.

4) The discipline of the church

[1] the purpose of discipline

A. To lift up the sovereignty Lordship of God’s word.

B. The church receives the blessing by obeying the word.

C. To make the general assembly members taken the reflection and sincerity always.

[2] The method to practice the discipline

A. The object of discipline is not the impersonal objects, the books , buildings, field etc. but only the man. But it is not the people in the outside of the church but the dead person. When the discipline treats the object as the group but as only the person, and also it should be limited to the baptized believer.

B. The step of discipline.

The discipline shall be executed by the only the issue of committed sin by breaking out the order in the church. What the discipliner should discern are the hidden sin and revealed sin. the revealed sin shall be punished publicly. But the hidden sin should proceed through the rebuking stage in secret firstly as Jesus taught in Matthew chapter 18.

C. As the sinner disobey the secret conviction , he should receive the public discipline. (Mt 18:15-17)

D. The discipline has to be not physical but only the only spiritual character. It is not executed by the penalty, and by the chastisement and also by blood and rage. They were the method of wrong discipline that the medieval church used. And We should not do things that the discipline harms his family , picks out his citizenship and also depriving the other politic right. Such method of the discipline was used by Anabaptists. It is not right that the illegal bad word, curse, and secret harm are given to the sinner.

Or, we should not use that the sinner is driven out of the public worship This also is physical method.

Not only that, The method, “ driving him to Satan” also does not belong to the discipline of church this was what only the Apostles could use.

E. Exile is the ultimate punishment which is to give to the arrogant sinner without repentance. This means that to cut off the spiritual relationship with the church and the sinner. (I Cor 5:6, 7 11:30)

But the church does not disconnect the hope to ward him. (II Thess 3:14, 15) Anytime as he repented clearly the church should accept him again. (Mt 16:18, 18:18, Jn 20:23 Ii Cor 2:5-10). But the repentance of such man should be revealed as the public confession and as this one is accepted by all church, finally the church can accept him again.

Sermon 87 Of the forgiveness (Mt 18:21-35)

As the believer is harmed by the other, two principles of the forgiveness are written in the text. First, he should forgive always, and second principle is the men not to forgive the sin of his brother cannot be forgiven his own sin before God.

1. The sin of the brother should be forgiven always.

This principle does not mean to despise the discipline that the church keeps on the order and the law. The discipline and forgiveness are the issues that should be treated each. When the church takes a certain sinner with the discipline it is not able to commit the word of God. because God said that the church should execute the discipline. (Mt 18:15-17)

The discipline does not harm the sinner but the method of salvation by correcting him and becoming him well. The issue of forgiveness that our text treats does not say of the ruling meeting of the church but say to the object of a person.

We should always forgive as we received the harm that the other gave personally. Because

- 1) Because to avenge what he was harmed is for the sin that steals the authority of God that only He can use. Rom 12:19 said, “Beloved, never avenge yourselves, but leave itⁱ to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” “.

- 2) Because another reason that we should forgive the brothers harm me always is to receive blessing.

Act 20:35 said, “In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’” Forgiveness is a kind of giving work, which it is the most detailed and the precious activity to give the living present to him. Forgiveness is a kind of giving, that is, it is a precious activity to give the most detailed and living present. The chance we can give to the other is a precious chance we should make the chance to give

the present to him as we receive the harm from the other. But as the men forgives the other, there are many artificial thing, but many blame in the heart. Such forgiveness is not yet true. Therefore our text verse 35 said, “So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.” The chance to give forgiveness is the chance to receive the blessing, without losing such chance we should forgive most faithfully. We should remember that Joseph forgave his brothers harmed him how much.

Gen 45:4-8 said as following That is, “So Joseph said to his brothers, “Come near to me, please.” And they came near. And he said, “I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt “, and Gen 50:19 said such word. That is, “But Joseph said to them, “Do not fear, for am I in the place of God? “. The forgiveness of Joseph arrive to give comfort them , not only to give forgiveness. It not only forgives even the blame in his heart, but also the forgiveness to remove even the thought of sorry in the other.

2. As we do not forgive our brothers my sin should not be forgiven before God.

God forgives much and thoroughly. Compared to that, the man is short to the forgiveness although he forgives well. The fact that I was forgiven before God is incomparable great present that I received it before the man. It is like to be reduced ten thousand talent. But as I do not forgive the other we cannot receive the forgiveness. Although I seem to have no some fault, before God we are the men to have any faults we cannot live without receiving much faults.

Look at the following chapter and verses in the Scripture. Ex 23:4, 5, Prov 19:11, 24:17, 2:21, 22 I Cor 4:12 Eph 4:32, Col 3:13 I Pet 3:9.

Sermon 88 Of the Men to Reject him by Ignoring Jesus (Lk 9:51-56)

As Jesus rose up Jerusalem he tried to pass through Samaria. Then the Samaritan people did not accept him. To the issue James and John requested that they should be destroyed by pouring the fire of heaven on them, but Jesus rebuked John and James.

1. The activity of the Samaritan is the sin of ignorance to commit not to know Jesus.

Of this sin of ignorance James and John could not know to forgive It is the best way to patient and to waiting for the men who do not understand the sin.

When we cannot be patient and endure to them to commit such sin, but we rebuke them with short tempo and avenge them, both shall be harmed each other. The wise teacher follows the example of God who loves to wait for long time. God does not punish soon to the man not to understand and to be failed, but He waits for him and finally he accomplishes his goodness.

Wanamaker who was a great businessman in America, was the person that endured to the men to be failed for ignorance and forgave them.

2. The attitude of Jesus to the Samaritan to reject him

Jesus took the greatest mercy and bestow to them Jesus rebuked two disciples to their cruel thought that seems to be righteous angry. Righteousness is good but it is easy that the cruel attitude comes out of the heart under the pretense.

The man always takes the tendency to produce the bad thing under the pretense of the good thing. Although the man needs the righteous angry, the cruel character that he cannot see like wicked, hot temper, it is the wicked activity to rebel the true justice and to sell it. Therefore Jesus rebuked the unmerciful attitude of two Apostles Not only that, Jesus went to the other village in quiet. This is the method of attitude that our Lord took.

At the old time, the puritans receives much persecution for living rightly for the Lord. Sometimes much slander came into them, they tied them together and wrote the letter, “ Father, forgive them” On day there was a believer,

Tung. The thieves came to him, made him tied and burnt the house in fire and stole his property. But he did not avenge him, did not report to the police but only he built up his house again and worked in quiet. After 2 years as he met one of the thieves, the man seek his forgiveness with impressed heart to Mr. Tung.

Sermon 88 Three Decision of the Believer (Lk 9:57-62)

1. The unstable life

Beware of a careless life. Who can do such warning? Only the man who stays in the heaven like Jesus can do it. The Scripture said that Jesus stays in the heaven, but “No one has ascended into heaven except he who descended from heaven, the Son of Man “. (Jn 3:13). “And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.” (Jn 1:51) Because Jesus walked with God together the insecurity in the world is not the main issue. The history testimonies the fact that the reason not to encounter to the insecurity of the life in the world comes out of not to possess the delight of the kingdom of God.

1) Abraham was wandered in the life of tent he lived as the stranger in Egypt. But God walked with him,

2) On the way that Jacob walked into Haran, the seat that he slept on the stone pillow was the place to meet God. (Gen 28:10-22)

3) Joseph was sold to the Median and was pulled to the house of Potiphar and lived as a servant. After that he was cast into the prison of Egypt, but at the time he got the life of the best faith to him. He walked with God at the prison. (Gen 39:22) Gen 39:22 said, “And the keeper of the prison put Joseph in charge of all the prisoners who were in the prison. Whatever was done there, he was the one who did it.”

4) Moses escaped out of Egypt and wandered in the wilderness of Median and was distressed. He had stayed as a shepherd and met God at mount Horeb. Not only that his whole life to lead Israel out of the wilderness had no the safety of his life. But he took the best life of his faith at the state of unsafe life. St. Edsine took that his disease of 12 years the soil to receive the name of saints, Beja almost was died at 600 times at French Revolution and become the great person in the protestant church through unsafe life. On 13th century, Acominatos made a great book, “ Treasury of Orthodoxy” in the exiled life of Nicea.

The Christian believer does not complain in the issue of material rather he treats the poor life is his favorite chance in his faith life. The word of Jesus, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head." does not mean that he lamented the poverty rather it mean that his poverty was worthy to the status of messiah.

Although he believe in the gospel, the men to misunderstand it said that Jesus was a member of Proletaria and his death come out of the oppression of capitalism. For example, Dr. Rosin who gathers many seminary students and teaches them in Indonesia teaches such wrong gospel to them.

Really the Christian believer are not the men to fight with the life for the difference between the poverty and the wealth in risking his life, but can say the word, "I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need." (Philip 4:12)

2. The dead one should be buried by the dead one.

The gospel is more precious than the morality. We respect the ethic and the morality. But as we compared it with the gospel it has less value like the death to the life. Neo theologian Ritschl said that the gospel of Jesus as the degree of moral teaching, which Bavinck pointed to it rightly.

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We should take the morality rightly more than the unbelievers. But we should not put the value of ethic on the above of gospel. to proclaim the gospel is precious work to give the life. The reason that to proclaim the gospel is the saving work is for the fact that the one receive the gospel overcomes the death. All good believers have be experienced at this point.

A great pastor, Zanway became a pastor and preached with great assurance two times and he was died for his ling was harmed. As he said Jesus in great joy, " Ah ! I want to reveal 1/ 1000 that I feel" He said at his death bed, " In the grace my death is meaningless. ... I can die easily like I close my eyes For the glory I saw I cannot help but to laugh." Because the gospel gives the life the people to believe in this gospel faithfully despised the death.

In 11th century, two martyrs at Stephan and Leso were burned at the stake, As the result that 12 members in Olrean wanted to be martyred, they also were martyred. The teacher, Moody said, “ someday as you read a newspaper that DL Moody was passed away, please do not believe in it. Then I shall not be died, but I shall live better than now. “

In the 8th century, the great Bid in British was finished to translate the gospel of John and was departed and in his passed away time he said, “ This is the time to go to the one to create me out of nothing.” A certain martyr said to the one to kill him, “ You takes my life I cannot keep on but you gives me the life I cannot get .”

Therefore it is so precious to proclaim the gospel of the kingdom of God. Sabie said, “ I do not hate that although I am suffered at 10000 times, to save the soul of a man.” Billy Sandey said, “ If I doe not proclaim the gospel I shall be dropped down into the hell.”

3. Do not look at the back.

As was previously stated, the phrase "Do not look back" refers to the necessity for repentance rather than forbidding meditation on the past. This signifies that the sin should be examined, admitted to be done away with, and examined from the heart so as to change the world. She transformed into a pillar of salt when Roth's wife turned to gaze at her. (Gen 19:26)

Retrospect is a human yearning and the word refers to a throwback, neither of which a Christian should truly possess. In a metaphor, John Bunyan observed, "The Christian has no armor for his back." As a result, the believer should refrain from regret.

The person who carries out the world's work does not also prioritize his family and personal desires over the needs of the nation. In the past, Woo did not enter his home; that is, even passing by it while attending to matters of the nation, he did not do so.

Sermon 89 Three Kinds of Delight (Lk 10 17-24)

1. Rejoicing for the success of the ministry to proclaim the gospel (verse 17)

As 70 evangelists proclaim the gospel, the devils also were surrendered. It was a mark that the power of evangelism was revealed. The man cannot help but to rejoice as his good ministry was succeed. But the success of the work also is related to the external work. In other word, it is related to the matter which I do, and it is not related to the matter that I become, it is less important and it is nor the situation of the close intimacy relationship. As we control the delight to have through the success of business, we are not attracted by the arrogance and vanity. When we got the success in our good work, we should glorify God but his achievement revealed there should admit the little thing and then we should try to execute greater good work. The believer receive more grace out of God we can do greater good work always step by step. William Carey who was the first missionary was not godly as a shoe maker, on 1779 year, he repented his sin and became so new man at 19 years old. He listened to the sermon of a commentator, pastor Scott, he became so. As he was transformed suddenly the family also does not believe in him. He went to India and cooperated to the business of the company and took evangelism. After that as two missionaries, Wordy and Marchman were joined into this ministry, he provided their life expense.. Not only he proclaimed the gospel to Indians and was translated into the Indian language. The word he always said, “ Do the great much work for God. In executing God’s work you should believe that you shall receive God’s help so much and should execute them.”

2. Rejoicing for recording his name in the heaven (verse 20)

What their names were written at the heaven was the word that they themselves were predestinated to get the salvation of the eternal life and was recorded at the book of the life. What they themselves were saved was the situation of the most intimated relationship. Although we become a great person in the world, if we have no the salvation of the life, what does it mean?

What their name were recorded in heaven means that they themselves were predestinated to be saved and were recorded at the book of life. The fact that they themselves were saved is the most intimacy relationship in them. Although we specially become a great person in the world, if we get the salvation of the life what usage is it? In middle time of July 1951, a passenger ship to go to DaDeaPo from Pusan was sink and then many lives were died. Then few persons only were rescued and lost much money. But that they did not ignore it but they were delightful, I saw.

Our life cannot exchanged into all the world. Like the ship was sink, in the world that cannot but help but to be destroyed, the fact that we are saved and got the eternal life was delightful unspeakably. As we think how can we live to the future life in this world, we are worry about it, but the eternal life gives us the great joy although we think about it. John chapter 4 said the eternal life, “living water”, which it means that it always gives fresh and joy to us.

Ps 46:4 said, “There is a river whose streams make glad the city of God, the holy habitation of the Most High.” It is good that this joy is not saved and as we have more. As much we get more joy we can give thanksgiving to God more and the remembered power is renewed. We have the forgetfulness and it makes us not activated the faith life.

3. Rejoicing as Holy Spirit (verse 21)

Our Lord pleased in the Holy Spirit, which is to please the will of God in his human character for the impression of Holy Spirit. For the Holy Spirit comes into us and testimonies God, we have the delight whenever we received the testimony.

Ps 16:11 said, “You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore. “. God revealed to us by the Holy Spirit is our joy. Because he has no any sin. Only sin is the cause of lamentation in our lives. Ostin said, “ Lord, I am contented to suffer any pains and torments in this world if I might see thy face one day. This world has much anxiety but thereis no the peaceful day. This world has

much trouble affair but there is not true rest day. We , the men that lives in the world cannot take joy for the sin is installed more over more. As a poet confessed , “And now, O Lord, for what do I wait? My hope is in you.”, our hope is only the Lord.

Of what do we have the hope?

- 1) It is the hope to God, God is the eternal God and unchangeable God.
- 2) We rejoice by knowing Christ God sent and believe in him through the Holy Spirit. We can say that it is the joy brought by the true understanding that is, the understanding of faith. Spurgeon said, “faith cures the unbelief It knows the true part in the foundation of thought. Therefore there is the peace. But to do as we see makes us been ugly. Because it is to see the theory as he sees invisibly. “ True faith is happened by believing Jehovah.

The glory of this world finally brings about the distress. Rome emperor, Augustus fought to Rome citizen at the first time to get his personal benefit, next, with Brutus and Cassius and next, with his friend, Antony and also he fought with his relatives passionately. As soon as the inner unification was completed he brought his military and left Macedonia, Galatia, Lycaonia and Danubius regions the place, beyond Euphrates. After he occupied the foreign military, he returned and was almost escaped out of the sword of rebellious men, Egnatius, Lepidus, Caepio, Murena etc. After he arranged all troubles of the inside and the outside and lived in peace in his house, his only daughter afflicted him with some plots infinitely.

Why do we enjoy the delight as we believe in Jehovah? Because we understand that the love of Jehovah God is great and wide by faith. The source of all love is only God. As it is “God is love”, his love is complete. The men of this world is imperfect and is the shadow but is not the reality. The love of God is wide and deep. Jn 3:16 said, ““For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.” the love is so wide. We can receive this love anywhere. Like the water of flood covers the low place and the high place, God’s love is waiting for us anyplace.

After Augustine understood the love of the Lord and said, “ Oh, the beauty ! do old so fresh beauty. I loved you too late. You stayed in me for I stay at the outside, I am searching for you. You stay in me with me, I did not stay with you.” St. Ephraim said after understanding the love of the Lord and said, “ Lord, do not touch your hand to me for a while, I cannot overcome such great joy for my heart is so weak.” Hedinger (1704) said at his bed of death, “ How much good the Lord is! Jesus how much sweet is your love? I am so invaluable to receive it. Leave me”.

Sermon 90 The Good Samaritan (Lk 10:30-37)

1. The dying world (verse 30)

As Jesus see it, what is the dying world? It does not mean the poverty of physical life. As we see that Jesus said, “And he said to them, “Take care, and be on your guard against all covetousness, for one’s life does not consist in the abundance of his possessions.” (Lk 12:15). The word that Rosin, who was a theologian in Indonesia, “The reason of Jesus’s death was for he was a communist.” Is foolish. Jesus treated the soul more precious than the body. Mt 10:28 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 “. Refer to Lk 12:20, 21. The meaning of this word is that the soul is more important than the body above of all.

We could see the misery of soul than the misery of body. The most misery of the man is the state fallen in the sin. He is misery for the sin and cannot escape to become sin by his power. The fact that the man is misery so is testimonies by the truth that is, the Scripture. I was known that I am a sinner by the truth of Scripture. This was not informed to me by my parent and by my knowledge. Basil knew that the sin is the only misery in the man. He prayed that as he got headache he prayed to heal it, and then as the result his headache was left but as he saw the carnal desire was happened in his heart and then he prayed that his headache shall be happened again.

2. Who shall save the dying mankind ?

1) He is not the one to avoid the responsibility.

There are many men that do not take care of the misery one as the priest and the Levite and avoid into the other way. Salvation as the priest means the spiritual salvation. The way to give the spiritual salvation was stick to ignorance and the men to go into the other way that is, they replace the social ministry and the alms ‘ministry. In contemporary day there are many people to avoid the movement of spiritual salvation but to incline into the ministry of alms and the humanism. Today the one says the repentance was driven out

and the movement of the social ministry and physical peace and the help of social progress are welcome.

The golden day of the British is the day devoted the spiritual alms. Then there were the street evangelists under the big trees now also there is the old tree of gospel in British.

And the old British took that in the evangelism time he was stoned and was blooded but he took evangelism continuously. Now as the evangelists execute evangelism on the street, the believers feel sham.

Why did the believer avoid the ministry of spiritual salvation? It is this one. Because he does not stay in true religious life humbly but it is the reason that he takes contents in his experience he passed away. For example it seems to make the lawyer of himself to protect the fault to the truth of righteousness by faith. The doctrine to get salvation by faith is for the reason that the man leaves the sin but is not for the reason that encourage to commit sin. But among the believers there are many believers to be sufficient for his name but to forget the responsibility. For the Christian believers are like the priests and the Levite, they should not take contents to only the name of believer and to the name of pastor.

2) The Samaritan not to avoid saved him

The method of his rescue ministry has few things as the text.

[1] He got mercy to the one hit by the criminal.

[2] He closes to the man. The believer should leave out of some. For example it is the false leader. But the group of saved sheep should be close and should enter into their heart. The one who can enter into the heart of many people with the gospel is blessed. Although the false thing like the heart of the man does not exist but there is no the precious thing like the heart that the gospel enters in the world. We should devote ourselves to enter into the heart of the man.

[3] He poured out on the wound with oil and wine. The oil and the wine are the metaphor of gospel. The only medicine to heal bruised heart is the gospel.

[4] He considered the future already. This is the detailed love and the love to take care of him until the end. After Jesus left out of this world, he established the direction that his people can be healed, which it is the Holy Spirit and the word he sent . Just like that we should love the people of God. As we work with the gospel we should establish the budget of the future. This is not the anxiety of unbelief. For the anxiety is the distress that the man cannot do with his own power, it should be prohibited. But the thing to establish the budget in the future is the work that the wise believer should execute. We should prepare the future of Korean church now. We should educate the intellectual workers that should be used after 10 years.

The reason that this savior escaped in the work of salvation reveals by the fact that he was a Samaritan. When the believer is arrogant for only the name of the believer, as he made his name as his refuge, he lost his responsibility. But he always is a believer but he rebuked his unbeliever and cannot escape the fact to have the name of the believer, as he know how much high and a sorry thing it is, he devote himself to be faithful with shaking for his responsibility. He think that although he admits to be the Israelite, in his heart he think that he is short like the Samaritan and follow the Lord humbly. This is the cause to escape the humility

Sermon 91 The Good Position to Study the Word of God, the Special Revelation (Lk 10:38-42)

It is easy that the man, at the many issues are happened, despises the study of God's word and inclines into only the physical affair. But the At the many issues are happened, first of all they need the planning and true planning is to understand the word of God rightly.

Prov 29:18 said, "Where there is no prophetic vision the people cast off restraint, but blessed is he who keeps the law." Mal 2:7 said, "For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the LORD of hosts. ".

1. The reason of study

The word of God makes us arrived at the knowledge to save. This is the reason to study the word of God. Not only that the movement of great salvation in the past were happened out of understanding the word of God. On 1918 the Dutch almost might become the communism country, The great leader Abraham Kuyper worked for 4 years as the primary minister, the country was saved. Then the university of Leiden had the party to have the thought of liberal theology, the party did not control the national crisis We should remember that Abraam Kuyper was one of the great Calvinistic scholars. Jonathan Edwards who was happened the great revival in the United States of America studied for 13 hours.

Ps 1:1, 2 said, "Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night." The believers of Christ do not want the light thing but the deep mysterious thing, which is the word of God. The word of God has no the end as the man keeps on it and as he learn it and know it, it has no the end. Therefore the word of God is the infinitive blessing to us. Not only that the word of God is the means of grace that Holy Spirit works. It reveals by the power to change our heart.

2. The attitude of study

We need to consider the word, Mary “And she had a sister called Mary, who sat at the Lord’s feet and listened to his teaching. “ deeply Lk 10:39 in the text. Here, the word, “sat at the Lord’s feet” is parakadezomai (παρκαθέζομαι) in Greek, which means to lift up the teacher and the attitude to respect him. This is the proper attitude of obedience to the authority. We should not receive the word of God as the word of the man. As we contacts to the word of God we should contact the authority. The Scripture is the word of God and the system of truth with the independent incredulity character. (αὐτοπιστία) This is not to become true finally by waiting for the testimony of the man. This is the system of truth by judging the all human autonomous thought. The one who knows that it is the word of God is the one to receive the only Spirit that is, the regenerated person.

Sermon 92 Do not Fall Down into the Temptation (Lk 11:4)

Here, the word, “Do not Fall Down into the Temptation” means that we should not be slipped into the temptation. We cannot pray that we have no any temptation. A certain saints said, “As we pray, we should not pray to give the complacent but the overcoming power as we meet temptation and trouble time.”

The believer has three kinds of temptation . First. The temptation of God. Second, The temptation of the men. Third. The temptation of devil. The believer should walk through these three temptations.

1. The temptation of God

Thw temptation of God is righteous. Therefore this temptation is delicate, justice and righteous. For he is like the light, it is fair to test us. For he does not deceive even a little and in the meaning he is stern to the temptation. But the strict is not the character that we cannot overcome. (I Cor 10:13) For his test is fair, as we meet the test as we accept it faithfully we can pass through it. Not only that his temptation is good. Therefore as we meet the test and try to pass through it with wholeheartedly he gives the void way to us. When Abraham received the test to offer his only son, Isaac as a burnt offering to God, he walked his way to pass through it. As Abraham arrived at thhe mount Moriah and tried to kill him with the knife, God really made him not killed Isaac. This was a historical example that as we meet the temptation and try to walk through faithfully, God provided the avoid way to us.

2. The temptation of the men

The temptation of the men has the sharp feature. It is a general situation that the people try to test to use the men for the benefit of himself generally. In the school there is the thing that the teacher tests the students but it is more strict that the student tests the teacher. As the students received the teaching of the teacher, if even little short thing is found, they do not forgive him but criticize him so much. In deed this world is cold like the ice Therefore the pastor overcomes the hard things by having his fire and making it been hotter

ay place. He should not come out into the world of church without preparing such thing.

3. The temptation of devil

The temptation of devil is wicked. The devil takes temptation with the purpose to destroy the man. I Pet 5:8 said, “Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.” Lk 22:31 said, ““Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat,” Mk 13:22 said, “For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect.”

We should know such guy and contrast him and attack him until he shall be dropped down into bottomless pot. We cannot overcome in the war with only the defense method. We should destroy the devil by searching for more widely and attacking him. We should equipped ourselves with the gospel and entered into the den of devil and should fight to him. We should enter into the factory of all sins and should drive out the devil.

Sermon 93 The Passionate Prayer (Lk 11:5-8)

The activity to offer the sacrifice is the high passionate action. As we see the Old Testament, The sacrifice should be offered to God and the priest to offer it to God should not drink the wine. (Lev 10:9) Just like that, it was the feature that the prayer should be offered with the passionate heart. For James, the brother of Jesus was passionate to pray with his whole heart, the fact that his knees became like the knees of camel were informed. On 4th century, the church father, Gregory of Nazianzen was a great bishop and a great person. He had escaped not to become a bishop. Where did such great man come out of? He was the fruit through the prayer of his mother, Nanna. Nanna made his husband repent, and became a seat of bishop as well as she offered his son Gregory to God and prayed. The prayer of Gregory's mother, Nanna had the feature of passion and intellect. As she work for physical work, she devoted herself to it, as she prayed also passionately to it. The female has the superior point than the male in offering the passion and intellect to God. The background of the great persons exists the mother of such prayer. In the mediaeval day, the mother of St. Bernrd, Aletha also was the man of prayer, the mother of Augustine, Monica also was the special woman of prayer. The great preacher in the recent time, Spurgeon was godly like the mother of Augustine. The female has the great power in the background, and there are women to reveal the great work in front of the ministry, In the old time, Deborah executed the great work before God as a prophet.

Sermon 94 The Answer of the Prayer (Lk 11:5-13)

1. God listens to the passionate prayer.

Of this thing the Scripture teaches many things. Ps 9:10 said, “And those who know your name put their trust in you, for you, O LORD, have not forsaken those who seek you.” Here, “search for”, Ddrash (דָּרַשׁ) in Hebrew text, means that to search for what to be lost and seek and search for in troubles. Ps 50:15 said, “and call upon me in the day of trouble;

I will deliver you, and you shall glorify me.” For God loves the prayer he said so. God does not want nothing of other present out of the man in the tribulation. This is like the promise he will be saved when Elizabeth queen gave a ring to official Excess, if he returned it to him in the tribulation. Ps 55:17 said, “Evening and morning and at noon utter my complaint and moan, and he hears my voice. “. Ps 65:2 said, “O you who hear prayer, to you shall all flesh come.” Here, “the body” is Basal (בָּשָׂר) which means the weak man. God took care of the weak person more.

Ps 69:33 “For the LORD hears the needy and does not despise his own people who are prisoners. “

Ps 86:5 “For you, O Lord, are good and forgiving, abounding in steadfast love to all who call upon you. “

Ps 102:17 “he regards the prayer of the destitute and does not despise their prayer. “

Ps 145:18 “The LORD is near to all who call on him, to all who call on him in truth.”

Prov 16:1 “The plans of the heart belong to man, but the answer of the tongue is from the LORD. “

As we see the above passages, God helps the miserable men especially. At the day of Reformation, John Brenz escaped out of the men to arrest him and to kill him and hide in the stake. Then the soldiers arrived and pieced the stake,

with their swords but although it entered into his body in the degree of few cm, he was not found out, and as he stayed in the stake for 10 days Every day the hen came to the stake and begot the egg and ate it and was alive. All men who are dropped down in the crisis do not died.

2. God listens to the prayer of saint dropped in the crisis.

There were many events that God took care out of the crisis especially in the history.

1) Because Luther had prayed for three hours per day, he could release many nations out of the yoke of the untruth.

2) John Knox said in his prayer in all night, “ Give the Scotland to me or, I will be died.” God used him to accomplish the Reformation of Scotland. Therefore the Scotland became the nation of gospel that Knox believed in.

3) Because Baxter took the life of constant prayer in his studying room The gospel was spread into the country.

4) Because Wesley took the life of prayer in the midnight and in all night, his evangelism made the British been risen.

5) David Brainerd to take evangelism to the red Indian tribe sat down on the frozen ground and prayed to save them. As the result many red tribes were accepted his evangelism.

6) At the before night that Jonathan Edwards preached a great sermon to bring about the great revival, he and his friends were prayed in night.

7) Charles Finney who happened a great revival in the United States of America prayed until the congregation received the grace.

8) The pastor Bramwell prayed for 6 hours per day and then at the place he went there were the great revival.

9) Charles H. Spurgeon was a great evangelist like Moody. He prayed rightly and devoted himself to pray. Like what Dr. Theodore Cuyler testimonies him was like following. That is, “ After I prayed in the family evening prayer time, Mr. Spurgeon followed my prayer with the wonderful prayer that perhaps I have ever heard from human lips.... A man who can like that can out preach the world.

10) As Melanchton was sickness and almost was died, just that time Luther, his friend visited him. After Luther prayed for above one hour for Melanchton, the disease was healed and served the reformation ministry for several years.

11) T. Charles who was the beginner of Great British Bible Society in 19th century almost was died; he friends prayed passionately for him, an old man in them requested that Thoman Charles had lived for 15 years more and serve to proclaim the Scripture. As soon as this prayer was dropped down out of his lip, Thomas Charles was begun with the recovery gradually, after that he was recovered completely and then he was alive for 15 years more and served it. As we pray, only a little thing will not be accomplished but the great thing must be accomplished.

12) The believers that firstly were arrived at America, after three years to come at Plymouth, as the great famine was happened, they escaped the famine by the result that prayed together for 9 hours, by the great raining in the evening time.

13) On 1746, France brought 40 warships and attacked to New England, the region churches were fasted. Then the storm (great wind) was happened, the ships were crushed

14) On 1777 in the winter, at Valley Forge, the power of Washington's military was dropped down into the distress, An atheist, Tom Paine wrote the letter to criticize the personality of Washington, As he knelt down and prayed, he overcame the Independent warfare. The reason that our prayer was not answered was for only our sin.

Is 59:1-2 said, "Behold, the LORD's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear?"

3. As we receives the answer of prayer we love the Lord.

Augustine prayed at his youth day to take away his sin. But his heart wanted that God did not answer secretly in his heart. Therefore he did not receive the answer. But later after he was listened to the report of Simpolisianus to the

event of repentance in Victorianus, and listened to the explanation of Fontianus and was decided and prayed seriously at the garden of Bilakesikiakum nearby Milan in weeping. Then he was answered by God, he returned to the seat to love God extremely, and he said, “ Lord,, Beauty!, I loved the Lord lately. Behold! The Lord stays in me but I went to outside and searched for the Lord.” And also he said, “ God, Command what you wants to me, and give me what you wants.”

Before we become the men to love God as the result of answer of prayer, we cannot feed the sheep of God. The qualification of the pastor is to love God. “When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.” He said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.” He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. “ (I Jn 21:15-17) Three questions that Jesus asked Peter, “ Do you love me?” was the fact that to love the Lord is the only qualification to feed the church powerfully and obviously. Without loving the Lord, we can become the worker of God’s church but cannot become true shepherd.

Sermon 95 The Prayer is Answered Absolutely (Lk 11:9-13)

Prayer is the most important way to communicate to God. God so pleases that we came into God and requests something. It is the character of the great love to be different the man. The people hates to receive the demand of the other. God pleases so much as we pray to God rightly and passionately. The thing that A great missionary, Hudson Taylor was repented by the result of God's answer that his mother preyed at the outside of 80 miles. That is, At the time that his mother prayed at his house Taylor saw a evangelism paper and repented, after two weeks he listened to be the time that his mother prayed for him and he himself felt the greatness of prayer. Taylor saw the answer of prayer on the way that he came as a China missionary on the sea. His ship

unfortunately entered into toward the island that the carnival lived wrongly. The several hundred carnivals rejoiced for the food arrived at there by seeing the ship to be approached into the island. Then the sailor said, " We cannot do that although we tried not to enter into this village with all method, we cannot do that now." Then Taylor said, " We did not do only one thing we can do.. It was not the others, This ship have 4 Christian believers, These four believers enter into their room and make them prayed." Then After the prayer was finished the wind was returned and escaped to enter into the island of carnival.

In America, in state of Minesotta, As Honest John Plsbury served as the major, by the famine of grasshopper it was a crisis that all crops are lost. Then by settlement of main persons in the state, at every place of all states and the same day the prayer meeting were opened. Directly as they prayed it at the appointed time to be driven out the grasshoppers At that day the locust swarm was died or, they were separated one another afar.

A certain man in Texas prayed that his son to live afar shall be repented, he received a letter after 5 days his son was repented at the time that his father prayed in the car.

At the Southern area in America, at the meeting that 150 wives prayed, a woman said, "Because I do not believe that God answered my prayer, please pray for me." Then all wives prayed, and then the wife said, "I can believe in now.. I do not know why it was happened But my two sons left to the far town , they did not believe in Jesus. Pray for them to be saved please." Then the wives prayed it again. At the next day morning, the wife received a telegram from two sons that is, The sons repented at before day (at the time of prayer meeting) and believed in the Lord. Some times after several years the answers came. The affair that the teacher Moody happened the revival in the British was informed the result that a British old woman prayed. As the prater of this handicapped person prayed for 5 years, the teacher Moody came into the British.

Sermon 96 Of the Answer of the Prayer (Lk 11:33-36)

1. As it is inconvenient time (at the night) to request with the relationship of friend is answered (the lesson that it is precious to pray for the other)

Much more, why does not God to have no any inconvenient things, answer?

2. The men sometimes give what any one request in the time not to endure.

But for God always prepares to give, shall not God give to the one to request? Here, “requisition” was considered precious. As we pray before God we should pray passionately. The fact to need the requisition is, for we do not pray faithfully but pray without faithful heart, we should pray wholeheartedly until the relationship between God and me is obviously passionately. To ask, to seek, to search for are the expression of requisition. (9-11) These three commands teaches to pray continuously for they are the present tense.

3. It is revealed by the metaphor of the relationship of father and son.
(verse 11-12 a)

This is the relationship of love. As God that his loved people seek, how much shall be pleased? Shall not he provide the Holy Spirit not the food! Holy Spirit is the necessary one to the soul absolutely.

What He gives to the seeker needs absolutely to human character. The character of God to reveal in Christ is given to the one to seek. As the man also treats the men visit and seek in order to be alive as the unrighteous man.

On time, the congress of the Greek was gathered at the back yard. Then a bird was pursued by a hawk and then the bird came into a breast of a member. Then he bruised the bird by his feet and killed it. The congress treated his numeracy as a great sin and put him to death. Just like that in the human society the non-merciful man was condemned, what more can we say in heaven?

Ps 94:9 said, He who planted the ear, does he not hear? He who formed the eye, does he not see?

Ps 6:8 said. Depart from me, all you workers of evil, for the LORD has heard the sound of my weeping.

Ps 10:17 said, O LORD, you hear the desire of the afflicted; you will strengthen their heart; you will incline your ear

Sermon 97 The Gospel and the Eyes of Heart(Lk 11:33-36)

1. The gospel is like a lamp.(verse 33)

The lamp focus on the light. The reason that the gospel is compared to the lamp is for the gospel is the truth like the light to shine all world. The gospel is the mysterious economy for him to have to all creatures, even the angels want to know for they interest so. (I Pet 1:21)

So I Pet 1:12 said, “It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look. “ is the present verb of “to bend over and to see” which means that they always want to study. Because the gospel is the highest wisdom of God, the angels also studies so continuously. Just like that Because the gospel is the deep wisdom that the angels also want to study eternally in the spiritual aspect, it is the consistent wisdom of all deep things of the universe. Because the gospel is so great light, it provides the great light to study the natural world. Dr. Calver, who was a great scientist in America he had the findings and inventions that could bring with three cargoes, American congress asked him,” How did you know these all things?”, he answered , “ I learnt them out of the word of God.”

2. The eyes of heart should be bright (verse 34-35)

We can see God as the eyes of our heart are bright, s we know God we can become the happy men. The men devote themselves to enlighten the eyes of their heart. But our heart are enlightened by the word of God and the impression of Holy Spirit. We do not despise completely the mystics happened to enlighten the eyes of their heart In the medieval day, e can say that St. Bernard, Thomas Aqempis, Tauler etc belong to the mystics, they were not astray out of the Scripture and proceeded n the center of truth, and did not claim the mysterious elements that was difficult to discern. But the unsound mysticism was fallen down into realism by emotion to God, claimed vision, dream, divineness and the experience to see God and happened the

confusion in the church world. The things like the experience of vision, divineness can be happened by the weakness of man's body and tired heart, as the John of the cross who was the great man claimed. We can say that they can come out of God. But for they can be happened by the other cause, we cannot treat them as the standard and cannot worship it. The reason that the unsound mysticism is not right are as followings.

1) As the Scripture says, the believer received the Holy Spirit (I Jn 2:20) It is not to receive the other revelation but to make them believed in the gospel given by the Apostles and the prophets, and also makes them understood the revealed word of God and also makes them rejected the other gods.

2) The prophets also said, "The Lord said", so all people should listen to his words. The Apostle Paul said, "How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?" (Rom 10:14) As we see it, As every man should receive the direct revelation, he does not live in the faith, but he can execute the life of faith rightly by believing the external standard revelation, that is, by believing in the evangelism of the prophets and the Apostles.

3) According to our experience, can we see the event that the men received the direct revelation and returned to the gospel at the place that the truth of standard that is, the evangelism of the prophet and the Apostle were not arrived? Therefore In contemporary day who ever cannot receive the direct revelation like the prophet and the Apostles. We should understand the truth of the prophet and the Apostle rightly to enlighten our heart and as we teach the evangelism of the prophet and the Apostles directly, then the power shall be revealed, then the hardened heart is broken out and can be enlightened. We should not know that as we do some distinguished things, the harden heart of the man can be enlightened evangelically. Although he received much education as he does not know the gospel rightly, he becomes dark.

Sermon 98 Enlighten the Sight of Soul (Lk 11:33-36)

The Scripture teaches several things of the method to enlighten the eyes of the soul. Among them one is revealed in Mt 6:19-24 obviously. As we served two owner, our eyes become dark. What we should think is, as we served two owners if our eyes were dark, how much dark our eyes become dark.? After the man commits sin, he cannot see the kingdom of God after he commits sin. Only the one to receive Holy Spirit can see the kingdom of God. But as he also serves two owners the spiritual power of his sight shall be lost. God reveals to the one to love him wholeheartedly. (II Chron 16:9) When whoever loves himself and visible world does not love God. he cannot love God. Love is one and not two.

Duet 27:6 said, ““You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you were a sojourner in his land.” II Chron 16:9 said, “For the eyes of the LORD run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him. You have done foolishly in this, for from now on you will have wars.” “. Ligenback, a Swiss who lived on 19 century was a blind man at 17 years old. But he by believing the gospel of God he became a brighter man than the other. Although he was a blind man he learnt Hebrew and Greek well and then he became the greatest scholar in Europa, which wrote the commentary with shoulder to shoulder to the commentary theologian like Theodore Zahn. Because he believe in Jesus faithfully, many people visited him every day and received the solution of difficult issue of faith. Therefore he served to teach in all day long and took rest in the night. He possessed the bright sight to help many people, although he was such blind man. because he knew the word of God obviously.

Sermon 99 Check up the Dark Light in You. (Lk 11:33-36)

1. The world that we live demands right interpretation.

The one to have no brightness of the eyes of soul cannot interpret this world but they destroy by moving whatever they want. This cosmos was created by God, so his skill is revealed in it fully. As Robinson Crusoe entered into the uninhabited island, he found the big footprint on the sand. As he put his feet on the footprint, it is bigger than his feet. Therefore he took rest because he knew that there is greater man than himself. Just like that as the man sees the world, he should see infinitive greater skill than himself. As we see it we can get the power. Prov 29:18 said, “Where there is no prophetic vision the people cast off restraint, but blessed is he who keeps the law. “ Here, “the people cast off restraint “ means to be destroyed”. Fanny Crossby became a blind woman as her infant time, After that he was a Christian believer, the eye of heart was brighter, for the sight of his heart were bright, she wrote several thousand hymns by understanding much truth.

2. How can the eyes of our soul become bright?

It is the word of God. A certain tries to receive the direct revelation by the dream and the vision to see God. But the economy of God is not so. The prophets told to the people, “ Listen to the word of God” but did not say “See the vision”. “So faith comes from hearing, and hearing through the word of Christ.” (Rom 10:17) The one to listen to the word of Christ can listen to it obviously as he does not compromise. In other word, as he devoted himself to listen to the word wholeheartedly. II Chr 16:9 said, “For the eyes of the LORD run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him. You have done foolishly in this, for from now on you will have wars.” When can the wholehearted state become? It is the time that the man meet the crisis. Therefore Andrew Rivet, a theologian was departed and said, “I get greater learning for my present learning for 10 days than my past 50 years.”.

Sermon 100 The Hypocrite Sin of Pharisee (Lk 11:37-54)

The sin is same essentially but reveals the figure according to the occupation of the men. As we see it there is no the craft thing like the sin. The sin of the Pharisee is the hypocrisy. (Lk 11:37-44) The men try to cover their own sin and to pretend to be righteous. But it is foolish. As much the men have their power, they are revealed in the world, As much he have his own fault he draw them in their lives and then he left the world. The man for themselves think, “No body know my fault”. He should know this fact. That is, we should know that like the photo of his soul is exhibited around the market, it is irresistible fact. The Pharisee is the example of the hypocrisy. They were the specialist to cover themselves and they were the able men to present his righteous. But their sin became their curse of all men except their prospective for several thousand years. After they were died they were mocked for several thousand and were descended.

1. The hypocrisy to clean up the external part (37-41)

In keeping the ritual to clean up their hands before they ate the food but their covet and wicked sin in them did not cleaned up. The regulation to clean up their hands were the tradition of the elders but were not the word of God. (Mt 15:1-10) As we see it, they were the humanistic leaders that they tried to lose the honor of the men to fix to the human custom spread into the world than the heart of obedience to God. They did not know the true godliness that should be cleaned up before God and before men and outside cleaning than the inside one.

The Christian believer should be the Christian believer both at the time of his liveness and at unconscious time. That is, he should be holiness in his sleeping time. That is, it is the situation that the Holy Spirit is with them by obeying the word of God with faithfulness and devotion. True Christian believer should be the Christian believer in his sleeping time.

2. To keep on the small one but throwing out the great one. (verse 42)

The Pharisees offered their tithes to God they did not have the love to God. the worship not to love God , although it is grand thing, it seems to be the body without the life. Although the body is so necessary and do precious without the life it begins to be rotten and to become the bad smell. If the Christian believer has no the hot heart moving by meeting God, they should not be sufficient only the external part of religious activity. Before John Fletcher was offered himself to God, he did not leave at the seat of prayer.

3. The hypocrisy to decorate himself to receive the entertainment (43, 44)

As we see Mt 23:5, 6, they put on their clothe by some format. It was the mean expression of desire that pulls the fame of the people to themselves. They reveal their pretended righteousness through their attitude and their garments. They decorated their external area so, their inside was filled with all sin. As the men met them they were involved to them as much they respect. The man learnt many thing in his consciousness but in unconsciousness they learnt more. Really then the Pharisees were the tomb with the plain field. True saints always rebuke themselves and do not want to entertainment out of the other.

Because Whitefield got the strong sinful sense and thought, that he himself seems to be half- animal and half- devil. When he passed away before the multitude, he thought, “ Why did not the people cast the stone to me?”.

Sermon 101 The Points to Caution Before the Crowd (Lk 12:1-2)

1. Don not be hypocrite

For it is easy that the believer takes hypocrisy before the multitude, he should be careful of it. What is the hypocrisy? It means that without true devotion to move at external area. Without true devotion, whoever has no power, for he has no the contents of true faith, he tries to conceal his fault and to decorate like pretending to have the contents.

As we see the church history, all powerful evangelists devoted themselves to Christ. But the unable workers are covered by their sight like actors, they had no the power to save the life of the men. Such men are moving only, like the light thing is floated on the water, they like to float on the face. In the other side the devoted person cannot have the greasy sermon and its life. As much he devoted himself to God it is like put in the source of the life. As many devotional persons are in the church, she has the power and then nobody can need any anxiety rather before the enemies and adversity they put their heart

In peace. Sparta that had many devoted young men to their nation had left intensely some enemies at the warfare. The reason that the nation did so was for that as they cut off all enemies their people might put their heart in the peace and they sent the days without preparing. The one that devoted himself to the Lord and united with Him is powerful in his life. Henry Drumnd said, “ If I have only 2 minutes to meet the Lord per day, the life of the day is different surely. “ As the above said, the hypocrisy is the opposition to devotion to the Lord. Not only that the hypocrisy is the double sin, that is, it is sin to have no goodness and also to bear the sin of deceit to pretend to be good

2. Do not be afraid of it

We have many cases that as we should do our duty and we should go our way, we could not execute because of meaningless fear like a dead men in our whole life. We are going to think of some reasons that except God we should not be afraid of.

1) We should take boldness by thinking of the detail of the general providence.

The Lord said that God interferes the things also that is happened to a sparrow. (Lk 12:6) God knows only the great thing and knows all small things and he executes as to his will and permits it. This word points to that for his power of protections is so great, it influence until the animals. The man accomplished great invention to kill the people, as he uses the nuclear weapon he can kill the living creature of all the world. But the man has no the power to save them. As much the number that the hydrogen bomb kill there is no the science to save the life at one time yet. Therefore the power to save is greater than the power to kill. God has the power to kill until the animal if he wants to do it. Therefore we can depend on only him. absolutely. His saving power and his protecting power are absolute, and the will and sovereignty Lordship to practice the salvation and protection also is absolute.

2) We should not be afraid of it by thinking the complete character of the special providence of God. (verse 7)

God relates to the special work to the believers to call for his name. As our text said, The fact that God counts our number of hair means that God takes care of until the parts that we do not take caution and do not have the parts no to be conscious and lead us in the good way. We did not have counted our hair, and did not try to count it and it is fact that we do not remember it. But God controls even the area of our no caution in his goodness. Du Moulin escaped out of the wicked men as the servant of God, and he was hidden in a great pot, then the spider made thick web on the entrance of the pot, the enemies could not see the servant of God. Jewel, who was a bishop of Salisbury escaped the men to kill him and went to London in the night, they could not find out him because he took the wrong way.. the pastor Spurgeon preached at the region, Halifax, there are gathered several thousand people. As soon as the meeting was finished and the congregation left the building , the house was destroyed.

3) We should keep on our faith boldly by knowing the rebellious sin shall be remitted. (8-10)

These passages reveal the following meaning. That is, it is the word, as whoever believes in Christ and denies Christ for the fear of the men, his sin is great. It is greater than the sin of not knowing the gospel and not knowing Christ at the unbelieving stage. It is the sin to blasphemy the Holy Spirit. If we are baptized once, and become a believer, we should know how much important the position is. As the unbeliever if he rejects Jesus it also is the sin, which is called for the sin to commit for he did not know it. As he believes in the Lord, he can have the forgiven way. But although he believes in it, but as he arrives at the seat to reject the Lord he commits sin in knowing it, which he treats the knowledge as darkness, and he treats the love as hate. Therefore (1) he received the stern judgment to search for much out of the one to receive much. (1) For he rejects the Lord, he has no the way of atonement, (3) for he rejects the love of God and his goodness in the future he has no the way to repent by receiving some impression. 4) For he believes in it but commits sin he harmed to the Lord and the church. It is a great sin that he himself does not enter into the heaven and makes the other not entered into it.

4) As we are arrested and stood before the enemies is we have the impression of Holy Spirit we have no fear. The reason to feel fear comes out of the ignorance mainly. For the night is dark small sound makes us been fearful heart. At the day time although the big sound come out, the fear is not great. As our heart was helped by Holy Spirit, were not afraid of the great persecution. Before the horrible power as the Holy Spirit is with him, his heart is bright, delightful and has no any fear. It was what the trial saints experienced.

Our text said, as we are arrested and stood up before the authority, Holy Spirit came into our heart and teach what he should answer, which means that then our heart is bright and have boldness by the Holy Spirit.

Sermon 102 Do not be Afraid of the Man (Lk 12:4-5)

As we are not afraid of the men we can live for God. The one who is afraid of the man is always in the center of the man and he cannot release out of there. Not to be afraid of the men, he should take fear of God. God is really a fearful one, the one who is afraid of him does not feel the necessity of fear. It is like that as we fight with the nuclear bomb we do not treat the small gun as our issue. The fact that is afraid of God comes many out of the Scripture. Ps 34:11 said, "Come, O children, listen to me; I will teach you the fear of the LORD. ", Prov 1:7 said, "The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction."

1. The reason to be afraid of God is because he has the authority and the power to kill the man.

In our text, the word, "after he has killed", "killed" means that "God kills" Duet 32:39 said, "See now that I, even I, am he, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand." The power to kill belongs to only God. As the pastor, Greenhill testimonies, a woman criticized the other woman to live holily, her tongue was thumbed and could not use it and then she was suffered for 2 days and was died. The France king, Henry II was angry to his servant and arrested him and was prisoned and said, "I will see that you shall be burnt and shall be died by my hand." After several days, the king was participated into the contest of spear and his eyes were pierced and was died. According to the report of Fox The one, Nightingale took the Scripture and said the blasphemy word, he was slipped down at the pulpit and his neck was broken and he was died. Stephen Gardner was the wicked man to burnt the many servants of God in fire, he was punished and happened the fever in his whole body, his tongue became the black color and then after some time he was died. The wicked king, Maximinus who commanded to kill the Christians completely, his interline was rotten by worms and came out the dirty smell, even the doctors could not close to him. For it the doctors were killed by him and then he was died for this issue. The emperor, Orelia tried to write down sing on the

commend document to persecute the Christianity, his hand part was bent. As we see such things only living and death belong to only God.

2. The other reason to be afraid of God is because he has the power to cast the soul of the man into the hades.

The hades is the fearful place. We cannot know what the place is, because we had gone into the hades. But there are sure evidences about how much fearful place it is.

The general evidence of the hades.

Here, the general evidence means the evidences except the Scripture. At this point what we should be careful of is the useless stubborn that the man cannot believe it although he is taught much what he did not experience. They says that as always he says, seeing without saying a hundred words. But the knowledge of the man cannot know the hades completely rightly, he knows that the hades exists only obscurely. Platon who is the greatest philosopher also said, “the most unrighteous man shall be dropped down into the bottomless pot.” Not only that the religion of Persia said, “After the men shall be risen they shall be cleaned up by the water melted the iorn, The wicked men shall receive the great trouble by it. And the buddism also has the thought of hades. For example Jung il ahabkyunh said that the nephews of Budda, Hebalalda, went into Aham hades, there is a punishment that the burnt iron wheel mixed the body and boiled. The thought of such pagan does not understood the hades rightly. But the being of hades itself is not despised by the pagan. We do not claim that the system of pagan thought is rightly. They lost the knowledge of truth after they committed sin. it is a mark to search for the truth wrongly in regret.

My quoted contents of the above was used in the meaning. We think that the man know by himself is not obvious. Especially the things in the future and the things after death belongs to it. Therefore the knowledge to this thing

should receive the direction by the one to have the knowledge above of the man, that is, God.

We have one more in the general testimony . It is the testimony of devil. The devil is the opposite other of truth. So we can refer to the testimony of truth to come out of the guy. Because that guy does not obey the truth, he become the contrasted object to God but he knows little truth. He got the part to know than the man. (Jam 2:19) That guy testimonies he stays in hades. As Jesus went to Gadara region, the devil requested that he should not enter into the bottomless pot. It was the word that the devil was oppressed by Jesus and requested directly, the fact that the bottomless pot exists was mentioned by the guy. (Lk 8:31, Mt 8:29) We do not appreciate the testimony of devil in principle. Because the guy is the head of false witnesses. But the false witness was oppressed for he cannot conceal it. And informed directly become a powerful testimony. We think the fact that the friends only testimonies as well as the his enemies also admits it must be the powerful testimony. For another example as the testimony of such method, it is testimony of devil to Christ. The examples that the devil knows Jesus as the son of God and he was afraid of Jesus come out of the Scripture, and also many cases come out of the history of missiology.

Such facts come out of the Scripture, Mk 1:24, Act 16:17, 18, 19:5. And the mission history revealed it in any countries, but especially I quotes the fact happened in China. That is on 1884 (1993?) at region Sukang, a virgin was possessed by the devil , the believers went her and healed her by praying together. Dr. J L Nevius , was a great missionary wrote a great book, 482 pages to inform the fact that the devil was driven out in the name of Jesus in the world. The devil was oppressed before the name of Christ and confessed the truth directly . As the general evidence of the hades there was another thing. It was the fact that the wicked men were died, they testimony that they will go to hades. A wicked king in France, Charles IX who killed the many Juguno protestants (thr Christians) the blood came out of his whole body like much sweat and in his death he said, “I go to hades.” Such examples come out of the other.

We said it by several evidences of the above. But they all are the testimonies of the creatures. We do not despise such testimonies. But our faith issue cannot be solved finally by the testimonies of the creature. We are not going to admit the fact to solve them by the method of creatures as the ultimate solution. We believe in only the testimony of God's word. It is true faith. The word of God is the word of the Scripture, which it said many things of hades.

The evidence of the Scripture to it 1) it is the place the fire without quenching and darkness, (Mt 25:41, 46, II Pet 2:17, Jud 1:7) 2) It is the place to have the worm without death. (Mk 9:43, 48) 3) it is the place with eternal painful state. (Mt 25:46, II Thess 1:9 Rev 14:11)

John Buyan said of lamentation of hades and its pain, " That place is trouble place for losing God eternally." and to lose God is greater loss than to lose the thousand world. Not only that, for the place has no the hope of salvation out of lamentation and pain eternally , there is no the painful thing like the state without hope and expectation. The proverb said, " Without hope the heart is destroyed." Not only that, The place has not only one distress but the whole torment attack. This is painful. In the world as some pain is happened, there is able to have the other comfort.

Another reason that the place has severe pain is for the place has no reduction. The one to stay in it all are taken distress, the figure also gives the pain. The above is inferred by the principle of the Scripture.

We have the thought of this point. That is, for the distress of hades is eternal, some scholars claim that it is not worthy to the mercy of God and his righteousness. But what we remember is the fact that the hades is the ultimate result that treats the evil. The fact that God treats the evil finally is the mercy of God. Not only that, it is natural that the one does not repent the evil and commits it eternally was permitted into the evil together.

Sermon 103 The Foolish Man (Lk 12:13-21)

1. The individualism is foolish.

As our text said, a foolish rich man took the passion that he installed his crop to live well by himself. The individualism is not the way to live himself well. The individualism was the sin of the forefather that was not blessed that is the sin of Cain. He replied God about the event of Abel, “Then the LORD said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s keeper?”(Gen 4:9) As the Scripture teaches, that the man should give to the other to receive the blessing. Acts 20:35 said, “In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’”(Prov 28:27, I Cor 10:24, Gal 6:2)

Andrew Murray said that the individualism is the source of all sin.

2. The life to know the wealth life to God is foolish.

It is good that we think that verse 21 in the text is the main verse. What does the word, “ “ mean? Here, the word, “to God” means “in the relationship to God”. As we know the man who is rich man to God, we can know the meaning in the contrast to it. The one to become the rich man to God is the man not to depend on the material, but to depend on God. Greijdanus said, “The Lord does not condemn here, the property and the possession , but by trust in it and long for it condemned the fact that he did not use them for the Lord. (Derikdom en het heben van rijkdom of schatten worden hier niet door den Heere veroordeeld, marar het stellen van zijn vertrouwen daarop, en het jagen er naar en het beschouwen en gebruiken er van, niet naar s’Heeren wil in zijnen dienst. – Lucas 1. P. 603). Then the one who is the rich man to God is to depend on only God and he get the spiritual life and the fruit he bears and the glory he receives abundant.

1) The abundance of the spiritual life

The rich man to have spiritual abundant life treats the wealth and honor as dust lightly and in his throwing case, he abandons it. In the old time Although Abraham did not know his future way well, he left the native field, his relatives and the house of his father. (Gen 12:1-4) Especially, as we see verse 4, it said, "So Abram went, as the LORD had told him," It is the word we should think of. for God is the holy spirit, we cannot see him. But we can see the word he revealed and can follow him.

Moses also was abundant to the spiritual life. He, "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward." (Heb 11:24-26) The passage said that Moses was the spiritual great rich man but he treated the honor and the power of son of the daughter of the king as the dung and soil and throw away his pleasure and abandoned all treasure of Egypt. It is obvious that he had more precious thing that is the spiritual treasure than all good things.

Paul also was the rich man spiritually. He said, "But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ" (Phil 3:7,8) Not only that, he again said, "as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything." (II Cor 6:10) He was a rich man to make the other become the rich men. We should become the abundant rich men. We should become the abundant men of the spiritual grace. We can see that the widow in the land of Sabbath confessed that she thought her sin for Elijah in the Scripture. The widow said, "Therefore the LORD was very angry with Israel and removed them out of his sight. None was left but the tribe of Judah only." (I King 17:18) We should become the state that the men of our fellowship should think their sin by flowing our abundant holiness in our

body. We should make our neighbors gotten the faith by overflowing our faith

2) The abundance of the fruit for God

Our believers do not belong to this world but we have responsibility to lead the men of world into the salvation. This is the duty of the priest received by the Lord. As we work to salvation of the soul and did it for glory of God. We should not execute the word by the mercy, but execute as a priest to offer the offering before God. Arminianists have the aspect to sacrifice to save the souls by the gospel. But they expresses only the motive of mercy more than the motive of offering their holiness before God. It is the train of powder that the Arminianists to be inclined easily into humanism. The believer does not take only the qualification of a priest. He has the dyed thing by their persecution before the people in the world. It is overcomer, that is, the qualification of the king. Not only that he also has the position of the prophet to teach the world to the right way, which is the things to move into the glory of God. We should not become the lazy servant and the weak servant.

In the world there are many blocked objects. But we should treated them as our hobby and our laugh and devote ourselves to work diligently. Without any blocks before us, we have no any hobby. The excellent horse (Chunrima) does not want stay in the cow house in his whole life. We, during we stay in the world, we should devote ourselves to do the duty of priest, king and prophet and should live most delicate and most fruitful life. Abraham Kuyper sacrificed for 50 years as the editorial of a magazine. The people pointed the man that he had ten heads and 100 hands. He executed much work Calvin published the great book, Institute of Christian Religions, at 27 years old.

Like giving the delight to the men by blossoming in the flowers for the long time, proclaiming the gospel of the believers truly reveals the effective for long time. After Joh Flavel preached the word, I Cor 16:22, that is, "If

anyone has no love for the Lord, let him be accursed. Our Lord, come! “, as he blessed them and said, “ If each person of this people does not love the Lord, how can I pray to bless them?”. Then there was a boy in the people his name was Luke Shot. He was 15 years old boy after that as he went to America and lived his whole life without the faith, as he became 100 years old, one day he listened to the sermon of John Flavel on I Cor 16:22, “If anyone has no love for the Lord, let him be accursed. Our Lord, come! “, and then he reminded the sermon greatly, and repented greatly and then became a strengthened believer. (John Flavel, Divine Conduct p. 10).

3) The abundance of the hope to the glory of the coming world

I Jn 3:3 said, “And everyone who thus hopes in him purifies himself as he is pure.” A certain saints said, “Figuratively because the hope is too clean plant, it cannot be grown in the dirty heart and cannot be prosperous.”

Pointing to the hope, the New Zealand men said, “swimming thought”. Because Because the hope does not sink in the tribulation but floating and moving. Therefore the hope is like the bird, Nightingale to sing at he night.”.

Rom 8:18 said, ““There is no fear of God before their eyes.” “, After the word the next word gives the interesting to us, that is, “Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God”(19-23) Because he long for so much he arrived at the place of lamentation, he could know how much the glory of coming world is. For the glory of coming world is too great, the reason that cannot be compare the the present suffering is as following. (1) It is for the present suffering has the time to end, the glory of coming world shall not be ended. (2) It is for the present suffering and the glory of coming world are contrast of each other.

That is, the present suffering is no freedom and oppression, the glory of coming world is like release as well as, like the banquet of the kingdom of God that accomplished all blessing.

Therefore Paul said that this blessing is like the heritage to receive the adopted son. The essential position of this adopted son is misery and poor, but he receives the good things that should receive as the son. Paul thought again that the glory of coming world is like a son begot after his trouble dissolving.

(3) We can know how much great this hope is, as we see the moving of present all things. As all present creatures also are moved with all mobilization, how shall the great glory in the coming world come to the believer?

Sermon 104 Throw Away the Covetous Heart (Lk 12:15)

1. Covet is the enemy of faith

The covet tries to get what it seek even by throwing away God or, even by using God. The covet is the narrow heart not to accept the faith, and the unscrupulous to fill the desire of flesh with using even the heart of faith wickedly. Therefore the covet is our enemy.

2. The kinds of covet

We cannot take safety for we have no the covet of the money. The covet may be happened at the other areas. The pastors become wrongly by having the covet of honor. For the fear of dishonor, there are the men not to repent. And although the man has no the covet, it is easy that he has the covet to the life. During we have the covet God cannot control us.

3. The result of covet is to receive the woe not to live

As Isaiah said that 500 epha should be come out of one homer but one barta is come, it is 1/500. (Is 5:8-10) The covet is not the method to become a rich man but to be poor and to be destroyed. "Treasures gained by wickedness do not profit,

but righteousness delivers from death." (Prov 10:2) "An inheritance gained hastily in the beginning will not be blessed in the end." (Prov 20:21) "The getting of treasures by a lying tongue is a fleeting vapor and a snare of death." (Prov 21:6) A certain scholar said, "The man to have the covet to get the thing of this world is like to drink the salt water to stop his thirsty."

Sermon 105 What Shall We Live? (Lk 12:13-34)

A certain woman of Seo Seo nation climbed up into the Alps mountain without the guard and wandered around this one and that one and her foot was slipped down in a den and then she stayed for 20 days and almost was died for hungry. Whatever, we needs the guard . We should be guarded rightly in our whole life. After the man comes in the world the greatest issue is the issue, how to live. To be devote himself to live happens so much even the things to be died. Therefore we can know how much the affection of the man to the life is. This is what we experienced.

1. Many people try to live by the material.

But Jesus said, “And he said to them, “Take care, and be on your guard against all covetousness, for one’s life does not consist in the abundance of his possessions.” “ (Lk 12:15) The hope of a foolish rich man also is put on his much materials. (Lk 12:16-19) They did not think how shall the eternal future beome but think only the presence. Just like whenever a tribe of Africa establishes a king they appointed every 7 years. For 7 years the king can use all authority with his desir. But after 7 years will be filled, the king surely should be killed and the other king should be established. Despist it was so. the candidates to become a king requested always. The one to covet the materials to enjoy only the present world and to move in the center of materials are just like this one. They have no the preparation to the coming world. Not only that, the one to treat the materials as the first one does not live well also. The emperor, Nero built up his house for abundant gold. But he had no joy always, latter he was taken suicide.

I Tim 6:9-10 said, “But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs. “. The man does not live by abundance of property. The Lord also did not have the house that his head put on. Refer to I Tim 6:17-19.

As the man attacks to the world by knowing that the man can live by only materials , he shall finally be destroyed. As he walks into the way by putting his feet on the dead bodies , he walks on the way. Just like that the heart of man likes to walk on the deceived way. The cow also does not enter in the pot it was slipped again. And also the birds do not enter in the net again it arrested. But the man run away on the way of materialism continuously. Why shall they do so? This is a strange thing. Therefore the prophet, Ezekiel said to Israel, “Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit! Why will you die, O house of Israel? “. (Ezk 18:31)

Sermon 106 Be awake out! (Lk 12:35-40)

Should not awakening be executed by the slept body? In a meaning it is opposite thing of it. That is, it means the life of regulation in the Lord, it irregular life that is, for the time is not kept on well, it is the opposite thing to the life to become not to do the work well at the working time. To be awakened has the fruit to work diligently, the diligence has the regular life as its element. Without the regulation no true diligence. We do not say not to need the sleep that God permits to the man. But here awakening that all text teaches, especially, points to the spiritual awakening in the life of faith. The spiritual awakening has few things the Scripture reveals.

1. It means not to comprise with the world and to be awoken. (Rom 13:11-14)

The one not to compromise to the world but to awaken in the world should know that this world is the city of destruction and should prepare to leave the world like a fire. The drunkard man is lied down on the earth and sleeps on it in state of drunkard. But after he is awakened soon he leave at it. Just like that the believer knows the fact that Jesus Christ came and was died and was resurrected and follows him and he run away. He see the footprint of Jesus and his blood was dropped down on the world of history obviously. I have the experience that I was lost my mind at my young time and was awakened for several time. Then my mother hit me to awake me at nearby me, I did not know the thing completely. But as I received the lovely hit of my mother, I was awakened I know that my mother sat down nearby me. Just like that, we can have the great misery case not to know in my awakened state, the fact that Christ came into the world and he went The thing that Christ came into the earth and he was lifted up the heaven is so great event. It was the fact that the heaven was opened, the angels of God was ascended into heaven and was descended down. Therefore through Jesus Christ, the world like the night was changed into the world like the day. Therefore we should be awakened and live by faith. Cleombrotus who read the wrong The theory of soul written by Platon was awakened and practiced it. He to know the being of soul adventured to drop himself on the cliff to die. It was the false awakening.

Platon said the pre-existing theory and points to its immortality. That is, before the soul is united with the body for it exist, although the body is died, it cannot be died. This is the wrong word that the soul can be happy autonomously.

If the soul is alive by leaving God, what kinds of blessing does he have? The blessing of soul is depended on only the fact that God exists. The soul is not the infinitive one and the incompetence. Although it is the immortal being, as it left God, it shall be eternal isolation and misery. The true meaning of the molarity of soul is depended on the fact that the soul serves only God as his savior and his Lord. But Platon did not know this one and said the autonomous of soul, it is like saying the eternal misery of the soul. It is not the truth, Cleombrotus read the book of such non-truth and executed like awakening (not to be awakened truly), All words of Jesus are the truth, how shall the one to know this truth take the transition of his consciousness in his life? In other word, How should such man be awakened? Rom 13:11 said, "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. "

2. To be awaken means the life that we look at only God, that is, to believe only God wholeheartedly.

To go to the kingdom of God is like to go cross the single wooden bridge. The man to go cross the single wooden bridge cannot go in seeing the water under the bridge. Like he goes cross in seeing only the bridge, we should depend on only Jesus wholeheartedly.

3. To be awakened is to life of prayer

Prayer is the means to lift up our soul to God. The soul to be with God has the awakening heart. That is, He can hate the sin truly and longs for all things and he practices it.

4. To be awakened is to keep on his own responsibility.

The man to have the spiritual awakening is not fallen down into indulgence. He completes his duty in his living life. And practice all responsibility sacrificially. He has the strong heart of responsibility. Especially he feels the strong responsibility as he see that the uncountable souls shall be dropped into the destruction at far and near, and he is afraid of his death without finishing his duty.

5. What are the reasons to be awakened?

1) The reason we always should be awakened, as verse 37 said, as we awaken, we can enjoy the blessing the Lord gives. Our text said, "Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them." This means the attitude that the Lord treats the awakening servant so preciously. This points to the fact that the Lord lead the true men into the house of heave and makes them enjoyed the glory. (Jn 14:1,2) As we entered into the coming world it is not the world that we made with our devotional work but it was established by the work of Christ completely and eternally. As we live in the world with our power, we got much troubles and anxiety. But the coming world is the safety place that Christ works in all things completely and establishes them. If we have the awakening spiritual life and the fighting life with the world, our spiritual sight shall see the glorious world from time to time.

As the Crusades that the general, Fodefrey controlled attacked to Jerusalem to get it, when the city was revealed before them they took delightful and clapped. Just like that we are awakened and now to enter into the coming world soon and we should to praise Hallelujah.

2) The reason we should awaken spiritually is what the text verse 20 said to us. That is, We should awaken out because we do not know the day Jesus comes again in the earth. The man wants to know whatever . But the time to have true benefit as the man has no knowledge exists. It is benefit that the man does not know the supernatural knowledge. Only God know them as we do not know them we can get the heart of faith. The reason that the child trust

in his parent can do what the child does not know as the parent knows what the child does not know. Just like that in some thing, what only my father God knows it than I know it is better, and what He do it than I do is more benefit to me. Because we do not know the future thing we cannot do over action , do not arrogant but become humble and believe in only God and always shall be awakened. The doctor did not inform the found the name of the disease to the patient, because it is benefit to cure it by ignoring the disease.

Sermon 107 The Activity-Principle of the Servant of the Lord (Lk 12:41-48)

Of the question of Peter, as the format that Jesus answered here is some lessons. The lessons are the principles of the activity of Lord's servant.

1. He should have the wisdom (verse 42)

We should start with the wisdom, should proceed with the wisdom and should be finished with the wisdom. Solomon, above of all, requested the wisdom. (II Chron 1:7-13) James said to seek the wisdom to us. (Jm 1:5-8) Although we are passion and diligent, without the wisdom, we do not succeed but are failed. Therefore in the reformation of religion the successive leaders were the persons to have the wisdom. They had much knowledge. Luther was the man of knowledge translated the Scripture. Calvin was the great man of intellect, which had the special wisdom in the human history. He revealed the writing of the Institute of Christian Religion. Among our believers some have the Antiintellectualism sometimes. It is the false line to contrast the will of God. The Scripture teaches that we should take the wisdom so much. Although the wisdom and knowledge are different each other, true knowledge become into the wisdom actually. Then true wisdom can be received by studying the Scripture deeply and by praying faithfully.

2. He should be faithful (verse 42)

The Scripture teaches that the worker of God's gospel should be faithful. (I Cor 4:2). The word, "faithfulness" means finally the faithfulness. Although the servant of the Lord has short wisdom, if he is faithful, he can succeed. Faithfulness is the life of the pastor. As he has it he has the qualification of witness. Without having it, he become the stumbling person to make the other not believed the gospel.

3. He should not claim the group of God's sheep forcedly. (verse 55)

For to lead the sheep group forcedly is the ecclesiastics, it was the principle of activity that the church leaders in the medieval day committed sin. To such

ecclesiastics the sheep group of God should not obey it. Wycliffe, a true believer did not obey such ecclesiastic

Sermon 108 The Work as the Servant of the Lord (Lk 12:41-48)

The word of Luke 12:41-48 reveals that the servants of the Lord work as two kinds of work. First. It is the faithful servant, second. It is the unfaithful servant. Here now let's think of the faithful servant. The work of the faithful servant is revealed in the word of Lk 12:42.

1. The faithful servant is wise.

The wisdom is the religious wisdom to know God surely. Except this one, the wisdom, true wisdom is the things in the center of the fear to serve God. The worker that God appointed should have the wisdom. Of course, the wisdom they should have is the true wisdom God gives but is not the wisdom of world. How can the one to do God's work execute by human foolish wisdom? Although the worker has much passion, without wisdom he may destroy the work meaninglessly. Therefore Jesus sent his disciples for evangelism and committed, "The wisdom should be taken like a serpents. " (Mt 10:16) Solomon wanted to take responsibility completely above of all he requested the wisdom and he received it. (II Chron 1:7-13)

Prov 11:30 said, "The fruit of the righteous is a tree of life, and whoever captures souls is wise." Dan 12:3 said, "Then a mighty king shall arise, who shall rule with great dominion and do as he wills." Then "wisdom" does not belong to this world but comes out of the heaven. We try to prove it by the Scripture. Jam 3:17, 18 said, "But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. And a harvest of righteousness is sown in peace by those who make peace." We in this word, we should not forget the word "first". Holy Spirit demands the purity than peace. The place not to be pure there is no true peace. Therefore we should seek the purity and should establish it. Without purity seek the peace is ignorance. The peace of our heart comes out of the pure life. To seek something except God it makes our heart been obscure the heart shall be distressed. We should know that cleaning is the wisdom. In much sinful world, not to be dropped down into the sin cannot help but to be the life of

wisdom. The reason that we called the pig for being foolish is for that it does not think the unclean body in the dirty place as dirty body.

And next, the peace is wisdom. Embracing the dissension in his heart, rather rising the power of dissension in the word and the activity is not the attitude of the wise worker. Such man cannot success in his work. Then to keep on the peace should have generosity (not to be harsh by forgiving all personal imperfection) and goodness (to have no personal stubborn and to have much yielding heart and obeying heart) and mercy (the heart to give more mercy to the more miserable lack person) and good fruit (This is the virtue to be similar to the above mercy) and no prejudice (It is the translation of the Greek text to doubt the other) and should have no any false. In the world for much different point between the man and the man, it has much danger to happen the dissension. Despite it is so, the one to protect peace is the man of wisdom.

The peace that the Scripture teaches is not the peace of the natural order, and the dead peace that they have different points one another but is given by oppressed submission without meaning and it is not the crazy peace brought by having no concern to different thing one another. This is the peace of grace brought from the place to have the opposition of difference. This is happened at the time to meet the opposite element to be encountered to himself. We can say that the James's teaching on the above is the fact that the wisdom to come out of the heaven has two kinds of virtue. That is, First . the purity , second. Peace. Purity is more precious than peace but the purity without peace also is not able to be sound purity. Just like that peace is so important. But the purity should be preceded the peace.

2. The faithful servant is trustful

The one to proclaim the gospel treats the faithfulness as his life and should possess it. He has the faithfulness,

1) He should be faithful to God.

The “faithfulness” is revealed, above of all by keeping on the word of God and the commandment Whoever is the man of God it he does not keep on the commandment of God, he becomes a liar. (I Jn 1:6, 2:4) Not only that “faithfulness” was revealed into the activity of repentance. Repentance is the living way of the sinner. The one not to repent claims that he has no his own sin is a liar. (I Jn 1:8)

2) The one to proclaim the gospel should be faithful to himself.

If he is not faithful to himself, he is not faithful to the other. If he wants to be faithful to himself, he should do as following, that is, he should not think as he knows the theory surely. He should be established by the realism He should not exaggerate in saying something.

3) The one to proclaim the gospel should not deceive the other.

If we are not careful of indeed by announcing that we are faithful to the other we may say some curious liar. The curious lie is not the other, but as he says the liar, it comes out of the state that he himself also knows whether it is the liar, or, not. For example, he says to discuss the other but actually like to discuss the other. The fact that the unfaithful man takes evangelism is weak like the leg of the handicapped person. (Prov 26:7)

3. He gives the bread to people of the Lord.

Giving the bread is giving the bread of the spiritual life by proclaiming the word of gospel. The word to give the bread “to give them their portion of food at the proper time “ points the evangelism activity by the regular regulated diligence. The one who takes evangelism, just like for this one has the burnt heart to love God and the heart to love the soul do so. This thing cannot do by the occupational mind.

Hauge in Sweden had such burnt heart, in his whole life he was prisoned 8-9 times but he proclaimed the gospel there. , As he went to the farmers he worked with them in all day long at the evening he took the evangelism sermon in his tried state. The reason that he was prisoned for several time was

for the rational pastors harmed him by cooperating to the government. He rode the ski in Sweden and walked and proclaimed the gospel.

Sermon 109 Of Repentance (Lk 13:1-9)

What Jesus teaches in this passages is, first, without repentance the misery destroyed day shall come and second, the reason that the sinners are not destroyed is the fact that God permits the chance to repent for temporary time.

1. As the sinner does not repent he shall be destroyed. (1-5)

What is sin? We first of all should solve this issue. The essential sin is not to believe in Christ. Jn 16:9 said, “concerning sin, because they do not believe in me;” So the unbelief is the source of sin. The reason that not to believe in Christ is so great sin is for that the unbelief rejects the greatest love God revealed. The fact that God send Christ is to exhort the mankind with the great love that they cannot have again, not to believe in it is the greatest rebellion. But what we can lament is the thing that the believers believe in in figure but they have the full unbelief in them but they do not feel the great sin.

And next, the part sin does not keep on the laws. The man is not the autonomous one, but the creature, he have the responsibility to the will of the creator. But the men despised the law of God like he himself is the autonomous man. It is foolish that he does not understand the system of himself. Despite he himself is under the rule of God as his creature he think that it is reasonable that he himself execute by his will.

We, the men break out the will of God too much. Therefore we always devote ourselves to repent. They think that it is good that the men commit sin and without lamentation it shall be passed through that one or, this one. The word of the scripture said that as we repent our sins we can get his forgiveness. Although it is difficult that we find out the sin we forgot so much, but by thinking the difficult fact considering it more sorrowfully and by seeking it to God and should receive forgiveness. It is natural that we should repent the vivid memory with painful heart and request his forgiveness.

The result that we do not repent our sin is destruction. A certain king called for one man he hated and requested to make iron chain for himself. He made the long chain for several months and showed it to the king, and the king did

not give some salary to him but he commanded to make the longer chain. Therefore he returned to his house and made it longer chain and brought it to the king. Then the king commanded to bind him with the chain and to cast into the fire. Just like that, the devil make his hated men committed much sin, and after that he dropped them down into the destroyed pot. As the sin of men arrives to the end, in this world they received the punishment in the world also. The emperor of Roman Aurelius write down the document of command to persecute the Christian believers and suddenly his hands were dried.

2. The reason the sinners are destroyed not yet is because God give the chance to repent to them. (6-9)

The man has no the continuous chance. It used to disappeared for a while. Therefore the British proverb said, "Opportunity knocks the door only once." Therefore we should repent as we have some chance, As we see a certain book, it said, "A man was pursued by a wild animal and he saw a big tree in a pot and he jumped up in it and was hidden in it, then the animal could not follow him but as he saw below the pot he saw a big snake that is waiting for falling down with opened mouth and on the bottom of the tree the rats bited the tree and soon the tree cannot but help to break out." This is the metaphor of the whole life of the man. We have the chance in the moment. Therefore for we do not know when the ultimate time is, we cannot have the mild attitude for a while, we should repent wholeheartedly and should cry out to God. Repentance has the chance to do it but after the chance is passed through although we are going to repent, it does not become it. Charles IX, France king who shed the blood of many believers came out the blood out of his body and was almost died, a woman to serve him believed in Jesus truly, she exhorted the repentance. Then the king said, "I cannot repent I shall go to the hell." As the men said often that as they are died, they can repent. But this is dangerous thought, As we lost the good chance to repent, it is so difficult to repent at the death time.

The man often said that at his dead time he can repent his sin. But it is a dangerous thought. As we lost the good chance of repentance, it is extremely difficult to repent at the dead bed.

Sermon 110 Of Healing the Devil-Possessed Person at the Sabbath Day (Lk 13:10-17)

Jesus cured a woman to take a disease suffered for 18 years by the devil-possessed at the Sabbath day. Of this issue the chief of the synagogue was angry. But Jesus taught the meaning that it is natural that even on the Sabbath day to save the life.

1. Healing the chronicle disease for 18 years (11, 12)

As much the disease is taken for long time, it is difficult to cure it. And the patient himself also is given up to heal and is frustrated for it. But such difficult disease can be healed by the power of God. Jesus put his hands on her to heal her disease. The ordination seemed to be executed for helping the weak faith man. For the weak believer demands some touch, the reasonable ordination gives the benefit of faith.

But there are many abuses and misuses of ordination in the ecclesiastic world. It is natural that the ordination should be executed to the man that can help the other indeed with the spiritual power, it should be executed deliberately. Generally the pastors should be careful in the meaning of humility and respecting the area of spiritual power, he should refrain from ordination. Rather, we can say that as we pray for the disease person, no ordination is a wisdom to avoid the failure. Only today, the ordination of the elder ceremony has the meaning to transfer the position and gift made of the public law of the church.

2. The wrong legalism and evangelical to the Sabbath day

The chief of synagogue was angry for Jesus healed the disease person. He misunderstood the laws as the legalist and arrived at such attitude. The one to have laws of the Old Testament should respect the mind of the laws surely. The mind of the laws despises the mercy. Therefore they executed to offer offering to God for the man (Num 28:9, 10, I Chron 23:31, II Chron 2:4, 8:13, 31:3, Neh 10:33, Ezek 45:17) And David ate the bread of presence that only the priest can eat by permission. Despite just like that, for mercy the word of

God permits, the chief of synagogue opposed the healing ministry on the Sabbath day which rather it is the attitude to commit the laws. (Ish 1:13) Jesus taught much teaching to keep on the Sabbath day, here he suggested the only one. It means that the reality of the Sabbath day was not exchanged in the New Testament. That is, of the thing that among 7 days to keep on one day, Jesus did not oppose rather, it taught by including the system that should be kept on naturally. Our text also suggests that of keeping on the Sabbath day actually he suggested his attitude that it is a unchangeable divine law. He here does not oppose to keep the divine day, but the method to keep the holy day should be included to respect the purpose of the laws included the mind of mercy, he claimed. In the New Testament to keep on the reality of the Sabbath day is the will of God. The reality of the Sabbath day is to keep on the only one day holily. Among 7 days. Here, especially it is not keep on the Saturday of Old Testament but to keep on the day that the Lord resurrected. At this point we should not forget that in format it is different to the Sabbath day of Old Testament but actually it is the succession of the Sabbath day of the Old Testament. Actually the regulation of New Testament is same to the one of Old Testament, in format some different points exist in it. For example, the baptism of the New Testament is to related to the circumcision in the Old testament. The communion of the New Testament is to related to the Passover feast of the Old Testament. As we take the succession of the reality that keep on the laws of Sabbath day, we should not despise the reality to keep on this holy day. To keep on holily is to keep on it as the day to worship to God, to praise him and to pray to him. Not only that, the day should be executed for the merciful activity according to the necessity. But in the contemporary day there are many cases to break out this holy day. A certain thought that the day is to take rest his physical fatigue, which take the sleeping time, the other, the careless day to concentrate on the peace of body. But this fault comes out of misunderstanding the word, the Sabbath. Rest does not mean to take rest the only physical work but the rest of soul to worship God. It is natural that the soul enjoys the peace and the rest, only as we approach to God and takes the fellowship with him. And a certain man uses to take care of his necessary things. For example,

Sermon 111 The Issue about the Number of the Saved People (Lk 13:23-30)

The answer of the Lord to this issue is , “Strive to enter through the narrow door For many, I tell you, will seek to enter and will not be able”.

1. The character of secret about the revelation of number

Jesus did not answer that the saved men are many or, he did not say that it shall be little number. The issue of number of the saved is the knowledge to relate to the relationship with the ultimate character. Because it is benefit that only God knows the knowledge of judgment, and that the man does not know it. God keeps on the character of its secret in the knowledge. God did not inform that we shall have long life or we shall have the short life. The Lord taught that we need more the wisdom of repentance and the wisdom of belief and obedience than the knowledge of judgment. What the Lord teaches to the asker consists of following thing.

2. We should try to enter into the narrow door to be saved.

This makes us understood in the below of verse 24 more. Although we seek to enter into the heaven, it said that we should devote ourselves to enter into the narrow way. To enter into the narrow door is different the word, to enter into it is distress. Although it is narrow door, For the troubles cannot be existed. To believe in Christ godly is not to compromise to the world, it must be godliness. But so it does not mean that the way has no hobby, the courage to go, and the hope not to possess the power to go. The believer receives the power that the Lord gives on this way. There are several ways in the world. We can say that the ways seem to be revealed like the easy way and the easy way to go. But the men to go into such ways is tired in their souls and does not receive the spiritual comfort and power. Therefore as we go to the way it shall reveal the way of trouble and sorrow. Among the believers to follow the Lord there are many men to enter into the wide door. Later they are not saved in the front of the judgment seat and said, “Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’“ That is,

they have not only the prejudice to the Lord, but also are not the men the Lord knows. Their prejudice to the Lord is not the other but it means that he had only the name of children of the Lord to use the Lord in his heart. But they were not known by the Lord and did not receive the love of the Lord.

3. The one to be saved shall be happened all the world (verse 29)

This word points that the saved men come out of not only the Jews but also the other much countries. In other word, for the salvation received by the sovereignty Lordship of God his grace, any people in this world shall be joined into the salvation. God is not God of only the Jews but also is God of all gentiles (Rom 3:29), for he has the power that can make the children of Abraham as the stone. He can save whoever he wants. The Jews took the dangerous character to be dropped out of the blessing of God They should know this fact that is, by thinking that they were the object of God's love and being arrogant. If they remember this great fact from now he can be humble and he can enter into the door of salvation with the heart of fear and shaking.

We already should think of the misery that we cannot be participated into the line of the great glorious salvation. The man to think of this one shall not be left the worthy things to the will of God at any time and also he walks the step to accomplish all things purely. It is the fact that we shall have painful heart,

Sermon 112 The Sense of Mission that Jesus Has (Lk 13:31-35)

Jesus walked his own way without shaking in some critics and danger in his work. Because he lived with the mission heart.

1. Let's follow the assurance of Jesus about the mission (verse 32)

Among Jesus took evangelism at Galilee the king Herod in this region received the report to have the plot to kill and said without shaking, "Go and tell that fox...". It is the word to come out of his assurance. The fact that Jesus called for Herod as a fox does not mean to contrast to the government without caution. He did not say the word without caution. As he climbed up Jerusalem at the Passover feast, he rode down on the donkey, the donkey was brought by his disciples out of the place that it was bound in a village. He knew that as his disciple asked the donkey, what the owner of the donkey shall think of. The affairs were revealed at the method of Jesus's activity so much. He knew that as Peter caught up the first fish it had a Schell in its mouth. He knew that as he said a fox to Herod, he knew what the mind of Herod shall be moved. But he used this word, as rebuked the craft sin of Herod, for this word revealed it well. Although we, the normal persons, are not like Jesus, what kinds of assurance can we have? It can become so. The motive that we take the assurance does not come out of the autonomous to know the future thing. Our assurance comes out of ignorance of the future. That is, as we believe in the word of God rightly, it is the wisdom to solve the issues of the future and the unknown, and we have assurance that the almighty God holds the one to have the right faith with his right hand and blesses them. I said always as following. That is, "I like what my father, God knows more than what I knows, and I is blessed that my father God does it more than I do." My word does not mean that the man should not learn what the man should learn as a man, and the man should not say that the man should not do Only what the man should do. Although I do not know the deep supernatural intellectual thing, I have no the reason not to have assurance. Rather by committing such things to God, my rest and my assurance are increased more.

We believe in only the word of the Scripture and obey only the word of God we can get the assurance and the assurance was produced. Because Jesus is the son of God, he knew even the supernatural theory, he got the assurance to be called for the assurance to Herod. Not only that, For he knew obviously that he is the most sure name that he called for Herod as a fox, he said such name surely. But we can have the assurance as much we believe in the word of God.

2. Let's follow the boldness of Jesus in the mission.

Jesus was not afraid of him at the time that Herod has a plot and rather he said Herod as a fox and did the news to Herod. Jesus is the son of God and in the same time he got the human character Although he has no sin he got all human weakness. (the biblical meaning of covenant is the character to feel the difficult as he meet suffered,) But Jesus was bold at this time, it was happened at the heart of mission as our text revealed in the context. The heart of mission 1) to know the work of God that the committed thing is God committed thing, 2) accordingly it is my more precious thing than my life.

God committed to me, the individual, I should offer my life to the work. The thing is the work to glorify God but is not the work for the man, the meaning of my life and my being belongs to him. If I am not faithful to it, I do not need that I exist in the world. For the mission has such meaning the man cannot be reduced for his mission. This mission is what only the believer can know surely and can believe in it. Because the believer knows God and he stay under his rule and he awakens that he set on the judgment. Savonarola was met many suffering as the preacher of righteousness by attacking to the pope, he did not frustrate and proceeded the work consistently. Certain saints said, "The one to frustrate is for not believing in God but believing in the man." The Scripture reveals the word, "do not be afraid of" 365 times.

3. Let's follow Jesus to have the program of mission-life.

In our text Jesus said, “Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course.” We should make our whole life been the complete the finished product.

1) We have a great hope to become a finished product. The great hope is not vanity hope. The vanity hope is to do what he himself cannot do for he does not know himself and he executes what he cannot do. (although it is worthy to his mission.) But the great hope is in his mission, by being faithful or the fullest, in accomplishing the work for himself but for God wholeheartedly. This great hope cannot be accomplished for ourselves but by only the power of God. Therefore we should offer ourselves wholeheartedly. If the iron become a fine iron . it should be entered into the hand of maker. The concrete step to offer ourselves to God is accomplished by offering the program of our lives in God.

2) We above of all know what the mission of ourselves for God is and should train it and make it developed.

3) We should execute effectively First, it is accomplished as we live as the believing man, second, we should pray faithfully and to the fullest so much, third, he should proclaim the gospel to the other and make many people worked for the Lord. This life is not distress but delightful.

Sermon 113 The Rebellious Sin (Lk 13:34-35)

The rebellious things had been revealed in the history so much, it is the most wicked thing. this sin shall be paid horrible retribution surely.

Prov 17:13 said, “If anyone returns evil for good, evil will not depart from his house.” Adam Clark said, “ Much reason that this world has misery things is for this world pays the goodness as the wicked.

The dove in the Noahnic ark was released at the second time brought the fresh leaf of the olive and served the owner. The man did not executed so in many areas. The dog also knew the owner and welcome But in this world, the children treat the parent, the parent treat the children, the disciples treat the teacher , the teacher treat the disciples without righteousness and as the cargo. The relationship of human ethic in the contemporary was changed into the commercial relationship That is the modern day despises the human ethic and they evaluated the human ethic at the commercialism.

The leaders of the reformation kept on the righteousness each other. The friend of Zwingli, Oeclampadius listened to the news that Zwingli was departed and then he was died for his heart was harmed by his sickness within 2-3 weeks. This is the mark that he had friendship, righteousness and deep faithfulness

Sermon 114 Of the Humility (Lk 14:7-11)

Jesus may say this teaching at the house of the chief of the Pharisees. This was the word to see the men to choose the high place and to teach. Here, we see to teach two things that we should be humble.

1. As we are not humble we shall be shamed.

As we see the text, the one to choose the high seat should be offered to higher one and shall be ashamed. (verse 9)

The humble one is able to be the most precious worker God uses. God loves to use the weak one, the foolish one and the one to be treated as the despised person therefore the one to have true humility is successful. But the one not to have it finally shall be failed and shall dropped down. The man was shamed for the work he accomplished, he is arrogant, finally he shall be shamed. Because whoever succeed truly, God made it,, if he are arrogant to do it by himself, God judge him by the truth. God does not deprive his glory to the other surely. If whoever takes the glory should return to God arrogantly to himself, As we are humble we shall be lifted up (verse 10) he shall be destroyed finally in the close future. On time a certain man asked to Hudson Taylor, “Did you take the arrogance a someday? “ Then Taylor said, “ To what do I take arrogance? Then the man replied, “ I mean that until this time about what you worked? “ Taylor answered that “ I can arrogant as I did what!” The word Taylor means that his all success was executed by only God.” We should glorify only God although we do good things.

2. As we are humble we will be lifted up. (verse 10)

In the old time Joseph was sold into Egypt through his brothers. But as he testimonies his heart had no any complaining. He was prisoned at the house of Photibal unfairly but he did not any complain in his word and in his work. He walked in humility to humility. But for God established his truth directly, He made Joseph lifted up the position of the primary minister out of the prison. The great saints testimonies that the door of heave is narrow but the door to enter into there is low door..

St. Patrick were a great missionary in Island to establish 360 churches. The peoples written down his bibliography informed that he executed many miracles. But Patrick himself never record his executed miracles in his bibliography. Because he was humble and he returned all his great wonderful works to only God. He revealed following word as his motto. That is, “The virtue of God leads me , the power of God holds me and the wisdom of God teaches me.” Just like that, God lifted up humble him.

Sermon 115 The Service that Brings About the Future Reward with True Value (Lk 14:12-14)

Jesus said that in this text, as we serve, we should serve to the man that he cannot pay for he is the poorest man in the world. True service are this one, the people in the world serves to expect some price. As we observe the history of the ancient saints, they were the faithful servants to the most holy place at the same time they served the dirty and poor men with their sacrifice. At the time of British king Henry I, at the saints, Rather was sick, he requested God to be risen. At that day, the day was the feast day of Bartholomew that killed the protestant believers in France, in a dream a certain man was appeared and asked to him, "If you will be raised, what shall you do?" He thought and replied, "I will build up a church building." Then the revealed man shook his head. Rather said again, "Then I will build up the building of hospital." The revealed man again shook his head. Rather said again "If I is risen I will build up the church and the hospital. Then the revealed man was laughed. Rather took the dream and rose up and then he built up the church and the hospital, The names, were St Bartholomew's church, St. Bartholomew's hospital which are remained at London until now. We should not worship the dream and the dream has the power like the word of the Scripture. But or, if it is the dream in the work in the providence of God, we think that it gives some lesson to us. The teaching of dream that the above said in serving God the man should be faithful in the same time, in obeying God (it does not mean the same between the man and God), also the man should take the serving life by the truth. (Jam 1:27)

As we think of the ministry of self-alms, we may be inclined into the thought of the non-truth that treats as same level between God and the man and treat the worship and the alms as same level. We took the ministry of the alms but we should execute it by receiving the impression of Holy Spirit for the name of the Lord and His will by the truth of God. The charity work that executes for God should not be expected the compensation of this world but the reward of the heaven. The fact that the man wanted to enter into the coming world and receive the reward never are boring. The created man is the dependent

one that depends on God and pleases God and should think of what God provides as the reward. Therefore looking forward the reward that God gives is the thought according to the command of God and accordingly it is the humble attitude. What do not look at the reward of God rather are the arrogance and the arrogant attitude that he treats himself as the same position of God and lifts up himself to the seat of God.

In British, a small woman that was called for St. Notburg. She worked at the kitchen of a certain noble house at 16 years old. Whenever the noble man took some great banquets, she gathered some remained food and gave them to the poor in the city. The owner that found out it rebuked the woman. After that she did not do it but she ate the remained food and she provided the food to receive for herself. One time, she concealed the foods in his skirt and walked to the poor persons and met her owner. The owner asked her, “What are the things in your skirt?” with wide-opened eyes. She was shook and opened his skirt. Such thing is able to be called for true service.

Sermon 116 Of Inviting the Men in the Heaven (Lk 14:12-14)

Jesus compared the kingdom of God with the banquet, and the evangelism of gospel with activity to invite into the banquet.

1. The day of the New Testament is like the banquet to prepare all thing and invite us.

As we see the text, the one who prepared the banquet sent his servant and invited the people and said, “for everything is now ready.”

Jesus came into the world and the thing accomplished by his death of cross is to give all blessing to the believers. The one word that the Lord said on the cross was the word , “ It has been finished.” It is the word to point to the accomplishment of salvation of the destroyed persons by the sin. Whoever believe in him, he shall not be destroyed and he gets the eternal life. Hudson Taylor did not know the Lord at his early time. His mother prayed much for him. On time his mother prayed him much by going at the place of about 200 li and by staying there as a customer and prayed for his son. Just that time, Taylor, her son entered into the office of his father and read the book this one and that one, and then he read a evangelism paper. The word, “ It has been finished” on the cross of the Lord in the evangelism paper. As he saw the word and he repented greatly, and he knew that whoever believe in Christ is participated into the accomplished salvation and became to rejoice greatly. From the time Taylor became a believer to have the great decision, and became a great missionary and he worked mission at China.

2. The secularism rejects the invitation of the kingdom of God.

The secularism is the theory to love the world more than God, it is revealed the dirty sin as God see. Not only that it rejects the gospel. Therefore our gospel also reveals the excuse of the men to have Secularism. That is, “But they all alike began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it. Please have me excused.’ And another said, ‘I have bought five yoke of oxen, and I go to examine them. Please have me

excused.’ And another said, ‘I have married a wife, and therefore I cannot come.’“(18-20) Therefore John Bunyan compared this world as the anesthesia country (Encharnt land). Because This worldly men make the men tempted not to lead God. The men that believes in Jesus truly prohibit the affection to the world. David Brainerd who was the great servant of God to take the evangelism to Red Indian tribes confessed as followings, that is, “Farewell, vain world. My soul farewell you. The savior told me to throw away you. Your charm makes the heart of carnal desire given contents but does not make the soul that God plotted pleased. Refrain your temptation to me. Do not call for my soul. Now God settle down that by grace God is my whole things. While God makes me seen the glory of heaven your beauty must be slipped down and the seat you stay should be disappeared in my heart. “

3. The gospel of the kingdom of God searches for the objects rather not to depend on in this world,

Our text verse 21 points to this fact. The gospel does not search for some qualified man but the grace to request “So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, ‘Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.’” As we see the history of church, All poor men and the one that the world can look down receive the great grace than the rich men and the powerful men received the grace of gospel much. Fanny Crosby became a blind on at her young time, after she believed in the gospel she received the great grace wrote many hymns. He thought that she has no the happy person like herself. Among the disciples of Jesus, all men to served him were the poor fishers. The teacher Moody worked that he wrapped the shoes with the papers at his youth time. at the shoe shop of the other.

4. The passion of God to proclaim the gospel of the kingdom of God.

In the text the owner of the banquet told to the servant again, “And the master said to the servant, ‘Go out to the highways and hedges and compel people to come in, that my house may be filled.’” (verse 23) This word reveals his

passion that God proclaims the gospel to many people as much as possible. He took evangelism to the rich person in the city, and he took evangelism to the men roads and at the area that the other misery men, after that he took evangelism by hunting the people at the road and around of mountain, and also he forced them, we can know his passion. The pastors to follow this mind cannot be failed.

Dugald Campbell mastered the several languages of Africa to take evangelism, he worked at Africa for 45 years, especially he rode on the Camel and while traveling on the desert of Sahara his trouble evangelism cannot say unspeakable thing, He was hungry on the desert, was thirsty, a sometime he met the gang of robbers, and was suffered several thing except them. As he was left, he got the desire of evangelism and said, "If I lived more for 40 years, I might scatter the good seed on the desert."

Sermon 117 Following the Lord with Decision (Lk 14:25-35)

Jesus revealed in this part several things that the followers to him should decide.

1. We should cut off the affection to the world (verse 26)

The parent, wife and children, brother and sister and his life are what we affects in the world. In other word, the family and my life is the temptation thing to love more than Jesus Because the family gives the most comfort in the isolated world. At a company of the certain magazine in London, requested the answers of readers to “ what is the family?” Among 800 answers seven important things were published were as followings.

- 1) Family is the world to have no fighting.
- 2) Family is the place that the little one is greater and the great one become a little one.
- 3) He family is the kingdom of the father, the world of mother and the paradise of the children.
- 4) The family has much complain but it is the place to accept it well according to it
- 5) The family is the center of our affection, there is the best wish in the heart.
- 6) The family is the place that our stomach eats three means per day and our heart eat one thousand.
- 7) The family is the place to conceal the fault of the man the failure in the sweet love on the earth.

The above few things are the words to reveal the feature of home. Really for the family is the only place that gives the comfort to us in the a lonely world it is dangerous that we love the family too. If we affect us too, we cannot love Christ. Although the family is so lovely, it cannot save us. The one that saves my life eternally is only Jesus we should throw away the extreme affection of family and should love Jesus more . We sometimes has short affection to Jesus or, the cold state. It is the dangerous life, the rescued method is to take

the decisive way to sacrifice the family. The sacrifice produces tear, hotness all concrete fruit. Because the place the treasure exists has the heart, the believers should be able to sacrifice the family to be thought lovely to enter into the burnt place for Jesus.

2. We should follow the way of cross-bearing (verse 27)

Here, the word, his own cross point that every man has the special cross. The cross is not the other meaning but the suffering to receive for the Lord. The believer has the special suffering to follow him in living for the Lord. A certain is persecuted by his family for the Lord, and the another out of the neighbor and the other is persecuted by the power of world. When we do not received the suffering our body is peace but our faith shall be dried and the soul shall be died. As we meet the suffering our faith shall be grown up. this fact is the accord testimony that all true saints said.

3. We should follow the Lord with strong count. (28-33)

Whatever is executed without any budget shall be failed. The Lord stressed to need the budget in the life of faith that here he revealed the examples, building up the tower and the king to execute the war. In the faith life the budget means the decision of sure sacrifice for sure hope. The hope in the world is like mirage and finally is vanity. But the hope of gospel that the faith life brings about is true and it is natural to pay any sacrifice. The sacrifice is really the good sacrifice. The man should take the decision. The man to have no decision is the dead man. Therefore the man cannot but help to take good decision. Of course after we decide the goodness as it is practiced there are several troubles. But as we assure that if we practice the good decision, we are died, the practical issue also is solved easily. But first of all we cried out to the Lord without pausing as we receives his help we can practice the good decision. Therefore as we see the historical work of the saints we can see the many facts that the weak person become the strong example. (Heb 12:34) At this point there is the one that we should not forget. It is the fact that in practicing of our decision always only I alone may be failed easily. It is mistake that our own faith life can do by the personal power. As we get the

help of the others we cannot be failed. That is, we decide some sacrifice to achieve the purpose on the way to practice it, we should search for the faithful saints always, by communicate with them we should receive the help of advice.

Sermon 118 The Secret to Become the Disciple of Jesus (Lk 14: 25-35)

1, Hate what you love mostly. (verse 26)

Here, the word, to hate means that the objects to receive the most love are the their enemy to block the life of faith. Therefore the Christian believers should not be arrested In other word, the Christian loves it but should love less than Christ. As we know that the Lord is better than this thing, this issue (the purposes) must be solved. Easily. Whoever loves the his wife and his children loves than the Lord, we lose the Lord is not it right? If we love the wife and the children, why shall not they love the Lord more than them?

2. Bear your own cross (verse 27)

What is “ his own cross” ? This points to the trouble to be met to follow the Lord. The essence of the man does not want the troubles. But suffering is benefit to the man. We do not take the suffering deliberately, the suffering to follow the Lord is precious. Because if it is for the Lord, it for the Lord shall be made the blessing by God.

1) The sacrifice in the natural world also bring the result surely.

Gen 3:19 said, “By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.” The proverb of the oriental world also said Kojinkanre (Sweet after bitter) which is what the mankind experienced.

2) Especially to do sacrifice for Christ should be received the supernatural comfort and reward of God. Therefore to the sacrifice II Cor 1:7 said, “Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort.” The Christian faith is not like the activity to appreciate the arts. It is to receive the comfort of heaven through the suffering.

3) The suffering breaks our suffering and it makes us understood the commandment of God and makes us kept on them. Ps 119:71 said, “It is good for me that I was afflicted, that I might learn your statutes.” Ps 119:67 ,

“Before I was afflicted I went astray, but now I keep your word. “, If the man is not suffered, he shall be self-indulgence. So he does not treat the commandment carefully. But as the man is suffered, he get tear, as he gets tears he shall be soft, as the heart is soft , he keep the commandment of God. Therefore Col 1:24 said, “Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ’s afflictions for the sake of his body, that is, the church,” Philip 1:29 said, “For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake,”

4. Make your ending been beautiful. (28-35)

We need to make the ending been beautiful. As we does not make the ending been beautiful, rather it become the laughing stock by the men. Just like the fruit in the orchard field is not ripened, the only dirty smell is sent, it block the door of evangelism. Rom 2:24 said, “For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”, Mt 23:13 said, “This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand “.

1) Have the purpose.

Our text said, “whether he has enough to complete it “ and “whether he is able with ten thousand to meet him who comes against him”. These words revealed the purpose. We should not forget the purpose firstly whatever we do. The man to build up a house has the purpose to enter into in the house and to live in it and works for it, and the one to do farming think the purpose of crop and executes all things. We believers aim on participating into the glory of resurrection and believes in it. For the one to have no the purpose executes by himself, how can he makes the ending been beautiful?

2) What (property) do you have to attain the purpose? As it is not full, we cannot arrive at the purpose. Who have the full property to achieve the life of faith? And as he have good health, is it the property? It is not so. Among the sound healthy there is the men not to take the life of faith, but contrast there is a person in his weak health and prayed in the sickness in his whole life, he

helped the others and then received the name of the holy person. A certain believer in the Northern area of Europe did not go out as a handicap person but he prayed for every villager, finally the villagers visited him to receive the prayer. As he have much property can he accomplish his life of faith? As we see the Scripture, rather, the poor man has the wealth of faith. Then what is the possession to become the disciple of Christ? It is revealed by verse 33, that is, it is that the believer "throws away his all property". What does it mean that as the believer should throw away his all property, he bring the result of beauty? The life of faith should be executed by the spiritual property but it cannot do by the prophet of this world. Then the spiritual property bring about as we throw away the property in this world. Paul said, in Phil 3:8, "Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ". Although we the Christian believers possess the property, they should treat them by the heart to take care of the belongs of God, as only the qualification of steward, As we possess Christ, we can do the life of faith until the ending. It is easy that we throw away our property. Although it is difficult that we prepare the property, it is hard to throw away our property. As Moses throw away his property he was succeed in the spiritual area. Heb 11:24-28 said, "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them."

As the man throws away his property he possess God. The saints sometimes throw away his property in his disease and get the heart of peace. But he arrives at his death, and does not touch his possession it is too late. After he lost the valuable life is not he awakened at the end?

Sermon 119 The Heart of the Shepherd (Lk 15:3-7)

Jesus compared the people of God as the sheep, and the pastor as the shepherd or, the evangelist. Here our text reveal several things about the heart of the shepherd for the people of God.

1. He searches for the lost soul by thinking trouble thing.

True man feel sorry for he himself took the loss and was unhappiness in the same time he falls sorry for the unhappiness of the other. Especially the man of God feels the severe responsibility to the other. We, to become a servant of God cannot but help to endure the sorry state of all unhappy men. When a bagger on the road sat down and bends his loin and beg it passionately, We should not pass through him sternly and with non-sensitive attitude flying the dust, and also he should not leave at his seat. But If I finished such degree at the text, I shall be revealed into the man of the social gospel. But I said with the physical issue. The greatest misery issue of the life that our text points to lose his souls. The movement to find out the lost souls is the work of true evangelical pastors. He searches for the lost souls diligently for he has the heart of the extreme sorry. The man of God treats the souls of the men precious, above of all. He does not treat the misery soul not valued less. The reason that he lost the soul of the man and treated the infinitive sorry are like following.

- 1) Because he know that one soul is more precious than all the world. Mk 8:36 said, “For what does it profit a man to gain the whole world and forfeit his soul “.
- 2) Because Christ had the precious character of a soul until he was died for his soul. (Rom 14:15)
- 3) Because For he received the Holy Spirit he knows that the soul of the man is the most precious in the world and he has much mercy to have extreme sorrowful heart.

He tries to take the evangelism especially the souls abandoned in the world to lead the souls to leave God to Christ. There is a woman missionary, Bonel to

be succeeded in China on 19th century. Because the woman was weak in her body had finished barely the school and his health was so weak in her whole life. But she was succeeded. She came at Shanghai on 1899. One day she walked at the most dirty street that is, the street to have many prostitutes, she felt the great thing in his heart and she decided that she devoted herself to the misery women in her whole life. And she prepared the house, “the door of hope” and took care of them in it for 16 years and proclaimed the gospel and educated them. At that house the 500 women always were educated by Bonel.

2. The shepherd rejoices for the found sheep and treats it preciously.

Our text said as the meaning that the shepherd searched for the sheep and is delightful and bore the sheep on his shoulder and returned. This is the attitude that enjoy the sheep and treats it preciously.

How much precious did the Apostle Paul treat the sheep he proclaimed evangelism?

- 1) He said them as “Therefore, my brothers, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.” (Phil 4:1)
- 2) He did, “But we were gentle among you, like a nursing mother taking care of her own children.” (I Thess 2:7)
- 3) He enjoyed “So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.” (I Thess 2:8)

The above three things are the principle of pastorlogy of Paul which is our example. We should treat our pastoral church members preciously. As the pastor does not treat them so but if he wants to receive their entertainment he shall be short as a salary worker.

Sermon 120 To Covet the Material is Dangerous (Lk 16:13)

Our text said that in the meaning to caution the covet, “one man cannot serve two owners.” As the man covets the materials the material become the Lord of the man, and the man is the servant of the material. He does not establish himself firmly. And he is fallen down into all misery seat. It shall be said as following several things.

- 1) His heart become arrogant (Lk 16:19)
- 2) He put his hope on the material without settling. (I Tim 6:17)
- 3) He was surrounded by anxiety. (I Tim 6:9, 10)

A certain believer met his friend after a long time and said, “ Recently you entered into the dangerous seat.” The meaning of this word means that the friend became a rich man every day.

Pullman who is the maker of Pullman car in America and have the city of Pullman is a great rich man confessed by himself, “I am not happy than I possessed one dollar before. Because I have anxiety about many money and I did not eat the food than my poor time, and I cannot sleep in peace so much.” Because the rich man affected he material they do not enjoy the peace to live with Christ.

Sermon 121 The Suffering of Lazarus (Lk 16:19-31)

1. The reason the suffering makes Lazarus become benefit.

The reason that the suffering gives the benefit was for Lazarus was suffered rightly. Lazarus endured without complaining to the suffering. He lied down on the door of the house of the rich man, but as he was despised and kept the silence. This was the result to endure in the suffering by faith. We have the strong Scriptural reason to endure in the suffering.

- 1) To make us been humble the suffering like thorn pierce us.

II Cor 12:7 said, “So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited.” For the arrogance makes us destroyed, it is good whatever to defend it.

Prov 16:18 said, “In the light of a king’s face there is life, and his favor is like the clouds that bring the spring rain.” God gives the suffering like piercing out continuously. A certain pome said, “ Although the devil surrounded him, it does not cover you with the roof. Although he binds your feet and your hands and your soul also is entangled, It never cover the face of God to see you.”

- 2) Suffering makes us not believed in this world.

It is dangerous that the man eats what he cannot eat and that he believes in what he cannot believe. The kingdom of God does not accept what the world loves. And the things of this world are the thing that is not temporarily but shall be disappeared. The rich man believed in the money and he took the banquet and did not believe the kingdom of God., Lazarus was poor but he did not believe in the world and believe in the coming world. Really the one who believe in the world is unhappy. This world always are dangerous. The famine was turned around Egypt per three years. Arabia, in the desert has the danger because that the sand wind was brown, the sand was gathered and

made the house and the people taken live burial and the nations in the seashore of Adria have the danger that the cities were buried in the ground.

Cabriel Simeon said, “Our life is short, the beauty is to be deceive, to be escaped and to be overcome is uncertainty in the character. Peace is the false crop generally, the old time is misery.”

A great rich man in Rome, Senecio Simeon received all blessing of this world, suddenly he was surprised at a voice of a little animal and he was died for he did not push breath. Richilda was died by falling of the house at the moment to receive the signature for transferring a certain soil from Henry III. Ninus, the king of Assyria has lots of gold like a great sea. But at the later time the man, Athenaeus said of his tomb, “He eats and drinks in the world, He except served only the carnal desire of himself, there is nothing.” If we cannot believe in the vanity world it is a great blessing above of all.

2. After Lazarus was suffered he was died in blessing.

The reason that it said that the death of Lazarus was blessed” is for our text (verse 22), “The poor man died and was carried by the angels to Abraham’s side. The rich man also died and was buried,” said so. We hate the death. But the one to receive the grace of God receives until the grace to overcome although we meet whatever. God gives the grace to live in his living time to the faithful believer and at his death God gives the grace to be died in blessing. Are the saints afraid of their death? He did not receive the grace to be able to be died because he does not meet the dyed time. If it is not so, because his life is not right before God. We know this one through the experience of many men deeply. But first of all we assure it by seeing the word of the Scripture.

3. For Lazarus was suffered rightly he entered into the good world.

Our text said that Lazarus went into the breast of Abraham, that is, it means to enter into the paradise. We know that the men said the lack theory of many philosophers of the coming life. Platon in the ancient time said the theory of immortality of soul. A king that is called for Woo in oriental world crossed on

the river by riding a ship, the dragon tries to cover the ship, and said, “the life is the moment staying, the death is to return to home town.” Not only that we listen to the sound that the believers was died and was risen. But above of all, we believe it for the word of the Scripture said of the heaven. We cannot understand how much it is good. Therefore the Scripture said that the reality is sure and does not say it complicatedly. A certain blind child was treated by the operation of eyes and also he could see. Then the child said to his mother, “Mother why did you teach this good world to me?” The mother replied “Although I teach it to you, you cannot know all things.”

Sermon 122 Of the Coming World (Lk 16:19-31)

1. Preface

The view of Jesus about the man was treated by being united with two parts, that is, the body and the soul. (Mt 10:28) Here the gospel of Luke, as the man leaves the world, the fact that the soul shall be entered into the paradise or, the hades was revealed. The one to enter into the coming world cannot come back into this world by his own will. The souls that entered into the coming world can come freely into the world, it means that they can come and go in the place to receive God's judgment freely. Then it is concluded that the judgment of God can be changed. We cannot say so.

Heb 9:27 said, "And just as it is appointed for man to die once, and after that comes judgment," Here especially the meaning stressed is the word, one time (ἀπαξ). The man cannot be born to the world in several time and he cannot be died so. The theory of reincarnation is not the truth. The death of one time that this phrase teaches is settled finally in one time, which teaches the character of judgment without moving.

Marcus Dods said repeatedly as followings. That is, the man dies once, and the next thing before him is judgment. – the Expositors, Greek Testament, Hebrews, p 340) Schulatter points to the fact that in the word, " " the judgment is the eternal transition point of the man. (Erläuterung zum Neuen Testament 3, p 289) As we see at the metaphor of a rich man and Lazarus in Luck chapter 16, the theory that the soul departed out of the world cannot come into this world was revealed. The soul of the rich man in hades could not come into this world and cannot find out Lazarus in the paradise.

The men to execute the séance claim to be able to call for the departed soul, but it deceives us.

1) For they executes for keeping on their life by such things it is conflict. If such thing is possible, for they can know that the price of goods rise up and comes down, Do not they become a great rich man under the heaven and the

earth as they know firstly it and then if they take merchandise? Why did not they do that?

2) After three daughters (Leah, Margaret, Kate) of the house of Fox at New York Hydesville had taken on the business of Séance, they confessed the fact that it was crafted by the liar. (Boertner , Immortality, pp 150-152)

3) The space was prohibited by the Scripture. refer to Duet 18:9-12, Ex 22:18 Lev 20:6 Ish 8:19, 20.

4) According to the séance if the man has the supernatural knowledge the necessity of the Scripture shall be disappeared. God does not want to do so. What the Scripture teaches has the authority and gives the true life. Therefore the rich man dropped down in the hades requested to Abraham, that he send A Lazarus into the world and makes them repented in order to enter into the hades, Abraham said as following, ‘They have Moses and the Prophets; let them hear them.’” “ Moses and the prophet” means the Scripture. After that the rich man said, “if someone goes to them from the dead, they will repent.” “, Abraham replied , “If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.””.

Dr. K. Dijk said, “ The purpose of the metaphor of the rich man and Lazarus is to reveal that our only richness is to believe in the word of God in the simple heart, the eternal poverty comes out of throw away it (the word of God). (En zij bedoelt tevens ons te zeggen, dat deze rijkdom allen ons deel wordt door het eenvoudige geloof in het word Gods, en dat de eeuwige aemoede in de verwerping van deze Schrift haar oorzaak vindt – Over De Laatste Dingen Tussen Sterven En Opstading, Kampen, 1955).

Dr. Dijk especially pointed that the departed souls do not communicate with the world in the criteria of the word, Is 63:16.

2. About a great chasm between the paradise and the hades, (verse 26)

And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ Here, “ a great chasm” makes two world (hades

and paradise) not communicated each other, we should not know that it is the space consisted by some materials. The material cannot control the spirit.

This is the spiritual thing that was made of the law of God. Anyway at this point what we understand is the fact that for the hades cannot be communicate with the world, it is the hades. This world is so afflicted yet there is the providence of God and his mercy. The Scripture said that even one sparrow cannot be dropped down on the earth without the permission of God. (Mt 10:29)

Ps 24:1, The earth is the LORD's and the fullness thereof, the world and those who dwell therein,

Ps 33:5 He loves righteousness and justice; the earth is full of the steadfast love of the LORD.

Ps 47:7 For God is the King of all the earth; sing praises with a psalm!

Ps 59:13 consume them in wrath; consume them till they are no more, that they may know that God rules over Jacob to the ends of the earth. Selah

Ps 65:9 You visit the earth and water it; you greatly enrich it; the river of God is full of water; you provide their grain, for so you have prepared it.

Ps 89:11The heavens are yours; the earth also is yours; the world and all that is in it, you have founded them.

Ps 104: 24O LORD, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures.

Ps 119:64The earth, O LORD, is full of your steadfast love; teach me your statutes!

Ps 47:2 For the LORD, the Most High, is to be feared, a great king over all the earth.

Therefore in this world the man has the possibility to communicate with God.

If this world to be possible to communicate with God is afflicted by the sin, much more, how much is the hades without the work of grace afflicted? What stay there is only the sin but there in no any goodness. Bunyan said, “ Hell soon would lose its heat, could sin expire. – Irish Evangelical Vol 31 No. 5 p 1)

Not only that, when in this world, the affliction that the man receive (although this world is the place to communicate with the heaven) is met in us rightly, there is hope. But because the hades is disconnected to the heaven the affliction is more painful because of no hope. We should remember that now it is the chance to communicate to God, and we should communicate with God and united with him eternally.

The secret that the communication to God is activated is to believe in him. As the man does not believe in the other their heart cannot be taken the fellowship each other. The heart not to believe in the other makes the invisible horrible spiritual block and blocks the other. Not to believe in God is foolish. Why does he believe in him? When did God give us some loss? Did not God give his begotten Son to us? Job said, “Though he slay me, I will hope in him; yet I will argue my ways to his face.” (Job 13:15 footnote 1)

Samuel Rutherford was our example in communicate with God. He said, “ I had experienced to close God like this one. That is, as I testimony him, I can say the degree “ this is the Lord.” (I take instrument that this is the Lord – Irish Evangelical Vol 31 no 6 p 2)

As we believe in God we can communicate with God, And what is the issue is to believe in him concretely. I believing in him, there are the stumbling block and the dangerous thins like the deep chasm. But they also were solved by God. that is, For Christ pioneered the way of our faith , we can go to the way. In a metaphor I will say the story of my dream. At the last night I got a dream. In very dark night, I am walking. Then I cannot trust in the man who comes behind me. As I asked his home town to him he cannot say anything. This is a metaphor that for the unbelief in each other the state that the communication does not opened. And on the way I met the other man, he went before me which walked on the ice field. On the way there is some

frozen place in the deep lake. As I see that the man walked on the place powerfully, and then I also can walk on it safely. This is the following Christ that is, the metaphor of faith. Heb 12:2 said, "Looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. ".

3. The relationship between the present world and the coming world

1) The present world is the backbone of the coming world

As we see Lk 16:25, the fact that the rich man was dropped down into the hades and was afflicted and Lazarus was entered into the heaven and was comforted come out of the portion that each person worked at the present world. As we see this fact we can know that the coming world can be referred by the present world. That is, the present world is the backbone of the eternal coming world. The world-view that the philosophers have is wrong. For they treat this world as overburdened, they see that the man is ended in this world. But the world-view of the Scripture treats it as the backbone of eternal world. Just like that at the a point on the Alps mountain when he rolls a stone into this way, it is entered into the black sea, but when he rolls a stone into the other way, it is entered into the Northern Sea. This world inclines into the coming world in the future and the man receives the retribution according to what he did in the world finally. Such world-view is referred by eternal coming world. Jesus said following in the meaning that the present world is the backbone of the important coming world. That is, Lk 6:21-26 said, "Blessed are you who are hungry now, for you shall be satisfied. "Blessed are you who weep now, for you shall laugh. "Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets. "But woe to you who are rich, for you have received your consolation. "Woe to you who are full now, for you shall be hungry. "Woe to you who laugh now, for you shall mourn and weep. "Woe to you, when all people speak well of you, for so their fathers did to the false prophets."

2) We infer the coming world by the righteousness of God.

As we see Lk 16:25 also, the rich man and Lazarus are repaid by the righteousness of God. the righteousness of God is not temporary as well as it is not the partial area. It should be realized sufficiently. The scripture said several things of God's righteousness.

Ps 9:8 and he judges the world with righteousness; he judges the peoples with uprightness.

Ps 18:20 The LORD dealt with me according to my righteousness; according to the cleanness of my hands he rewarded me.

Ps 119:142 Your righteousness is righteous forever, and your law is true.

How much shall this world be progressed without coming true of the justice of God? How much does the world hidden the human small righteous deed exaggerate and advertise, how much does the sins conceal in all deep place? Like Lazarus was treated in unfair, how much does the human society has the unfair thing? Above of all how much does God receive the unfair thing by the men? Although the man was created by God he does not glorify God, rather he makes God mocked in the world. Shall the eternal righteousness of God be mocked so? It cannot become so. Therefore the deep consciousness of justice stayed in the heart of man longs for the fact that God shall be glorified completely. This is the moral testimony to the coming world. Bavinck also said as such meaning. (En indien God ten slotte niet blijkt, de overwinnaar van Satan te zijn, is het leven de moeite van het leven niet waard. Niet een egoistische wensch, maar een diep rechtsgevoel, de dorst naar jarmonie, verlanggen naar de volkomene verheerlijking Gods, in wien heiligheid en zaligheid een zijn, kom in het moreele bewijs tot niting – Gereformeerde Dogmatiek, Kampen, 1911, vierde Deel p 655)

And also he said, “ The thought of the immortality of soul itself already is moving of immortality. “ (Der Gedanke an die Unsterblichkeit ist schon der erssts Akt der Unsterblichkeit. – idem. P 655)

Just like that the justice proves the existence of coming world, the word, Lk 16:25 warranted surely this fact. But hat we should remember is the fact that

the righteousness to enter into the kingdom of God is only the merit of Jesus Christ died on the Cross. Lazarus also entered into the kingdom of God by the merit of Jesus.

Sermon 123 Two Kinds of Faith (Lk 17:11-19)

Our text points to the faith of ten lepers. It is the faith of obedience. And among them one returned to Jesus and gave the thanksgiving, it was the faith of thanksgiving.

1. The faith of obedience

1) Because the Lord is the king of kings, as the believer obeys him he can reveal the mark to know the king.

2) Because the word of Lord and his direction are the absolute complete obedience, the man can have the absolute obedience to only him. The one to obey his perfect command brings the happy result. But the man does not obey the complete command of Jesus, rather for he likes to obey the direction of craft devil and the sin he finally becomes misery.

The direction of sin leads to the way to destroy the man. Figuratively, it is like that makes the man not eat some eatable food but makes him eat the metal part and the poison. The one to obey the direction of sin is destroyed finally. But the command of Jesus is complete the man to obey it from the time he enjoys the blessing. He enjoys the abundant blessing and delight unknowingly. The lepers to obey the command of Jesus were cleaned up unknowingly during their obedience. Our text said, "And at the time for the banquet he sent his servant to say to those who had been invited, 'Come, for everything is now ready.'" (verse 14) A protestant (Eugene), Neau in France was arrested by the iron chain and on the way to go to Marseilles, his disease was dropped down. (April 3 1693)

2. The faith of thanksgiving

Ten lepers were cleaned up by the power of the Lord. A man among them came to the Lord and gave the thanksgiving to him. The Lord applauded the faith of his thanksgiving. (18, 19) We received the grace of the Lord and should be able to give thanksgiving to Him. The reason that we do not give thanksgiving is for we do not know the value of grace the Lord gave. The fact that the Lord gives his grace to me is too precious thing. Grace, it also is so important but the Lord himself who has the relationship to be provided the

grace is infinitive precious to me. The reason that we do not give thanksgiving is for the vain covet. The vain covet does not know always the contents.

The scientist, Schmidt (“hot steam” Schmidt) that invented Steam was a true Christian believer, he gave thanksgiving to God by knowing them as the present of God. He in his daily diary recorded the words “ God thank you thanks you” of his lots of invention.

Sermon 124 The Faith of Ten Lepers (Lk 17:11-19)

1. The faith to have a bright morality

They did not come to Jesus closely but said to him “ “, It was a shame action that they admitted the uncleaning of their diseases, and do not approach to the other. (Lev 13:46 revealed that the leper should live at the outside of the door of territory. The word, “Jesus Master” also revealed what their moral level was, The word, “Jesus, Master” was *epistata* (ἐπιστάτα) in Greek, which was the word to respect Jesus like they promised their absolute obedience. This means “the man to be on the above”. They had courtesy and shame and the heart of obedience to the above man. This was the light of their faith. Faith has the morality.

2. They obeyed the command to reveal their bodies to the priest and walked to him, being cleaned up on the way.

1) They left to the way, in believing in what it was conflict.

Before they were cleaned up, it was controversial for them to visit the priest to confirm their recovery. But

(1) They believed what it was controvertible also and left to walk. Faith executes the controvertible thing. But in faith it can believe better what it seems to be controvertible. Because it is easier that the one to makes the miracle execute such controvertible thing. Jesus is the one to execute the mysterious thing. Therefore we should ready to believe in it directly and to obey whatever he said. The faith has the meaning to depend on the Lord absolutely like that.

They obeyed. A man, Trumber met to the soldier of Napoleon and asked “ Did the soldiers of Napoleon like him? Then the soldier replied, “ If Napoleon commands to this soldiers to go to the world of moon, they had the heart to go there.” Obedience is the most important in the world of faith. I Sam 15:22, 23 said, “For rebellion is as the sin of divination, and presumption is as iniquity and idolatry. Because you have rejected the word of the LORD,

he has also rejected you from being king.” Saul said to Samuel, “I have sinned, for I have transgressed the commandment of the LORD and your words, because I feared the people and obeyed their voice.”

One day Spurgeon went to three places to gather 75 dollars for his orphanage and preached there. As the result he got 75 dollars. He returned to his bed and was lying on it and then he listened to a voice, “give the money to George Muller.” Then he replied, “I should give the money to my orphanage.” After that again another voice was listened to him, “Again give the money to George Muller.” He soon decided to obey it and went to George Muller. Then Muller is praying in opening the Scripture. As Spurgeon gave the money to him, Muller answered, “I now request the same amount to God.”

The Scripture said that Jesus also accomplished our salvation by obedience. Heb 5:8, 9 said, “Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him,” Because what the Lord commands is the law, we should obey it directly. If we do not obey it directly, we do not get benefits but get loss. The man should obey the natural law in the world of nature. All things in the world move in the law and exist in it. As the one disobeys the law he must be taken only loss. At the other time in France, there were happened to catch all small birds and to kill them. As the result, the worms were increased and they ate all vegetables.

In the spiritual world, it is the word that the Lord commanded. As the man believes in the word, the fact that he should be saved now became like a law. We cannot help but to obey the word only.

Sermon 125 Of Thanksgiving (Lk 17:11-19)

As we meet the feast of thanksgiving yearly, we should repent for our short thanksgiving life. Although we want to receive the grace of God, for we do not devote ourselves to give thanksgiving to God, What a pity?

Ten lepers were cleaned by the grace of Jesus but among them only one man visited to the ord and gave the thanksgiving. The one to give the thanksgiving receives grace over grace, the one to give thanksgiving truly is not many really.

1. The reason of thanksgiving through the event that the lepers were healed.

Ten lepers between Samaria and Galilee met Jesus and begged “have mercy on us.” Jesus said, “Go and show yourselves to the priests.” They who listened to this word were cleaned “on the way “. This was the affair of their thanksgiving.

1) Only the fact that they met Jesus who thought that their diseases shall be healed and said was the affair of thanksgiving. Although in this world there are many not to listen to the name of Jesus, they met Jesus specially. Although we do not know all experience of salvation in the present, for we meet Jesus and hold the living way, how much thanksgiving it is!

2) For they believed the word of Jesus and obeyed it, it is the thankful thing. Faith is to believe in it without making the issue before the situation to oppose the present. As they obeyed the command of Jesus their bodies had the leprosy yet. (Despite to show your body to the priest means the diseases were healed) but they believe in and obeyed. In the fact that we, the believers settled our whole life, our heart walks the truth of the Scripture to seem to be the controversy word by believing in hobby. Although the believers looks at that the present situation has no any hope, they believe in Jesus and has the hope. If the believers gets the power by believing in the building of church and the ecclesiastic power, it is not the faith.

3) For they went to the way it was the thankful thing. Their wish in their whole lives was the healing of his disease, the wish was accomplished, the thanksgiving cannot help but to say. Just like that the wish of our believers were accomplished by believing Jesus in their whole life, that is, it is the solution of issue of our death. Really it is “Thanks be to God for his inexpressible gift! “(II Cor 9:15) as the Scripture said. The fact that this thing was accomplished does not come out of some sacrifice and some price but it was the grace to receive without price. That is, it was accomplished on his walking way. The men cannot know how this was accomplished.

2. By what shall we thank to God?

Our thanksgiving should become our personality to glorify God with loud voice like the Samaritan did so in our text. God wants ourselves more than the material and the other things. When we ourselves become into the personality to glorify God, the issue that we offer the materials to God is not any problem.

In this case,

1) The material that we offer is devoted thing and the most true offering. Therefore it is the expression of intellect The offering that the widow offered her all property shall come.

2) The effort that we offer will come out of the devoted heart. As we respect the thing to proclaim the gospel, we should do it more passionately than our carnal things. The personality of faith to glorify God should be done so.

3. Although the believers received much grace, the fact that they do not give much thanksgiving is so sorry.

Although ten lepers were healed by Jesus, the man to return to the Lord and to thank him was only one. Therefore the word of Jesus “Were not ten cleansed? Where are the nine? “. This was the painful lamentation of the Lord. God think that the fact that the man does not give thanksgiving is sin. Therefore for he gave the warning, in the beginning place he already (the thing happened at the flood of Noah) taught, that is, through the contrast between the crane and the dove. The crane did not execute what Noah

demand and did not return to him. But the dove was released and turned around and took the leaf of olive tree and returned to the Ark was a great news. The men in the Ark did not see the land and did not see the leaf of tree but only saw the water, water in the water judgment, now as the dove showed the new leaf of the olive tree and then they felt the delightful news that the land was appeared. The dove executed the delightful service to the saved men in the ark and Noah. The Scripture used to teach some virtue through the animals. Ps 1:2, 3 said, “but his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.”

We should not rebel to God, Although we are good men (although we are good to all people) if the one treats his mother as a animal, can we say that he is a good man? It cannot say so. Just like that although the world men execute well to the people of the world, we cannot say that the one to despise God is good man. As we see II Tim 3:2, the activity that cannot give thanksgiving is one of sins in the last day.

The cause that the men do not appreciate the grace of God is for the arrogance of the result that they received the grace of God so much in their heart. The Jews in the contemporary of Jesus could not appreciate because they received more special grace than the gentiles. As our text revealed, only one Samaritan person came back to the Lord and appreciated it. As the believers received the grace he found out that he himself is the poverty in spirit and the lost one and the dangerous man and then he should be like a child. The Scripture prohibits that the believers become hardened and violent state. the believers “For we have come to share in Christ, if indeed we hold our original confidence firm to the end. “(Heb 3:14) The heart of the one who starts the life of faith is superior than the heart of the man to believe in for long time, in the point of spiritual humility and like the baby.

4. The reward that the faith of thanksgiving receives

Among ten lepers one Samaritan that is, the gentile man knew the fact to heal his disease and then came to Jesus and gave thanksgiving. Jesus treated

his thanksgiving faith as important thing and applauded and said, “Rise and go your way; your faith has made you well. “. (verse 19)

For the word, “Rise and go your way” here, the healed man was bowed down before his feet and appreciated, is the word that he knew that his faith is good enough and passed through. For example, if the faith arrived at this one, it means that it is the saving faith. The word, “your faith has made you well. “means that the faith of the healed man is the faith to get the eternal life.(Calvin, Greijdanus) Then how much important the one to healed man came to Jesus and gave the thanksgiving too him is? The one that only his disease was healed but he has no thanksgiving is like to steal the God’s grace but hi only body was helped by him. but the man to come to Jesus and to appreciate become until the one to receive the eternal salvation. The Samaritan had the center to glorify God and appreciated God. It is the saving faith. Salvation is to enjoy God and accepts God.

Believers! Do not receive only the grace of God but let’s give thanksgiving. The faith without thanksgiving is to finish using the grace of God to his body, but such faith is sick character nearby the faith to have no salvation. However,

- 1) When we count the grace to receive from God each one obviously, we arrive at the brightness to understand god’s grace ,
- 2) Because the grace that we received if we give thanksgiving to God God-centric faith that is, the saving faith is accomplished. Not only that,
- 3) If we appreciate to God more, God provide his grace more to us.

[Main theme] The Summary of the Kingdom of God

This part treats to the summary of the kingdom of God at this point, I introduces some points in the book, “About the kingdom of God and the church” written by Dr. G. Vos, who was a great scholar of Biblical Theology.

1. The origin of the word, “the kingdom of God”

As Jesus proclaimed at the first time, he said, “the kingdom of God has come, the word, “the kingdom of God” was not a new message. This came out of the background of the Old testament. That is, as we see the Old Testament, it prophesied that Jehovah became the king in the kingdom of Israel and in the future his dominion shall be come to all the world positively. Especially the book of Daniel prophesied the coming of the kingdom. The first coming of Jesus was the departure that this prophesied kingdom is realized essentially.

2. The character of the kingdom of God

The word, “kingdom” in the kingdom of God is *basileia* (βασίλεια) in the Greek, and *malkud* (מַלְכוּת) in Hebrew, and *memlaka* in Aramic word. The meaning of this word points the ruling in that same time, it is called for the totality of ruling area and the people included in the ruling area. Or, sometimes the word points to the meaning, to rule over. Then what feature does the kingdom of God have? This reveals the word, “heaven” to modify it. “Heaven” points to the Excellency of God. The relationship that God is our father has the infinitive approached character to have love and mercy. But the heavenly character of God has the infinitive distance transcended us and our world.

Therefore “the kingdom of God” points to the supernatural and the absolute complete new world.

3. The figure of the Kingdom of God is descended.

This mysterious order of the kingdom of God is not accomplished at the brief space. This was started by the first coming of Jesus, was preceded by the

movement of true church and shall be accomplished by the second coming of the Lord. “ the kingdom of God” is only the world accomplished by the second coming of Jesus, the day of church is the age of preparation to arrive to the world and also it has the theory of transition. But this is not proper to the teaching of Jesus. Jesus said that the day of New testament is the first step of the kingdom of God. refer to Mt 6:33, 11:19, 16:19, Lk 11:20, 17:21, Mt chapter 13. Among the passages especially of the interpretation of Lk 11:20, 17:21 , the interpretation of Dr. Vos is proper. (Vos, Concerning the kingdom of God and the church pp. 49-53)

Not only that. The prophesy of the Old Testament is to take the hope by seeing the movement of the New testament as the movement of the kingdom of God. Refer to Mt 11:12, Lk 16:16. These passages said, “The Law and the Prophets were until John”, which means the beginning of “the kingdom of God” that the laws and the prophets looked at and prophesied.

4. All understanding to coming of the kingdom of God

(1) The false theory that Jesus accepted the thought of kingdom of God in Judaism.

The men to say this theory claim that Jesus had the thought of the kingdom of God by the Judaism and such last world shall come in his contemporary day. It is the wrong theory to treat Jesus as a kind of illusionist. Jesus did not have thought that Jesus shall be revealed at the contemporary day. The view of Jesus to the kingdom of God is different to the one of Judaism as following. [1] The one of Judaism is politic and had the character of this world but the view of Jesus was spiritual and was related to coming world. Refer to Mk 12:13, Jn 18:36. [2] The one of Judaism is in the center of Jews but the one of Jesus belongs to the world. Refer to Mt 8:11, 21:34, 28:19, 14:9. [3] The one of the Judaism is sensualistic but the one of Jesus was not so. (Mt 12:25)

Jesus also said that the kingdom of God has the figurative activity like eating, and drinking. But it does not mean that the lower sensitive activity like this world. this is the life to belong to the supernatural noble world. The man is the figurative life he surely thinks with the emotional activity. But Jesus said

that the coming world has the figurative activity and its life without the sensitive activity.

(2) The other scholars rejected the view of Judaism to the kingdom of God, and forgetting the supernaturalism in the Scripture and has the theory of natural development.

They put the criteria on the metaphor of scattering the seed Jesus gave but it is the wrong theory. In this metaphor of Jesus, growing up of the seed does not mean the natural development of the kingdom of God. But points to the present character of the supernatural work that the church of today. In present the power like the supernatural work working progressively through the movement of gospel shall be accomplished the new world by the method of new activity suddenly was included in this metaphor.

(3) The other scholars reckoned that the realized figure of the Kingdom of God is the simple revival of moral life. This is the wrong observation that treats moral as the high value. The morality is the being as a fruit that is revealed in the kingdom of God, but is not the original power to establish the kingdom of God. the original power is only the supernatural power. The lesson that the man execute the morality with his own power to make the kingdom of God was not given by Jesus.

5. The essence of the Kingdom of God

I can say three things of the essence of the kingdom of God, those are, first. The power of salvation, second, the righteousness of God, third, the blessing.

The above three things are interrelated one another indispensable. Without the power the practice of the above is impossible. And without practicing there is no blessing.

(1) The power of salvation (The sphere of saving power)

The power of God is realized at the place that God rules over. The power is the source of God, which was stressed in the Old Testament. The song of

Moses to praise the dominion of God praised the power of God (Ex chapter 15), the book of Daniel points to the descend of the kingdom of God said that the stone not to hold by the hands crushed all nations. Paul said that the kingdom of Christ is as all nations are occupied, (I Cor 15:25) This points to the fact that the kingdom of Christ shall be accomplished But this power is not the political power in the world but the power of the Holy Spirit. Refer to Mt 11:5, 20, Lk 4:18, 19.

Then this power were revealed by the miracles of Jesus, his sign was revealed the mark of God's ruling before the Pentecostal Holy Spirit came on. [1] The sign was revealed in the day of Jesus, which was the mark of the spiritual salvation. The kingdom of God has the essence that the souls of the sinners are saved. This movement was revealed after the descend of the Pentecostal Holy Spirit positively. Jesus made the movement been possible and was died on the cross and was resurrected out of it. [2] And the miracle has the sign to prophesy the supernatural realization in the coming world. Refer to Mt 24:30, Mk 12:24.

(2) The righteousness (The sphere of righteousness)

There is the righteousness at the place that God rules over. The dominion of God, that is, means to establish the true righteousness.

[1] the kind of righteousness. The righteousness Jesus points to was different to the one of the Pharisees. The righteousness of the Pharisees [a] For they did not think of the living God although they worshipped God, they were dropped down into the establishing the many detail laws that the word of God did not mention. [b] They did not know that the men were supervised by the sight of God directly, but for they become the servant under the watching of the man and they were dropped down into the extreme hypocrisy.

In the contrast of this one, the righteousness of God [a] for the lawgiver is God they should obey only the word of God. (Mt 15:13) [b] Only God is the ruler and the judger, the actor treats the faithfulness in the center as the life. The righteousness has the value in only the fruit of heart. (Mt 19:20, 21:43)

[2] The righteousness is the present God gave. The Old testament prophesied that God provided the righteousness to the man. Refer to Jer 23:6, Ezk 33:12 Is 55:1.

[3] the books of the gospels said many things of the reward of the righteousness. To do righteousness to get the reward is not mean but rather just. Because the man is not the autonomous being and self- independent being but the being under of God's dominion. Mt 6:1-4 teach that the man should do righteousness to get the reward out of the heaven. And in the principle of the reward that Jesus taught, the compensation of the one to do good work is different to the one of Judaism , it is not the application of the law and also the mutual compensation. Jesus taught that although the man obeys the word of God perfectly, he has no the right to demand the reward. (Lk 17:7-10) Jesus teaches that to do righteousness is grace after doing it receiving the reward also is grace. Refer to Mt 24:47, 25:21, 23, 10:41, 42, 20:1-16 Lk 17:10.

(3) Blessing (The sphere of blessedness)

The place that the ruling of God exists becomes the world of blessing. Paul said, "What then shall we say to these things? If God is for us, who can be against us?" (Rom 8:31). The Scripture compares to the banquet of the king in the kingship relation, (Mt 22:2) and also the life in coming world compared of it. (Rev 19:7) Not only that, to compare the kingdom of God of "treasure" and the inheritance points to the character of the blessing of kingdom. (Mt 19:24 Mk 9:43-47 Lk 18:30) And the one to see it and to listen to it, the possessor is blessed. (Mt 13:16, 17) Then we can say some things of this kinds of blessing as followings.

[1] The peace by remission and justification (Jer 31:34, Mt 18:23, 11:28, 29b Mk 5:34, Lk 7:50)

[2] Becoming the children of God and enjoying the eternal life (Lk 20:36, Mt 5:9, Jn 11:25, 26)

[a] to become the children of God is to be close to the image of God in morality as well as it is to enjoy the communication to the spiritual knowledge and spiritual life, and enjoy the glory of coming world and its peace by uniting with Christ.

[b] And the eternal life is “the life” in the books of gospels (Lk 15:32), and it reveals to love God as the regenerated life to live for the heaven world and God. (Jn 17:3) and then it shall be accomplished in completing by the resurrection of the body.

[3] The innate completion of the kingdom of God. we can know this issue by studying the record of the eschatological view of Jesus and his resurrection and the other the chapters and verses of the coming world.

Sermon 126 Pray (Lk 18:1-8)

1. Praying for righteous thing.

As we see the text a widow went to a judger and requested fair trial. It is the request for the righteousness.

Like the Psalms teach, “answer me when I call, O God of my righteousness! You have given me relief when I was in distress. Be gracious to me and hear my prayer!” (Ps 4:1). God of righteousness makes the unrighteousness returned absolutely, the most isolated saint among the unrighteous men can get the courage of the greatest prayer. Therefore the saints who called for Muller said, “ You , keep the command of God that God gave you, and do not be afraid of the craft of the wicked me try to harm you.” God shall solve all troubles. “ We should keep the right work and also should pray to God. God searches the prayer out of us.

II Chro 16:9 says, “For the eyes of the LORD run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him. You have done foolishly in this, for from now on you will have wars.” “. Prov 15:8 says, “The sacrifice of the wicked is an abomination to the LORD, but the prayer of the upright is acceptable to him.”

2. Pray without pausing.

I Sam 12:23 says, “Moreover, as for me, far be it from me that I should sin against the LORD by ceasing to pray for you, and I will instruct you in the good and the right way.” As we pray to God without pausing , we receive the answer of God. It is so precious to receive the answer of God It is more precious than getting the all the world. Therefore we should pray with offering our life and should receive the answer from God.

Sermon 127 The Prayer Without Frustrating (Lk 18:1-8)

The passionate prayer prays till the purpose to be achieved the requested title. Who begins to pray and ends it on the way, it proved that it is not the passionate prayer. George Muller, the man of prayer prayed for 60 years for a unbeliever daily, As soon as the teacher Muller was died after 1 year, he was repented If we started to pray to get some, we should pray till to get it.

1. We should not stop on the way in our prayer.

The teacher, Toray said, “Somebody had prayed to get some for some duration, as the prayer was accomplished, they thought that it was not the will of God and terminated the prayer. But it is wrong. As we started to pray, we should start by knowing the will of God. We should request the best one in our praying time. But if we start to seek them, we should seek until the end (until it shall be accomplished)”The teacher, Before Muller prayed firstly he read the Scripture and took the habit to meditate it. As he read the Scripture so, and meditated it he got the cleaned heart and right requesting and the spiritual power. He just like that started to pray and prayed until the end. Therefore the secret to pray till the end is to know the will of God firstly and hold it. We firstly need to know the will of God, it is accomplished by reading the Scripture. When we read the Scripture there is no what we should not forget, which is for us to read the Scripture with the heart to obey it. Jesus said, “If anyone’s will is to do God’s will, he will know whether the teaching is from God or whether I am speaking on my own authority.”(Jn 7:17)

2. The block to terminate the prayer is the thought to the time.

We should not pray deeply for we are going to save the time. But it is wrong. We do not success easily by doing something without the prayer.

As we do something and firstly we pray, we can get to success the thing. The teacher Toray said as following, that is, “Do not snatch out my prayer out of the busy time. As we have more works, we should pay more. As you pray, the time shall not be spent. Prayer saves our time mostly.” We can

make our work become better. Therefore the prayer makes our time been most effectively and makes our time spent no more.

3. The another block of the prayer is frustration.

Mccheyne who at the early of 19 century, was a great pastor of Schotland, preached with text Rom 7:22-27, he said as following, “Do not frustrate for Jesus wants to save the man like you. He can save the man like you until the end. You think, Do you think that Christ cannot save me for my lack heart? Christ saves the man to have the same heart like you.” We do not need frustration at any place and we should pray only by believing in only the Lord to know us and to save us.

Sermon 128 The Different Point between the Jesus's View and his Disciples' View about Children (Mt 19:13-15 Mk 10:13-16 Lk 18:15-17)

The people brought about the children to the Lord and wanted to receive the blessed prayer. Two kinds of treatment of this one were revealed to them.

1. Rebuking the children

What the world takes the man as the external figure is the wicked habit. Therefore the men despise the children that can say that their body is small generally. But the value of the man does not belong to their body but belong to their soul for the soul is not the being can be measured by big and small and quantity, the child and the adult are same. Not only that, The world is pulled to the men that guise the goodness by the hypocrisy well, but they do not understand the one to reveal the inner state frankly. The children is different to the adult, they expresses their inner state directly. Accordingly their good point and the weak point are revealed directly. Therefore the men of world do not like them. In the oriental world, they despise the children and rebukes easily and do not keep the dignity before them and they treat their being without meaning.

2. Jesus said that the children should not be rebuked but coming to Jesus should be accepted. (Mt 19:14)

The reason is for that the children have the worthy character as the man of Kingdom of God

- 1) The children has the less prejudice than the adult.
- 2) They have the character that of the natural world, they please what God created directly.
- 3) Because they are innocent heart. They admit the good man as goodness and follow him.
- 4) They have the trusting heart.

Therefore the children need the movement to lead to Jesus absolutely. In the old time the great men of faith were the men to repent at their children time.

Polygab, who was a great church-father was conversed at 9 years old, Isaac Watts was conversed at 9 years old, Jonathan Edwards, who was a great revivalist in America was conversed at 5 years old, Henry Ward Beecher was impressed religiously firstly. Meyer said, “The man should be saved from his childish time to get the salvation.” The famous Richard Baxter was conversed at his 6 years old, the famous painter, Mille was impressed as a little child, when he saw the scene of sunset on the sea, to the glory of God.

Sermon 129 All Men are the Sinners (Mt 19:17)

As we see what Jesus said here, his word, the meaning that all are the sinners except God is revealed. But this does not mean that Jesus denies that he himself has no sin like God. The reason Jesus said so was for that the questioner does not know that Jesus is God but know only a man. Jesus opposed here only the wrong thought of the questioner, that is, the thought the man can be good.

1. What is the sin?

1) Dr. Bill said that the state lost the righteousness is that is, the sin. That is, it means the state that Adam lost the belongs in the character God provided to him. But as we depends on the Scripture, the man was corrupted into the evil positively from the time that he lost the righteousness. This comparably is like that the plant lost the light it is begun with death. As the man lost the light, it is not that the man exists still but he is started to be rotten to the death. Therefore the sin negatively is to lose the righteousness, positively the corruption that the human character is rotten into the evil. (Eph 4:21)

2) Sin establishes the relationship of guilt of the sinner. As the sin means to commit sin, the lawgiver is God, the sinner is caught by the guilt before god. This is both aspects of horrible sin, in the issue of salvation the solution of the issue of guilt is the key. Although he is the great man as he did not have solved, he cannot enter into the kingdom of God.

2. The total depravity of the man that Calvin said was searched for by the teaching of Jesus and the Apostle Paul. (Rom 3:20). G. B. Stevens, who is the Liberalistic theologian, said that the view of Jesus is different to the one Paul and Calvin. But it is to misunderstand the teaching of Jesus. Calvin got his view of the man out of Paul as well as Jesus. For Jesus said, “Repent and believe in the gospel”(Mk 1:15) it is not the word that some of the people should repent because of the sinners. This word is like, “Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” of Jn 3:3. Here, the word, “the man” is tis (τις) in Greek, means “anyone”

Therefore it is obvious that the word of Jesus means that whoever, as the man naturally have no the righteousness to enter into the heaven. But it does not mean that Jesus denies the situation of evil and good in the relationship of natural grace. The righteousness in the natural relationship is not the character to enter into the heaven. Before the door of heaven whoever is the sinner. Therefore Jesus came to the object of the sinner.

Herman Bavinck said, “As we see that Jesus in his first holy ministry said to the object of the world men, “repent and believe in the gospel”, it is obvious that he put the total corruption of the man in his heart.”(Gereformeerde Dogmatiek III p 63). Not only that, Jesus stressed that except only God, no good being has. (Mt 19:17) Stevence, who a liberalistic theologian said, “as we see “Then he said to his disciples, “The harvest is plentiful, but the laborers are few; “ in Mt 9:37, Jesus revealed some kind of righteousness to all men before his face.” But this also was the interpretation to misunderstand the thought of Jesus completely. Jesus did not say so because he found out some goodness. He said so for he saw that the disciples were harmed so severely and to bestow the grace to them. Stevence interpreted Mt 18:3, “and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.” as following. That is, he said, “For Jesus revealed the children as the example of the kingdom of God, Jesus has no the thought of total depravity of the mankind. “ Then Did Jesus look that the children is the example of the kingdom of God? Really that’s right. But what example it mean? Because they has no the any sin to be able to be rebuked completely did he say so? No it is not. We know that the children also have many faults to be corrected well. This word of Jesus is a metaphor, the man of the kingdom of God should have the no lie and the dependent heart like the children. The no lie and depended heart of the children do not come out of the result of special grace but the result of common grace. , which cannot be the condition that they shall be saved. To be received the salvation is related to only the special relationship. That is, the salvation of the children comes out of only the merit of salvation.

Sermon 130 The Abandoned Family for the Kingdom (Mt 19:29-30)

As we see this text, we can know that the one to follow the Lord has the thing to abandon his children by his need. The Buddhist said that because to live with the family is sin, because it is worse thing than the thing to be prisoned, he leave the family. It is the wrong thought. But the Christianity does not say that to live with the family is sin but he has the truth that he should loves the Lord more than the family. Therefore the believer can have to leave the family for the Lord. Although the thing that abandons away the family for the Lord, is not the high degree like Abraham offered his only son, Isaac to God as the burnt offering, it is similar kind of the faith. Can does the believer execute such faith activity? If Christ abides in us, we can obey it faithfully easily. Therefore the issue is only the fact that Christ abides in us or not. Like the pastor Li Chul Ju , passed away, said, “As we bears the cross, the cross bears us.”, the principle is so obvious. Andrew Murray said, “Christ, the obedient one, living in you, will secure your obedience, obedience will be to you a life of love and joy in his fellowship.”

1. The count of the heart of the one that throws away his family

He has the count of the heart that abandons all things and buy the treasure. Mt 13:44 said, “The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.“. In this word, “his possession” includes even things like his property, his life and his family. For what he sold his all possession is the value of the treasure of the kingdom of God. He cannot make the thing to give the value of the treasure of the kingdom of God. If he buys it, because it is expensive, the men have no the hope to buy it eternally. Therefore God gives it freely. The reason that the man sell his property is to prepare to receive it. The one to send the precious treasure as the present wraps it in the precious baggage. Just like that the one to receive the precious treasure of the kingdom of God should sell his all things as the preparation to receive it. Therefore how precious the treasure of the kingdom of God is!

I Pet 1:4 said, “to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you“, this treasure has the eternity as its character. The thing, “eternity” is what the man longs for. For it is good without the end, the worldly thing with the ending should be abandoned like the dung and soil, although it is so good, to get it. Therefore in the piece that a certain man snatched out evangelism paper that an evangelist gave in the meaning of persecution, and broke out it and he saw the letter, “the eternity” and repented and believed in Jesus.

2. The count of heart that the thrown family should have for the treasure of the kingdom.

They are the men to take fellowship with the runners by approaching the most closely. They received the greatest testimony towards the kingdom of God . Therefore their responsibility is so great. Because it is the principle of kingdom that he searches for much things out of the one to receive much thing. (Lk 12:48) As the life of their faith is lack rather they shall be disciplined more severely. The wife of Roth returned and looked at the back became a pillar of salt, (Gen 19:26) two sons of Aaron offered the incense with other fire before Jehovah and were burnt by receiving the punishment. (Lev 10:1, 2) Hobney and Binhas, two sons of Eli were unsound and then despised the offering of Jehovah (I Sam 2:12-17), and then they were killed by the Palestine. And the family became Ichabod (כְּבוֹד) (leaving of the glory) (I Sam 4:21)

Among the children of the pastors, they cannot learn out of his sacrificial life and poverty life, rather they complain and decide not to become the pastor. It is a great sin because it is the attitude to cooperate the sacrificial men to follow the Lord.

1) It is the sin of Binhas that cannot accept the sacrifice before God delights but covet the meats.

2) It is the wicked sin because they ignore the heart to follow the Lord by abandoning the world. He followed until they abandoning his family. He has the way that to follow the Lord is his only truth in his blessing. Then his

abandoned family followed his example, the sin is great. As the pastor Jonathan Edwards was 47 years old, he left the church and had no the expense of his life, his wife and his ten children had lived in light by embroidering. Then as the pastor get the poverty what the family endures it in joy makes the heart of pastor strengthened in the same time and helped his life. As John Bunyoen was prisoned for 12 years, his wife, Elizabeth endured the difficult situation of her life boldly and patiently, and then provided the great power to his prisoned life.

Sermon 131 The Metaphor of Farmers that Works at the Vineyard (Mt 20: 1-16)

We see several important evangelical teachings in this metaphor.

1. The fact that proclaims the gospel of the kingdom of God is like the promise to keep with the workers. (verse 2)

To believe in the gospel is like the thing that works by receiving the promise of the future blessing. This seems not to communicate to the evangelical principle in the center of grace. But in a certain meaning we can say that the life of faith also is a work. (Jn 6:29) But this is not established his merit but to reject himself but to follow only the Lord. For this thing god helps all things, it is not painful thing but a kind of the rest. And the salary that is given to the work is not the price of his work. It is only the absolute grace that God prepared, not to relate to the long time and the short time that the workers worked but the portion whoever can receive. This is the salvation through Christ.

Therefore the believer does not believe his sacrifice as the price of salvation by working this special thing. because his work is only to get the salvation of God's grace. Therefore as the pastor, Caughey was passed away, he cast his good works and his writing documents and said, "I does not depend on my merit, but only the grace of God."

2. The evangelical grace is depended on the sovereignty Lordship of God. (3-13)

The owner of the vineyard gave the salary of the same quantity to the man to work for long time and the man to work for short time. It means that God sees only the true heart of the believer but does not treat their quantity of work and its more and less as the criteria. The reason that God provides his grace to them come out of some condition but his sovereignty Lordship out of his pleased will completely.

Dan 4:35 said, "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; and none can stay his hand or say to him, “What have you done?”

Jer 32:17 said, ““Now therefore thus says the LORD, the God of Israel, concerning this city of which you say, ‘It is given into the hand of the king of Babylon by sword, by famine, and by pestilence’: “.

Mt 28:18 said, “And Jesus came and said to them, “All authority in heaven and on earth has been given to me. “.

Eph 1:22 said, “And he put all things under his feet and gave him as head over all things to the church, “.

Eph 1:11 said. “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,”

Is 14:24, 27, “The LORD of hosts has sworn: “As I have planned, so shall it be, and as I have purposed, so shall it stand, “.For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?

Is 46: 9-11 said, “remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall stand, and I will accomplish all my purpose,’ calling a bird of prey from the east, the man of my counsel from a far country. I have spoken, and I will bring it to pass; I have purposed, and I will do it. “

Gen 18:14 said, “And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years.”

Job 42:2 said, “I know that you can do all things, and that no purpose of yours can be thwarted. “.

Ps 115:3 said, “Our God is in the heavens; he does all that he pleases. “.

Ps 136:6 said, “to him who spread out the earth above the waters, for his steadfast love endures forever; “

Is 55:11 said, “so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it. “.

Rom 9:20-21 said, “But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?” Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? “.

Sermon 132 The One to Be Lifted Up (Mk 10: 35-45)

1. To be great is the natural heart.

All lives have the feature to grow up. We should be grown up “to the measure of the stature of the fullness of Christ,” which is the word to arrive to that state to have Christ fully. (Eph 4:13). And “Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,” (Eph 4:15) also is the same meaning. God gave to the man, “He has made everything beautiful in its time. Also, he has put eternity into man’s heart, yet so that he cannot find out what God has done from the beginning to the end. “ (Ecc 3:11), , before we have the eternity, we do not feel the contents. God prepared the heart to long for the eternity and to get the eternity in the man. The man cannot become the eternity but to possess the eternity.

Moses, to become to be lifted up, treated “By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.” (“for he was looking to the reward.” = Heb 11:24-26). Paul also, to become to be lifted up, tried and said, “But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ “(Phil 3:7-9) Because Paul was great in the spiritual aspect, Chrysostom said, “ Although Paul is a man of the short 4 feet size, he was a great man to arrive at the heaven.”

We do not have only the heart to become greatly, God prepared all plans and all methods for us. I Cor 3:21-23 said, “So let no one boast in men. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours, and you are Christ’s, and Christ is God’s.”

2. The method to become great.

Now Let's return to our text, Mt 20:26,27. It said, "It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave," To serve and to become a servant means the heart and the attitude to lift up the other really. Philp 2:3 said, "Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves." As we think before God we can see better thing in ministry of the other than mine.

1) As I saw the suffering of the other, I am worse than the other. As I see the begging man, I think that he is better than me. I did not have taken his troubles before God.

2) Above of all, for the believer treats himself to be lowly, he think that the other is better than me. The believer judges himself in the center of the heart. Prov 16:2 said, "All the ways of a man are pure in his own eyes, but the LORD weighs the spirit."

3) If I do well, it did by grace, so the other is higher than me. Therefore we should not lift up the other only in our heart, we should lift up the other by our deed. It is for me to serve the other. It is the secret to keep on the humility strengthened. To take the seat of humility so is the method to be lifted up in the heaven. Therefore the center of the church is such man and they are the body. The body is the community of the servers. Among the parts, the parts hidden themselves are more necessary being. For example , lung, liver and heart etc are invisible by our sight. They point to the church member that do not reveal themselves to the external area actually, and do not receive the serving position. Stay in the dangerous seat. As we think of it, the person to receive the position. Jam 3:1 said, "Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness."

It is always dangerous that the man is revealed before the man. Then it is easy that he does not try to keep on his soul rightly , and he has no the time to stand up before God but only to reveal his activity before the man.

It is easy that the man incline to confused life that the man lives in lifted state. It is the vain life that he mistakes non- himself as himself It is firstly is the life

to lose himself. The man is destroyed for the sin of his arrogance surely. Prov 16:5 said, "Everyone who is arrogant in heart is an abomination to the LORD; be assured, he will not go unpunished. ", Prov 16:18 said, "Pride goes before destruction, and a haughty spirit before a fall." But the men easily are dropped down into the sin of arrogance. The sin of arrogance follows like the state that the shadow follows the reality, follows the possession of the man. As he has the knowledge, the arrogance follows the knowledge, and if he has the power, the arrogance follows the power. And if he has righteousness he is arrogant for the righteousness. Just like that the arrogance is attached to the man like the leech. If the man does not try to remove it by crying out in fasting and kneeling down on the ground, it is difficult to leave out of the arrogance. Jm 4:6 said, "But he gives more grace. Therefore it says, "God opposes the proud but gives grace to the humble." John Trapp said, "The other sins are the sins to escape out of God, the arrogance is the sin against God. " I summary the arrogance is to despise the man , it is the sin to replace God. Because above the man there is not only God.

Sermon 133 The Faith of Zacharias (Lk 19:1-9)

1. He ran and rose on a sycamore tree and tried to see what Jesus is.

1) As we see the figure that he ran, he had the passion to see Jesus. Faith has spiritual passion. Faith is the running thing. Because this world is the city of destruction. Rom 12:11 said, "When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful in appearance," Here the word, passion means "the boiled spirit". For Blumhart has the high spiritual passion, the men to treat him been sanctified?

2) He is not a servant of face and prestige. The believer should keep on the qualification of a child. He should be simple and no fraud. Ish 11:6-8, which is the metaphor that the believers like a children get the ultimate victory, 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."

2. The faith to give the half part of his property to the poor. This is the faith to love the other as my body. Not to love the neighbor is darkness. I Jn 2:11 said, "But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes." 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?

3. The faith to be make peace. Zacchaeus said, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold." This is the faith to execute the restored thing as the one to have the strong sinful feeling.

Sermon 134 Be faithful as to our position (Mt 25:14-30)

1. Each position is different

Every believer received the position. Although there is the discernment of 5 talents and 2 talents, all does not receive the position. A certain are revealed at the church, the other are revealed as small. The lay men are revealed small but they are more important and the position they become the laymen also are not the unimportant one. In a comparison the deacon position and the other the servers to reveal at the external area are like the hand, foot, eyes, ears, The laymen are lie heart, lung and liver. I Cor 12:22-23 said, “On the contrary, the parts of the body that seem to be weaker are indispensable, [23](#) and on those parts of the body that we think less honorable we bestow the greater honor, and our unpreventable parts are treated with greater modesty, “. Therefore the hidden parts (for example, liver, stomach, lung, interline etc) also are important and they have the position. That is, they are the position to absorb.

In other word Like them the laymen have the position to receive the spiritual food and to eat them.

We can see the fact by comparing between Mary and Martha in Lk 10:38-42. “Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. And she had a sister called Mary, who sat at the Lord’s feet and listened to his teaching. But Martha was distracted with much serving. And she went up to him and said, “Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.” But the Lord answered her, “Martha, Martha, you are anxious and troubled about many things, but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.” The laymen have the position to receive the word of God and eat them. Therefore the position that God commits to the believers consists of the style of Martha to do revealed activity and the style of Mary. They belong to the laymen. The laymen received the word and chewing the cud of it and makes the church been abundantly. Therefore for the officials and laymen all together have the positions and their duty, they stay at the position to sell to get the spiritual benefits.

2. Let's Be faithful

As we see verse 16, “He who had received the five talents went at once and traded with them, and he made five talents more”, which is a wonderful word? As we see the word, it is revealed that he devoted himself to do according to his position and saving the time so much. That's right. The one to be faithful treats the time as the life precious. Time is precious like the life actually. The fact that the man does not have the time of his being means his death. We in the committing the work of God, cannot take tension maximally. Because for his commission is God's work, God will walk with him and helps, If he can execute the mission faithfully, he shall have the natural chance in working to meet God. He activates like selling. The fact that he sees the benefit in his selling is natural event. Because as he gives the worldly thing (Body, time, sacrifice and material) he shall receive the infinitive value.

3. The one who is admired by Jesus

The applauded man was the other man but the one to be faithful to the small work. What does it, “to be faithful to a little thing” mean? The reason to say to be small, 1) he only serves but the work is accomplished by God. Whoever cannot execute the work of God's kingdom by the vanity to be lifted up. The one to serve the work of God should leave the vanity. To work with the heart to do the small thing is that is, fidelity. The missionary to die within only one year that went to Africa said, “ In the great ministry to make a great bridge, I am sufficient that I become a stone set in the deep river. “ 2) Although we got much sacrifice in the world, as we compare it of the heavenly reward, it is the least one. Rom 8:19 said, “For the creation waits with eager longing for the revealing of the sons of God.”

4. The slip of the one to receive one talent

He did not know the fact that he received one talent is worthy to himself and the grace, rather he did not know that his Lord is cold man wrongly. He was self- frustration. Just like that he did not know that his grace is sufficient to

him, complained and took self-frustration (laziness) misunderstood God and themselves. He should appreciate for his received one naturally. We are not applauded by leaving some great achievement before God, but only by being faithful to the received one.

Sermon 135 True Fragrant Serving (Mk 14:3-9)

Mary executed the fragrant serving to the Lord.

1. The service is to be offered so devotionally.

She broke out the fragrant of a bottle called for Nard and poured it on the head of Jesus. The fragrant of Nard was produced at the stern area of India, the most valuable fragrant oil which was offered to the king as the present.

As the mother of Gregory Nazianzen, Nana prayed, she offered it with her sacrifice and he did the best at seeing the matter of family also. He was died to pray at the bottom of the pulpit and to hold it, as he was departed the world. As she took care of the bishop, Gregory and she offered Gregory bishop, as the result of his prayer, Gregory became a famous pastor.

2. The service is evangelical.

That is, it was the service to make us known the death of Christ. Christ said of the anointing thing of Mary, “She has done what she could; she has anointed my body beforehand for burial.” (Mk 14:8) The people in this world know to need that they lives in their whole life. But it is main point that Jesus came to the world to be died. He came into the world to die and he saved us by his death. That is, our issue was only the sin but the one to solve it only Jesus. The fact that the structure of the man consists of the sin is informed by the understanding people. As the man becomes a person like man he understand that himself is a sinner. Whitefield said the fact that the sin is the only issue in the man well. That is, “I sometimes am a half-devil and a half-animal, as I passed through the men, I thought “Why the men do not kill me?” As we are solved the issue of sin we are saved. Jesus was died for solution of this problem.

Sermon 136 The victorious king Entered into the city (Mt 21:1-11)

The event that Christ rode a donkey and entered into Jerusalem was a symbolic activity to inform the victory by his cross. We, in this point, we can know that Christ is the true king and what the true service that the servers serve him truly is.

1. Christ is the true king.

The fact that he becomes the king was revealed by his prophecy. Zechariah 9:9 quoted in this event is a representative.

The messiah that the Old testament waited for is the anointed one that is, the points to king. As at that time a king was established, he was poured by oil. (I Sam 16:1, 13) Then what king was Christ?

1) He is the king of all things. (Mt 28:18) The one who endures without obeying him does not exist in this creatures. Even the devil that is the most wicked and rebellious head also should be obeyed to him. (Phil 2:9-11, Eph 1:19-22)

2) Not only that, he is the king in the gracious kingdom of God. (Jn 18:36). The category of this kingdom is not only one nation but influence to all the world. And his ruling especially is moved in the invisible world and is spiritual.

3) We should remember that such great king was humble. The fact he is humble gives some understanding to us. 1) It is as he was humble at the high seat, how much humble should we be? 2) It is for he chose the humble way, we can know that the humility is powerful.

In Africa the fertile land is the region that the water in hidden state in the Sahara desert is flown. The water flown in hidden state finally made the good soil, the humble activity makes the other been profitable finally. In the kingdom of God, the arrogance is the method to be low and is not the method to be lifted up.

Prov 16:18 said, "Pride goes before destruction, and a haughty spirit before a fall. ", Prov 29:23 said, "The poor man and the oppressor meet together;

the LORD gives light to the eyes of both.” The arrogant one to learn some thing is more foolish. The students should research for the truth with innocence., but the arrogance of the students are great in the present time. Two reason that the students should be humble are as followings.

First, for he is a student that should devote himself to studying he has not the space of arrogance. Second, As he does not execute what he learnt, he cannot do it, he is the servant to have debt to God.

As a certain arrogant believer dies, he asked to the pastor, “ As we go to the heaven there are two division. That the place, the men that I hate stay and Does it have the other place that the men I hate stay? “. Then the pastor replied, “ Before we feel that our all believers are our true brother, we cannot enter into the heaven.”

2. The love of the people to the king.

The people devotes themselves to Christ with the love to forget themselves Then the multitude offered their sacrifice to Christ. They put off their cloth and put on the road.

Saint Bernard said that God’s love has several stages. 1) Loving God for the grace to receive before God 2) Loving God for the safety of God 3) The love in accord to God.

It's like iron is burning like fire. The iron is not fire. But it is burnt, it has light of fire and its heat. We should try to do with Christ to imitate the image of Christ. As we tries to have fellowship we can resemble him .This is the love united to Christ

Sermon 137 The House of the prayer (Mk 11:15-18 Mt 21:12, 13)

The Lord saw the seller and exchangers in the temple and rebuked them. He pointed to their sin in the meaning like the thief. He revealed obviously that they did not use the temple as the house of prayer but use it as the other purpose is like the activity of thief to derivate the holiness in the day time in this word. He does not think that selling thing and exchanging thing are bad always. He pointed to the fact that although the man has the possible work also he does not execute it at the possible seat but as he does at the temple, he becomes like a thief. The temple of God is the house of prayer. There are several reasons.

1. The first temple of Solomon was built up for pray to God.

1) I King 6:7 said, “When the house was built, it was with stone prepared at the quarry, so that neither hammer nor axe nor any tool of iron was heard in the house while it was being built. “. This is not meaningless word. This pointed to the fact that the temple is the quiet place to communicate with God. This world is a conflict market, the temple is the quiet secret room. The conflict character always blocks the prayer.

2) Not only that, the king Solomon said that the temple is not the place God is but the place God put his name.

I King 8:27-30 said,” “But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built! Yet have regard to the prayer of your servant and to his plea, O LORD my God, listening to the cry and to the prayer that your servant prays before you this day, that your eyes may be open night and day toward this house, the place of which you have said, ‘My name shall be there,’ that you may listen to the prayer that your servant offers toward this place. And listen to the plea of your servant and of your people Israel, when they pray toward this place. And listen in heaven your dwelling place, and when you hear, forgive. “. This word reveals the different point between the temple of God and the shrine built by the idol worshipper essentially. The idol worshippers know that the shrine they built is attached to their god. but the thought of the men to serve true God, have no that God is not at the temple the man built.

Solomon said that God is not in the temple the man built, only his name is put in it but he is in the heaven. We should think by depending on this word. What does it mean, that God put his name in the temple? It means that he put his name that is, the revelation (the word of God) to make them known him to his people.

1) Therefore we cannot think that we meet od himself at the place of church meeting that is, the temple as a principle, but only for we know the name of God we can find out him rightly.

2) Not only that, As much he put his name in the church he listens to what the meeting of church cried out. That is, the temple is the lace that the one to call for the name of God rightly cry out to heavenly God and makes it arrived at Him. Therefore the man without the prayer although he come to the temple there is not the communication to God.

3) And Solomon at the dedication ceremony, prayed that the temple become the place of prayer. He wanted that two petitions shall be arrived at the temple. That is,

A. To repay the righteous things. (I King 8:32)

B. As they repent sin and pray, God shall forgive it and shall return his wrath. (I King 8:33-53)

Then, a temple of Solomon the first example of all temple aimed on that it is the house of prayer.

2. All activities executed at the temple is established by only the prayer.

In the temple we execute preaching and offering except praying. But without praying they are vain. Therefore the temple should be called for the house of prayer.

1) We should pray firstly to preach. Maccchen said, “ The preacher should get his sermon and its title in his praying. “ Bounds thought that our worship should take the prayer as the original power. He said, “ We should put the prayer on the a corner of our life.” The light prayer makes the light preaching. The ritual prayer makes the worship been cold.

The bishop, Andrew kneeled down for 5 hours daily and prayed. Leighton kept on the attitude of prayer as the ministry of his whole life. The bishop, Ken lived always prayed and lived in the state to incline into Go. The pastor, John Welsh prayed 8 hours every day, as he knelt down on the frozen land and prayed , as his wife told something to him, he replied, “I have the work of prayer for 3000 souls.”

2) Offering and the other works should be the work of heart established by the prayer. The work to have the movement of the burnt heart takes burning, tear and sacrifice. As worshipping God has only deep prayer there is pouring of such heart.

Sermon 138 The national Duty of the believer (Mt 22:15-22)

The Pharisees still treated Jesus in the hypocrisy and tried to arrest Him. They tried to arrest Jesus by uniting with the friendly Roman Herod party. It was their hidden plan. And their words were the flattering. (verse 16) The plot and the flatter are the habit method to bury the true righteous man in the old time.

What they asked for to Jesus was the issue, “Is it right to offer the tax to Caesar?” It was so trouble to ask this question Among the Jews except the friendly Roman party did not see as good thing. But for Jesus’s answer was right, their mouth were closed.

1. The answer to prayer that captivates the conscience

Jesus said them, “Why put me to the test, you hypocrites?” This was the word that he knew their hypocrisy exactly and said obviously. The rebuke of such method cannot do without having the life of conscience but it can do by only the authority of God’s son.

The thing to rebuke the other and makes them repented, as he himself is cleaned up, he can do it. The powerful word to be control the other comes out of the conscience. Wycliffe was a reformer that assured the truth surely can overcome. When he received many questions before many church officials, The conclusion of his answer was that the truth overcomes. Then his opposes could not answer any thing, he left at the place and returned to his house.

2. The answer to the truth

Jesus replied them that come to oppose him said, That is, “render to Caesar the things that are Caesar’s, and to God the things that are God’s.” We can know the attitude to the nation that the Christian believer should have in the criteria of this word. The fact that the Christian believer should respect the nation is taught by Romans chapter 13 well. The word, “to Caesar the things that are Caesar’s,” Jesus said is not the meaning that Caesar is same level to Jesus and he possesses something. This means that for God gave us the kings

in this world had something. Especially, 1) This reveals the great principle that should not be confused between the politics and religion. Second, it reveals that the believer should do his duty to the nation.

1) They should confuse the politics and religion. The politic belongs to the common grace. But the religion belongs to the special grace and it is spiritual. Therefore these two things is separated of the board of holiness, As in the past the one to do politics interferes the inner part of religion the nation was destroyed. As the politic entered into the inner part of religion, the politic is dropped down into the sin to treat the ruler as the most high person. And as the religion claims the politics also is a kind of confused activity, there are several harm. For it was the method that the medieval church had it brought the corruption of church and the one of nation. Calvin stressed that the confusion of politics and religion bring about the corruption of faith. (Inst. Vol. II p 633)

2) The Christian believer should respect the area of politics.

The word, “render to Caesar the things that are Caesar’s, and to God the things that are God’s.” means it. Calvin discussed the importance of the political power in criteria of the word, the officials are the god in Ps 82:6. (Ib p 366) Calvin put the choice of type of government on the principle to choose the justice easily and accepted majority politics and did not oppose positively to the monarchy and the aristocracy. Calvin taught that the Christian should submit to the corrupted ruler. He inferred the attitude of king and people in the criteria of the principle of filial piety to corrupted parent. Only Calvin said that as the ruler despises God and commands the ungodly things, they cannot obey it. (Inst. Vol II pp 660, 662)

Especially to the issue of “Can the Christian join into the warfare?” The reformed church said as followings.

(1) For the peace and order of the nation to the one to block it they cannot enter help but to enter the state of warfare. (Calvin)

(2) In warfare the soldier should not to the private benefit but public benefit. (Calvin)

(3) As the good doctor operates the man to take the difficult disease, he cut off what he should cut off. The warfare should be executed for the peace of nation. (Luther)

(4) But the warfare should be executed when it is unavoidable. If it is possible the rebellion and the revolution should be avoided.

A certain widower prayed that the wicked king lives for long time. The king asked her reason, she said, “ As I had 10 cows at the time of your grandfather. he snatched out 2 cows. As I prayed that your grandfather shall be died soon, after he was died your father became the king he snatched out 3 cows. I again prayed that your father shall be died. So he was died you become the king, you snatch out 4 cows from me. Now after you shall be died after that the other become the king he may snatch out my all things I am afraid of it, Now I pray that you lives for long time.”

Luther said, “ to change some system is easy but to reform them is so difficult.” The present trouble may not be removed for the committed sin. Therefore It is dangerous that the thing to rebel to the government with complaint illegally, To be troubled by the hand of the rioter may be lost more than to be troubled by the dictator. (Luther)

(5) It is wrong thought that for Jesus was not a soldier and did not had used the sword, the believer also should do it. For our situation and Jesus' situation are different we should remember the other point with Jesus. Jesus was not a farmer, and Jesus did not take his wife, so the thought that we become a farmer and we have no the wife are wrong. Never. (Luther)

(6) Korea and our young generation

Korea is not established artificially but providentially. This country was not established by the rebellion, but by the result of the warfare of the world. Just like that we should know that the country was established on the foundation

of safety. Our young generation should serve it with their heart and also not for destruction but constructive.

Sermon 139 Love (Mt 22:34-40)

1. What is love?

The Greek, the original word, four words to express the word, love are *stolge* (στοργή), *eros* (έρως), *pilia* (φιλία) and *agape* (ἀγάπη). *Stolge* points the hidden love by the kinship, *Pilia* is the love happened the delight by the accord character and the friendship, *agape* is the love to evaluate the precious elements of the other. Here the love in our text (Mt 22:37-39) is *agape* that is, the activity to evaluate the precious element of the other. This love is the love to God, second, the love the man by treating the soul of the man precious.

Then we have some things that we should think of *agape* that our text said.

1) As we says love we should say the love that we should love God firstly. Faith is to believe the truth God gave, at the same time,

And to love God that the truth teaches. Then What is to love God? It is to keep on his commandment (Jn 14:21) the one to keep on his commandment keep on it for God and he should not keep on it to get the applaud before the man, The one who keeps on the commandment to get the applaud before the man is not the man to serve God but to serve the man. In loving God the important thing is to do with his heart. The Scripture said that as we serves God we should devote our heart to him, as he searches for God he should do with his whole heart (Duet 4:29), he should offer his heart to serve him. (duet 10:12), in loving him he should do with his heart, (Duet 13:3) Except them they should offer his whole heart in obeying the Lord (Duet 30:2), returning to the Lord, (Duet 30:10), in doing before the Lord, (I King 2:4) in following the Lord (I King 14:8) in praising the Lord (Ps 86:12) And in believing in the Lord (Prov 3:5)

Then the activity “to devote his heart” of the above that is, the activity to love God, and to keep on his commandment. Keeping the commandment is related to the activity. Love does the work faithfully before God. The teach Moody said, “the faith has the most power to absorb, humility has the most power to take care of, Love executes the most work. (Love works the most.)

2) Love is that love God is the essence in the same time, to love the man is revealed as its fruit. Then the reason to love the man also is for the man is the image of God, and for God commands us to love the other. Therefore the love also to love the man belongs to the theism. The Scripture said, "Honor your father and mother, and, You shall love your neighbor as yourself." (Mt 19:19) This is the standard to love the man.

2. The beginning of love and the concrete method of the activity.

Then when shall true love as the above be begun? Can the natural character of the man begin the love and execute it? It is impossible. After the man received the love of atonement he knows true love and begins to do such love. Before God lives in the man as his love of atonement, he cannot evaluate the evaluation of agape. I Jn 4:10-12 said, "In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has ever seen God; if we love one another, God abides in us and his love is perfected in us."

Sermon 140 Of the Martyrdom (Mt 23:29-36)

1. What is the one to kill the prophet?
- 1) He is the hypocrite man. (verse 29)

That is, the one to establish the tomb of the prophet tries to reveal his own righteousness to the other. The hypocrite always encounters a true righteous man. The worshipper of the hypocrisy develops in the hypocrisy and becomes to the faithfulness. Spurgeon said, "Than living among the men to say the liar, it is better to live in the lions." The Scripture said, "Everyone utters lies to his neighbor; with flattering lips and a double heart they speak." (Ps 12:2), "Do not drag me off with the wicked, with the workers of evil, who speak peace with their neighbors while evil is in their hearts." (Ps 28:3) "My companion stretched out his hand against his friends; he violated his covenant. His speech was smooth as butter, yet war was in his heart; his words were softer than oil, yet they were drawn swords." (Ps 55:20,21), "Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me." (Ps 41:9)

Jesus was driven out by kissing Judah, he was died for atonement, Samuel Rutherford was prisoned by his co-worker, Sideself. Five disciples of Calvin were arrested by the rebellious action of a friend to go with them together to France and were died. Stepgen and Lesoye was arrested by the sue of Arepates, his disciple to follow him and was martyred.

- 2) The one who claims his righteousness by himself kills the prophets. (verse 30)

For the one who claim himself to be righteous is the man to treat the sinner to be righteous, he does not know the fear of God. For he does not repent, he shall be hardened. The church of the medieval time she was hardened and also went to this way, she flow into the ecclesiasts finally executed the cruel things so much.

2. The reason of the death of the martyr (29-36)
- 1) Because he offer the right worship.

The martyrdom of Abel. In offering his sacrifice to God, for Abel offered the right faith, Cain had jealousy and killed him. the religious jealousy existed from the early time of the mankind. The uncompromised character between The right worship and the non-right worship is as following.

Among two things if the purpose to serve God is same , the method also should be same. As the method is different, it does not arrive at the same purpose. “By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks. “(Heb 11:4) The one to offer the right worship to God cannot be comprise with the one who offered God with the wrong worship. But he cannot take jealousy like Cain. Not to be jealousy is the victory. The one to execute the good fighting for the truth does not take jealousy and has the heart that the other also repent and become rightly.

2) As he says the right word he was martyred (II Chron24:20-22)

The martyrdom of Zechariah. After he said the right word to the people that made king Joas worshipped the idol and he was martyred. II Chron 24:20, 21 said, “And they rose early in the morning and went out into the wilderness of Tekoa. And when they went out, Jehoshaphat stood and said, “Hear me, Judah and inhabitants of Jerusalem! Believe in the LORD your God, and you will be established; believe his prophets, and you will succeed.” And when he had taken counsel with the people, he appointed those who were to sing to the LORD and praise him in holy attire, as they went before the army, and say, “Give thanks to the LORD, for his steadfast love endures forever.”

He said a right word and was died. Although this was one word for it was a God’s word warning the generation, it had the authority. Therefore the word was horrible. The number of the men was small and the number of prophesy was small. But the one word was the great word to warn the day. Therefore the one break out it is punished horribly.

After Zechariah was martyred soon the Syria military came and destroyed all officials. The small Syria military came overcame the great military of Judah. King Joas was harmed in the battle but his servants killed him on his bed, the reason that his servants rebelled him was for Joas killed Zechariah. (II Chron 24:25)

Sermon 141 The patience (Mt 24:13)

1. St. Eadsine rules over the church and established the virtue as the archbishop of Catebery in his disease for 12 years. He got the name of saints after his death. Augustine said, “ Lord burn my flesh and cut off it that the Lord loves me eternally.”
2. God provides the one to believe in patience the power and makes him been effectively. The missionary, Robert Morrison to be succeed in China was received the angry of his assistants sometime who tries to harm him but he was not frustrated 1812, the Chinese government declared that they prohibits the mission and kills the evangelists. But he sent a letter to London mission society, “ I must, However, go forward, trusting in the Lord.”
3. This missionary translated the New Testament and Old testament of the Scripture into Chinese. As he returned to his country, the king welcome him as a person of merit. James Calvert who execute the mission at a cannibal in Southern area Fiji successfully, entered into the king boldly that tried to kill him to feed many people and made him stopped , the king was impressed by his boldness and was stopped the wicked activity, as well as he established 1300 churches at the island and he removed the wicked carnival custom of the island.

Sermon 142 The Servant to be applauded by the Lord (Mt 25:14-30)

The reason that the servant of the Lord was applauded was for his faithfulness to the work of the Lord. The word, fidelity is *pistos* (πίστος) in Greek, which means “to be faithful”. And what is “to be faithful”?

1. The meaning is to see the affair that the Lord commits.

As we take the meaning, The servant shall know what the Lord committed well. It is not the other, but the gospel to save the spiritual dead men. Therefore the worker of Christ should know the gospel. The worker of Christ should study to know the gospel well, “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. “with believing heart. (II Tim 2:15) Edison who invented the electricity studied the electricity in his whole life and gave as much benefit to all the world. How much benefit shall the one who meditates the gospel of God in his whole life and studies by believing in it, give the mankind? It is the inexpressible wonderful benefits. Therefore the servant of God should become the student of the word in his whole life.

2. The meaning that his personality is faithful.

The faithful personality shall be consisted of several things.

- 1) The faithful personality move for the faithfulness of his personality of innate faith more than the external gain. In other word, as he try to establish some virtue, he aims on the construction of inner life or, its growth by executing it. That is, he does not try to receive the comfort of the other and their cooperation and their applaud, but try to establish the virtue diligently in order to become the personality of the eternal life in the most isolated seat. The one to do so is the men of faithful personality.

- 2) The faithful personality practices his mission devotionally. In order word, He lives in basis of stern realism calmly. Jesus in the court of Pilate as such stern realism, had no any answers, but his calm attitude was more powerful than all eloquence. Finally the man cannot discern the fact. Any time the reality shall be said the identity. The man does not block the

necessary stage of history. God controls the reality. He treats it by his justice and his mercy. Therefore the man should look at only God and live in the stern realism. This is true scientific personality.

3) The faithful personality practices with his whole power for his mission. Hauge who is a faithful pastor in Sweden has no much knowledge and executed the evangelism in his whole life by understanding his mission deeply and with his power. At the time he took evangelism he had prisoned for several times. On time he took evangelism and made her repented. Her father was angry and hated the pastor Hauge and called for the dog and bite him. But he was not frustrated but accepted the persecution sweetly and took evangelism.

Sermon 143 The faith of the criminal that was crucified on the cross with the Jesus (Lk 23:39-43)

We can know his obvious repentance through the text.

It is more precious that his repentance approached to the faith. Without faith, it is the dead repentance. His faith was revealed as two things.

1. He found out the righteousness of Jesus

He said “And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” (verse 41). Because the goodness of Jesus and his righteousness are more obvious and complete, This criminal also saw it. The unbelievers also admits the goodness and the righteousness. The following scholars are the unrelieved scholars.

1) Renan who denied the miracle of Jesus said, “Jesus was unique at any areas.”, (2) Romain did not believe in Jesus as his savior but finally he believed in him as his dead time, he said, “The men who do not believe in him intellectually worshiped the moral of Jesus”. 3) J. s. Mill said, “Who can think of the word of Jesus and his life? It cannot be executed by the fishermen of Galilee and by Paul also. 4) Strauss said “Jesus is the ultimate purpose of the moral.” 5) Goethe said, “the book of gospel is true. Because we can see the noble moral to come out of Jesus.” 6) Matthew Anold said as followings, that is, “the mankind cannot think the better way than the righteous way of Jesus.” 7) Lecky said, “Jesus is the highest purpose of the moral and the only unique person to renew the heart of the mankind. All philosophers and all moralists lose the light before him.”

2. He commits his future way to Jesus

He said, ““Jesus, remember me when you come into your kingdom. “.

Sermon 144 The repentance of a criminal (Lk 23:39-43)

We can know the fact that the heaven has the eternal house as we see the repentance of a criminal that was crucified on the cross with Jesus.

“One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” And he said, “Jesus, remember me when you come into your kingdom.” And he said to him, “Truly, I say to you, today you will be with me in paradise.” (39-43)

1. He is afraid of God (verse 40)

He rebuked the no repentant criminal and said, ““Do you not fear God, since you are under the same sentence of condemnation? “.

For this world is the wicked world to despise Jehovah so much, it is difficult that the men get the heart to fear Jehovah in the man because they do not believe to have the time to meet Jehovah. I had studied at the village school at my young time, what I remember till now; I was hidden in the bean field as a teacher was walking. The reason I was hidden in the bean field was my fear that he might punish me for spending studying time by taking rest lazily. I feel now the stimulated state that I was concealed in the bean field that I felt so much fear in my heart. We should be afraid of meeting God in the future. We should remember the day to meet God surely. Rom 14:11-12 said, “for it is written, “As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.” So then each of us will give an account of himself to God.” Jesus said, “I tell you, on the day of judgment people will give account for every careless word they speak, “ (Mt 12:36) Just like that we should know that the day to confront Jesus shall be come on us absolutely.

Then by what shall the fear God be established concretely? Fear of God means to leave the sin. As the man commits sin means to reveal the mark to despise God. Prov 8:13 said, “The fear of the LORD is a fountain of life, that one may turn away from the snares of death. “. Especially much sins to

break out the laws and the manners should be left. For the fear to God is different to the fear of the world, the everyone to have this fear receives the love of God and get the freedom. The fear to the man has no the benefit but the fear to God makes to enter into the life. Prov 14:27 said, “The fear of the LORD is a fountain of life, that one may turn away from the snares of death.” How much does the people fear God? their heart are hardened and the emotion to love God never be happened in them. The people, in serving God, knows the only degree of abstract theory to be left out of God but they do not admit God as the direct object (I and thou relationship). I am sorry about it.

2. The repented criminal knew that he should be punished naturally.

He did not think of it in theory, actually he thought so by bearing the cross. He said, “And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” (verse 14) Repentance is to bear the quilt sweetly. As the prodigal son returned to God, he said, “I am no longer worthy to be called your son. Treat me as one of your hired servants.” (Lk 15:19)

3. He confessed the absolute character of Jesus’s righteousness.(verse 41)

The criminal to repent on the crucified state said, “And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” “. For the Greek text of this phrase (οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν.) means that “(ἄτοπον= to be inconsistency)“, it means that he has no any kind of false. This does not say that the righteousness of Jesus was not told generally, but the absolutely.

Faith feels the thirsty to the righteousness. It is the heart to seek the righteousness. It is, just like to beg the water of the other because he has no water, feel the absolute character of righteousness for he has no any righteousness in him.

But he found out the ultimate righteousness, the absolute righteousness out of Jesus. The criminal knew that the righteousness of Jesus has the measure to influence to himself.

I Jn 3:5 said, “You know that he appeared in order to take away sins, and in him there is no sin. “, 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. “. Jesus obeyed all words of the Old Testament by his spiritual will, he obeyed with his heart, and also obeyed it by keeping on the predestinated time. He is the infinitive righteousness.

4. The faith of second coming of Jesus (verse 42)

He said, “And he said, “Jesus, remember me when you come into your kingdom.” The faith of the second coming of Christ is the important part. The scripture says to the second coming of Jesus, 1518 times, only the New testament reveals 300 times. The truth of the Scripture comes on us with absolute authority. The word is not only true but love, it is not the light but the food. Such truth cannot be found out anywhere except the scripture. The criminal on the cross believed in this second coming of Jesus that Scripture said was not accident but the lead of Holy Spirit. As he requested Jesus remember him at the second coming time, Jesus promised he brought him directly at that time. (Lk 23:43) Here, so called for, the paradise points to the heaven. Smilde said, “ Here by this phrase and Rev 2:7 and II Cor 12:4, the paradise is the heaven. For the men to enter into the heaven is filled with the life, Rev 2:7 and II Cor12:4 said that the men to enter into there shall eat the fruit of the tree of the life.” (“Wijwijzen deardom de exegese van Bousset c. s. af en nemen in ones vs., naar Lc 23:43 en 2 Cor 12:4, als aanduiding van de woonplaats der gezaligden voor den jondsten dagMet de belofte aangaande het eten van den boon des levens wordt dan bedoeld de Toezegging van volle leven sgenietingen na het sterven , - Leven in De Johanneischen Geschriften p 184)

Then there is one issue is how did he know two facts, (the fact to fear God and the fact that Jesus is righteous) and believe in it? The reason that he knew

so deep issues, 1) because he repent his sin truly. Whoever repent truly, the spiritual truth and God and the coming world shall be felt brightly and be informed to him. Eph 5:13 said, "But when anything is exposed by the light, it becomes visible," 2) Because he felt the obvious different point between the extreme unrighteousness and the ultimate righteousness, he understood the coming world intuitively by the Holy Spirit.

Then Jesus revealed the ultimate righteousness and the men to kill him revealed the ultimate unrighteousness. Not only that, he listened to the word that Jesus revealed on the cross. As we receives the spiritual impression before the contrast of righteousness and unrighteousness, we can know the coming world naturally. At the ancient poet also did so. Ps 17:13-15 said, "Arise, O LORD! Confront him, subdue him! Deliver my soul from the wicked by your sword, from men by your hand, O LORD, from men of the world whose portion is in this life. You fill their womb with treasure; they are satisfied with children, and they leave their abundance to their infants. As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness." Ps 73:2-5 said, "But as for me, my feet had almost stumbled, my steps had nearly slipped. For I was envious of the arrogant when I saw the prosperity of the wicked. For they have no pangs until death; their bodies are fat and sleek. They are not in trouble as others are; they are not stricken like the rest of mankind." And he said again "But when I thought how to understand this, it seemed to me a wearisome task, until I went into the sanctuary of God; then I discerned their end. " (Ps 73:16,17) And again he said, "You guide me with your counsel, and afterward you will receive me to glory. Whom have I in heaven but you? And there is nothing on earth that I desire besides you." (Ps 73:24,25)

5. The faith to know Jesus as the king. (verse 42)

The word, verse 42, "And he said, "Jesus, remember me when you come into your kingdom. "said that Jesus shall establish his kingdom. The believer to know Jesus as his king assures the fact that he has no the unhappiness and the curse in this world and coming world. Because Jesus is the absolute sovereignty Lord, he saves the believer always out of the misery and the curse. The motive that the repented criminal thought Jesus as his king was to come

out of his understanding the fact that Jesus's death is so great. It is sure that Jesus is the great king because he received the great suffering. I Refer to II Tim 2:11-13. The one who does not think Jesus as his king is like the man that thinks the blood of Jesus's cross as useless and despise his mission to save the believer.

6. The faith of the eternity of the soul

This repented criminal said, "Jesus, remember me when you come into your kingdom.", Here, the word, "remember me " was the thought to believe that after he left the physical life he sustains eternally. He believed that after he left out of the world, his being, "I" shall be sustained continuously. In the meaning of that Jesus admitted the thought rightly, he said, "And he said to him, "Truly, I say to you, today you will be with me in paradise." (verse 43)

Of the immortality of the soul there are several evidences except the Scripture. According to Herman Bavinck, 1) Such confidence (the confidence of immortality of the soul) exists in all nations universally. 2) The existentialistic evidence. Despite all visible things around of the men shall be changed and died, the man has such human immortality thought, this thought comes out of his essence. 3) the philosophical evidence. That is, the soul in nature, is the life itself, it is established by the simplicity that it cannot be invaded by the death and it cannot be melted and perished. 4) Humanistic evidence. That is, for the man is different of the animal world, he has the spirituality and transcend over the world of sense and the world of materialism. 5) Moral evidence. That is, For it is sure that God repays always by the justice, For the righteous man received the unfair result in the world so much, the reward shall be given in the coming world we cannot help but to say so. The man looks at the reward of the future essentially. In a short word, It informs that the fact that is not fair shall be fair in the coming world. Therefore the human heart has the thought to look at the reward of coming world deeply. The thought of immortality of soul itself is the first activity of the immortality of soul. (Geref. Dogmatiek IV 1911, pp 661-654)

But although such evidences point to the immortality of soul, it is short that we arrives to the assurance by them. Finally the sure faith to the immortality of soul comes out of the word of God that is, the truth of the Scripture. (Dr. K. Dijk), “ ... Maar... hoeveel waarde daze” bewijzen mogen hebbeals getuigenissen, die tenslotte voor hetgeloof “bewestigingen” zijn van Gods waarheid, bewijzen zijn ze zeker niet, want ze zijn een en vooreen tezamen onvoldoende om daarop onze overtuiging omtrent het voortbestaan van de msus te gronden. -- Over delaatste Dingen, p 9)

Sermon 145 The faith of the criminal that repented on the cross and the heaven (Lk 23:39-43)

We thought several things in the above sermon of his faith. Now we are going to think of his faith.

1. The faith to see the power of cross (40, 41)

The repented criminal said, “But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” As we see it for the righteous Lord was crucified and died on the cross does not return to the void but shall bring about the absolute universal effective, it means that it is a fearful thing to despise this Jesus, We should remember the word of the repented criminal to look at the figure of Jesus directly eternally. He was impressed the power of cross of Jesus there. Therefore Paul said, “For I decided to know nothing among you except Jesus Christ and him crucified.”(I Cor 2:2)

2. The faith not to listen to the voice of crowd but listen to the voice of truth in quiet.

There were no one to give compassion to Jesus in the crowd surrounded the repented criminal. They were the cooperated persons to kill Jesus, or they mocked Jesus. But the man looked at Jesus in quietly and knew the righteousness in him. It is the faith. Faith is not the mainstream attention. The people of this world mainly move the mainstream attention. The book of changes (Juyek) that was called for the essence of the oriental philosophy shone the light in the oriental thought. For several thousand years in the past time, the oriental world established village school s at every district and made the mastered teachers in the Chines Science taught the youth students It was the method to develop the attitude to live in the world in the criteria of the Jueyk. The people to be influenced in the thought of the book of change (Juhyk) finally looked at the great world and moved but had no some concern of the personal responsibility and personal development.

3. The faith to commit to Jesus. (verse 24)

The repented criminal committed his soul to Jesus and said, “And he said, “Jesus, remember me when you come into your kingdom. “. The faith treats to commit his issue to God and to take safety as his life. Ps 11:1 said, “n the LORD I take refuge; how can you say to my soul, “Flee like a bird to your mountain, “ , Ps 56:4 said, “In God, whose word I praise, in God I trust; I shall not be afraid. What can flesh do to me? ” Except them the Psalms said the attitude of faith that commits to God and takes the safety so much. Refer to 57:7

Sermon146 Much Suffering of Christ (Lk 23:2, 22-30)

1. The suffering of Gethemane

Heb 5:7 said, “In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence “.

Lk 22:44 said, “And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground “.

The prayer of Gethemane was the event that his soul was crucified.

2. The suffering in hearing

In his all hearings he was hit with the sin of all men.

1) The liar. The crowd accused Pilate and said, “And they began to accuse him, saying, “We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king.” (Lk 23:2)

2) The gray note of Pilate. He did not stand up for the truth but finally he flattered to the crowd. Lk 23:22, 23 revealed that Pilate said that he hit Jesus and release him for his innocence, but he did not establish it, and he was oppressed by the voice of the multitude and followed them directly. That is, “But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed.”

3) Mocking the truth of the solders. Jn 19:2, 3 said, “And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands.”

3. The crucifixion

Heb 2:9 said, “But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. “. The

death of Jesus are recorded 175 times in the Scripture. His death was more painful in his heart. The reasons are

- 1) Because he was died as the innocent.
- 2) Because he was bore to replace the death of many people.

Sermon 147 The Reason Not to believe in the Resurrection of Jesus (Lk 24:1-12)

1. Their misunderstanding of the fact that Jesus shall be died (2-4)

The women knew that Jesus shall be the eternal prisoner of the death. So they thought that Jesus was only a type of his death. This was misunderstanding to Jesus. It is natural that all men of the world should be died for their sins. If they are not died, this world shall be more violent world. But because Jesus was the absolute innocent man, he was not the one to be died eternally. The fact that he was died, was a part of his work to receive the suffering and the curse of his true death and, but it was not the destine that should be followed to him. He, in principle, always was the living one. Therefore the angel treated him as “a living one” and said, “And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? “. (Lk 24:5) Although it is supposed in a theory, that the book of gospel said that Jesus was died on the cross, but after that it has no the event of resurrection, we cannot conclude that Jesus shall be died eternally as his death on the cross. Because it is not the truth that it despise that Jesus is absolute innocent and is different to the general mankind, and also his death belongs to the work to replace to his people, but it did not belong to his own destiny. Jesus is the valuable one that can replace the eternal death of billionnaires saints sufficiently. It is the absolute fact that he replaced the wage of our sin and resurrected surely. A good so of a king can live at the place to have the most dirty and the misery state, to rescue his people temporarily according to the command of his father but the people shall not think that the son of the king always stays in the miserable state.

2. They forgot the word of prophecy that Jesus shall be resurrected at the early time. (6, 7)

Jesus prophesied the fact that he will be died but resurrected repeatedly. Then why did they forget so important hopeful word?

1) Because they was so surprised at the death that he was crucified on the cross and then they were controlled by passionate emotion and depression. We, in the step of our faith life, can be failed by the passionate emotion and the depression so much. Our faith are grown up in goodness by study, speculation and endurance, self-control and sacrifice in the silence. The anxiety and the depression happened for the passionate emotion makes us felt the shining morning as the dark evening sometimes. The violent emotion makes the man fallen down into, and it makes them forgot the important principle of their lives and also makes the great things wrongly. At the southern area of France there is a rose to bring up the strange smell When many leaves are brought up, the men can be anesthetized by them and then they got the disease to sleep. Just like that the mind of the man also forgets some important things by some emotional activity.

2) Not only that, then for the counselor, Holy Spirit did not come on them, the work that makes them remembered the truth, They forgot the word of Jesus. The work that the Holy Spirit remembers the truth is not to remember mechanically, but he makes remembered the listened truth at the early time deeply in his heart and also transformed their lives. This is like the fact that as the preacher has the gracious sermon, the word of the scripture known in the past time is happened like the torchlight in his hear. At that time, the theory that he knew before generally is happened into the heart with new power. As the man is not impressed by Holy Spirit he do not know the pearls as the treasure but cast it out and as he knows it as the treasure he cast it out meaninglessly.

Sermon 148 The Scripture and the faith (Lk 24:25-33)

When two disciples to go to Emmaus were taught by resurrected Jesus, their heart were hot (Lk 24:32) we know Christ through only the Scripture and believe in him. If whoever does not take the prejudice and treats the word of the Scripture, he is believed in. There were many the repented men to study the Scripture to oppose to the Christianity.

1. Lord Rochester was an arrogant anti- Christian. As he read the Scripture to oppose to it, in reading Isaiah chapter 53, he was repented and believed the divine character of Christ and the inerrancy of the Scripture.
2. Giovanni Pappinni was a literary author was an anarchist, an atheist and a nihilist. As he read the Scripture to oppose it, he said that Christ is “ the king of peace, the savior, the anointed one, the son of God and the son of man.”
3. 200 years ago, two British great scholars, Sir. Gilbert West and Lyttelton promised each other about searching for what points they cannot believe in the Scripture and started to do it. West studied the resurrection of Jesus and Lytelton studied the issue of Paul’s conversion. Latter , they met each other and were repented to Christ by finding out its truth. The great scholars are impressed by seeing the book about the conversion of Paul written by Lyttelton. Dr. Johnson said, “This is not what the unbeliever cannot say.”
4. Shakespeare who was the greatest literary scholar on the world, understood the Scripture and said , “ I command my soul into the hands of God, my creator, hoping and assuredly believing through the merits of Jesus my savior to be made a partaker of life everlasting.”

As the above said, the biblical evidence to God is sure and is like the light, but the reason the man does not believe in it is the fact that the man hates to know God for his corruption and he does not try to , I stay surrounded by know the evidence truly. David Hume, 18 century) who was skeptical to the Christianity testimonies that he did not read the half part of the New Testament by himself. For he did not know the Scripture so he lived in the doubt and the darkness. In reflecting his all failure and said, “ I was dropped

down into the liveness to come by my philosophy and then I was startled and dizzy. As I observe into myself, there are only the doubt and ignorance. Where I am now? What am I? For what was I born? Where shall I go? I am dizzy of such issues. As I review myself, I stay in the misery state surrounded by darkness.”

His mother also became a skeptic woman for his philosophy and then he did not get the consolation at her death and then she requested to her son, “ My son, your philosophy does not give the consolation at the last time. I am frustrated. From now write down the philosophy to give comfort.”

Soli Gloria Dei

[The end of sermons in the Commentary of Synaptic Gospels written by Jung Am, Yune Sun Park]