

"I treat the hours of every day as the concept of chance and tried to use the chance rightly. In other words, I tried to do my work I should do at the time. It of course it is related to my mission to write the commentary of the Scripture. For example in the trip time as I took the car, or, take in train, or, take an airplane, I did my work continuously without pausing. That is, I devoted myself to study the Scripture and to pray ad hold the chance. Because I think that they are important things in me I could do it."

The Scripture and My Life

(Obsessed with His Word)



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Preface

The Scripture and My life Sequence (Obsessed with His word)

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[Faithfulness and Sacrifice]

"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)

"I love this word. Because I always think that I am so weak although I weak towards my future by depending on only God. As I got weak faith, the anxiety comes to me. Then I devoted myself to pray to God wholeheartedly. I commit my anxious petition to God, "Lord, I do not know y my future, I commit my future to you now in this time only I pray to God". After I shouted out it, I experienced to get the peace in my heart.

I treat the hours of every day as the concept of chance and tried to use the chance rightly. In other words, I tried to do my work I should do at the time. It of course it is related to my mission to write the commentary of the Scripture. For example in the trip time as I took the car, or, take in train, or, take an airplane, I did my work continuously without pausing. That is, I devoted myself to study the Scripture and to pray ad hold the chance. Because I think that they are important things in me I could do it.

"The reason that I did so is the fact that tomorrow time cannot be warranted to my time. The time, tomorrow belong to God

Accordingly I think that today is m the last day of my life, I tried to do my work in my own best." – At my favorite verse -

Meeting with Korean church

The Time to Study Chinese Science

The date of my birth was 1905 year. I did not see the movement of mission that came into Korea in the ending time of 19th century. I was born as the second son of 2 sons and three daughters at the poverty agricultural family that is located at Pyung Book ChulsanRi, Backrang Myun Chang Pyung Dong. From my 9 years old I began to learn the Chinese science and finished four books (non-eo maengja jung-yong Deahack) Five classics (sigyeong seogyong juyeog yegi chunchu) I mastered in memorizing four books except yegi chunchu, and also I memorize non-eo and maengis and their interpretation. I remember that at every evening time I sat down towards the wall and memorized them.

My father led the poor family as a diligent farmer. I saw that he fed a black cow for 10 years and received the calves and saved little amount.

My elder brother took agriculture with my father, in the winter he enjoyed to gambling with villagers. Because he returned to the home sometimes lately, my father was worry about it. But surprisingly he was stopped before 30 years old the gambling habit completely, although he was a non-Christian he did not drink the

wine and became a young man cleanly. After that he accepted the Lord and devoted himself to the Lord for his whole life and lived as the faithful believer.

While I went to studying room, in summer and feed the cow in my house. As soon as I came back to my house soon went to the mountain field and searched for some grass field in handing the reins of the cow and fed her. And at the vacation of the summer, I went to the sea and caught the goby and sold it or, ate it as the side dish. During I study the Chinese science; I was admitted as the excellent student and was applauded by the teacher much. Especially as making essay (mainly the pome of Chines letter) I remember that I always occupied the first position.

Beginning time to attend church

Our family was kept on the custom of Confucius and our village had no the church, without reason I searched for the Eastern dong church by myself. Then my age was 17 years old, which was 39 years from the Korean mission was begun with. Although I did know the faith yet, I walked to the church building in taking ten miles (about 6 km) in every Lord's Day. Then the preacher in the Dong Moon church was the elder of the church and I had been into

the church continuously without listening to the sermons and understanding them. I think that for the emptiness of the man, it was the activity that I tried to have the faith. Only my remained impression out of the church are the black curtain to divide between the male and the female and the figure of a pastor one time per month. At that time a pastor circuited several villages and led the worship.

The Time of Dea Dong School

I at the Spring 18 years old was transferred into the 6th grade of Dea Dong elementary school (at present public elementary school), which was located at Sun Chun Kun Kun San Myun Chang Kong dong.

This school was established by Do Soon Kim, who was a rich man Christian. His son also was the teacher of the school, he was married at our village and transferred into this village and by his exhortation I searched for this school.

As I leave out of the house, my father sold the barley and got 70 won and he did not give the others except this one to me.

The school had devotional worship every morning. At the Lord's Day we worshipped at the classroom. The teachers of school served

as the teacher of children at the Lord's Day. I listened to the sermons of the teachers passionately but I did not understand it yet. All students participated into the time of Bible class together, but I sat down without knowing the truth.

According to my experience I think that we should give mercy to the attendant student that did not understand the truth, waiting for them for long time to understand the Scripture by teaching continuously. For the faith is the present of God and we should wait for the time that God gives without expecting suddenly.

Until now I remember some events in Dea Dong School. Then because the time was after the event of 3.1 hurray was happened, I reminded the figure obviously in my eyes that the Japanese police searched for the school sometimes, examined the thought of the teachers, as the police came into the school, the teachers concealed some documents .

And among the teachers I remembered now three persons, among them In Hyun Kim, Kyung Doo Kim, two teachers were arrested and prisoned by the police at 3.1 hurray event. They were so kind. These two teachers graduated the seminary of Pyung Yang and became the pastors.

Then the teacher Yei Hong Kim who was the principal, opposite the worship of Japanese idol and was participated into the line of suffering saints.

As the vacation of winter, I married with the woman that the parent appointed. I did not see his face and only obeyed to it. Then my age was 18 years old and the bride was 15 years old. And her name was Ae Ren Kim. My wife had no academic record completely and knows the Korea language little. As a country woman she was very shy. Because she revealed the attitude to escape me much, at the early time of the marriage I could not see her face in detail. But her heart was not sham to the fact that I was her husband.

I had finished all processes at the Dea Dong School for 1 year was graduated as the most excellent student. For 1 year I mastered by self- studying mathematic and Japanese's language. And also the other subjects were finished almost. This issue was like a dream. I cannot only but to think that in reading only the Chinese letter for about 10 years, the fact that mastered all subjects for the short time was resulted from the special sacrifice.

Just like that after I changed into the direction of learning I contacted to the new knowledge I think that my studying the Chinese science was vain. And after that I went to America and finished the Theology, The eastern philosophy I had leaned is the

opposite fact to the Christianity and I felt really that the Christian theology is so wonderful fact.

"We should know God by our reason and the other means, and we should admit to know God through only believing in Jesus Christ who God sent. Really it is the principle to attain to the faith by the faith. Only the fact to go to the faith from faith is to know God and the only way to inform God to the other.

We do not need to look at the sky to know God. In some believers among us call for God without thinking, not to throw away the habit when he does not believe in it is the view of the speculated god or, philosophical view of God obviously. Of course, such speculated activity does not seek true God.

The Scripture said that much wisdom have much defilement. (Ecc 1:18). We experience this one. It is a common knowledge that the wisdom of the man is developed gradually in the rate of it, the world of human ignorance is enlarged more. That is, as we compare of the ground, According to the ground grows up more, the world outside the ground also is enlarged more in the rate of it. Just like that by limited knowledge of the man cannot know God. This fact is what the Scripture teaches us. (Refer to I Cor 1:21)

If somebody go to all library in the world and read all books except the Scripture. We cannot expect the knowledge to know God to him. Therefore what the man should do is to solve the reason not to know God, firstly. The reason the man does not know God is the sin. Without having knowledge or no knowledge, whoever understand his own sin through the word of the Scripture and repent truly, finally he can know God.

- In "who is God?" –

The Time of Sin Sung Junior High School

I was graduated out of Dea Dong School and was transferred into the second grad of Osan junior high school which was located at Jung Joo in Pyung Book. Because of the event the school was closed I did not have the graduation ceremony and returned to the house. Next year I left out of my house in order to continue the process of junior high school. Then my house cannot help but also to help only 25 won.

I went to Sin Sung junior school at Sun Chun, and took examination to supplement students of the third grade and only one among 3 students was passed. In my studying I worked as an arbiter student to earn the tuition. After school studying, I pulled the milk cow and walked to feed it on the grass, transporting the milk, to cultivating on the field the other cleaning up the toilet trash.

Also the process of the first and second grad of Junior high school I did not learn, as learned the third grade, it is so hard. Because I have no time, I could not be only but help to save the eating time. Therefore at the restaurant I finished my meal within 5 minutes, so I got a nickname, as "5 minutes".

Just like that during I lived for the tired time, I was chosen as a teacher at Musan children educational business employed by YMCA

and received 6 won every month and taught the children and continued to study. (In the contemporary dormitory the expense of meals of one person was under 6 won.)

In the vacation time as I returned to my parent, my wife that lived with the parent welcome me in joy but I could know her heart that she did not express her will. She helped to go to the field by cultivating, harvesting etc. with my parent and my elder brother family.

Although I got her month to beget the first son, I cannot only help but also to leave the house for the opened semester. My wife begot my son and took care of him for one year the baby Kyung Zoo was taken a disease and was afflicted much. Although a doctor was at Chul San Ri, which took 30 miles the contemporary situation of village life could not bring him there although the baby got sickness. Our baby in such situation was afflicted severely and was passed away out of the world. I got heavy heart because of my quilt feeling always.

For Sin Sung junior high school was the Christianity school that American missionaries I got devotional time every day. As the time worship I attended into that place to believe in well surely, especially I heard of the sermon cautiously.

Now also I remember some sermon that listed to at that time. One day teacher Pyung hum Park leads the devotional time, he read Acts 3:1-10 and interpreted verse 6. The text was "But Peter said, "I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!". Teacher Park said, "Peter did not know the money but was the believer to know only Jesus. Because generally the people say gold and silver, but Peter silver and gold for which one is it more precious, it was the good points of the pastor.

As I heard of the interpretation of teacher Park I got doubt that it is a right interpretation. Silver and gold and gold and silver are same things, to interpret his one was the false interpretation and felt that it is subjective. Then I myself did not decide to interpret the Scripture rightly.

And I learnt the Genesis out of the principal, Ka Run Ham (C S Hoffman) missionary, what I remember until now is his obvious answer to the polygamy in the Old Testament. He explained out of letter, "An" the meaning of peace, that only one woman in a family bring up peace. "

As Pastor Sun Doo Kim served the Sin Sung junior high school as the principal, Pastor Sun Ju Kil came into the Sin Sung junior school

and led the revival meeting for several days. His interpretation of the revelation was dispensational character. At that time I did not know it. The direction of his interpretation was like that the historical events fixed on the Revelation. In the explaining who is the anti-Christ pointed several persons at the recent persons. And among them Mussolini of Italy was included.

The result I listened to his exposition of the revelation, I felt the vanity in my heart without reason because I felt some trouble because I thought that although the revelation includes many good contents, he did not reveal it fully.

I admitted that pastor Sun Ju Kil was a great evangelist that God appointed. Therefore I knew that the one person could not do all people.

Pastor Sun Doo Kim was one of my helpers. He pushed me to transfer to the Sung Sil professional school. As the result I studied at the Pyung Yang Presbyterian theological seminary.

At that time my understanding of the Scripture was that the Scripture is the degree to recognize as the better book of all books of my understanding. I remember that I did not have listened to that the Scripture is the Word of God out of the others. Just like the contemporary church did not seem to remember the reformed

theology. Of course I think that at the contemporary day the character of the church was pure.

During I stayed at Sun Chun I attended into the northern church of Sun Chun every Lord's day and worshipped. The pastor that served the church was Jun Back Yang, who was a Chinese science scholar and a polite man the ethic of Confucius occupied his personality. And also he was a patriot that one thousand church members respect. I almost did not understand his sermon probably because my faith was childish. And then (1924) the books to interpret the Scripture was not published yet in the world of our church.

After several years I learned the Scripture little and as I spent the days, my dark intellect was opened gradually. And the L devoted me to concentrate on the movement of faith. As I had vacation time we made the evangelism group with the classmates and me as a leader circuited at the local areas and proclaimed the gospel then we were concentrated and supervised by the Japanese police continuously, at the family the opposition of the parent was severe.

In that time I got the experience of faith that I cannot forget. One day I walked on the way of brook under the Suchung Hill, I doubted the existence of God in my heart and self-asked, "How can I believe in invisible God?" Then strangely immediately I listened to the clear answer, "The Scripture in your hand is the evidence that God exists"

like a little voice that was rose out of my deep heart. I assured God surprisingly my doubt was removed completely. After that I was begun to live in faith by holding the Scripture strongly. This one became to connect to today. Because God is the creator to make all natural things, he is the "God of the natural world. Moreover I claim that the special revelation, that is, the faith of the believer confesses that "God who the Scripture says" is indeed the strong faith. God was known by the Scripture.

Before I was graduated out of Sin sung Junior high school what I decided in my heart was the fact that my wife should be educated. As it was severe cold winter, I walked 80 miles (32 km) from Sun Chun to my home town and took rest for few days and soon returned to the Sun Chun city with my wife. Although we had short expanse and got a rental room and lived there and taught the basic letter to her and made her entered into the Bo Sung woman school. Then I exchanged my wife's name into Young Sun.

The Time of Sung Sil Professional School

My life for 4 years that I studied at this school also walked the isolated studying. First for few months I had been at the big houses to sell medicine (Chung Shim Whan) After that According

to the recommendation of Missionary Mo Yi Ri (EM Mowry) I got to teach the English to the workers of the government railroad hotel (in Japanese Yanakia hotel). At the first classroom I felt that the level of their English conversation was better than me.

I learned it by the books until now. They took conversant with the customers of America and British. So I got the anxiety in my heart and considered "how can I teach to them? " But I decided the issue by faith and every day I went to the Su Moon Bak church building in the deep night every day and entered into the small room nearby the pulpit.

As the result the fact that I believed in the help of the Lord was revealed that as soon as I teaches to them obviously, strangely I spoke very well and remembered the words of English well and could lead them naturally. So for 4 years I myself studied English diligently and I got the good chance to teach them.

Then I got 30 won salary, the amount was the level that then the teacher of the general school (present elementary school) received, it was enough to use for the tuition of me and my wife and the expense of life. My wife also studied at Bo Sug Woman School for 4 years and was graduated out of the school well.

At the day of Sung Jun time also I concentrated to the movement of faith, especially I devoted myself to the movement of prayer for 4

years continuously. I used to walk for about one hour to the forest of Moran Bong and pray with some friends (Yu Tak Lee, Young Ki Song, Chul Hoon Kim, Ki Whan Park, Jin Hong Kim, and Ji IL Bang).

Because we started at our dormitory at 3:00 AM or 4:00 AM the students gave nickname, the morning group. At that time as I concentrated on praying, my prayer was not finished and prayer powerfully to God.

The friends of Morning Prayer group all became the pastors latter, after the releasing time Yu Tack Lee, young Kil Song, Chul Hoon Kim three pastors were martyred under the oppression of communism.

As we got vacation time, board members became the evangelism team and went to long distance local areas and circuited them and executed the address of evangelism. Among the evangelism group some people preached, some cooperated with music, I preached. Then I am sorry for I do not know that what my sermon title was and that it was impressed on them. What I remember obviously is the fact that then I could not interpret the Scripture exactly.

In the vacation time in one year our evangelism group visited to every church that is located at Chul San Kun in Pyung Buk. We searched for to the church in the city (Eub) as well as country churches. And executed the activity of evangelism. Finally I passed away Chang Pyung Dong, I could see my parent for a while.

My parent did not yet believe in Jesus, they did not welcome me; the figure of my father was uglier. Then my heart was afflicted severely. Really my father was a good person naturally, he did not drink the wine and lived sincerely and bestowed alms to the others. Despite he was, he did not return to God I understood the word, the faith is the gift of God (Eph 2:8) and the fact that at the same times also in the good heart in the person the faith was not happened.

And one time our evangelism group crossed to Man Zoo and circuited in the center of Bong Chun (present Sim Yang), Kewon and Moo Soon and several church in farming village churches. Then Jea Yoon Jung professor (Brother in law of teacher Man Shik Cho) walked with us, who were an elder, passionate believer and a patriot and faithful personality to have faithful, gentleness and righteousness. For I respected Professor Jung very much, I think now also to be proud of the fact that I walked the trip of evangelism with him.

Among that time what I cannot forget that our people mainly worked at farming to cultivate the field much. They longed for the independence of our country so and lived at the foreign land. We

proclaimed the gospel to them and encouraged those to be faithful to the kingdom of God and to concentrate on strengthen their faith.

As we searched for to the church the church gave the chance to preach, for we were not trained the theology but it is obvious that I also did not interpret the Scriptor. But the fact that the church established the university student on the pulpit revealed that the cotemporary church belonged to the spiritual level of the awakening day and the knowledge of the Scripture in the church was yet immature state... Then there was no the commentary of the Scripture and the theological translated books.

I received prayer and evangelism and went to the outside passionately, at 4th grade I decided to devote my whole life to God for the work of God.

For 4 years at studying time at the Sung Jun school, I charged to serve Ka Huyn church that was located at the behind village of Moran bong by preaching and visiting the families of the church. (Of course I served without salary) Although then my preaching was made of theological system, I think that it was the proclaiming of the Scripture with the passion of the young man.

What I served her obviously then I remember that I protested the view of the Scripture of liberalism. A Lord's Day an elder brother in

Sung Jun preached at Ka Hyun church, as he interpreted the fire of the Holy Spirit he claimed that it means the passion of the believer. I did not accept the word in my heart. Another time, a certain preacher explained the eternal life it means that in the world the man transfers generation to generation. I also protested such interpretation.

As we see two false teaching already the age the preachers in the world of Korean church was invaded by liberalism and humanism, I think.

At the time pastor Jong Soon Lim of Sur moon bag church (the church I often attended) kept on the conservative as the preacher of evangelism. His sermon always what the impression. The preachers like such line aware not little.

Pastor Sun Ju Kil was not the leader of teaching meeting but a revivalist because of the style of his saying. One day he came to the Sung Jun chapel and preached, I remember his word now. That is, he rebuked to the congregation, "this perished people1" at some church.

The representative revivalist awakened the congregation as such method, it was hard to listen to the Scripture as biblical theologically. Therefore the day was called for the age of awakening, and the day could not help but to do it.

And another hand, certain men among some who came back out of abroad studying worked at the line of social evangelism and they got the authority of the church. I listened to their sermon but I remember nothing. What I only do not forget that a person read the text of Scripture and he stressed only the things of the world. He said, " As we went to the foreign countries, there were common institutes occupied the big building. Therefore we should try to devote to do the common ministry." What relationship did these words relate to the spiritual lesson?

Among Sung Jun school subjects there were the subjects of the Scripture. I learnt the Psalms out of Puyinha Sul (C F. Bernheiser) missionary he did not analyze the contents and did not exposit them. Simply he finished by reading the text of the Psalms, so the students passed away without knowing the deep contents. And also as I learnt the Romans out of Ham il Don (F. E. Hamilton) it was same style.

In the contemporary day Mapo Soymeal (S. A. Moffett) missionary was the principal and Moeilee missionary taught English. He did his teaching regularly, as the students attended little lately, he did not admit it but gave notice, and then I learnt much out of him. As he corrected as the student said wrong pronunciation, I remember the

points he corrected until now. In every time as he was exact, honest and does in love, I was impressed much by him.

I was influenced by Jae Yun Jung professor mentally and thinkable. He was pure in his personality impressed professor. After long time now also as I think of him I have some impression in my heart.

The Time of Pyung Yang Presbyterian Seminary

I entered into The Pyung Yang Theological Seminary on April 1931. Then only the men who took the heart of assured mission (to called for and to become a pastor and to devote himself to do evangelism of the gospel were accepted by the seminary.

I served as a supervisor of dormitory of Sung Sil junior school for 3 years that I studied. After finishing studying, I searched for only the students of problem and visited, I served the duty by walking around this way or that way for several hours to find out the house of the students.

At the Lord's day I taught the Scripture at the class of the Scripture that was prepared for Sung Sil Junior students , As I prepared the syllabus, I borrowed the English bible commentary out of the library of the seminary and refer to them, I remember.

From the time of my seminary student, I enjoyed much or, little in the studying of the Scripture, at the vacation time I borrowed the commentary (English) and went to my home town, Chang Pyung Dong and read it, I remember.

In my 1st grad time, my father was passed away. Because my elder brother and I opposite the worship of my father, my mother got much lamentation and cried out to take care of my sons in vain. I introduce several professors in my seminary time.

- **Foreign professors.**

1) Mappo Samyeal (SA Moffett) missionary was the main missionary in the early time of Korean. In the year I entered into the school, he taught the short catechism. He influenced much impression by revealing the generous character and his personality with the weight like church-father, his strengthened confidence of faith and conservative theological perspective were transferred to the students without speaking, I think.

2) Principal, Dr. BuYeal La (Stay. L. Roberts) used his book, "the comparable skill of four gospels" taught the first grade. In his class he was very practical, whenever he got lecture with obvious Korean language I could not help but to be impressed by him. He

sometimes said, "The pastors are short to the talent but if they are faithful, they are good."

The method of his interpretation was not to enter into the text deeply with theatrically but explained the main points by summarizing them. His teaching was revealed his generous personality and gave flash feeling to the students. And his sermon also picked the important stems out of the Scripture text and said to make them understood it and gave flesh taste.

He taught the revelation of John at the 3rd grade; every time he gave an assignment that they read one chapter and present it.

He was exact in any time, and was a faithful leader that kept what he said. He also had the virtue of humility. Although he had many books in his library, he had borrowed the commentary of the revelation of John by Newell out of my books.

3) Dr. Yool Suh Lee (WD Reynolds) was the man of the noble and godly personality. He was an American missionary but he could speak Korean lecture masterly, the students felt that they seemed to listen to the sermon before a certain monk. As he teaches, he explained in quiet and did not give power in his speaking, his figure seemed to be a cedar tree that was rooted deeply and was grown up.

The syllabus of his systematic theology was the simple book that was translated into Korean again out of the Chinese version of Systematic Theology of Charles Hodge.

The method of his teaching was not to arrive to confidence by criticizing, but consistently he kept on the orthodoxy doctrines and transferred it.

He did not work that he did not interpret the Scriptural passages by Biblical Theologically, the criteria of doctrine deeply. For example, he, at the devotional chapel preached and remarked one time of "angel". That is, "the angel is not the other but my wife that helps me. What he means was the angel works through the man; literarily his wife is not the angel of course.

But in preaching for mentioning the angel as the systematic theologian he should explain by summarizing the angelogy in the Scripture biblically simply. I learnt many things out of Dr Yel Sur Lee but I said this one in the meaning of demanding more deeply lessons.

4) Dr. Er doman (W. C. Eerdman) taught the Old testament in the exegetical theology, but miserably I did have chance to learn out of him. At my studying time in Sung Jun, he returned to his country America because he got weak heart issue.

5) Only I in my studying at Sung Jun school time, then the student meeting invested him and I had listened to his lecture. I do not forget until now his gentle and humble virtue. During his lecture time a certain student asked impolitely to him, He soon "I am sorry. I apologize to you" with the gentle voice, Then If he excused it he could do it but he apologize without any words. He gave many writings in the Theology magazine (Sin Hak Ji Nam) for the Korean church. The text books for Lord's Day school influenced to teach the Scripture rightly for Korean church greatly. I think so.

Latter day, as I studied at Westminster Seminary time, I had visited Dr. Edeman's house two times And then he and his wife accepted me for a Korean student very much I cannot forget their kindness.

6) Erb A luck (A. F Robb) professor was the Canada missionary taught the history of the church. Above of all he influenced much impression with his virtue. The students gave nickname, "Church father) to him. He was the man of weight and generous personality. His text was printed, and the contents included the misunderstood expression for Chinese letter. For example, Gnosticism was translated by Dea Ji Sick Moon, I remember.

He taught the church history by criticizing the church history on the foundation of the scripture. At one time as I asked for his opinion to the movement of non-sound mystic, he answered to read II Cor 11:13-15 in the meaning that the movement of Satan can make such things. The passages are, " ".

7) An Run Kwack (Charles A Clark) charged the practical theology, and taught, homiletics, pastor logy, religious education. Etc. several subjects. He was passionate person and diligent. His house was located in the school. Whenever he came to lecture room, he seemed to run away always. As he was going to teach, the students could listen to his breathing.

8) He awakened the students with stimulated voice. I introduce two things in my memory as followings.

9) "The pastor lives in the house of grass. It means that church members and non-believers checked up the pastor in detail.

10) "The pastor should become a new pastor every Lord's day. It means that the pastor stand up on the pulpit in every Lord Day he should become more newly than before and the spiritual person. By praying passionately and studying the Scripture diligently.

11) Kil Ji Wang (G. Engels) missionary came out of Australia and was the professor of original language. His frankness was like

mathematic. He had the personality of strong responsibility. I learned Greek and Hebrew out of him the method of his teaching was very strict the students (about 10 persons) to study the original subjects got many benefits.

- **The Korean Professor**

1) Dr. Kung Hyuk Nam was the professor of the New Testament. He was used the interpretation of the New Testament as the man of weight personality. I learnt the interpretation of Philippians from him; He was arrested by the communists at 6.25 warfare. After that we do not know his news He as the native professor was come into the school firstly.

2) Dr. Sung Wheat Lee was the professor of the Old Testament. He devoted himself to the spiritual area especially he taught the survey stile of the Old Testament and gave many benefits to the students, and concentrated on the spiritual interpretation in the interpretation of the Scripture.

3) He revealed an example to the students by reveal the virtue of gentleness. As the professor he served church much and he served as the Dong SA pastor (the cooperated pastor) on Sur moon

Bak church. He was martyred by the persecution of communists at the northern area of Korea 3.8 line.

4) Dr. Hyung ROUNG Park began to teach from my 1st grade. He taught several subjects of Apologetics, he gave me academic benefits to me. I learned the II Corinthian, the other and the process lecture from him. Dr. Park introduced me into the Westminster seminary in America... He was the important professor in Pyung Yang Theological Seminary and his conservative faith and weight personality influenced great impression to the students.

5) He theologically was the pillar of Korean church after released time he sacrificed as the president of the seminary and left the great works.

At the above I described the conservative attitude of Pyung Yang Presbyterian Theological Seminary simply. Then this seminary was not revealed obviously the reformed theology. In my seminary student time I did not listen to the words, Calvinism and Biblical Theology out of the professors. I do not think that they taught the doctrine biblically, sweetly at the time to have no the Biblical Theology.

And the education of the seminary was pure, but generally the result was not sufficient because of the lecture style education without processing of debate. Of course I think that the group of the professors believed in the authority of the Scripture chauvinistically. But then the seminary students received the fundamentalism out of professors and did not interpret the theology in the dimension of Calvinism.

At this time Although I finished to listen to the lectures of seminary professors of the Old Testament and the New Testament according to the curriculum of the seminary for 3 years, and read the books of English commentaries of the Scripture, but I did not read the Scripture voluntarily. Therefore it is true that I did not understand the issue of the authority of the Scripture theologically. This proved my spiritual dull and my idleness.

It is the work that I taught the Bible school with Il Hur (H. J Hill) missionary at Pyung Yang. Among his books there was a document that after it said the doctrine and described the contents with the Scripture verses this means that every doctrines should be proved by the evidence of the Scripture. Although I admit rightly but was not sufficient, and I got question in my heart. "Without

human explanation is it right that only the background of the Scripture shall be finished?"

After I finished my abroad studying I realized that I, to have some complaint was fault. I also took rest the principle, "the Scripture is good enough"

It is right that the Scripture is not the book of the books, but the book on the books. Because the scripture judge all books, the Scripture is the self – proved book. In the principle of faith. As we asked "why do you believe that Jesus is the son of God? the answer should do, " because the Scripture prove that Jesus is the son of God." After that no more the debate cannot be continued. Because the biblical answer is the absolute truth.

Whoever should prohibit saying, "the word of the Scripture is the most truth". If he says such thing, it shall be concluded that although it is lower level than the Scripture, the other book to be closed to the standard of the Scripture exists. God never give "the other name to be save us" to us. (Refer to Act 4:12)

In one day vacation time as a member of evangelism group circuited to the scattered church in Chung Chung do, I think. It was the things to be happened at a church at Keo San city.

We executed the sermon of evangelism in order, I prayed in fasting before one day. After that the young people in the church said, "Do we believe in Jesus as just like that?" Their attitude to be doubted came out of the fact that they did so did not learn "holy rule" (included the fasting prayer) made in the directory of worship of laws of presbytery.

At the time that the transportation was not developed, our evangelism group always walked 200 miles (about 6 Km) and used to search for the church. In the contemporary day the situation of rural church was the state that one pastor took care of 4-5 churches. As our evangelism group arrived, the pastor guided us into several churches that he took care of. For this situation the church members had little chance to meet the pastor, hoe could understand the Scripture? I tried to study the language (English, Germany) and always I took the grammar of Germany in my hand. I remember. The fact that I concentrated on the language brought up the good result to write the commentary of the Scripture. I think that such small thing belongs to the providence of God and gives thanksgiving to God.

At my studying time, the number of the student was above 100 persons, or not, all students almost executed the life of dormitory,

the life was intimacy very and kept on the rules of the school. If whoever was absent of the school, he should be permitted by the principal.

The students tried to attend into the dawn prayer meeting and as they had some chance they tried to do pastoral ministry. Generally when they studied the theology, they took rest one semester and returned to the church and executed the pastoral ministry.

Therefore some students took 5 years or, 6-7 years until his graduation. I think that just like the method of education is benefit. I think that actually they who took the pastoral ministry and were taken the theological train and became the pastors became the faithful pastor. Pyung Yang Theological Seminary did not permit that the persons without calling were not permitted in enrollment. If the men without mission were graduated out of the school and became the pastors and charged the church of the Lord, there were the much occupation pastors (religious businessmen, the church world shall be confused and cannot help but to corrupt. The pastor should work in the fear of the Lord, if he charged the church with consciousness of occupation, the sheep of God shall be harmed by much loss of the faith life.

In the contemporary day some present students (Jin Hong Kim, Ji Il Bang and writer) published the magazine, "the Mustard Seed "as the paper of faith. This work was executed by pastor Ji Il Bang (present the advisor pastor of Young Deung Po church) as the main role. He devoted himself to publish this faithful magazine although his difficult life. Pastor Ji Il Bang and Pastor Jin Hong Kim are the close friends in my whole life, my co-worker used to help me much by much advices.

I met one person who I cannot help but to forget in my life at the Pyung Yang Theological Seminary. He was the elder Lin Sur Kim (latter a pastor) He who was a revivalist published "the Life of faith" which was a faith magazine and kept on the truth, and he fought against the socialization of the church was a special leader. He was not ordained for long time and lived a simple room house and lived to write down the manuscript of the life of faith in quiet and devoted himself to pray.

Although he was elder student than me, he treated me as his friend, I respected him. He was the leader that took fear to God, who was called for an elder of strong righteousness. I went to his house and participated into the prayer meeting with my faith co-workers, sometimes I was requested to exposit the Scripture and then I did it.

For temporary time I charged to serve Ka Huyn church that was located at the behind village of Moran bong and then I devoted myself to visit ad to preach wholeheartedly, then my passion was the greatest. Although my life state was so difficult hen for I was passionate prayer life I can live without worrying about my life issue but in delight.

The Work of Holy Spirit (Jn 16:7-11)

"Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged."

When the Holy Spirit works through our spirit, we have the stage not to feel his work. What we call for god for "father" is the evidence that Holy Spirit works in our spirit. (Rom 8:15).

Then how is about the rebuke of Holy Spirit? At the other time, I prayed in crying continuously. In crying the peace of God descended on me. Just it was the sweet sadness. "The anxiety to do in the will of God" (II Cor 7:10). It was the work of Holy Spirit who came on the spirit that the essence of heart. As the Holy Spirit who is greater than my heart comes into me, my heart takes the right attitude. "For whenever our heart condemns us, God is greater than our heart, and he knows everything." (I Jn3:20).

Our Lord comes into the heart of the one who repents, although he is at the highest place. "For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy:

"I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite." (Is 57:15).

1. He makes us believed in Jesus Christ.

Holy Spirit rebukes the unbelief of the man that does not believe in Jesus Christ. Here the word, "rebuking", (elegkow, ἐλέγχω) means "to make him persuaded" This is the spiritual work to remove the conflict of unbelief without sound, without auguring. The work of this rebuke makes us been sufficient without the scientific analysis. Because the essence of the human heart to analyze intellectually is

wrong, first of all the changing of direction of itself should be accomplished. Therefore the Spirit came into the man as the witness in order to make him believed in living God (the son-God, Jesus Christ. (Refer to Jn 14:26, 15:26, and 16:13-14). "In the beginning was the Word, and the Word was with God, and the Word was God. "(Jn 1:1)

2. He makes us accepted the righteousness of Christ who was ascended into the heave by faith.

Through the event that Jesus Christ was died by being crucified on the cross he was replaced the sin of the man. If he only was died but was not raised again, the people commit sin again and will be destroyed. But he was resurrected and was ascended into the heaven and warrants the righteousness for the believer (He 7:22) as the living high priest (He 4:14). The one who does not the righteousness of Christ is the man who claims that he himself is justified by himself. Christ revives the humble, that is, the one who admits his sin and repented his sin. For the man cannot be justified for himself, he has lots of sin immeasurably in his heart and his heart is so corrupted and deceived. (Jer 17:9) It is the reformed to admit the total depravity of the man. Although I studied the Chinese science at my early time for 10 years, I did not know that I

am a sinner. Then the Scripture made me become a sinner and also in makes me known that I was saved through the righteousness by believing in Christ.

To believe in Christ occupies the only importance of faith. To believe in the heaven is important but to believe in Jesus Christ is more important. The one to build up the house is more precious than the house. (Refer to Heb 3:3) How is the heart to believe in Christ It is the bright that receive the light, (Jn 9:5) the joy that found out what we lost, (Jn 14:6) the rejoice that find out the lost way. (Jn 14:6), the freedom and peace released out of the servant of the sin, (Jn 8:36, 14:27) and the confidence to get the eternal life. (Jn 5:24, 10:28)

The Apostle Paul teaches the evangelism in center of the personality of Christ obviously. "For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. "(I Cor 1:22-24)

3. He makes us known the failure of devil.

(1) The reality of devil

The reason that the devil is called for "the king of this world" (Jn 16:11) is the fact that his activity occupy the world. For devil is called for the father of false (Jn 8:44), all lies are made by him. Devil occupied the heart of the man and corrupted it. (Refer to Jer 17:9), through the false sign deceived the believers (refer to II Thess 2:9). "So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds. "(II Cor 11:15)

(2) The activity of devil

For the activity of the devil is so powerful and wanders around like the crying lion to seek the one who he can devour. (I Peter 3:8), if it is possible he try to tempt even the chosen people, (Mt 24:24), he happens ""the wicked jealousy and fighting"(Jm 3:14-15), hold the power of death (Heb 2:14) he works in the heart of the one that listens to the gospel and then he blocks to listen to the way of salvation (Mt 13:19) makes the heart of unbelievers confused and the light of gospel of Christ is not shone . (II Cor 4:4). And the angel of Satan that is, the devils is lots of number can work anywhere. (Refer to Mk 5:8-9 Rev 12:9)

Satan at the early time made Adam and Eve fallen down into the sin (Gen 3:1-6, II Cor 11:3), especially plan the craft temptation to fail

the precious servants of God. For example he tempted the Apostle Peter and executed like ““Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat,”(Lk 22:31) , he gave the physical thorn to the Apostle Paul and it made him afflicted (II Cor 12:7) And also he blocked the way of the Paul’s evangelism . (I Thess 2:18)

(3) The failure of devil

Through the resurrection of Jesus Christ the devil was the one who was destroyed already. (Refer to Jn 12:31) Therefore our believers believe in the fact that the power of the devil was failed and the guy was cast into the abyss in the future strengthen and should not be afraid of him. Although the work of the devil is strong, if the believer strengthens his faith and contrasts to him, he can overcome him powerfully. (Refer to Jm 4:7, I Pet 5:9). Sin is the friend of devil. We should fight with the sin until we shed our blood with the assurance, “I, in Christ, can cut off the sin in Christ. (Refer to Heb 12:4 Mt 5:29-30). There is not the enemy to destroy Christian believer eternally. (Jn 10:28)

[Consistency of Prayer]

"In understanding the Scripture always I have lived as the heart of student. The important thing that I tried devote myself to are the education of theology and the writing of commentary of the Scripture, as I reminded, I understood that the hand of almighty God led my way from beginning to the end. I only praise God by depending on the Word of Rom 8:28.

"

If I say the process of my faith growth, I think that the time of university student and Pyung Yang Seminary time were conservative and pursued on subjective experience. After finishing Pyung Yang Seminary was finished, after I was abroad America, from studying at Westminster Seminary I got Calvinism (or the reformed) awakens.

I believe that we should assure that only the Scripture is the no errant word of God, know the Scripture rightly and to proclaim it directly is the Apostolic evangelism, And until now I have try to devoted myself to live so. And as I proclaimed

the word, I appreciate God for much fruit by the help of Holy Spirit.

Understanding true meaning of the Scripture is possible only by the grace of Holy Spirit.

- Among special lecture in Kezic meeting -

Meeting with the Reformed Theology

Preparation of Study Abroad

I was graduated out of Pyung Yang Theological seminary on March 1934. And started to prepare to study theology more for the abroad of America.

I got a simple room house at my home town, Jang Pyung Dong and made my family stayed there and I departed to Seoul. At this time my mother opposed the abroad studying extremely. Above of all, she, because I opposed the worship of the father, was worry about the fact that my faith, by the abroad studying inclined into more strengthened.

I who prepared hurriedly the abroad studying had the tuition as well as the fee to go to America. And at the contemporary day it was hard to receive the American visa. Therefore I put this hard issue, looked at only God and could not help but to pray to God. As soon as I had arrived at Seoul at late evening time, I entered into the worship room of the Salvation Army which was located at Sur Dea Moon and prayed in all night; Next day I went to the department of consulate of American Ambassador in Korea applied my visa. At the interview time the consulate asked me, "Can the

financial warrant be practiced according to the promise?" And looked at me. He knew that the financial warrant persons for the submitter of visa, in general case, finished only the writing of document." Then I answered to him in the wisdom of God, "you, the teacher can know more than me", and then the consultant smiled and he put the sign of visa on my passport.

And also the issue of transportation fee 9 few hundred won was cooperated by few people through the answer of prayer, short amount (few hundred won) borrowed out of missionary Kil Ji Wang. Latter for my studying in America I repaid all to him by the help of God.

Departure of the First Study Abroad

I went to Pusan from Pyung Yang by the train and from Pusan crossed Hyun Ha tan by ship. After 8 hours I arrived at Shimonoseki in Japan and went to Tokyo in first, and next day I went to America by a steamship from Kobe.

Because it take 17 days to cross to Pacific sea I decided to memorize the revelation of John to use that time usefully. Every day I saw only the wide sea and the sky, sometimes storm was severe.

Then I was consoled by trusting to the Lord and by faith, began to memorize the revelation of John. Continued voyage for 17 days was not the boring time rather was exchanged into the sweet journey by enjoying the truth. As I arrived at San Francisco, I memorized until chapter 18.

There again I rode the greyhound bus and run away to Philadelphia in the Eastern area. Then also I memorized those parts continuously. The remained part of the revelation (chapters 19-22) was finished by memorizing them for the studying time to go to the school in every morning.

As I arrived at the Westminster Theological Seminary which was located at the center of Philadelphia, there were no Koreans, and it was the latter time that Dr. Chi Sun Kim who was graduated out of the school and left to Dallas seminary.

The Time of Westminster Theological Seminary

The Westminster Theological Seminary was established to come out of the Princeton Theological seminary, which was the great Presbyterian seminary. The time was the situation that Liberalism started to invade into the Princeton seminary.

Westminster theological seminary was the seminary of Calvinism by two main theologians, that is, the scholar of the Old Testament, Dr. Robert D. Wilson and Dr. New Testament Dr. Gresham Machen.

When I worked, Dr. Machen was the principal, Dr. Wilson was passed away long time ago. The professor faculty consisted of C. Van Til, John Murrey, Oswald T. Allis etc.

Dr. Machen was a great theologian and a faithful believer to live according to the Word of God. He did not marry and lived a single and a scholar of the Scripture studied the Scripture in day and night, he loved all seminary students as his children and led them in faith. For the method of his teaching was mastered in his area deeply and possibly, planted the knowledge of God to the students.

He who every lecture assured the Scripture and testimonies took the overflowing passion and could not sit down at one place sometime he sat down on the table, walking to and fro; often he put his forehead on the wall and continuously took lecture. His great authoritative books were "the origin of Paul's religion", "The birth of virgin of Christ". Many books except them were written by him.

I studied the theology of the New Testament under him; especially I received lots of help in the exegetical theology out of him. He gave lots of assignments to his students at his lecture to interpret the Scripture. For example as he taught the gospel of Luke, he

requested that the students read some part in the book after refer the commentaries and made them presented it. He made the students presented it first and asked, "What are any problems that you read?" And request to give the statement of several scholars." And then demand his criticize about that. . In other word, it means that which interpretation is right? Of course, this study should be depended on the original word.

He made the students studied much. And he always calmed down and has the passion to be gentle, frank and faithful scholar consistently. His all students were diligent to prepare his assignment in his lecture time.

I could criticize the theory of the theological scholars from that time rightly. According to this activity I understood the authority of the scripture, and I assured that the authority is the word of God. And at that time I learnt how to interpret the Scripture. If the interpretation is executed rightly, the fact that the Christianity belongs to the supernaturalism was assured to me obviously. During three months in vacation of summer, most students became the sellers of the Scripture to earn their tuition and went every area of the United States of America. I saw it and I was impressed. Although they lived in the rich country, they did not depend on

their parents but stood up by their self-sacrifice for solving their tuition. It was an example.

At the duration of my vacation, I took dish wash job in a family in New York, because of breaking out the vessels; I did not continue the job. Therefore I stayed at the quiet dormitory and concentrate on studying Scripture. Of course I got the issue of tuition as a poor student, I committed it to God first of all, and to study the Scripture is more important I left alone in the dormitory for long vacation time.

I almost studied the Scripture for several hours in every morning time and memorized the revelation of John from the beginning to the end. Through this activity I could keep on my faith and in my studying the Scripture I could be improved more steps by the lead of Holy Spirit, I think so.

Then because the posted materials were transferred by ship I could receive the news of my home town marked by the dates before two months. Accordingly as the lone stranger in the far foreign land missed the home town very much. As I felt much boring, troubles and lonesome, I went to outside way in the building and shouted out loudly sometimes, often prayed in loud voice. Because there are no persons in the big building, the big sound did not obstruct the others.

After opened semester during my studying time I was invited by the church and preached at the weekend. By the help of the Lord, the people to listen to the sermon said to receive the grace often. Then pastor Mecare Leton of the Bible church which was located at Cicero nearby Chicago city listened to my sermon and said to his friends, "He is the fire." Then although my English was not current and my sermon was not complete, because the congregation accepted with right attitude, I know that such result will be revealed. That is, American believers welcome testimony and sermon out of the foreign believers, and they took the attitude of heart that they were impressed for the accorded faith with them. So I think that my testimony and my sermon gave some benefits to them.

One day for my fault I lost 10 dollars; because of it I was afflicted for few hours. But by the grace of God what I understood rightly was my stupid heart that I was struggled because of losing the money, but I was not afflicted for my spiritual loss (the cases to become my faith or, not to have the love). After that I did not think again to that money.

I prayed continuously in the study abroad, that my mother repent and accept the Lord. Finally as the answer of the prayer, my mother believed in Jesus Christ, longed for the Scripture, and learned

Korean language and read the New Testament and Old Testament one time. The mother to understand the grace of salvation, wrote down John 3:16 on the paper with a brush and sent it to me in America. I received the letter and felt thanksgiving too much and offered the prayer of thanksgiving to God, I remember the impression also now vividly.

At the contemporary time as the name was listed at the identity document, the woman was listed without name only surname was listed. The name of my mother also was listed by only Kim surname. Therefore before I left out of America, the name of my mother made of true Jin and faithful Sin. The name comes out of my petition that my mother become a faithful believer. My mother to know my heart wrote down "Kim Jin Sin" the end of the verse of the gospel of John and sent it to me.

During I stayed at Westminster Seminary, I sometimes self-studied the Dutch. Among three Calvinists, two persons (Kuyper and Bavinck) were the Dutch; I cannot help but to study the Dutch to understand the system of their theology. As the result of my passionate sacrifice I could read the commentary of the Dutch and their doctrine, those are I contacted the books of Kuiper, Bavinck, Groseide, Greijdanus, and Skilder etc. Especially I read lovely the

dogmatic of Bavinck and tasted the delight to interpret the Scripture rightly.

What is the reformed?

As we said the principle of reformed (Calvinism), it is "teaching to understand the Scripture rightly". The believers often said, "according to the Scripture, according to the Scripture "because whoever does not understand the Scripture rightly, his claim may be included the wrong understanding without knowing. But what the reformed claims is to believe in the Scripture but to believe in the right contents that the Scripture is interpreted rightly is the will of God. Therefore finally it is the Scripture centric line. As we interpret the Scripture according to the essential will of the Scripture rightly and believe in it directly, and practice the contents in our life is to glorify God and gives the benefits to the mankind. The church of the Lord is developed by the line of this faith sincerely.

The Scripture is able to say the supernaturalism from the beginning to the end. Because Genesis 1:1, the first book of the Scripture, "In the beginning, God created the heavens and the earth. "And Revelation 22:20, "He who testifies to these

things says, "Surely I am coming soon." Amen. Come, Lord Jesus!" also are the supernaturalism.

The event of creation of God to accomplish the something out of nothing and the word that Jesus who ascended into the heaven, will come into again and will judge this world and will save his own people, that is, all the first word of the Scripture and the end of the Scripture belong to the supernaturalism.

Of course, in the Scriptures the moral parts are there. But the moral of the Scripture is different to the one in the non-Christianity; also it is the moral of the supernaturalism. In other words, the moral of the Christianity is the thing that the man should do rightly before God and he should do according to the word of God (the Scripture). This also is the supernaturalism. And as the man is wrong he will receive the judgment of God is the supernaturalism.

Therefore if we remove the supernaturalism out of the Scripture and say the Christianity, for it is like the action that we try to build up the stone house without putting the stone, the theory cannot be established. All the words in the Scripture are the movement of the supernatural salvation that God is accomplishing. Therefore the thing that the Scripture should be accepted without adding and reducing and should be understood rightly and should be

interpreted and then to believing in it directly is the reformed (Calvinism).

The thing that we understand the Scripture rightly and interpreted it rightly comes out of the grace of the Lord; we have our duty in the hand of the man. It is the sacrifice to understand the Scripture rightly and to interpret it rightly. That is, he should study the things to prepare the interpretation of the Scripture faithfully, and should have the life of right prayer and the faithful life according to the Scripture; especially he should request the impression of Holy Spirit sincerely.

When we interpret the Scripture only with the science, finally he will inclined into humanism and tends into the human reasonable character and then n he may become a weak researcher of the area of the supernaturalism. As we read the document of the interpretation of the Scripture that such scholars did so, the contents are revealed obviously. Therefore what is the obvious is not by the human study, but he should receive the grace of God and as he use the knowledge in the grace, as he did not do it, it is true that it shall be inclined into the misery place.

The Scripture is the word of the life. Therefore the Scripture is not dry as we know the Scripture more over more, praising comes out of the spirit and the sermon. Like the word f bagel, to interpret the

Scripture is the work to make the honey. In other word as we know the Scripture deeply and know it rightly the word become the food of the life that God provides out of the heaven. Because the grace is more obvious finally, the work of to interpret the Scriptures is like the work to make honey.

All books of my commentary of the scripture include about 1000 sermons. It is the my rejoice that I understood the Scriptures in my spirit and because I had the working of the life it is what I preached my understanding truth.

When I read the writings of several commentators I had much learning out of them. But as I read the documents of Scriptural interpretation that the liberalism produced, simply only the explanation of the word and the phrase were finished, it is wish because it reveals only a part of the Scripture. In the interpretation of the Scripture, as we does not interpret spiritually, because it is to ignore the proclamation of spiritual part that the Scripture itself demands, the interpretation is not sufficient.

The fact that the interpretation of the Scripture should consist of both literary interpretation and spiritual interpretation has the common principle of the world is the principle of the interpretation. Of course as we interprets it spiritually, it is absolute prohibited fact that According to the will of the man, the method to treat the

Scripture become like nose ring when hung on the nose, earring type when hung on the ear. The spiritual interpretation is to interpret the word literarily and do the synthetically interpretation, as he find the meaning the text points out rightly, it is the spiritual interpretation.

[The Fullness of Faith]

"I believe that all Scripture was written by the inspiration of God and during I commented the Scripture, whenever I met some difficult passages or difficult parts, I never have unbelief to them. Rather I criticized the unbelief theory of some scholars and got the delight. WoochimuraKanzo (Nea chon Kam Sam) thought that Genesis 19:30-38 as unethically, he said that that part is not the word of God. But I saw the sincerity of the author of the Scripture, and I believe that the part also is the word of God and claim it in delight.

In the day of Japanese, I said to the Japanese believer in train station of Pyung Yang. He said to me "the Christianity is the evolutional religion." And proposed the evidence of the theory, the word of "Elohim" in Genesis 1:1 is plural noun. That is the Polytheism was evolved and developed into theism. Then I the Hebrews "Elohim" (אֱלֹהִים) is the majesty plural, but not number plural. The man did not say and left out of me silently.

The Scripture is not document to consist of simple documents, but is the word to have the organized unity. I at the 4th grade of my university time, I had thought about the genealogy of Jesus in Matthew 1:1-16. There are the prostitutes and wicked

kings in the forefathers on Jesus. I thought that why they are the forefathers of Jesus. But I solved the issues directly. That is, it is that He who came to the world to save the sinners needed to contact to the sinners.

I believe that the truth of the inerrant Scripture in my whole life and In I interpreted the Scripture I criticized false claim of the Liberalism sometimes. One of the claims of Liberalism is the fact that the word of Apostle Paul in II Tim 4:13, "When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments." cannot be the word of God. But I believed that the word also was inspired by Holy Spirit and studied it, I found out the gracious sermon out of that passage. That is, it is the sermon of contents that Paul lived like the Lord no house.

The fact that God's word is alive and has activated power (Heb 4:12) means that as God uses the word of the Scripture, his powerful work is revealed. In my seminary student time I thought that she never believes in Jesus because she persecuted me severely. But I gave evangelism to her continuously as she was 60 years old she returned to the Lord at 60 years old. It was obvious that the word that I proclaimed was alive and worked in her heart.

- At My Theology-

Professor and writings

The Lecturer of Pyung Yang Presbytery Theological Seminary

I finished the process of The Mater of the New Testament at the Westminster Theological Seminary and returned to my country on March 1936. After I greeted my mother in the home town and stayed at Pyung Yang with my family and worked as the lecture of the original language at Pyung Yang Presbyterian Seminary for about 2 years.

At the same time I worked at the department edition of the standard commentary of assembly standard, I submitted my commentary of II Corinthian. At that time the director of edition was Dr. Hyung ROUNG PARK and the office was located at the down stair of the Pyung Yang Presbyterian Theological Seminary.

And at the time I taught as a temporary lecturer at the high Biblical school which was the only woman Biblical school.

The second study abroad

After that I came to the Westminster theological seminary again to study the original science and Apologetic on August 1938. I stayed for about 1 year, and studied Apologetic under the direction of C. Van Til. professor.

His apologetic had the feature, that is, the principle, "the way to know God is only the Scripture. Although we know God through the natural world, the unbeliever does not understand although he saw the natural world. And also the unbeliever can know God through only the Scripture. Therefore as we proclaim the Scripture unconditionally, only as the Holy Spirit opens the heart of listener, finally he will be known God.

In other word, the way to know God is the only the method of faith. The man who was dark for his sin cannot know God by his reason or, the other means; He can know God only by believing in Jesus Christ who came out of the heaven, because Christ is the son of God.

Christ is our savior, the creator, the provider and the judger. In the center of Matthew 1:21 the Scripture reveal many time that Jesus is "our savior and our Lord", in the center of John 1:3 the Scripture reveals many time that Christ is the creator. And also before Christ came as the judger into the world he rules over the world

providentially ad hold it, the passages to reveal the fact are revealed in the scripture in the center of Hebrews 1:3. And in the center of John 5:27, the scripture revealed the fact that Christ is the judger much.

At that time the II World war was begun After I finished my study returned to Tokyo on October 1939 and stayed there and wrote the work of standard commentary affair (the commentary of I , II Thessalonians, the commentary of Colossians) continuously and then in the next year on March I returned to my country.

The Professor of Manchuria Seminary

As our country churches (Presbyterians) tried to establish the seminary, they invited me, as soon as I returned I went to Bong Chun with my family.

At that year, I served Woo Ji Whang church, which was 10 miles (about 6 km) and at the same time I preached at Bea Ja Sang church other weekly. At that year I was ordained as a pastor form Bong Chun presbytery.

After the next year I taught the theology of New Testament at Man Zoo Seminary which was opened at the area of Book Lung at Bong Chun. At the early time I taught the Greek and Hebrews. At that

time pastor Sang in Chung served as the principal and Dr. Hyung ROUNG PARK came into this seminary and taught with us.

In that time the church of our country was afflicted by relating to worship to Japanese idol very much. Even the world of Man Zoo church was suffered by coming of Worshipping of Japanese idol gradually. Therefore I was search for the chance to release out of the world of church that tried to compromise with Worshipping of Japanese idol and decide to devote myself to write the commentary of the Scripture in the quiet place. (Because I bowed down the Worship of Japanese idol one time, as the heart of repentance) Faith chooses the crisis as its hometown. Faith stays at the seat of desolation with nothing. Nothing should be occupied between the Lord and faith. Faith drinks the cup of isolation sweetly. But the believers sometimes are tempted by the world and take the delight in established instrument of church or, his achievement through the movement and like to put on the clothe of welcome and honor, try to get the compliment of history, "I got success. " They also love more the glory of the world than the crown of the life.

But it comes out of the heat that was tempted in the world.

Although we cannot take on the crown of thorn like Jesus for the righteousness greater than the universe, we should rejoice to take on the crown of thorn for a very small righteousness. Because the

heart that likes the crown the world gives kill our faith, but rather, the isolation and crown of thorn resurrected our faith. The isolation that is met for a small righteousness is better than the compliment or honor that enjoys the success of ecclesiastic business. The garment of compliment and honor is the monster material like a leech that deprives the life of faith.

We should live in the crisis every day. We should bear our death on our back daily. (Refer to II Cor 4:10-11) As Hebrews 13:13 said, "Therefore let us go to him outside the camp and bear the reproach he endured". Through we throw away the false judgment, let's happen awakening in us! Especially we should not be tempted by foundation of my safety, the other gain and fence to become visible idols easily, rather we should take the faithful heart that it is good to throw away them. I can be alive as I stone to "the seat of the safety" of myself only it is the true life. Only it is the life to serve the Lord.

Writing of the Commentaries at Ansan Area

On 1944 I designated the position of professor at Man Zoo theological seminary and descended into Ansan which took 200

miles (80km) distance, and devoted myself to write the commentary of the Scripture and then I met 8.15 Liberation.

For some days stayed at the house of deacon Key Soon (a faithful saint, before he believes she was magician) and finished the commentary of revelation and wrote some part of the commentary of Psalm and some part of the commentary of Synaptic gospels. Sometimes I entered into the valley of mountain Bong Whoa and I wrote the commentary of Synaptic Gospels in sitting on the rock at day time. I knew latter, the place that the thief were appeared. I did not know the fact, but as I stayed there, the Lord kept me. Then because the Korean church was lack to have the commentaries of the Scripture and the books of interpreting of the Scripture, I as a black person had the will of making the commentary of the Scripture.

Returned out of Manchuria

August 15 1945, our country was released out of the dominion of Japan. I left out of Bong Chun with my family on same month 27 and returned to Korea. I stayed 6 months at my home time, but because it was that the situation of the northern area of Line 3.8 lines will be strengthened by the communism, I had the will to come

down into the southern area and came into Seoul with my family by crossing Line 3.8. Then my wish was to execute the theological education and the writing of commentary of the Scripture freely.

[Pursuing Holiness]

"Theology is the science to speculate the Scripture doctrinally. Of course this is the science of faith that is called for the special science. Accordingly the criteria of theology and its standard is only the Scripture. Despite it is fact, some of the theologians are depended on the philosophies of the man. Crisis theology did so, New Hermeneutics also did so. The fact that the Scripture should be interpreted by the principle of the Scripture should be kept on by the doctrinal speculation.

The theologians should not say in the perspective of pure heteronomism according to the teaching of the Scripture. The position of theologians, "I said" also was not permitted by God. He only should say "Jehovah said" and he should stay at the position to serve the word of God. Therefore only the speculation depended on the revelation is the obit that he should keep on.

The theologian is not a simple researcher but the steward of God. Accordingly, in his serving the mission, even his style should reveal the power of surviving. But if you do it wrong, the theologian is eligible to reveal academic pride as the

scholar. Because the theology also is one of sciences, in the expression, he cannot help but to use the professional terminology. However he should not reveal the self-claim in the debated style in no speaking.

The movement of theology is not the movement of science but the movement to lift up God. This work should not do by the man but by only the power of God. Therefore the movement should be the movement of prayer. The activity of studying without prayer finally shall be dropped down into humanism. The study of theology that true prayer is supported possesses the power of godliness at the same time."

At "The Scripture and Theology"

The professor of Pusan Theological Seminary

My family arrived at Seoul on March 1 1946. After I stayed at Ea Taewon for about two months and by inviting of pastor Sang Dong Han came down into Jin Hae through Pusan to establish the theological seminary. At the latter time of June was opened as the lecture of theology at the worship place of Jin Hea church (before the released state, the building that the Japanese navy used) by handling by two person's pastor Nam Sun Zoo and pastor Sang Dong Han for two months. At that time 60 students were participated into the meeting, I taught the theological lecture and preached at Kyung Whoa Dong church for few months.

In that year on September 20, it was opened in the name of Korea Theological Seminary. The theological line of this school was Calvinism. The establisher was pastor Nam Sun Ju and pastor Sang Dong Han, who were the saints released out of the prison, that is, they were forced to worship the Japanese

Idol by Japanese and contrasted it and were prisoned for 6-7 years but were released by the releasing event of 8.15 releasing.

Because Dr. Hyung ROUNG Park was late to return into Korea (at that time he stayed at Man Zoo), although I was lack I served as the temporary president and taught the Exegetical Theology and

Systematic Theology, Biblical Theology and the Scripture original language, and pastor Sang Dong Han served as pastorology professor and Myung Dong Han, Sang Kun Lee, Son Hyek Park, three pastors cooperated as the lecturers.

Before the opening school of KoSin seminary to bring Dr. Hyung ROUNG Park, Young Whan evangelist (present pastor) was appointed as the director of relationship committee, but in the contemporary time he was infected by cholera and could not achieve it.

At the difficult point four American missionaries were joined into the lecture of seminary and then it provided great power and comfort to us. Bu Sun Han (B. F Hunt) missionary activated at Korea and Man Zoo, was prisoned for worship to Japanese idol and finally was driven out to his country, Mattawan (D. R. Malsbary), Eiy Son Choi (W. H. Chriholm, Ham Ildon (F. E Hamilton) missionaries worked at Korea and were driven out to their countries. After the releasing of 8.15 they all returned to Korea again.

Three lectures cooperated as the lecturer Missionary Bu sun Han cooperated as the professor at several areas. Above of all he gave precious teaching to us, it was the fact that he himself taught always the faithfulness centric life by himself.

Firstly the seminary borrowed a classroom of Kum Sung junior high school for one semester, second semester it was moved into the

additional building of Chorang church was spent at the semester and we got the great building of Kang Bock dong and used for several years.

The purpose to establish the Kore theological seminary were to repent the past fault of Korean church which were participated into the worship of Japanese idol and purify the world of church , the seminary was developed powerfully by claiming "Scripture- centric, faithfulness centric and let's receive the impression of Holy Spirit and his lead."

In the contemporary day on 1940, in the Presbyterian denomination the Chosun theological Seminary (the school before present HanSin University) that the liberalism theologians were established was in Seoul. This seminary, in the view of the Scripture, does not keep on the view of Calvinism that the Scripture has on error. Because of this issue, in the Korean Presbyterians some debate was happened about the view of the Scripture.

At the next year of opened school of Korea Theological seminary pastor Sang Suk Song crossed to Man Zoo to bring Dr. Hyung ROUNG PARK through struggled tough way and brought his family on September at that same year to Seoul in safety. After Dr. Park who was the leader of the world of Korean church and the theologian,

returned to Korea. He took inaugurated as the first principal of Korea Theological Seminary on October 4.

At that time Seoul Cho Sun theological seminary students contrasted to the liberal theology and gave up the school by themselves, 34 students in them came down into the Pusan with Dr. Park and enrolled in the Korea Theological seminary.

In the spring semester of that year, Dr. Park had the will to establish in Seoul, after he designated out of KoSin and established the Presbyterian theological seminary at Nam San. Because his claim was the purpose to teach right theology to Korean total Presbyterian Church I respect that he did do so. Then all moved students that came out of Seoul left out of KoSin with Dr. Park.

To achieve the purpose of the establishment of school KoSin strengthened the foundation at Pusan continuously. After opened school after 2 years pastor Sang Kun Lee and pastor Jin Hong Kim were inaugurated as the professors, pastor Lee taught the systematic theology, pastor Kim the theology of Old testament and Hebrews. After few years the churches to support the movement of Cho Sin were arrived to make the presbytery assembly, the seminary built up the school building at An Among the supporting materials by Korean American Military support Association (AFAK) and sponsor of American CRC denomination and offering of branch

churches and moved into there out of Kang bock dong on spring in 1956. Therefore the movement of repentance by Calvinism was rooted on it.

After released event in the Korean church world, the church and the church members were increased continuously, but the feature of reformed church, the education of the Scripture, in other word, the education to teach the scripture to lay persons and to make them understood the truth rightly, did not accomplished not yet. Only the local churches got several studying meeting or the revival meeting.

Accordingly in the church world false mystics movement and tongue movement were happened at each area, in the another hand, dropped leaders were happened led the revival meeting and scattered false teaching, That is the movement of Tea Sun Park's evangelism group was one of them. As he led the meeting at the church and the outside meeting, and went to all provinces in Korea, many pastors of the church leaders had supported him But at that time Korea denomination that kept on Calvinism and devoted themselves to do the movement of the Word of God ignored the movement of Tea Sun Park from the beginning time.

Before 6.25 war was happened, the Korea theological Seminary was happened by the movement of the great repentance. It was sure that such event was happened by the impression of Holy Spirit and his works

In the early spring, the devotional time, I who charged the sermon read the John 21:15-17 after I preached in the criteria of the word the Lord said to Peter ("Simon, son of John, do you love me more than these?") and requested that among the students whoever stand up and pray each by each. At that time certain student stood up and prayed, His prayer was truly weeping faithful contents.

As soon as the prayer had finished soon the other student repented his sin in his heart truly. , Again after that, many students continuously prayed, the total environment was filled with the payer. So at the school part the lecture was closed and coperated the environment of the prayer of the students. The students with the repenting heart went before and confessed his sin and vomited even all unimaginable sin. It was to confess the sin before the man but before God. The environment was filled with tear, joy, live. The prayer of confession in the students was continued all day long. The prayer meeting was continued for one week. This movement of prayer was happened at Korea high Biblical School (located at Pu

Min Dong in Pusan) gradually it was spread into all church of Korea party, I think so.

Before the tribulation came into Korean such movement of repentance was not accident, we realized latter the providence of God that is, God made us prepared the tribulation.

After that time two months were passed through the war of 6.25 was happened and by the retrogressive strategy of Korean military, many refugees were gathered out of each area. Therefore any arrears of Pusan were filled with the refuge. Then situation was lamented truly. The Kosin School building also at Kwangbock dong become the building of refuges temporarily and the Cho rang church building were occupied by refuge pastors.

We searched for the places that the refuges are stayed and help them and proclaimed the gospel to them. Especially Ey Soon Choi missionary and we searched for the prisoned areas and preached much to them. The missionary Ey Soon Choi was a warrior in personal evangelism.

Then the seminary professors and the board members circuited several areas and led the meeting of repentance at the churches.

Especially in that year before 9.28 restoration time, I cannot forget the revival meeting of refuge pastors at the Chorang church.

In the center of Pastor Sang Dong Han who was the senior pastor at Chorang church, we discussed with some persons and finally we got good decision. It was to open the revival meeting of refuge pastors. We settled the duration of meeting as one week. Opened the meeting. The purpose of the meeting aimed on repentance of the pastors through self- reflection. The speakers were pastor Hyung ROUNG Park, Chi Sun Kim and I also cooperated it. We led every day dawn prayer meeting, day Bible study and evening meeting.

Really at the last day of Japanese the most believers of Korean church did not keep on the faithfulness of faith in the persecution. As the grace of God the The II World War were finished and met the release of Korea, at this time, the people to know the holiness of the church cannot claim the repentance of self and the others. Then at every meeting time the grace of God came on us, at the first time the people who did not agree with us were participated into the meeting gradually. At the dawn meeting on the third day, I remember, most of the pastors that were attended in this time repented greatly and started to pray the repentance. The painful repentance came out of repentance for worshiping of Japanese idol in the persecution of Japan.

I , who charged this dawn prayer meeting, in the preaching time, I testimonies the fighting of missionary Bu Sun Han against the worshiping of Japanese idol, that is he fought at the assembly seat, at Mam Zoo, and in the prison without taking of his life. At that time I introduced what I listened to out of missionary Bu Sun directly to them, that is, missionary Han testimonies as followings.

"After I entered into America presbytery, I served mission for Chung Joo in Chung book. At the late day of the fall, I made Harbin city as my mission area and moved into there and I submitted the recommendation letter to receive out of Chung Chung presbytery to the Bong Chun presbytery in Man Zoo and I entered into the presbytery. Therefore I participated on 1938, into the 27th assembly of Cho sun Jesus Presbyterian. In that year the place of the Assembly was the Sur Moon Bak church building.

Before the assembly was opened I with the other missionaries was called for and went to there. Then the police chief said, "As the assembly will discuss the issue of worshipping Japanese idol, the missionaries should keep silence do not say anything's. And gave the evidence make that listened to the warning and requested the signature. But we rejected the request. Our missionaries prepared,

not to be settled, the order of the opposite words. That is, Wee Rang Bang (WM Blair) missionary first opposites, Se Yeoul Kwaon (F. Kinsler) missionary agrees .

As the plan the Assembly was opened. Before the issue of worshiping of Japanese idol comes out all audiences were driven out and the policemen surrounded the assembly members sat down on the seats. The entrance door of the meeting place was arranged by weapon policemen, the chief of policemen and the director of province police department were sat down on the special seats and supervised the assembly members directly. In the environment of severe the assembly members agreed and admitted it and were settled down. Then Wee Rang Bang missionary requested the word to say the opposite opinion the policemen stood up commanded to sit down to Wee Rang Bang. The assembly moderator rejected the request of word, said, "The missionaries keep on silence." The missionary bang said, "I protest "and sat down on his seat. Accordingly missionary Kwan stood up and said "protest "and for he did get the word he sat down at his seat.

As I see the scene and I could not endure and stood up and requested "protest it" and sat down. Continuously the other missionary stood up and said "I protest it "and sat down.

The moderator in the order of asking agrees or deny. Asked only yes but he did not ask No. Despite the answer was so weak when the moderator asked, he did not ask the opposition. Soon he declared to settle the issue "worshipping Japanese idol". This day was September 10.

Although I saw this illegal settlement and I stood up to protest it. In this time also I was rejected. Then a certain pastor received the voice and rose and said, "This settlement became good". As such thing as I saw unfair treatment to prohibit the request without endurance stood up "it is rule" the moderator gave the voice to me. I stood up and going to say "Why did not you give a voice right to me to have same right of assembly?" Policemen 5-6 ran away to me, hold me and tried to be driven out of the meeting. Then the police chief and the director of policemen prohibited the action of the policemen, then they released me, I returned to my seat and I am waiting for protesting chance.

Before the assembly was closed our missionaries made the document that the settlement of shrine visit is illegal. Submitted it to assembly clerk. The protestant documents were as followings.

"Settlement to shrine visit first, it's against the word of God; second, it is to against the Presbytery constitution and bylaws. Third, Japanese country religion break out the freedom declaration. "

After that the police office called for our missionaries and requested to give up the protest document, but we did not conceal it.

At that year, the new religious law was happened in Manchuria, at that time John Boss missionary, who devoted himself at Manchuria, studied them and it included few elements in it. Therefore I cannot accept the law contents because of six reasons as followings.

(1) Only Christ is the king of the church Except Christ who can control the church? Therefore we cannot obey the law of religious controlled law.

(2) As to the law if we obey the system to establish the church in conscience, for we do not obey the word of God "try to gather together (Refer to He 10:25) we cannot obey it.

(3) If the one admits the law in conscience, the faith confession of the truth of God, its proclamation, its praising and the prayer (these things are what God commands us) is cast out. Therefore such horrible laws cannot be obeyed by the Christian believer.

(4) As to the law, the form for permission to establish the church is recorded by the name of representative, in case of that the representative one commits sin that should receive the discipline also without the document of permission of the government, we cannot take discipline to him, we cannot obey it.

(5) If we follow the law, as the church get the permission we should establish the proper budget, it crush out the principle of freedom of the believers we cannot obey it.

(6) The believers can establish the church in freely and can close it freely, the law limits the freedom we cannot submit it.

1939 year, it was at the spring presbytery. I agreed to send to cancel the settlement of shrine visit to the assembly. Then the presbytery rejected it, At the year fall the presbytery stopped my right of session president because the Hamelin church did not receive the permission of the government according to the religious law. The right to permit the president of session is the authority of the presbytery. But the presbytery took it out of me is to compromise with the non-truth, it gave paining my heart.

Because it was hard to work with the presbytery I requested that my name shall be removed out of presbytery list. Thus, at the spring presbytery in the next year, my name was deleted.

Because before my name is removed out of the presbytery I have the qualification to participate into the Assembly, I decided that I will request to cancel the worshipping Japanese idol, and I left out of Harbin. Then I went to An Dong (nearby the Yalu river) I could not enter into the Cho Sun because my passport was expired and returned to Harling.

After that the Assembly could not cancel the settlement, rather it was strengthened more. Therefore I obviously before the Harbin church, "I was separated of the presbytery because of my opposition to religious law I separate of Cho Sun Presbytery." I revealed my faith obviously. "

The above is the contents that missionary Bu Sun Han said to me and the contents that I preached at the third day, at dawn meeting the refuge pastor revival meeting. (The reason I introduce in detail is inform the character of the word testimony to you in some degree which was revealed in this meeting.)

After the pastors listen to these testimonies, each pastors one by one prayed in repentance the meeting environment was hot. Then by the help of Holy Spirit I myself who preached, repented my sin

and testimonies it was thanksgiving affair. That is, I also had a fault to worshipping the Japanese's idol; I always cannot prohibit lamenting in my heart. Then I confessed the sin in the congregation publically.

As the last day of the meeting approached, all pastors to participate not there wished to postpone one week more in this time brought the pastors that stayed in Wool San and On San and continued the meeting continuously with them at time by time grace was filled with us.

In the next time, the meeting was opened at Wool San and On San. Because the places were nearby the bate area (at that time there fighting at the northern area of Nak Dong River) our heart was taken much tension. The meeting also the great repentance was happened.

Then on the island Juju many refugees were lived. I went with pastor Sang Dong Han, pastor Hak In Lee and led the meeting for refuge pastors at Su Bu church building. At this meeting also the work of the great repentance was happened.

What I give thanksgiving and praise to our God was such events that is after the repentance of pastors, their lamentation, the troop of UN overcame, the communist military pulled out into the

northern area of 3.8 line. After the event of repentance to overcome them was not the accident. It was the result God helped us

Before 6.25 War I sent my manuscripts to Seoul to publish the commentary of the synoptic gospels. In the warfare I am worry about the manuscripts but pastor Young Jun Anh who to charge them took care of them transferred to me. As I received the manuscripts in my hand my delight was so great.

In the perspective of the theology of Calvinism to make commentary I needed the knowledge of theology first of all. What I arranged Calvinism again at the Westminster Theological seminary gave great power to me in writing the commentary of the Scripture practically.

On October, 1953 I went to the free university in Dutch to study the theology more. In the study abroad then I heard of the tragedy news suddenly on March 1054 and immediately returned to my country, Korea. As my age was 49 years old, my wife (Young Sun Kim) left 5 minority children was departed by the traffic accident. My family was very misery. I gave this issue before God and lamented. By the help of God I spent 6 months to establish my

family again on October at the year; I remarried with present my wife (Whoa Zoo Lee).

Although my study abroad to the Dutch was not long but met much suffering but then the result of my studying was benefit. If I has no the study abroad to the Dutch in writing the New Testament and the Old Testament understanding the truth I might have many points to understand the truth.

I am not taking pause to write commentaries of the Scripture.

Therefore my heart always stays in the Scripture. My head concentrated on the studying the Scripture and speculation.

Sometimes although I got much struggled time in my heart that I could not hold my pen in my hand. Then did not stop and could continue in the grace of God.

At that time and in this time I could not take care of my family because I concentrate on my ministry passionately.

Designation of Korea Seminary in Pusan

On 1960, by the difference between the board meeting and me, I could not agree with the board meeting of Korea Seminary in that

day, at the fall in the year I designated and I cannot help but to leave out of the school.

During 14 years in Korea Seminary I had finished the writing of my commentaries of the Scripture as followings,
That is, 1) Synaptic gospels (Matthew, Mark, Luke) 2) Roman commentary 3) Revelation of John commentary 4) Pauline commentary (Galatian, Ephesians, Philippians Colossians I. II. Thessalonians, I II Timothy Titus, Philemon) (5) Hebrews, common epistles commentary (Hebrews James, I II Peter I John II John III John Jude commenter) (6) The Psalms commentary (7) John commentary.

I who left out of Korea seminary stayed at Chang Jun Dong in Pusan temporarily with my family I finished the commentary of the Acts and the next year I published at Seoul.

Pastoral ministry of Dong San church in Seoul

On January 1961, I entered into the Dong San church at Sundae moon in Seoul and served the pastoral ministry for three years, The church was established on the word of God strengthened by the grace of God I think that this church is the birth place of my comfort and my love that I cannot forget in my life. Because I

devoted myself to the church because it was the pioneer church and during my pastoral ministry I myself received the great grace. During my pastoral ministry of Dong San church, the commentaries I finished 15 books, I published them by editing three volumes as followings, that is, 1) I. II Corinthians commentary 2) The commentary of minor prophets (Hosea, Joel, Amos, Obadiah, Jonah, Michar Nahum, Habakkuk Zephaniah, Haggai, Zechariah, Malachi commentaries) 3) the commentary of Isaiah.

[Silence and Perseverance]

Nathanael Among Us

-Pastor Yune Sun Park who I had seen-

Rev Ji Il Bang (Honorable pastor of Young Deung Po church)

The writer calls for Pastor Park as my elder brother he calls for "brother" for long time, 59 years. The writer has called for him Nathanael among us, until now I have called for him so. He has no the craft. He must be true Israel that the Lord searches for.

In John chapter 1, Jesus pointed Nathanael, "Behold, an Israelite indeed" To Nathanael who asked to the Lord, "How do you know me? ", the Lord answered again ""Before Philip called you, when you were under the fig tree, I saw you."

As I think of the fact that when did the Lord, who saw Nathaniel see my elder brother, Pastor Park? The Lord saw that my elder brother looked at the figure to kneel down to him. At his time in Sung Sil professional school he lived in the state to kneel down at the classroom at the dawn time. At the special duration he prepared a piece of raining clothe (protected out of raining) and a bottle of rice powder and went into the mountain.

There was Kaze on the hill of Moranbong at Pyung Yang. The Lord might see Pastor Park who kneeled down there. He was the man of prayer. Like Nathanael who got the man of the name of "a true Israel" he was the man of the prayer truly.

His mother Jin Sun Kim

Although the mother of my elder brother was unlearned woman, in her activity she was not general old woman. Two sons (Both Yune Suk and Yune Sun are the believers. Their mother opposed the Christianity severely. For the writer lived at San Yang Ri in Pyung Yang nearby brother pastor Park, he knew his mother well. She got the short size, fat physical style and had the activated character and said well. His mother was revealed to the virtuous heart but did not opposite to the issue of faith strongly; she got her stubborn that to believe in old custom was her true beautiful life.

His mother was virtuous to everybody, at the general time always she treated the writer well. One day as the communicative situation was good I did not lose the chance and offered my word in courtesy to her, "Your son becomes a pastor. You become a mother of a pastor. You should believe in Jesus." Then I told her in my kind attitude and carefully to her. Then the figure of his good

mother was changed into suddenly with her severe ward, "teacher Bang! Do not say again, if he studied so much, already he became a chief of district., pastor, what pastor is it? You mean that I believe in Jesus? I do not listen to such word. You should stop to say such words before me. If you say such word to me, I do not want to meet you," To her attitude surprisingly I was only awakened. In the issue of faith she did not give a little chance.

According to listened story, as the brother Park was met the funeral of his father, according to the opinion of the elder-brother the ceremony of Christianity was executed. Then his mother lamented and said, "I got two sons for you. But these made you starved in crazy. "She herself made the offering table before her husband and said, "The sons made his father starved how can be it happened! And she lamented again. Then the brother Park took at the photo and went out. His mother who knew this thing pursued on his son, and then he was hidden into the field of millet suddenly. For such mother our prayer group was decided to pray together until she shall believe in Jesus.

Here, as I introduce the family of Brother Park, I have an additional story. There was the story before his mother believed in. After the

mother made his second son married she lived with the daughter-in-law. As the brother Park studied at Pyung Yang consciously, but his wife knew a little the Korean language. Therefore Brother Park offered his hope to his mother to get the chance that his wife can study. But the arrogant mother did not send his wife. He who made sure

High IQ or, Diligence?

Brother Park mastered English out of the time of Junior high school. After in the devotional time often the foreign speaker came and preached brother Park greeted thanksgiving in English. He was born with the talent or, was diligent; his power of English was excellent. Of course we cannot say that he has no talent rather I want to admit his diligence. In our day Junior high school consists of 5 years, English text was New Crown. Brother Park memorized the text book 1 through book 5 of all grades like stream of water without stopping smoothly.

Whenever we listened to his memorization, we took the flash state like we watched out the scene of play or, appreciated to the famous song. At this time also the sincere figure of true Israelite made us been cool. He did not have the high I. Q , rather he concentrated

on one thing with all nerve, And for his diligence he accomplished what he should memorize finally by doing many repetition according to his character out of the heaven.

There was an event in the time of Sung Jun studying. Because Brother Park always devoted himself to the Scripture he memorizes the Scripture continuously, prayed and reading the Scripture and again read it. Just like the cow and sheep that took * he read the scripture repeatedly. There was a village of Konwoo Kol under Moranbong. Then the elder, Lin Sur Kim lived, our co-workers often was gathered at the house and read the Scripture and took prayer meeting. Then the exposition of the Revelation of John that brother Park executed as famous uniquely, as he arrived at the scene to swim in the sea of glass, he was lied down on the floor of room, he was moved on all room to reveal the mimic of swimming and really it was wonderful action. After the event the term, "the sea of glass of Yune Sun Park" was made. Just like that as he took expositied the Scripture he did not only say but practiced really with his body.

It was the thing that we lived in dormitory. Everybody should bring his food at the cooking room. Generally, they were three kinds of rice, soup, kimchee. Pastor Park was unique, that is, as he ate only the rice continuously, next to only soup and only kimchee. As I asked to eat them what taste you eat them, "they entered into my

stomach, all are mixed together. ...”he said in laughing. Brother Park knew that to eat the food all-around makes the good taste but he did not see the soup by the rice because he considered in the eating time. One day his friends took the meat in his soup in funny. Brother Park did not know it and he took the soup, with his spoon he picked out, “my soup has only soup!”, and all laughed greatly. As one time he might be changed his attitude at the next time, he did not do so much laugh was happened. Whenever we got the meal time. Sometimes he did know that we moved the kimchee vessel by the rice, after he ate the rice he was searched for kimchee hurriedly. So all laughed

On time at the station of Sun Chun, the brother Park took off with the fourth angle cap out of the train, he run away toward the train to depart, “my cap!, my cap!” he shouted out and tried to ride into the train, we laughed at the cap to hold in his hand . Just like that he was unique.

Brother Park chose the theology, he studied well the language of the Scripture, Greek, Hebrews, ad Latin, Germany, even Dutch passionately. This was the result of his diligent self-study. In the latter we know his sacrifice as we see that as he went study abroad

to America in the ship to cross the pacific ocean, he almost .memorized all of revelation of John.

At San Yag Ri at Pyung Yang when we lived as our neighbor there was an event. In one day the brother wife (the wife of Brother Park) lied down the baby on the lower place and worked the cook. Brother Park studied at the desk, as the baby was got up and cried out severely the brother seemed to listen to baby cringe. Although this situation was happened there, Brother Park still concentrated on to study.

Brother Park always concentrate on one place all sense was focused t one thing, he might not listen to any sound. I had seen his figure much and had been experienced it much. As he walked on the way he got deep speculation he did not relate to the other. He did not know that the man came to him. When I asked "where are you going to? what do you think of?" he answered "Oh, Bang!" and he passed through me." As he concentrate on something, without thinking the other he dig until the end.

The man who transcendent his possession

In the school of Sung Jun University Christianity Student youth group was made of, we worked in the part of religion together. This

part made of the group of evangelism in the summer and the winter and sent them into the all provinces, and sent the teachers of summer school and also opened the special meeting and controlled all movement of faith.

At that time the writer charged the pioneer church and went to the village of Jun Zoo, Lee family which was located at the distance of 20 mile (about 9 km), Jung Back Ri, nearby the river of Dea Dong, Dea Dong Myun, began to plant the church by himself. At every Lord's Day I went to the village and almost lived there and gathered firstly the children and began with the Lord's children school. Gradually the parents of children school were evangelized and were gathered few persons; The Lee family demonstrated and persecuted the church. The neck of the writer was hold by them several time and the glasses of the writer were dropped down on the ground.

Despite this persecution was happened, the plan to construct the church building was established first of all we tried to offer the offering of constriction. At the offering Lord's Day I invited Brother Park as the speaker. After he finished his preaching at the offering time he put into his watch into the offering bag voluntarily, said, "The most valuable thing is only this one. I offered it to God," he

offered his used watch to God. At the situation that we have no any member we started the church, to begin the offering of construction was heavy. Then as the preacher the speaker did so they were impressed and offered abundant offering.

Everything that brother Park did was impressed very much. The day that the watch was not popular the watch of an albeit student was so precious the figure he confessed, "I offer this one to God" was good in my sight now. Then his figure really in faith of course compared with a picture and his whole thing was an artistic work. If I took his pure figure like a childlike, I might reveal it to you.

At Jung back RI the church building was established and we changed the church name into Jung O Ri church to do evangelism to two villages. This one was the first step that after I was took the examination of an evangelist and executed. During the time that the writer served the church the additional construction of the church building did two times, the church was grown up by the help of our Lord and the devotion of two students greatly

Brother Park was reflected at several aspects into the man of true Israel. There was no doubt "space of his deed, "like "is it really true?

The sincerity that is revealed from his head to his foot cannot be searched for out of the other. It is the proper evaluation that he

had no the desire of possession but did not know the desire of possession. His faithful beauty was revealed in this area.

Whenever we the pastors stand up on the pulpit, the figure of his preaching should be planted it in the heart of the church members by revealing the work of the master piece of the arts of preaching. The man has a small face to cover with his finger, his faithful expression that are revealed by harmonizing of the eyes, the nose and his mouth in his face cannot be help to be really the beautiful and faithful arts.

Today also 50 years was passed through, as the writer remind the activity in detail, really his masterpieces impresses in my heart.

The affair to go without prayer

At that time our faith co-workers pried and read the Scripture and recorded and shared one another. The grace we received and printed such gracious contents and sent them to the faith co-workers to breath together and to live faithful life and as the simple motive we published the monthly faith magazine, "the mustard seed" in copy printing. According to the year was passed through the readers were increased. We had more passion. Among them because of "committed the laws of publish", our house was

inspected by the polices, "the mustard" magazines were confiscated and we were arrested But because we did not know the laws of publication we soon were released with correction. Then the warning that we were given by them Whenever the mustard seed we published first of all we should send it to the governor-general, after they were inspected and printed them , after the book was completed it should be published.

Because of this issue we discussed it in all night but we had no the space of the time as the identity of the suffered student, we settled to stop the publishing. But because the writer thought that stopping it was so sorry because the good work was began as good motive, the writer took responsibility and claimed the continued publishing, finally it was published again. Then gathering the manuscripts was so hard, and the man could not muskrats should be sent to governor- general, before one month, to receive the completeness of examination seal was not easy. For the mustard books were increased more gradually, printing is difficult and financial burden was so great.

At one day, as brother Park came to me and exhorted to visit Deacon Jung who lived at Park Kurri (Paying Young station name) and to discuss it. For he was so godly Christian, he seemed to have the concern of evangelism. We two persons visited to house of

Deacon Jung and talked the literary evangelism, he did not reject and agree with us, but he said that he will think of it. On the way we returned we had no any words and walked in silence. As soon as we arrived at the house the brother Park demanded a post card to me. And he wrote the letter to Deacon Jung. "Deacon Jung, we are sorry we should pray firstly to the Lord, and received his permission we visited you, we are a great fault for we visited you without prayer. Forgive us; delete the thing that we two persons visited to you, please. We are sorry about that." Brother Park concealed the activity without prayer clearly by sending this post card. After that we did not request the offering for literary evangelism. From the attitude of Brother Park that repented the fault that without prayer he executed, the aroma of the man of true Israel was perfumed.

"You, teacher knows it better"

Although today it is hard that we received the visa at the Ambassador of America, 50 years ago it was more difficult. To get the visa of abroad study, he received thief financial warranty of two persons and went to ambassador and should be passed through in the interviewing with the consultant. Because the English

conversation also was not popular it was difficult, more difficult issue was the fact that the ambassador knew well the financial warrant finished as only document, actually the fact that did not send the tuition. Therefore for sending of tuition much case did not receive the visa. Some body I knew received the visa only 6 times and left her, although he received good background and certification of introducing he cried out for failing several time. It was so surprising event that Brother Park was trained the academic power to be able to go to study abroad to America at the contemporary time. He had finished Pyung Yang Theological Seminary in the continued suffered study, now he tried to apply the visa to America Ambassador to go abroad to Westminster Theological Seminary at Philadelphia in America.

He arrived Seoul at the late evening As he went on the way he saw Salvation Army Seodaemunyeong, he entered into the worship hall by permission of supervisor , and prayed all night and in the bright morning he bought a loaf of bread and he had it as breakfast and searched for the ambassador of America. In interviewing the consultant asked, "Can this warrantors send the tuition as the promise?" then he like Nathanael gave pure smile to him and replied, "You, teacher knows it better". Of course, it was not what he prepared, he answered his wisdom at the time for

brother Park replied well or, his frankness was so precious, or, the consultant felt sufficiency, he published his visa to him immediately. At Pyung Yang our co-workers were waiting for in prayer. He because he used to accept the western culture in early time, from the day of student whenever he rejoiced he hugged well. Whenever he met the others, always he hugged his friends before and behind as his most welcoming attitude. And then he touched the other ears. So we attached him a nickname, "the eared man" I remembered the joyful hugging of our prayer co-workers vividly now. What he receives the visa coolly was the grace that the Lord bestowed to the man of true Israel, Brother Park.

From his Sin Sung Junior high school he consistently only prayed by studying in the albeit life in the severe poverty. Although he received visa, because he had no the transportation fee to go to America and to requested some help, he had been to Sinyejoo several time. At that time it was the courage to come out of God that a young man visited to adults to say such need, I think so. Our prayer co-workers were impressed by bestowing the grace that is, two financial warrantors, and transportation expense, to him from God.

Indeed, the work of prayer was revealed wonderfully.

The Life of America as the student of the study abroad

On the middle time of August 1934 finally Brother Park left to America. As he left our faith magazine, 'the mustard' was recorded as following letters.

Dormitory friend, Mr. Yune Sun Park was sent.

The readers know our faith co-worker, Mr. Yune Sun Park well and love him. He will leave on middle time of August, toward Westminster Theological Seminary at Philadelphia in America.

He was born at Chulsanri in Pyung Book, in early time he was trained the Chinese letter, at 18 years old, he had decision to have the vision to the world, he was departed out of old wall resolutely

Through Sun Chun, So hack, Sin Sung, Pyung Yang and Sung Jun, in this spring finished Pyung Yang Seminary again he left to America.

Until he arrived here his sacrifice and confidence cannot be surprised. He does not depend on some body, only he pioneered his way for himself. His feature is language part. In the way of this spring time also he searches for Dr. Machen, who was the authoritative scholar in the world to study the Scripture languages (Hebrews, Greek). Really our expectation is great in the future.

In conclusion, we, with the readers, pray for his health and peace with our lifted hands and after his success he will come back. We bless him. (August and September merger issue 1934)

I have many letters sent out of Brother Park in America. because the time streamed for a long time, his left letters were little. Or, I introduce the remained letter here as followings.

The letters of Brother Park recorded

"I, what was happened, as I think the brother Bang, laughed and cried. At the foreign land in the tens of thousands of miles how did I experience it? Almost it was every day.

Cross

My spirit was afflicted so much. Then I approached to the Lord and prayed. I prayed with faithful heart. Finally I solved it by the cross. I wish to live before the cross. I wish to accomplish my life by the cross. Holding the cross I will keep on it until I arrive at the heaven. Cross, cross it is infinitive glory. By remitting my sin it is great glory. Cleaning up my sin it was the great glory. In my whole life holding him life or, death all things belong to only him.

General and false

In the general life I live in the truth do not expect the supernatural power and do not approach to it. The world has o supernatural person, talent person, special person, but do not follow them. As I do not know although it is wonderful thing do not follow it.

Although I do not know 9 minutes among 10 minutes do not follow it although I do not know only one I should follow is only Jesus and only God. Do not take strange attitude and Special attitude. In the general life establish the truth Never resemble the other.

False: 1. the action to deceive the other.

2. The activity to resemble what I do not know or, what I cannot follow.

My prayer

"God! Make me controlled by the relationship to the earth (blooded, relative, friendship, business) but by only you. Make me moved by physical relationship but the Spirit. Make me related by only the physical work within the affair to relate to the work of the Spirit.

Lord! I do not know my wife and my children, my parents, my friends and my business. I do not know to be faithful to some theory. Only I wish to know the Holy Spirit. Only make me known

the devotional life. Make me treated by the work in center of things, but by only the things that establish me in the center of the breath of devotional life. Make me judged the man, only make me devoted myself to what the Lord teaches me. Remove my theory, my business; only make me stayed in the devotional life. I request in the name of the Lord."

Means and direction

We need the direction but do not believe in it but believe in the Lord. The thing that not to believe in the Lord rather to believe in the direction and the means is arrogance. But it is not faith, it harms the devotional life. "

Ruler

If I have the ruler that can measure my knowledge as I measure my knowledge , is the side of the world more heavy ? Or, is the side of Jesus heavier? If I have a ruler to evaluate my work exactly, as I measure my work by it, is the side of work for the world more heavy? Or, is the side of work for Jesus heavier? O! If the side of work for the world heavier, the side of the work for Jesus lighter, what shall I do!"

The beautiful memorials remained in my memory

Our prayer co-workers always enjoyed the words like followings and used them.

(1) "Squeeze the oil"

It means that does not work artificially but do our best to work, like squeezing my oil. In one time brother Park sent me a post card to the writer. The post card showed only the word, "Ji Il! I will preach farewell sermon in thinking that today pulpit is the last one." Really it is simple but I accepted it although he said it always.

(2) "If I perish, I will perish"

This is the professional terminology of Esther. "I die daily" term also is not only the word of Paul We decided together to live so.

(3) "We should receive the double inspiration of the Spirit."

(4) This is not only the prayer of Elisa. Elisa needed the double portion of the inspiration that Elijah received, but today we will have more inspiration than it. To work powerfully we need only this petition.

Meeting at Bong Chun in Manchuria

As the writer worked at San Dong as the Chines missionary, in the Country of Man Zoo, pastor Hyek Joo Choi was sent there. I had been at Sang Yang that pastor Choi worked and had been at Bong

Chun (present Shim Yang) at the time Pyung Yang Presbyterian theological Seminary was closed by issue of worshipping Japanese idol. Brother Park came to Bong Chun and was ordained and worked as the professor of Man Zoo seminary As I met him for long time no see, pastor Park was put on his body with the military clothe, so called Hybwhoa bock, like the gray yellow garment and put on his foot with Jacarei, the sandal, which the Japanese workers put on, his figure of clothe was not so proper to him. As the writer saw the figure and laughed at greatly, he also laughed and said, "This sandal also was the special gift for the seminary. "and he laughed greater. The writer at that time I was impressed like Nathanael out of his bright humble figure. Then our nation was suffered for the Dea Dong Ji Nan.

Two wives

The wife of young Sun Kim served her husband with best one, before and after of 8.15 releases she spent with her husband in the difficult days for 30 years, as she lived at Pusan (1953 year) was passed away by traffic accident suddenly.

After that because his new wife, Whoa Zoo Lee, who was remarried took care of Pastor Park with the best one, he worked until 80 years

old in good health, I know. Because I knew two wives, I respect them for their much sacrifice for their husband who did not know money and expanse of life.

Meeting again at Korea

The writer stayed at China continuously after the release of 8.15 and rode the ship and left to my country on September 1957, and then I arrived at Pusan on 28 of the same month. First of all I searched for the house of Pastor Park to meet him. As I called for him, he looked at me through the iron bar of the window and responded "who are you?", Then I mocked, "What kinds of sin you stay in the iron bar?" to him and shared simple greeting of returned country, we had no time to share much things each other. Then Pastor Park served the school as the president of Korea Theological Seminary.

The writer listened to the news that he left out of Korea Seminary. I went to the meeting of a church and searched for the house of Pastor Park. As I saw that he lived at small thatched house, But he still Nathanael, true Israelite. I was speechless. During he laughed at me and talked with him a certain woman believer bears something on her head and put it on there she left. It was the rice. I got mercy heart to him for I thought that he became such situation.

"Can he become such state?" The writer thought that he needs the supported committee...." But the face of Pastor Park had no sense and in laughing face consistently, and shared to talk with childlike heart. If Pastor Park had no the character of true Israelite, Nathanael it was impossible, I think so. I felt greatly that although he stayed in any environment he shall be influenced to his character.

As the special speaker of Young Deung Po

There is like no closed church world like Korean church. Of course, opening without any criteria is not right. But although the senior pastor can invite the incredible speaker in his charged church pulpit, because Korean church has complex history, it does not be practiced. Because the denomination is different, the issues to invite and to be invited shall be happened.

At that time, Pastor Park belonged to the party of Korea, the writer the party of Tong Hab. Of course, although we consider the different situation at the time of Pyung Yang, the writer proposed to the session to invite Pastor Park and was settled. As we invited Pastor Park, he might think of "Can I go to there?". Continuously we invited him strongly he permitted.

The as a main person was led the meeting about 40 pastors of Korea party, Hap Dong party, the other denomination were participated at every meeting time one precious word came out surely. I glad to understanding this point of our elders very much.

I invited some faithful persons that worked at personal business among my Sung Jun classmate elders. We united our will to do something in the future. All agreed with it, I requested, to Pastor Park, "You, devote yourself to write books. To All things God will do it." The word of Pastor Park, "the pastor is the dead life without having pulpit" rather he requested me to introduce the pulpit. I thought that it was god opinion. I prepared some church to introduce in my heart.

The right view as the theological professor

After I promised with Pastor Park and left from him, the writer had been the united meeting and also I took the plan that bring up him by introducing the neutral church. Then as the writer stay at Juju Island, a person to come out of Seoul informed me "Pastor Park was appointed at Dong San church." As the writer returned, Pastor Park came to me. I asked him the beginning to the end, pastor Park said, "the neutral church is good but because the pastor, without belongs,

does not receive the control, it is wrong. The pastor should be belonged to the ruling meeting. After I listened to this world I thought that the theologian to take care of the pastors has precious teaching. If the pastor has no pulpit life, his power of life becomes weak. Really that is right. And it is right word that the pastor should be belong to the ruling meeting and should be controlled by them. The pastors should keep this issue in his heart. Without having ruling meeting as the pastor committed fault, who ask this point? Really it is right word. It is right word of the theologian that nurtures the pastors.

One day, as the pastor Park came to me and requested that as Dong San church will have the inauguration of the elder he invited me. Then the writer "Without the ruling meeting how could the neutral church establishes the elder? If independently you establish the elder, the church declared the denomination and should confess faith, did it?" I asked contrast. Pastor Park replied that it is not the ordained ceremony that the church elected the elder and made him examined by ruling meeting, but a certain elder that was ordained is inaugurated. It is no problem because he does not need ordained order. I participated because my friend began lonely.

Although I did it, I do not think that the issue did well. Making session needs the admitting of the ruling meeting. The elder of

other church is limited to the elder of the church, his permanent appointment belongs to him permanently, and his acting elder position should be limited to his ordained church. If he becomes the elder of Dongsan church, he should be elected by vote of 2/3 and he should be admitted by presbytery. The church without the ruling meeting takes the inauguration of the elder cannot say to be legal. The writer also, until today, thinks that of this affair I committed the common sin. In this affair that I participated into the affair that should not do so.

In the strict meaning, the branch church should not stay in the neutral state for long time, it is reasonable that the neutral church should do in the name of temporary worship committee. After that because the Dong San church belongs to the ruling meeting, it is corrected. I see now also some of the Presbyterian pastors keep on the neutral state. But as the Presbyterian pastor, can they do pastoral ministry? Is it ok that the pastor cast the vows before the presbytery? Although some order of faith and the peace of church can be postponed the present of ruling meeting temporarily but such action should not be continued for long time. In the issue of faith if he cannot join together, it is worthy that he should confess his faith and declare the denomination.

At some day several pastors visited into my house with some towel, I asked them "what towel is it?" They answered "we got the ordained ceremony" "Which presbytery is it?" asked again to them, "No it is the neutral church." "Which committee ordained him?" "We, few men, did it." "By What rule did you follow?" I asked again they answered "We did according to the laws of Korean Jesus Presbyterian constitution by laws." After listened to this answer I said, "Fine, If they vowed to the questions according to Korean Jesus Presbyterian contribution by laws, although it is so good, if without any committee you received their vow and declared the holy appointment, the pastor was made. After that which committee shall be take responsibility for the holy position? If he has some sin that has some improper points, how can the pastor be controlled?" they had no answers. "Did the pastors execute such thing without responsibility? Although you presuppose that he will not commit sin and did it, which can warrant that he will not commit sin? To the elder the session to appointed should take responsibility, to the pastor the presbytery that ordained him should take responsibility. Then how can you accept the fact that few people ordained the pastor? Another person is ignored, but you who ordained should explain this situation to me. The writer had said severe tone to them.

Because our pastor Park has the right view in this issue, we can evaluate that he got the noble dignity as the president of theological Seminary. He said "the pastor should belong to the ruling meeting." And he practiced it. That's right! The pastor should not do like calf that the pile was come out and break out the field whatever he wants. If the direction of the pastor himself and the church is trampled upon who take responsibility?

And the other word of Pastor Park, "To the pastor, the pulpit is the life". , that is, it means that the pastor should keep on the pulpit the Lord's Day. Although institute pastor also keeps on the pulpit, the life of pastor is abundant. It was the word that the writer listens to impressively. Pastor Park devoted himself to the education of theology and writings; he claims that he should keep on the pulpit in the Lord's Day. I also agree with him with the same heart and send applaud to him. It is true precious thought. To proclaim the Word, we should receive the word, to receive the word we should enter into the secret room. Although his body is controlled by the seminary pastor park needs the secret room to receive the word because as he received out of the secret room and proclaims it the life of pastor shall be grown up. As the writer knows, Pastor Park, in

the country, almost seems to stand up on the pulpit every Lord's day.

[Holiness and Peace]

The professor in the Presbytery Assembly Theological Seminary

On 1963 I was inaugurated as Presbytery Assembly theological Seminary (present before Chongsindea Sindeawon) , on 1964, I charged the position of president, rotation system March 1965 I served as the professor at the branch school of ChongSin Pusan and then I moved into Pusan. I served the seminary until February 1967 for 2 years, in this duration I preached totally the Sung San church in Pusan as the senior pastor. At this time sometimes I could finish to correct and to add the commentary of the Psalms.

On March 1967 I arose again and served as the professor of Presbytery Assembly theological Seminary continuously in Sadang dong. As we classified my teaching subjects, the first grade, Hermeneutics of the Scripture, Exegetics of the New Testament (the gospel of John), the second grade the exegetics of the New Testament (synoptic gospels, Roman, Pauline Epistle), the history of gospels, the history of the Apostles, the third grade , the Exotics of New testament (the pastoral epistles, the church theory in the revelation of John and The scatology) the Theology of the New Testament, the history of the Apostle Especially Critics to oriental

philosophy and the survey of the New Testament for university 4th grade for few years.

In one hand, I pioneered Han Sung church with few saints with the will on 1968 summer at Sadangdog served pastoral ministry for several years. At 1973 I recommended pastor Jin Teak Kim I cooperated to preach at the first Lord's Day monthly.

On 1970 I got the tided time because of much exceed issue.

Pastor Sung Whan Kim crossed study – abroad through his Sabbath year, the church requested sermon on every Lord's Day for 1 year. Because I had the heart to cooperate to the affair of Dong San church, I accepted the request. And every Lord's Day I preached two church by coming and going Sang Do dong and Sur Dea Moon.

On 1971 I was afflicted by the seizure of my stomach for several times. The result that Korea hospital checked it up was to find the gallbladder rock. The doctor exhorted to take stable state by choosing only one among lecture, preaching, and writing. So I decided that only to make commentary in three things, then I had been at America in order to take rest quietly.

For 10 months in America I stayed in Philadelphia and Los Angeles, and received the love of cooperation of several saints, the result that I concentrated on rest and writing, was the recovery of my health.

During that time I finished the commentary of Proverb.

On spring in 1972 returned to Korea because that again I could do three things, the teaching of seminary as professor, preaching of Lord's Day and making the commentaries, I appreciate to God.

As I was 70 years old on 1974, I finished the teaching of second semester, I designated my position of professor in the retired meaning. For 11 years of Chong Sin professor I finished 11 books. I edited them as 6 books and published as followings, that is, 1) the commentary of Jeremiah (Jeremiah and lamentation of Jeremiah)(2) Ezekiel commentary, Daniel commentary 3) Genes, Exodus commentary (5) Proverb commentary (6) Job, Ecclesiastes and Song of songs commentary.

As soon as I was retired I had been to America and resided at Los Angeles for 4 years and I devoted myself to write the commentary of the Scripture. During I wrote it, the fact that used the library and referred sufficiently was above of all was great benefits. There my gallbladder rock was treated continuously I got great joy of complete healing by the grace of God. Then the commentaries that

I finished were 12 books. I edited 3 books and published the. That is, (1) The book of Joshua, the Judges, Ruth commentary (2) I II Samuel, I II Chronicle, I II, Kings (3) Ezra, Nehemiah and Esther commentary.

All my books were published by Young Eum SA, now also they are published continuously. The young Eum SA was the press that was established to publish my books.

On the summer on 1977 temporarily I returned to Korea, I had taught at Theological seminary at Chong Sin Dea for one semester February 1997 I invited as the president of this school and again came here taught and after that at the next year I designated. In the life of my professor, what I try to give always with burning heart was the theology of Calvinism. Because the theology of Calvinism is the theology of the Word to believe in the Scripture directly. Because I tasted the sweetness of the word of the Scripture by the grace of God I concentrated on transferring what I understood, the truth of the Scripture in the most greatly. Always I wished to teach much times in the opening time, at holiday or, the rest lecture for the other reason I tried to do supplementary lecture

Not only that although I was lack, I always stressed to the seminary students that they should be faithful in the life of faith and in the life of prayer.

And also, I stressed that at the time of seminary if they sacrificed truly and graduated powerfully, he will give benefits to the church and he will become a faithful worker, and if he cannot do it finally, he shall become the hypocrite person and the misery one to deceive the himself and the other repeatedly.

The Method of Teaching in Seminary

I do not want to claim that the theologian professor should serve the pastoral ministry with teaching ministry. But if it is possible the theological professors should know the pastoral ministry. That is, as the professor has the experience of the pastoral ministry, he can help the students in teaching how to lead the church of God rightly and also how to feed the word of God to the souls of church members rightly. Theological education should establish the activating education with transferring the knowledge.

For example, even the language class also that is enough to informing the simple knowledge the professor should execute the activated lecture. The seminary professor to take care of the candidates of pastor should know the pastoral ministry for he himself is a pastor. Therefore I myself have stressed the pastoral ministry of the professors although I am not sufficient. And also whenever I teach the theology, I tried to have pastoral ministry. And planted the church. Until now I remember that I almost have not taken rest to preach the word of God in every Lord's Day at the church pulpit (as long as my health permits) continuously. Surely my personal experience of pastoral ministry helps to teach the students greatly. In other words, I knew how to make the

seminary students understood how to do pastoral ministry rightly. And, it helped me that the pastor neither should nor terminate to only inform the knowledge but should be stressed to transfer the life to them. As the professor himself takes the experience of these areas it is true that it should be stressed. Therefore if whoever wants to become a true theological professor I think that he should have the experience of pastoral ministry surely. As the pastor serves the pastoral ministry his life also is not dry and also he assures the fact that the ministry to proclaim the Word of God to the souls can be established by the impression of Holy spirit and his lead through such experience.

The seminary professor should do the role of the midwife that the seminary students may get some real benefits, that is, during their studying time, by understanding the Scripture rightly, their spiritual world are opened and are served the church rightly, he himself is revived and the church also is restored. In other word, it should help to make them produced the spiritual children.

However the issue set on the beginner students that are entered into the seminary. Among them the majority only was graduated out of the university, without learning the Scriptures deeply and by the theological principles and was entered into the seminary only having the mission to become a pastor. Therefore to these only the

teaching method of midwife is impossible. To these beginners they should not use the method like the style, "study something, make some materials, and because I will evaluate some submit it to me."

Because the theology is different to the natural science the result of good study cannot come out of the heart of the man.

There are many common points between the nature and human scientific psychology. As we put the scientific fact before us as our heart concentrates on it and study it deeply some interpretation may be come out of it.

But the Scripture is different to it. The Scripture is contrast of the heart of the man. Because the human heart is "And I will make them eat the flesh of their sons and their daughters, and everyone shall eat the flesh of his neighbor in the siege and in the distress, with which their enemies and those who seek their life afflict them. " (Jer 19:9) whoever reads the Scripture as such attitude cannot understand it because the Scripture is the word of revelation to come out of the above, first of all we should believe in it. First of all after believing it should be begun. If whoever does not believe in the Scripture cannot know the truth of the Scripture. The Scripture that is the truth of revelation that God gave first should be believed and next he can know it.

Therefore in the beginning stage of the theology he should make them understand the first knowledge, and next he should help that they treat the Scripture. In other words, it needs absolutely that our attitude should be scriptural to the scripture and we should teach that as we treat all materials in the scripture, when we should treat them by pure heteronomism (the confidence that it is the pure word of God), the scripture can be interpreted rightly. This work cannot be established not by the role of midwife, but the method of delivery teaching. Because this thing is made by delivery method of teaching, finally we should teach several areas of Biblical Theology, Exegetical Theology, Historical theology, Apologetic theology, studying of original language etc. principally.

Then it is easy that the seminary students that do not understand the issue well, want to follow studying method of the autonomous by receiving how natural method that is, the role of the professor's midwife. But in the beginning time of the theological studying he should pass away through the delivery method. Because the second grade is the special level after that the student can study for himself.

According to my experience of teaching seminary what I understood by myself, what I have to give to the seminary students is the confidence of the only the Scripture. If we help that the

seminary students may be understood the Scripture, finally they can receive the transformation in it, the education of their personality is established, they have the power to execute pastoral ministry surely.

Because all curriculum of seminary education is made in the center of the Scripture, All areas of the exegetical theology, of course, and also the biblical theology, historical theology, studying the original language and all processes should make sure again that "the Scripture is the word of God" and should be treated them.

At the seminary time of the students, they need to have the theological train absolutely, by receiving the area of spirituality, that is, by being impressed by Holy Spirit, until their personality is led by Holy Spirit. Or, In thinking wrongly, some think, "The seminary students learns the knowledge in the school, after his graduation as he have pastoral ministry, their personality will be sanctified gradually in his sacrifice, and then he arrives to the stage that is impressed by Holy Spirit and is led by Holy Spirit..." However as he leave the school without having experience of spirituality but only with knowledge, because he is a person, and for he has learned knowledge,, the manuscripts, text books, as he served pastoral ministry with the academic power he may spend much time. That is, indeed, it is worry about that as he does not work the pastoral

ministry in the grace of God but by the means and method of the man, he cannot give benefits to the church but rather, he may harm the church.

Not only that the pastor should stay at the seat of impression of Holy Spirit. The seminary professor himself has the sweetness to believe in the Word of the Scripture, that is, in the experience to taste the spiritual joy through the word of God, to get the power as he knows the Scripture rightly and teaches at several areas of the theological curriculum with the heart that receives Holy Spirit, the students also shall receive the spiritual impression (the impression of Holy Spirit).

The next step, we should lead the actual life of seminary student. About the issue that the seminary student went to the church and will serve how to do them, only the seminary has the chance to teach them.

Rather, than the ministry that the seminary students works in the boundary of the ministry and that their elders cultivated, or, than he will take easy pastoral ministry, rather, it is the right attitude in the principle, to plant the church with self-support mind out of the bottom. The evangelist is prohibited thought to serve in convenience absolutely.

Not only that, the worker of God should be trained. The people also trust the trained worker. In this issue what we are careful of is to think that they should not be trained for long time. So as the pastors have long time of training, for his church will become a training place, it will harm the church of the Lord.

Therefore the seminary students should leave after they become the faithful workers that are trustful workers out of the door of seminary. For this purpose they should devote themselves to the Lord with shedding their blood. For 3 years of seminary. That is as he pray, he will take fasting prayer, and one time they should take deep prayer. And they should leave the school after their wrong points should be corrected and transformed people desperately.

What we should be careful of, because the pastor position is the leading seat, that he was deceived without conceiving, and was changed into the high position, and when he does not serve the others but he himself is served by the other, and with the arrogant attitude in the church ministry like the manner of the world In order not to be dropped at this state The students himself should be trained to be low, serving training for his studying time obviously, he can be stood up at the wrong seat.

And in the seminary education the important thing is faithfulness. The Christianity say it "faithfulness" but the faith itself is the letter, "faithful (πίστις)". At the other time Boo Yeol Nah who was the president of Pyung Yang Theological Seminary, sometimes said to the seminary students, "Although the pastor has not talent and wisdom, if he has faithfulness, it is good." This is the biblical word. The Apostle Paul said, "and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also." (II Tim 2:2). This word points what the seminary students is directly. In other words, this word means to teach the faithfulness.

The professor that teaches faithfulness to the students should stress the faithfulness as a man of faithful personality.

What he should stress to the students is as followings, as he teaches at the church, 1) Never does it in hypocrisy. 2) Always do not pretend that he know all things. 3) Do not take overacting my area needlessly. 4) Do only my duty faithfully. 5) As he teaches the Scripture, if he does not know, he has to answer, "I do not know it obviously. After researching for it I will inform to you." Although he meets much time of such issues, every time he should do so. Then do not be afraid of the evaluation that the church members may say

as the weak man of academic power but he should try to keep on my faithfulness before God.

As he did so, the church members also admit the fidelity of the pastor. Not only that as he keep on the faithfulness, then because God hold him and provide the power and makes him a faithful worker, the church get the benefits. Therefore to keep faithfulness is the first thing.

If in case that he leaves out of his working field, he should leave well. He should prohibit the some words and activity that may be happened at the church absolutely. In the center of pastor always focuses on to love the Lord, he should love the church of the Lord and take the hope that, like the Baptist John "I am perished but the church of the Lord should be prosperous."

[Giving Thanksgiving Always]

"I consider the faith of Enoch that walks with God, and also my life seeks to walk with God.

The fact that Enoch walks with God means to say that he did not love the world but love God. Although the world points the one to love the world as the enemy of God, that is, the words, "You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God". (Jam 4:4), "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him ". (1Jn 2:15) reveal obviously.

The life that Enoch loves God also was made by the grace of God. But I believe that the grace also will be provided as the aspect of the man longs for.

I, some summer time prayed four prayers not to love the world. In the prayer time, no answers come to me. Then after finishing prayer as I returned to the studying room and studied the Scripture my heart was impressed by the voice

"love God!" strongly, at the same time my heart was filled with peace and joy. When the word, "love God!" Handle my heart; I am left out of the world. "

- In " The wish in my heart" -

The Thanksgiving Worship to complete publishing of Commentaries of the Scripture.

In October 9 1979, I think to thank that I offered the thanksgiving worship of the commentaries of the scripture at the great chapel room. Until the commentaries were completed although I got hard time to write down by the power of the man, in every time the Lord holds me and could continue it consistently.

The motive that I wrote down the commentaries, because I assured that it is the will of God that after I understood the scripture rightly and after I know it deeply and proclaim the Scripture rightly and help that the people of God should take the faith according to the Scripture. Because the vision that I understand the Scripture rightly and proclaim it rightly to the others my heart always stayed in the Scripture, at the same time I have the delight to write down commentaries of the Scripture. Although I do not know the Scripture much, as the amount that I know, I assured and also I always hold the pen because my heart that I want to share what I know to the brothers, is always aflame.

It is important the activity to understand the Scripture rightly and to comment the Scripture. As the commentator does not

understand the Scripture rightly and write down the writings, he commits the great fault that he reveals the will of God wrongly. The dimension of truth of the Scripture is different to the thought of the man. If he comments the Scripture in the human dimension, it is the fault that he drops down the will of God into the dimension of the man's thought. Therefore the commentator of the Scripture should keep on the principle that the Scripture should be interpreted by the Scripture strengthened.

Especially what the important thing is the commentator of the Scripture always should devote him to pray, to find out the meaning of the Scripture by the inspiration of the Holy Spirit. So if the commentator of the Scripture was secularized or, has the sinful desire left out of God, cannot find out the truth in the word of the Scripture. He should keep on the holy faith and devotion in his life continuously.

As I commented the Scripture often and met the difficult issue, I think that this passage reveals our necessary truth?" Then after I pray and look at God, in my meditating I found out the truth tasting the sweetness out of the passage. Not only that as I slept in the night time and meditate the word of God in the quiet time and

understand the meaning, directly I wrote down on the paper and then I again slept.

The preachers sometimes experienced after I preached always the sermon my heart are flesh and spiritual grace came on me. In my commenting the Scripture I got several kinds of the power of the Word that the truth I understood were written into the sermons and they concluded in my commentaries (above 1000 sermons) Indeed, the Scripture gives joy, peace and brightness in our soul. As David confessed, " "was impressed in my heart. The word of God is not dry theory but includes the spiritual life and the spiritual joy.

I always meditate the Scripture and lives until now my heart is burnt to comment the Scripture always. I have no more delightful than, to study the Scripture and to explain the meaning and to record it to me. Therefore as I work the other thing, I have always the heart that I should to return to comment the Scripture. It is not human heart, but I believe that because God provided grace and mission. And as I was suffered until the early time of 30 years old sometimes, from starting the commentary of the Scripture, the symptom pain was removed clearly, after that continually my head got flesh and had never some troubles in my studying life.

I had not gone to the family picnic for concentrate myself on studying the Scripture. , and got many case not to take care of my family. As the result some among children do not become as my expectation and are dropped down into the misery state, so am I prayed only to the Lord? I believe that the prayer is not vain.

Especially in the completing the commentaries of the Scripture in the Old Testament and the New Testament. what I experienced are as following, which I can say clearly in my dream, in thinking in eating food, in thinking on the way I walks, in awakening out of sleeping time, what I cannot deny.

(1) My greatest joy is to comment the Scripture. It does not mean to enjoy the talent but through the word of God my soul enjoys. It is not mu subjective concept, but objective. Like Bengel said, the comment the Scripture is the work like to squeeze out the honey.

(2) The obvious evidence that God is alive is the Scripture. As I feel the time that my faith is weak I eat the word of the Scripture. To eat it means the work to study the word to understand it. The Scripture is the food in the heart to understand the word. .

(3) In the severe troubles, as we look at only the Lord and we execute what the Lord pleases, I understood the Scripture. This is

the grace that I keep on the word, "it does not rejoice at wrongdoing, but rejoices with the truth."(I Cor 13:6).

(4) As I studied the Scripture deeply I assured the Scriptures more surely. Therefore I confessed as followings. Therefore I confess as followings, "Although all people in the world do not believe in the Scripture, I believe in it, although I myself do not believe the Scripture I believe in it more "If I myself does not want to believe in the Scripture, for I know surely the fact that it comes out of my corruption I try not to follow the character of my corruption.

(5) The one who makes the work accomplished is God Because I am a sinner and closed man, how can I comment the Scripture and can I complete the comment the Scripture? It is fact that without artificial action God touched this work totally and worked in it. If God hold it never it cannot be accomplished. Therefore I am afraid of it, only I have sorry heart and thankful heart.

The literary ministry is precious. The letter can go anywhere and always it says. Therefore the amount that the document occupies indeed is great. Accordingly to publish the literary document brings about the important result.

The document that the Christian press persons published should be precious thing which should transfer the word of God. What is "the word of God"? It is not the dead theory it is "since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God;"(I Pet 1:23) The meaning of "the Word of God is alive" is God is alive and God works through the word of the Scripture according to the his pleased will. God said through the prophet Isaiah, "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."(Is 55:11). Because just like that, the word of the Scripture has the authority to replace God, whoever obeys the Word of God and keep on it is admitted like to love God himself. (Jn 14:21) Therefore the Christians should treat the word of the Scripture as the godly heart.

The writers that writes the book to be related to the Scripture and who publishes such books should treat the special attitude of the ministry. They always should conceive God and should consider all mankind. That is, they should try to publish the books that please God. And they should take caution in their heart about the fact that the book should be published to the objects of all mankind.

The Christian publishers should try to take severe responsibility to publish the books to introduce the Scriptures rightly about the mission of literary ministry. Because partially and totally, the documents to explain the Scripture wrongly directly or, indirectly makes the readers misunderstood God, The one who published such books is to pronounce horrible misunderstanding with the writers. It is the sin to blasphemy God. The word of God warns, " "(Ex 20:7) here "the name of God" points his holy name and also the holy word. (Refer to Rev 1:9, 3:8)

The Christian believer has the responsibility to reveal the light of Christ and his aroma although they activate at any areas of the society. Therefore the Christian publishers should keep on more sincerely. For the letter is remained eternally, it is horrible sin that the pressed books without faithfulness says lie permanently.

[Doxology Centric Life]

My life and the life of My Prayer

I love the mountain and the field, because I have my desire to pray there. Whenever I see the mountain and the field, I get the desire like "I will go there to pray." As I bought my house also I wanted to buy the one located nearby the mountain, because I wanted to pray at the quiet place. Jesus had chosen the quiet place (the mountain or, the field) to pray. He prayed sometimes at the mountain (Mt 14:23, 26:36, Mk 6:46 Lk 6:12, 9:28), or at the field he prayed (Mk 1:35, Lk 5:16)

The reason that Jesus wanted to go to the mountain and the field was to choose "the quiet place" (Mk 1:35) only to pray. "The quiet place" (ἐρημον τόπον) means the wilderness but the lonely place. Jesus wanted to stay alone and wanted to pray. It is important that the man stays in alone and to see only God. To trust in only God and to concentrate on only God, the isolated place is the proper place. Jesus said, ""And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with your entire mind. "(Mt 22:37)

At the time of my student at Soong Jun school, had prayed among the mountain nearby Moranbong before the bright morning with

my prayer companies of the school dormitory. Until now I arrange the answers of my prayer in the life of my prayer as followings.

1. The answers of my prayer I did not understand.

We do not need to think that some prayers that has no sure evidence of prayer was not accepted by God, because the answer of prayer should not be informed to the prayer absolutely. It is difficult to know the answer of God because true prayer is not for the physical benefits of the prayer man. For example, let's the prayer of Lord, among several petitions only some parts are related to the prayer himself in detail. As it is not personal prayer it is true prayer. Therefore many true prayers are accomplished at the outside of the prayer. Not only that many prayers are accomplished spiritually (Lk 11:13) it is fulfilled by correcting by the Holy Spirit. (Rom 8:26-27)

2. The answers of my prayer that were realized surely in my life.

(1) **The answer of my prayer to execute the mission.**

I lived at Man Zoo for 5 years before 8.15 releases. Then I got the petition that I shouted out every morning time. The prayer was accomplished by teaching the theology. It was always no regret. Like many preachers experienced, I also prepared the sermon, as I pray to God the Scripture was explained in much case. Through my experience I believed that God is alive obviously. The living faith is depended on the criteria of experience of the Word of God.

(2) **The answer of my prayer to seek according to the will of God.** (I Jn 5:14-15)

I do not know the will of God's decree and the will of God's secret. I do not know how to pray about such issues related to these things. Therefore I request according to the Scripture, I attached the condition, "if it is the will of God". Then I thought that such prayer is no power and from that time I try to pray like fighting.(like Jacob), The prayer without fighting is easy to become weak and has the idle character. God does not please the idle person.

As I pray to God according to the will of revelation (the will of God defined by the Scripture) with devoted prayer I got the answer of God obviously. For example, I had an experience that as I rejected something that is not the glory of God, and I prayed to overcome it with fighting attitude, at that time my heart was peaceful and received his answer without the sound of "do "not worry about it.

(3) The answer of my prayer to be executed for my anxiety.

Whenever I met the adversity and difficult issues directly and indirectly, I found out the seat of prayer with full anxiety in my heart. In my prayer time for such anxiety I remembered Matthew 6:34, ""Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble. "That is, it is the understanding the word that I should not have anxiety but I only will do own my best day by day. Therefore I decided not to be worry about it and committed the issue to the Lord , every day I devoted myself to do this thing that I should do. In my whole life I have no any stopping of my work because of such anxiety.

(4) The answer of my prayer related to the ministry of my pulpit.

I began my preaching at 22 years old at the pulpit and until now I serve it for about 60 years continuously. For preparation of preaching although we pray much but in first, as the contents of sermon is arranged by true understanding, the preaching is gracious. Holy Spirit works as the system of truth is right. After the preacher preached his sermon he can know that it is gracious.

I sometimes prepared my sermon, first at all, after that I prayed. But the other time I prayed first and next I prepared my sermon. I do both two things in my ministry. Although, in the view of weak and strong,

Studying the Scripture is more important but prayer should be removed. God provides according to amount of his sacrifice that the preacher devoted himself to God. That is, According to the amount of his sacrifice to offer to study the Scripture and to pray to God the preaching was depended on the success and failure. This fact was my experience whenever I preached the Word of God.

But sometimes although I prayed several hours for preparation to God, There was no some gracious case in my preaching. After that I think of it, although I offered much time to God in my preparation, I realized that I did not devote myself to pray. Finally true prayer also comes out of the grace of God, to pray sincerely I tried to devote myself to offer God. Sacrifice is the detailed figure of the one to long to the grace of God.

When I preached, the issue of block is the concern to the self and the fear to the congregation. It is always detestable that the preacher tried to advocate himself in secret and to be lifted up before God. Not only that how the detestable word that does not

say what he should say for fear of the congregation and rather he flattered to the congregation. Such psychology was killed by sincere fighting prayer. In my experience only as I pray sincerely to God and stood up on the pulpit, there was no such stumbling block.

In the life of my pulpit the victorious preaching did not keep on continuously, but sometimes I got it. This is my lamented issue. Therefore I devoted myself to pray more for my preaching.

(5) **The answer of my prayer for repentance** (the remission and the sanctification)

What is the repented prayer? It is the prayer to confess the sin. I John 1:9 said, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

" Then what is the character of "confession" (ὁμολογῶ)? It is the expression of "broken heart (רִוּם וְשִׁבְרָה), or, "harmed and contrived heart "(לִבִּי נִשְׁבֵּר וְנִדְבָקָה)" (Ps 51:17). It points to the heart to be oppressed by the sin and pained heart. (Refer to Ps 57:15, 61:1, 66:2) This points "the anxiety according to the will of God" (II Cor 7:9-10) this is like the heart of Job that hates himself. Job said, "therefore I despise myself, and repent in dust and ashes." (Job 42:6) this is denying himself with hating himself and the decision of heart to choose god.

Recently I keep on the heart to hate me continuously. This proves that "I" am so short very much. As I have hating heart to me, indeed I live truly.

The Address of Admonition to the graduate:

What the pastor should concentrate on

1. Making himself hit and submitted. (I Cor 9:27)

I is easy to be deceived by myself because I misunderstand myself to think that I became someone. (Gal 6:3) I have two enemies, first one is the devil and second one is I. To control myself is to do by myself, the others cannot do it.

2. Keeping the position of service exactly. (I Pet 4:10)

The pastor should not become the religious businessman but should become a living sacrifice offered God. (Rom 12:1). At the day that the religious businessman is prosperous we are easy to be fallen down into the sin without conceiving himself.

3. Seeking holiness than happiness (I Pet 1:14-16)

Every man searches for happiness. But the man of God should devote himself to sanctify all things. God said, "You shall be holy, for I am holy". Therefore the man of God meditates the word of the Scriptures at day and night and should try to obey it.

4. **Becoming the man of spirituality. (II Cor 10:4)**

What is the man of spiritual power? He is the man that that the impression of Holy Spirit, the work of Holy Spirit walks with him. To become such man he should understand the Word of the Scripture exactly and be faithful in his prayer life.

5. **Seeking only the benefits of the church (Philipp 2:30)**

As I was evaluated that I do not give benefits to the church no more, without hesitating leave out of the church you serves. How can I give some affliction to the sheep to get my benefits? The pastor is not the thief. (Refer to Jn 10:2)

The 4th graduation ceremony of Hapdong Seminary on 1984 2.28

The Address of the Admonition to the graduation

1. Work the soul-centric ministry. (Heb 13:17)

The word, "feed my lamb" (Jn 21:17) that Jesus said means to feed the lamb of the Lord that is, the souls of God's people. The should eats the Word of God and lives and get the power out of it. (Refer to I Peter 2:2, Jer 15:16) As the pastor himself knows the Scripture rightly he can feed the souls (Refer to Lk 12:42). He should think the word, pray and study it continuously like he mediates the Word of the Scripture at day and night. (Refer to Ps 119:47-48). The righteous meditates the laws of Jehovah in day and night. (Ps 1:2)

2. Make me submitted by hitting. (I Cor 9:27)

It means the practice centering life as to his leaning. directly. Not to practice what he learns directly is deceive him. (Jam 1:22). "To hit" means "to beat". It makes us pained and needs sacrifice. But to hit him should be demanded. If I executed as to what I like, in the most case we almost cannot do rightly. Jesus said, "If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be

thrown into hell.”(Mt 5:29). This word is a metaphor, it means until we got sacrifice and pain he should execute what he should do.

3. Take the responsibility of guard.

The servant of God who was called for but God keeps on the truth and the glory of God. The pastor that ignores this important mission cannot only but help to be rebuked as “His watchmen are blind; they are all without knowledge; they are all silent dogs; they cannot bark, dreaming, lying down, loving to slumber.” (Isa 56:10)” by God.

The 5th graduation ceremony of Hapdong Seminary on 1984 12.21

The Address of the admonition to the graduation

Committing to the graduates.

Brothers! I want to ask to you some important things. The time is so fast the chance come only one time, the life to keep on the right thing should be happened continuously like the pulse of your heart in your whole life.

1. Do you know the meaning of "the den of the thief" (Mt 21:13)? As we use the holy position for our flesh desire, do you know that the Lord rebuke you?
2. Do you know the meaning of "to be deceived" (Gal 6:3)? Is not it that we have the arrogance that if we do not become something we know what we became someone? It is pain in our heart to be deceived by the other, the result of to be deceived by him shall be cried out in gnashing finally. (Mt 25:30) just like the man to receive one talent (the one not to be grown)
3. Do you know who the one belongs to the flesh and has no the Holy Spirit" (Judah 1:19)? Is not he has not the power to discern the impression of Holy Spirit and not to try to receive the grace?

True pastor should be executed by the impression of Holy Spirit. (II Cor 6:6)

4. Do you know what ""Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness. "(Mt 23:27) mean? Does not it mean that despite the relationship between I and God was closed from long time and he does not treat it as big deal and flatters the people and become the hypocrite pastor?

5. Do you know who "He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them."(Jn 10:12) is? Does not it point the pastor that simply he walks to take care of his life? Do you remember the rebuking word to this man by the Lord? The word, he is the enemy of cross. (Phil 3:18-19).

6. De you know the meaning of "His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' (Mt

25:21)? Does not it mean that although it is a small thing as he does faithfully he will get the great reward? Without the power that he cannot control the one to receive the great things automatically will be fallen down into hypocrisy. (without his essential will)

7. Do you know the meaning of "I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! "(I Cor 15:31)? Does not it mean that I have the chance to be checked out before my death for living truly?

8. Do you know the meaning of "And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. "(Mt 6:5)? If we hate the prayer of secret but respond the public prayer well can we call for that he is the man of prayer? The life of prayer is the barometer of the believer. The degree of the life of right prayer reveals the degree of the life of holiness.

- 1985 12. 20 the 6th graduation ceremony of Hab Dong Theological Seminary.

The Address of the Admonition to the graduation

The faithful personality

1. As the personality is faithful, he can become the vessel to receive the grace.

As God treats us, he searches for "the faithfulness in our heart" first of all. (Refer to Ps 51:6) Dr. Stacy L Roberts who was the president of Pyung Yang Theological Seminary on 1930, sometimes said, "Although we have no talent and wisdom if we have faithfulness it is right. "

2. As his personality is not faithful, he himself will be afflicted.

If our personality is not faithful the gospel we proclaimed is not faithful. Therefore as the Apostle Paul chose the succession pastor, he stressed the faithfulness, "And what you have heard from me in the presence of many witnesses entrust to faithful men, "(πιστοῖς ἀνθρώποις = faithful men) (II Tim 2:2).

3. As our personality is not sincere, he himself will be afflicted.

True Christian that has no dull in his heart cannot live the life of false continuously.

[1] The unbelief is false (I Jn 2:22)

[2] Not to keep on the promise is false (Refer to Mt 5:37, I Tim 3:8)

[3] To teach the Scripture wrongly is false (Refer to II Cor 2:17, II Pet 1:20 3:16)

[4] Not to stand up in the hand of the truth is false (Refer to Jan 16:2)

[5] Knowing him as become someone although he does not become someone. (Gal 6:3)

[6] Although he have the word of the truth, not to do so is false. (Jam 1:22)

- 1987 2. 19 the 7th graduation ceremony of Hab Dong Theological Seminary.

The Address of the Admonition to the graduates

Let's love God.

1. The life of man and love

The man is settled his value and his result by what he loves. In the infinitive cosmos if the man loves the true object (God) that he should love, he shall be dropped down into the eternal the pot without the bottom.

2. The man should be clear in the issue of love

If really we live not to love God but to mistake to love God truly in our whole life, it is to be deceived by him, eternally he shall be perished by himself. This is the problem of me and we should make sure it. The movement to be deceived is happened anywhere. My heart that is severe deceit and corruption is the main issue. (Jeer 17:9)

3. The heart of loving God

It is the character of purity. A kempis said, "If we love God most truly, we should love clearly. That is, we should love God with the heart to enjoy God, and we should not expect some benefit of this world or, the comfort of our heart or, the eternal compensation. We should love only God for his infinitive goodness and his honor. "

4. **The detailed method to love God.**

(1) To love firstly the Scripture in my hand. We should buy the truth and should not sell it. (Refer to Prov 23:23)

(2) To treat myself rightly. That is, we should know surely that I belong to the Lord. At the question and answer of Heidelberg confession "What is your only comfort in the life and the death? " It is the fact that I, in my life and my death, belongs to savior, Jesus Christ." (I Cor 6:19-20).

(3) Not to make myself decorated.

So called for, we should take dream of success and should try to serve with God by taking my proper ministry faithfully. (Refer to Mt 25:21)

(4) To plant the fidelity of God in them God revealed his faithfulness through the gospel. We should plant the truth of gospel in our neighbors and in our nation.

- On 1988. 2.11 the 8th graduation ceremony of Hapdong Theological Seminary-

[The Decision of Faith]

The Image of the Pastor in Reformed Church

The reformed church has some different thing to the protestant church. "The reformed church" means the Calvinistic church" or, "reformed church". Then "reformed church" or, "reformed church is not the church that in the contemporary day did the other reformation one more. The reformed church is the movement to keep on the heritage that Luther and Calvin on the 16th century established the reformation and transferred to us.

If I say an example, today miserly, the doctrine of the church is not trusted. Therefore the movement of our reformation cannot be stressed by some not to relate to the doctrine. Although any church has the document of doctrine, we cannot say that they have the doctrine. Although the church has the document of doctrine, if they do not keep on it, the church has the problem.

Today the contemporary churches in the Eastern Church or, the Western Church have the similar bad points, it is one of three marks of the church, that is, I think so, the fact that the issue that proclaims the Word of God without addition and reducing is so weak. The pastors should understand the Scripture rightly and proclaim it rightly and should try to do the pastoral ministry in the center of the Scripture continuously.

Not only that the right practice of discipline is the mark of church, The contemporary church almost does not execute the discipline actually. As the discipline is executed rightly according to the Scripture, the authority of church is stood up firmly and the glory of the Lord reveals in the church, all churches are awakened before God together, the holy life to fear God is revealed.

The ecclesiastical, in the doctrine of the church does not keep on the doctrine that in the early time the reformers established by the martyrdom through claiming according to the Scripture. Among the doctrines especially, the doctrine, "priesthood of all believers" is not almost kept on. The doctrine of "priesthood of all believers" (1 Pet 2:9) means that before God, every believer those are, the pastor and the general believer are the same saved saints without discrimination. The pastor is not a priest of one more level higher and also he is not the high priest. The high priest in the New Testament is only Jesus Christ. (Heb 4:14) But how is the actual situation happened in much church? Like the pastor alone can handle the church, the church is controlled by him, so by reformed this issue the pastor and all believers should live rightly according to the truth.

The pastor should teach the Scripture obviously and help them to make them known their identity rightly and to serve God rightly and

the pastor should take responsibility that they was compelled by the love of God to serve the church of the Lord with faithfulness and the patience sacrificially

1. To receive the calling

The reformed church claims the consciousness of calling to the pastor as his life. Then what is the method to make sure the calling heart? As the resurrected Lord called for Peter, and he asked, , "Simon, son of John, do you love me?" and after he received his answer and said, "Tend my sheep." (Jn 21:16). In this word we know that "loving the Lord "is like the element of heart to the called. We know that the pastors said that as he works for the ministry of the Lord, because he concentrates on the work, they may forget the Lord much. As whatever we work, should not we search for the Lord with our spirit and always we have the burnt heart with longing for the Lord? We should execute our mission in amusing to love the Lord. It is true that the man feels delight and meaning by giving his love from the other and receiving it out of the other. Like I Peter 1:8 said, "Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory", It is the features

to love the Lord that to miss for invisible Lord, to long for his grace more and to have the interest to the invisible world, and take the tension to the invisible world.

But if the pastor that receives the calling of God, proclaims the blessed news of the heaven and stays in the precious position, feels more interest in worldly things, and stays in the seat of forgetting and no concern or, ignorance, he will start the corruption. If he became a pastor and does not know the spiritual joy and the spiritual experience as a pastor, he lives in the unhappy (misery) seat.

2. The impression of Holy Spirit

About the impression of Holy Spirit all people who work for the Lord know. Above of all, when the relationship between the Scripture and me closed, the great authority of the Scripture is felt in my inner man, as the great contents of the Scripture is contacted to my inner man, at the place I understand, the impression of Holy Spirit is experienced. My words comes out of my faith conscience, I think that all reformed pastors take the same experience. My confession is, "All people in the world do not believe the Scriptor but I believe in it. "I "myself (the sinful man) do not believe in the Scripture, "I "(the regenerated self) believe in it"

Not only that, as we meditate the Scripture also we received the impression of the Holy Spirit. "Meditation" is to consider the Scripture deeply to understand it and also to think of the Scripture to do it." In every event to think of how I do proper to the Scripture, my choosing method is not a stumbling block to keep on the Scripture, to review the relationship with the Scripture and to think of it is "meditation". Just like that the impression of Holy Spirit comes on the heart that meditates the Scripture continuously.

Richard Baxster who was a great pastor of the reformed church was not studied at the process of university. But he studied always the Scripture deeply and meditated the word always so he knew the Scripture from Genesis to Revelation obviously. Therefore he got the nickname, "Walking concordance. He got much fruit in his pastoral ministry. When he moved into the region church there were two Christian families. Then it was recorded that as he left the village, all people believed the Lord except two families.

The pastor should listen to the little voice of Holy Spirit by meditating the Scripture and he should receive the understanding grace with the burning and living power in his heart.

3. The guard

The reformed pastor should be a guard. The guard of God's church is the man to keep on the truth. The guard is not disappointed. The frustration is the prohibited thing in the pastor. We, the pastors should try to reform I not the others. Does not what we stress "let's correct ourselves!" mean, just like the patients themselves should be cured? The guard awakens. The pastor should review himself by awaking. We should ask my forerunners and my co-workers, "I think that I served my pastoral ministry well, but teach me what I should correct?", and we should study my reformation and let's try to establish the church of high dimension for all Korean churches and for the churches of the world.

If we stay at the seat, without awakening in our heart obviously for our self-sufficiency, and without some improving in our pastoral ministry we sustain in the political character still, it is fearfulness for installing the wrath of God.

4. Service

The reformed pastor should work with serving attitude. As we read the church history, the state of the corruption in the mediaeval church were revealed as several figures. One among them was the issue of gown that they put on. Although it was not the sin that the

church officers put on the gown, the motive to put on it was not good, and as it was used, many sins were happened, I think so. Constantine the great emperor of Rome made the Christianity as national religion and he presented the gown made of the golden thread to the bishop of Jerusalem. After that the church officers developed this gown and made of several colors, the white gown, the brick gown, the blue gown etc. to use as the means to reveal their pride.

However, the reformed pastors in the contemporary today love the glory of the world, in putting on some gown, in revealing holy figure, mock the precious people of God. The pastors to be put on the gown, the white gown at this time, the black gown in another time, and several colorful hood on the gown to reveal the impression of some authority, does not it return to the before the reformation ? Sometime to put on the gown is not the sin, by taking on the gown; the heart of the pastor does return to the strange state, at the same time if it perishes the biblical life of the church with the spirit of all priesthood, it is dangerous.

Many pastors in this day think that they themselves belong to the special identity and treat so are deceived by making it custom ally, habitually. And also even the church members that are used by such

situation look at the pastors think that the pastor belongs to the super level, how break out the scripture these all activities are!

The pastor should devote himself to teach the Scripture to the church members rightly and he should awake always that even one soul in the church members may not stay in the darkness.

5. Receiving the suffering

I Peter 4:14 said, "If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you".

Here, "to rest upon" means "to take Sabbath "in the direct interpretation of the Greek. We have an understanding thing out of the interpretation that It does not mean "to be existed", but "to be that rest". The Spirit of glory that is, the Spirit of God has the sufficiency to the suffered believers for Christ. God loves the suffered pastor in the name of Christ.

The Feature of the Life of Reformed Church

We can take fair debate to the issue of truth to me and the others. But we should not say some blame to other denomination without caution by our prejudice. As we judge the claim of the other we should keep fair and consideration, and should discern the truth (1 Jn 4:1) but should be prohibited to criticize the other with hate.

The fact that the one to claim the truth has no concern the peace with his brother each other is a disease. Why do not the believers accomplish the harmony? It is because the wisdom to discern between the friend and the enemy is short. We should we discern who our friend is and who our enemy is. Sometimes the man like my enemy may become my friend. If the man says to me with right word to lead to the right way, although his attitude is not soft, criticized and he has no understanding and despises me, he is not my enemy and my friend. Because he gives me some benefits to me. In the point that he said to me to the direction that I should walk, he executed the role of the righteous. It is difficult that as the man to awake me with the righteousness and to contact me with the attitude of gentleness and concession. Therefore if we despise his favor and reject his love (Prov 27:5-6) and depart him like my enemy, it is the ingratitude sin.

In the world of our church always it claims faith, faith, I want to oppose the knowledge. Although we warn the arrogance for knowledge, how can we reject good knowledge? Good knowledge is revealed by God, to despise it is the same thing to reject the good will of God.

The corruption of the church is happened by the lack of spiritual power of the pastor and also by ignorance of the pastor. The ignorance of the pastors in the old church in the 16th century was so miserable without speaking. Then the church of country side, shepherd, wicked person and hunters had preached. In the contemporary day the great famous pastor, Thomas Linekel had not read the New Testament even one time, we learn that the corruption of church and ignorance are related to each other.

The success of the work of the Reformation related to the knowledge of the leaders closely. The Scripture has no the word to compliment the ignorance. The failure of Israel that rejected the messiah also comes out of the ignorance! The Apostle Paul lamented and said, "For I bear them witness that they have a zeal for God, but not according to knowledge." (Rom 10:2).

In the any days, the science was needed to the church leaders really. But we should remember that the science is not the center of

the personality of faith. Zwingli received his degree but did not use it. Godet who was the orthodoxy exegetical commentator Said, "The horrible fault of theology is to pursue the pure knowledge." And he said again, the method to arrive to true knowledge is to purify him." The great blind commentator Likebiki, despite he was oppressed to cancel his orthodoxy doctrine, gave up his position of professor and kept on his right doctrine and in his whole life, kept on his faith at the lowly seat.

The Sound Theology

The main principles of reformed theology

1. The sovereignty of God

We think that the doctrine of Christianity is important. The issue of doctrine is the practical issue. Although each person claims the Scripture centric line, it is important that how to interpret the Scripture. It is to be the issue. The only sound Scripture centric line to have sound principle of interpretation is true Scripture centric way.

The doctrine is the common confession that the man has as to what he understands; by this common confession the denomination is happened. That is, in the world there cannot only but to be several denomination in the Christianity because in this sinful world the believers (especially leader levels) have different doctrines. Reformed is not the human thought, but it means that we believe in the original meaning that we find out the essential meaning of the Scripture. Then what is the essential principle of the reformed? Although it was explained in some different points by the scholars, the general common answer is "the sovereignty of God". What is the

Sovereignty Lordship of God? It means that what place and whatever it reminded that the activity of the economy, providence and will of God.

The thought of god's Lordship is taken by Calvin out of the Scripture. (Refer to IIKi 19:14, Job 42:2 Ps 24:1, 33:11, 139:7-10 Prov 16:4, 21:30, Is 14:24, 45:7, 54:5 Dan 4:35 Rom 9:15-18.) The standard rule of Calvinism (The reformed) is the Scripture. Calvinism starts from the Scripture, process by the Scripture and is ended by the Scripture. Calvinism walks to where the Scripture walks and it stops to where the Scripture stops, because it believes that the scripture is the Word of God. This is the contrasts to the theology of crisis. Crisis theology (Bartianism) admits that in the world of time and space what is positive and what is states is the revelation of God but does not admit the activity of God's providence.

The reformed, as to the word of the Scripture, believes in that God counts the number of our hair and is related to even a sparrow dropped down on the ground. (Mt 10:29-30)

The reformed think that God present in the transcendent world and the world of time and space.

2. The view of the Scripture the reformed has

The reformed think that the revelation of the nature (the world of creatures also is good enough to make us known God. But it admits that because the man committed sin, he cannot attain to know God only by the natural revelation. Because God gave the Scripture to him, he believes that the word is the word that God himself now says in the heaven.

The Scripture interprets all things of the natural revelation rightly. Not only that, the Scripture says all will of God and the economy of salvation that the natural revelation does not reveal, although it was the revelation one time always it is the word of the sufficient absolute standard.

First, this word is not the degree to give some advice to the man, it is the absolute word that as he disobeys the word, he shall be perished and he shall be saved by only this word.

Second, for this word was wrote by the inspiration of Holy Spirit totally, it has no error absolutely.

Third, because we believe that this word will be understood by the inspiration of Holy Spirit, we claim that the regeneration of Holy Spirit goes ahead studying the Scripture.

Fourth, it stresses that we should study the historical, grammatical elements of the Scripture deeply, because the writers of the Scripture reflected the culture and knowledge of the contemporary

day in their records. The theory of the organized inspiration that the reformed claims is to claim that the authors of the Scripture used their knowledge also in their writings.

Therefore the interpreters of the scripture by researching for the culture of its background of the Scripture in detail they get helps to understand the Scripture. For example, because the author of the Scripture can quote some materials of secular literatures (Tit 1:12), so the interpreter needs to study the materials out of the original of the literature. At the point , what we makes sure in our heart is as the authors of the Scripture quotes the materials of secular literature it was the fact that they chose them in the spiritual inspiration of God.

The reformed faith believes in the following important characters of the Scripture.

1) The authority of the scripture

In the interpretation of II Tim 3:16 by Calvin, he explained the doctrine of the Scripture in Roman Catholic Church directly. That is, "The church is going ahead the Scripture in the time and in the logic. Without the church no the Scripture, but without the Scripture, no the church. "This theory means that the Scripture depended on the church totally.

However the reformed theology opposites this point, and says the independent credible doctrine. This doctrine teaches that the word of God has the primary authority timely and logically in the same time, the thought of all human being and especially, all thought of the church also should be estimated by the word of the Scripture. At the same time, the meaning of this doctrine does not need to wait for the cooperation of the man, his understanding, his proof or, his agrees; the Scripture itself has the independent authority of the truth.

Certain say, "Before the Scripture there was the church." But because the Scripture existed as the unliterary revelation, the church was happened and the Scripture in the type of its existence has the different time between the day of church-establishment and the time of church- revival, but the principle of her existence is common in the any time. Therefore timely, logically the authority of the Scripture is before the church.

Above of all, the Scripture itself teaches obviously that the word of God is the independent existence unliterary and independently and is the evidence of the church. (Refer to Deut 4:1, Is 8:20, Ezk 20:19, Lk 16:29 Jn 5:39 Eph 2:20 II Tim 3:15 II Pet 1:19).

The church takes the attitude to proclaim the Scripture, the word of God stand up on the church. The church cannot produce the faith to

the word of God in the heart of man. The work is accomplished only by the word of God and the power of Holy Spirit. And the Holy Spirit works only by the word of God. (Refer to Jer 23:29, Lk 8:11, Jn 14:26, 16:13-14 Rom 1:16 Heb 4:12 I Pet 1:23)

Especially Calvin explained in his Institutes about the points that the man believes in the word of God long, it was the doctrine of "the evidence of Holy Spirit". The evidence of Holy Spirit is the work that makes the man believed in the Scripture as the word of God, it is not another movement that except the Scripture he gives some new revelation (the same authority to the Scripture) in other word the evidence of the Holy Spirit is not the revelation in the strict meaning. The contents of tradition of the apostles and the prophets that is, the work to overcome the fact that the Scripture is the word of God.

2) The character of necessity of the Scripture (the character of the certainty)

Roman church thinks of the independent credibility and claims that the church herself has the character of the self-sufficiency to live by the Holy Spirit. Therefore Roman church does not feel the necessity of the Scripture about the essence of the church. Just like that such thought not only the Roman church but also all mystics have the same thinking. The group of Gnosis which was critics interpreted

the Scripture allegorically and used it as the system of Gnosticism. They said, "According to the spiritual development of the human he refers to the Scripture, at the primary stage of the development he transcends the Scripture or, he does not use the Scripture." In the medieval time in the France and Germany the mystics thought the Scripture as a tool that is the ladder to attain to meditation or, divines. Not only that the romanticism theologian, Schleiermacher thought that for the Scripture is the product of the church it can be supplemented by new one according to the age. Such thought means to despise that the Scripture is the primary existence and the character of necessity absolutely.

3) The character of clearness of the Scripture

Roman church settles the principle to publish the common persons publicly, because according to the evaluation of the leadership of the church The Scripture is mysterious, the general believers cannot know it and the fact that they know it is so dangerous. Except the pope nobody is offered the authority to interpret the Scripture. Therefore although any scholar's interpretation is right, without permission of the pope, nobody cannot teach it to the other. Just like that, Roman church controls the freedom that the church can read the Scripture.

But the Scripture is not the word of God that the general believers cannot know. This word is recorded whoever can read it. (Deut 30:11)

The reformed church claims the doctrine of clearness of the Scripture biblically.

I John 4:1 teaches to discern the spirit, but this word am not to give to the pastors. Every believer in the general meaning is the priest before God (I Pet 2:9) the lay people also has the right to read the Scripture and they have the privilege to discern the truth by learning much. The teaching of the Scripture teaches that the church should not accept the false teaching. (Refer to II Jn 1:10). The contents of the word teach that the believers should use to know the Word of God and to discern the truth rightly.

4) The character of sufficiency of the Scripture

This doctrine is called for "the character of completeness of the Scripture. Roman church supplemented the tradition of the pope to the Scripture, in the meaning of incomplete character of the Scripture. But the reformed church claims that the Scripture is sufficient to teach us for the life of our faith always. Because Christ came into the flesh and complete the salvation of the mankind he accomplished the revelation as the revealer. The word of Hebrew

1:2 proclaims that the ultimate character or, the character of completeness of the revelation of the New Testament.

In the above I pointed four characters for the doctrine of the Scripture. Here what I think of one more is the issue about how the man believe in the Scripture as the word of God. Abraham Kuyper said, "The fact that the man admits the Scripture as the word of God and believe in it comes out of the testimony of Holy Spirit by his regeneration. It is difficult that we cannot prove scientifically. It is like after the blind opened his eyes and he said, "He answered, "Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see."(Jn 9:25).

Although this event is called for mysticism it is ok. The believer submits himself to the authority of the Scripture, "the Scripture is the Word of God" by such mysticism in his heart. The reason that my submission to the authority of the Scripture, the word of God does not need to prove it scientifically, just like the fact that our lungs help to our breath before the scientific explanation. "This word of Kuyper means that although the word of the Scripture transcended the reason of the man it is not controversy. Calvin also like the interpretation of Kuiper's interpretation the authority of the Scripture cannot be explained by the science but can be believed by only the testimony of Holy Spirit. At the same time he demonstrated

the fact that the contents of the Scripture is not conflicted the reason of the man long.

3. The view of the life in the reformed

Roman church put the church between God and the man and tends to block the direct fellowship between God and the man. But the reformed does not accept any mediator except Christ.

The reformed rejects the thought to worship the heroes. At Geneva there is not only the memorial stone of Calvin, but also his cemetery was covered by grass and only small board was established. The Liberal Theology also claims non- determination between the man and the man. But For the system of the thought itself does not claim the Lordship of God, the non- determination between the man and the man is not established truly, and the world of freedom to have true harmony dose not realize strongly.

The reformed treats the relationship between the man and the man in the center of the Lordship of the God. In other words, Because he think the fact that the man was created in the image of God together and the fact that all man were the sinners that shall be perished naturally, he does not take attitude to claim to the others and the man of the same level. At the same time here he does not

despise the plan of God that is revealed in the same persons. In other words, God provides each other talent and chance to each person. Accordingly the man stresses that the people should do service and take responsibility. And to the one to serve to take responsibility he should be treated worthily in the Lord. Accordingly the society of the reformed is accomplished in the powerful dignity environment, with true harmony and orderly freedom world.

4. The reformed and science

The Christianity does not despise the science. Because after God created all creatures and command to the man to subdue all things, rule over it. (Refer to Gen 1:28) The severe religious warfare that was happened in Dutch (1572-1609) was the fighting between protestant power and the power of the Old religion in Spain. Then Dutch shed much blood to establish the reformed truth. After the country overcame the warfare directly, did not strengthen military force, but the result that it tried to establish the development of science established the University of Leiden. As we know well, the Dutch invented the telescope, the microscope and the thermometer.

(1) The reason to believe the freedom of science

Nobody cannot block the activity of science. The ecclesiastic of the Old church in the medieval age oppressed the pure activity of science was a great regret. Such treatment of the authority of politics or, the corrupted ecclesiasts are not worthy to the laws of God. If the claim of the science has no truth, it should be persevered by pure the scientific theory. Through the auguring by the freedom of science several theories will come out. But because the all theories we cannot think to need that the science and true religion will be contrasted each other.

In the pure meaning the pure science and true religion does not fight each other. Because Jehovah God who revealed true religion created all laws in the natural world which is the laws of the science. Therefore although the wrong science that left out the truth does not despise the true religion reasonably. Because the wrong science also can process by depending on the confidence (the assurance to the laws of creation of God) that can be the foundation of true religion. The basis of studying in any activity of the science is the confidence. For example the concepts that in the foundation of speculation, that is, to be pain, to be heavy, to be sweet etc. is not the institute truth that we should believe in directly. Just like this thing the science, any kinds of it, is established in the basis of

confidence. So the science and true religions do not fought each other.

(2) The reason to believe the predestination of God

The one who believes in the predestination of God believes that all creatures in the universe are unified by one God. If we do not believe in the predestination of God , Then all things of the world has no consistent character, irregular, uncertainty and accident, Then because the world is not the world of the order, it is not the object to study. In the world any systematic knowledge cannot be constructed. Therefore the faith to the order of the unification and strengthen and order encourage the science.

(3) The reason to admit the area of science

Calvin attained to understand the principle of creation from starting point of the cross. All knowledge and all wisdom are concealed in Jesus, the righteous sun. (Col 2:3). As the religion of salvation the Christianity solves the issue of salvation of the man. The result does not only influence on the salvation of the soul, but also on all creatures that God created with the soul. True believer sees the time by the view to see the eternal world. The eternal things and timely thing should be unified in Christ. God created all things in

the heaven and the earth and reveal his glory in the creation
Therefore the Christian believer does not contrast as dualism
between the eternity and the time. Then the old Christianity
despised the aspects of time committed false not to be important to
the science. The salvation Christ gave is not only personal salvation
but also the meaning of the salvation of the universe. (Mt 19:28,
Rom 8:21)

The reformed respects the science. Peter Plasius in Arnsteldam is a
great preacher and also an evangelist to have abundant knowledge
in geography. Therefore in the contemporary day many sailors used
his map. The reformed does not stress the eternality and respects
the timely issues God created and also stresses to study more
deeply than the non- believers.

5. The reformed and common grace

The reformed does not only find out the love of God out of the
special grace (The salvation of Christ) but also find out of common
grace. Common grace is the grace that the believer and non-
believer enjoy. Kuyper thought the common grace as followings,
God's grace has two kinds, two things are presupposed the total
depravity. . The one is the special grace; the other is the common

grace. The special grace is the grace of regeneration related to the eternal salvation, and it removed the disease pain of the sin and removes the root of sin. At the other hand, common grace controls the character of sin some part. But because of the operation the human society persevered some kinds of the order and the righteousness.

Not only that, Kuyper revealed the positive aspects of common grace again, God perseveres it that the mankind may reveal the bestowed talent some part. Therefore common grace also is the virtue God gives mercy. If God abandoned them into the sins, they shall be perished completely. But God controls the power of their sin by his grace and preserves the created talent.

Calvin said, in his institutes, "We should not forget the wonderful gift that Holy Spirit gives. It is the talent that mankind received commonly. The special grace that Holy Spirit communicate with the believers sanctify them, at the other aspects, there is the work of Holy Spirit to preserve all creatures. " (volume 2 chapter 2 verse 16) (Refer to Ps 36:7, 104:3, 145:9 I Cor 3:1-2 Heb 6:4-5, compare of Gen 6:3, Ps 81:11-12 Act 7:42 Rom 1:24, 26, 28 II Thess 2:6-7)

Calvin also said as followings. "We see the people who tried to live in virtue with simple native character. Of course we cannot despise

that among their virtues there are some wrong things in essence,
but the other good thing that we can take."

The Sound church

1. The church should keep on holiness (purity)

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."(Rom 12:1)

The man is not self- existence and the autonomous being. He is the dependent being to serve God. What he remembers to serve God is the fact to devote his whole life to God. The text, "offer your body..." means to offer ourselves. The reason to offer ourselves is the fact that I am the focus of all things. And the reason that we offer ourselves to God is to know that all grace God gave us is great. Although even we think of little grace is never small for it came out of highest God. To offer our bodies to God does not mean that we can repay his grace, but reveal the will of thanksgiving to God by offering it. When we think of the grace that received out of God, if we have more important thing than our bodies, even it should offer to God. Then what is the living sacrifice in detail?

(1) Being Sanctified by the Holy Spirit.

Sanctification above of all is to sanctify the Christian believer himself by the Holy Spirit. He cut off the sins he enjoyed in the past time. Henry Alline read the Psalms chapter 38 and received the grace that the word pushed into his soul and understood his sin painfully and got the rejoice of remission in his praying. Billy Bray in 1823, prayed, "You said, "The one who seeks will receive, the one who seeks will find out it, the one who knock to the door will be opened." I believe in it." Then he experienced that his soul was renewed so.

God works by several methods. Generally the method of God that sanctifies the man is progressive. The reason we should seek the holiness is to consider it more precious than physical happiness. (Heb 12:4)

(2) Devote himself to holiness

What is the holy separation? It does not mix between the truth and the non-truth and does not make the belongs of the kingdom of God secularized. II Cor 6:14-17 said, "And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body

with her? For, as it is written, "The two will become one flesh." But he who is joined to the Lord becomes one spirit with him."

The lots of believes do not understand the holiness. Or, they said, "because the church is separated, by claiming orthodoxy or, non-orthodoxy, it is better that after we throw away the theology, we have oneness by claiming only the faith." But it is wrong word because we should respect the word of man than the word of God.

As the church met some sacrifice as she proclaimed the truth, it is to execute the role of salt and the movement to have the life of holiness. As we remind the history of the church that was descended out of the old time, we know well that the movement of holiness is natural and by fighting to the movement of secularization, the life of church was persevered.

In the old day, the hostile of Cain and Abel was the fighting of holiness and secularization. Abel was not swallowed by the movement of secularization because he kept on his faith, the Scripture testimonies, "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 western area of Sweden has lots of church famously. And the Christians were not to compromising famously when the saints at

the country took the revival meeting in the church, they closed the doors of their shops and participated into it. To accomplish such environment in the churches in the country comes out of the result that the pastor, Henrik Achartau in 19th century kept on the absolute truth of the Scripture by conflicting to all rationalists.

Hans Nielsen Hague in Norway who was a man of faith was happened and fought with rationalists and was prisoned 9 times. He is called for the father of Norway of the contemporary day.

2. The church should keep on the peace

"Strive for peace with everyone, and for the holiness without which no one will see the Lord."(Heb 12:14)

The church claims "purity "at the same time she claims the peace. Then it is hard that these two things are claimed together. It is easy that as the believers claim the holiness, they meet fighting by attacking of the non- holiness. Although holiness and peace are together, the co-existing is so hard. But the church leaders should try to co-existing of these two things. As the sacrifice depended on the criteria of the truth and the laws it shall bring good fruit.

(1) The peacemaker is the one to understand the other. He thinks of the failure of the others as his failure and understands that he himself is an irresistible being.

(2) The peacemaker says even right word softly. Proverb 15:1 said, "Sheol and Abaddon lie open before the LORD; how much more the hearts of the children of man! ". As the believers says righteous word strongly, for righteous angry, he can break out the peace.

(3) The peacemaker is the one to forgive. To forgive the other finally the benefits come to him. Proverb 19:1 said, "Better is a poor person who walks in his integrity than one who is crooked in speech and is a fool". As the believer does not forgive each other and reveals small false point of the other as breaking out the hair, it is cruel activity.

3. The church should become the community of witness

"But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."(Acts 1:8)

This word was given finally by the Lord who was ascended into the heave directly to his disciples. At the same time this word is the great command in the world he gave to the church.

(1) The church is not the special stage of the kingdom of the world.

The hope of the disciples that looked at the resurrected Lord was the expectation that as Jesus restore Israel, then they will be treated the special level by the Lord. The Lord corrected such their ambition and taught that their mission should be only the witnesses (the witness of Christ). The witness of Christ receives the persecution and despise in the world but in them he receive the power and he can overcome them.

The pastor Smietes was an evangelical evangelist. According to his testimony, he and his father and his mother together bought a building in the city, Burgge in Belgium, for establishing a church, and repaired it cleanly and invited the villagers. At the first Lord's Day worship that they are gathered, his father preached, his mother praised, and he played the wind chime. In that time, only one person participated, who was drunken man and bothered the worship. Only one drunkard entered into the worship. Then many people that were invited, were not attended into the worship

because of the maneuver and the hindrance of the opposed persons, they sent only the drunkard person to them.

But after the worship finished the drunkard person promised to believe in Jesus, he lived as a faithful believer in his life. Remember such important fact! That is the fact that at the persecuted place, the work of Holy Spirit is happened surely. I Pet 4:14 said, "If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you". The portion of the witness of gospel is not the authority to claim in this world rather, he was persecuted and despised.

The church should not depend on the power of the world but the power of Holy Spirit. In the issue of the relationship between the government and the church in the past time, the people who took the national religion did not understand the truth. In the 4th century as Constantine Great Emperor declared the Christianity as the national religion, the church gradually was dropped down into the artificial stream and the divine power was reduced. In the contemporary the fact that the people of European

Countries that accepted the system that the Christianity was accepted into the national religion do not attend into the church in Lord's Day worship was announced. Isaiah 2:22 said, "Stop regarding man in whose nostrils is breath, for of what account is he?"

(2) The church cannot participate into the movement of politic directly.

The reason that the church does not participated into the movement of politics is as followings,

(1) The affair of church is the spiritual work but in not physical affair. (2) As he goes to the movement of politics in the name of the church, as the contest is happened to the non-believers, the country itself will be harmed. (3) As the movement of politics got mistaking, all church and the name of Christ can receive mocking out of the world.

Therefore the general section of the government the believers can execute as the personal qualification, as he does the spiritual affair to the special government and country, he should doing the personal name is worthy. Calvin sent the letter that he interpreted obviously the spiritual doctrine, on 1514. 2.2 before the religious

council gathered at Spiers in Germany for the spiritual warfare of Protestants to Charles V because then Charles V commanded to gather the religious council. The letter of Calvin was the representative of Protestants. The contents of the letter related to the spiritual affair purely.

The Sound Life (II Pet 3:10-13)

What is the sound life?

1. **The holy work** (verse 11)

"To be holy" says to become the possession of God. It is to commit myself to God. The word, "deed" (ἀναστροφῇ) in Hebrews, Halak (הלך). Which is the method of the life? The Christianity believer takes the method to live in Christ. Here, method does not mean the personal deed but the life. Therefore "the holy deed" should be translated into "the holy life". The holy life is to commit myself to God. Just like that a patient committed his body to the operation doctor completely; it means to commit myself to God completely.

2. **The godliness** (verse 11)

Eusebeia (εὐσεβεία) in Greek translated by the devotion means "to surprise in good". The believer should live always "before God" (Coram Deo) (I Cor 10:31) Not only that, he should live before God by reading the Scripture in sobering and prayer in awakening. These two things are the source of godly life. Then he meets God and experiences the good surprising. The purpose of the man is to

know God. It is good whether we have the happiness or unhappiness in the world.

What we add one more to this one, is the relationship of godly person to the others. The godly person should become the human person. Luther said as following, "The one who stops as the Christian is not the Christian." It means that he should do righteousness to the man. That is, although he is godly, he should not be isolated out of the world, but he should be harmonized with the others well. This is not the strategic collaboration and the unity to unite social forces to arrive at the goal of efficiency increase. This is the life to love the neighbors that makes the others by sacrificing me. "Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world". (James 1:27)

3. **Longing for the coming world** (verses 12-13)

The mankind tries to get sufficiency in the civilization of the world. But what is better except we eat, drink and nurture our children in this worldly civilization? Like Carlyle said, the present civilization is the one of the pig.

The life to long for the coming world reveals the soul centric life. Although the body was died for the sin, the spirit was resurrected by the righteousness of Christ. (Rom 6:10). The body should be

died because the sin out of the time of forefathers. It is the order of God that this body will be died the soul is saved and it will be completed.

Christ became to the sinner by his death and his resurrection, "so that, as it is written, "And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption."(I Cor 1:30) the believer was readapted by Christ become to look at "new heave and new land ". The believer to have this true hope should live by remembering the second coming of the Lord.

The good way

The Apostle Paul prayed to get the best way to go to Rome. (Rom 1:10) After that, he got the best way, it is to go as a prisoner clubbed to Rome (Acts 27:1-28:31). This way was the afflicted way but finally it was the best way to make him proclaimed the gospel to Rome.

The best way to accomplish sound theology, sound church, and sound life is not surely only the prosperous way. This way cannot be the way of thorn field. On the way that the thorn prodded, the good things come out of it constantly; it can be able to call for the good way.

The right word of sound theology does not bring about easily. Although the writing that the forefathers provided, is orthodox, is only it able to say the right way? It does not. It should be to express the life out of the godly life. There are the identity and also the living power to be equipped with original thinking.

The logic of sound theology is the writing of the godly person that says one word finally after his sacrifice. If the theologians put their heart in the world, if they say the word of heaven with only their word, it is controversy.

Sound theology also is the theology that the one walks into the way of the suffering understands. And the right doctrine of the theology also should be the crystal of suffering. Above of all, the suffering is called for the suffering of prayer. "Prayer" is not easy. It is the fighting against the devil. Warfare needs the devotion to offer the life. This suffering also is called for the sacrifice of devotional life. "Devotion" means to have the relationship with God rightly. To possess this one we should walk through much suffering. Here the persecution is concluded, the Scripture teaches. "But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it"(II Tim 3:12). Therefore the good way is the way of suffering.

As we see that the Apostle John blessed to Gaius the elder, "Beloved, I pray that all may go well with you (to get the good way) and that you may be in good health, as it goes well with your soul. (In Greek it means to get the good way)" (III Jn 3:1-2) Here did John mean that to do well points to the prosperous way without suffering and without adversity? It does not mean so. And "in good does not only the physical health but the health of faith. The health of faith points to do according to the truth. In the word that the Apostle John applauded Gaius reflected these contents. (III Jn 1:3).

According to the Scripture (especially the New Testament) the things that the man is well and health is well means to be in center of the will of God (what God pleases) If it is the will of God even adversity and disease are the means to be well for us. Only the will of God is the best way, and supreme good. (Refer to Rom 12:2 Phil 1:10-11). As we follow to the will of God also the anxiety is good. (II Cor 7:10) Therefore our life and our deed should be settled towards the only will of God. We should confess that "Instead you ought to say, "If the Lord wills, we will live and do this or that." (James 4:15) faithfully.

The academic theory of theology should be preceded well. God accomplishes the true way, the best way by giving the way of suffering and the way of sacrifice to the man. The right way of theology! Product the fruit by becoming the sons of suffering.

Sin Hak Jeung Ron vol. 1 (Hap Dong Theological Seminary 1983 pp 2-3)

How is about the night? (Is 21:11)

Although the night walks in the deep but the bright time comes. After a while as the Lord will come become bright (Rom 13:12) until the day comes we should hold the lamp to run on the right way. (Ps 119:103). We should live in the state to put on garment of light. (Rom 13:12)

The Scripture, the word of God is our lamp. As the lamp is lifted up highly and is spread, the movement of theology should be developed the authority of the Scripture shall be proclaimed rightly, and also the contents of the Scripture shall be revealed rightly. Therefore right theological movement is important like the life in the church of God. Today is the ministry walk well? It is the serious issue.

1. The movement of theology that is not accord to the Scripture.

In the contemporary day the general liberal theology and the existentialism are rooted deeply. In the world there are many schools that accept the higher critics and teach it to the seminary

students. And the leadership level feel the charming point of the existentialism in a short word, The theology of Barth and Tilliche makes us separated of Jesus and Christ, it contrasted to the Scripture (Refer to I Jn 2:22) As we know that American church and European church accepted the liberalism and existentialism at the early time have no the spiritual revival rather it is cold and sexualized the saints left out of the church actually the grand church buildings are stood up.

2. The movement to have no concern to theology.

In the world of church there is much tendency no concern of the church. That is, there is no problem because theology is the science; actually, if we have sound Christian life, it is ok.

Accordingly we do not need to argue the right and wrong of the movement of theology. But the theology of leadership influences on his faith and his view of the Scripture. If his theology is not right, because his interpretation of the Scripture also is not right, it destroys the faith of the one who listens to it. (Refer to II Tim 2:18)

3. The problem issue to unfaithful education

At this point we ourselves, I and the other should awake up out of our sleeping and should correct it. Recently it is not problem that many seminaries are established, but these schools accept many students but does not train them faithfully It is a great issue. It is the problem how much the seminary students know the Scripture rightly and graduates out of the school. This is the assignment that we should solve not to have regret in our generation.

As we review the reason that the medieval church was covered by darkness, although because Constantine great emperor treated Christianity generously and supported, through the chance many people entered into the church, but because they did not teach the Scripture to them rightly, the leaders of the church there were many ignorant persons of the Scripture. Later there was the non-regeneration persons were filled in the church. The spiritual ignorance accompanies the spiritual corruption. The dark history of the medieval day was proved by the entire world. The medieval age was the day of darkness.

Sin Hak Jeung Ron vol. 2-1 (Hap Dong Theological Seminary 1984 pp 2-3)

The appointed official ministry and doctrine issue

We who meet the 100th years of Korean mission return to God with thanksgiving and glory to God with one heart. The world church look at the growth of Korean church and our Lord watch out her now.

Then we cannot deny the present situation that the reformed church (Presbyterian Church) which was planted in the world was changed into the human ecclesiastic out of the God centric republicanism. In other word, the biblical charter of constitution, "the right of church belongs to the church members." Returned to nothing, today the right of pastor tends to rules over the church obviously. Therefore the reformation of this area needs absolutely. We should not just about being pushed down or floundering, by awakening by ourselves should accomplish the right movement to reform ourselves daringly. As we live so latter how can we count before the Lord?

Not only that our reformed movement should seek the old things in the Scripture and the doctrine that we understood rightly again.

The right testimony that the Scripture is interpreted by the Scripture and the proclamation of right doctrine is the core of reformed church (Presbyterian Church) and its life. Any time autonomous interpretation false interpretation should be corrected.

The reformed church is the movement that what have to be corrected should correct daringly. Whoever despises all right interpretation and claims his autonomous stubborn is horrible issue.

We do not consider the identification of the Scripture and the doctrine. The Scripture is the standard of the doctrine and the source of right doctrine. Therefore we accept it only as the doctrine exacts to the Scripture. What we are careful is the fact that the person should not make the doctrine. Making the doctrine can do by the community of church in the criteria of the Scripture and should be confessed. At any time of the past, some Christian group did not think the doctrine importantly. They said, "As the doctrine is revealed there was the debate and brought about the danger of the separation of church" But this world is not like the Garden of Eden that has no heresies, and has no the sin and the evil. In the sinful world that the heresy and pseudo are happened with their claim to cover their face with mask of the gospel, if we do not claim rightly what shall we do?

By studying the history of doctrine, what we know is the fact that the motive that each biblical doctrine was revealed was to defend the heresy. For example 4th century (AD 325) Nicea religion council declared the divine character of Christ as important doctrine

comes out of then heresy of Arius (Christ Jesus is not God) After that the several historical motive also aimed on proclaiming the Scripture rightly. Sound doctrine is included in the Scripture but the reason that was declared in the article by the article was to defend against the opposite lesson.

Not only that recently for the materialism is increased, the church reveals the tendency not to keep on the character of holiness of Church (or, the character of purity) The doctrine of the character of is one of 5 essence of the church (the character of simplicity, the character of universe, the character of holiness, the character of Apostle and the character of immorality), and the importance cannot help but to say. This points the purity of the life. It is not sufficient that the church has the document of the right doctrine. The church should teach it to the church member, and should not accept the life against the doctrine and the administration against it. But the present protestant world resemble to Catholic Church silently? It is not right that the enlargement of church power is more primary than the purity of the church. The church is not the group of power but the group of testimony. Therefore the church should consider the sanctification of the believers importantly by claiming the quality than quantity. The detail things for this purpose are the

movement of sound, deep theology and the train of the lay persons
and the practice of biblical discipline

- Vol 2-2 of Sinhak Jerng Ron (Hapdong Seminary 1984) pp
202-203

Theism

Thought of Theism is Biblical thought. It is the same contents with the word, "For from him and through him and to him are all things. To him be glory forever. Amen." (Rom 11:36).

1. The thought of Theism.

(1) We, in the theological thought, should come out by receiving the truth out of God. In other words we should go to the place the Word of God (the Scripture) goes and should stop at the place of it stops. At this affair the autonomous of the man should be prohibited. Not only that If we know the Scripture externally and do not know the essence, we misunderstand it also. So we study the general word of the Scripture also deeply and know the meaning in it we can say that we know the word. This work is produced the fruit by only the grace of God.

(2) The operation of proclamation of the Word should be established by God. That is, the work should be accomplished truly by the Holy Spirit in Christ. Theological lecture also like preaching should be established by the impression of Holy Spirit. If the theologian stops only to inform the knowledge, it already was

dropped down into the secularized teacher. If they teach the word of God truly the process of the activity also should fear God and receive the inspiration.

(3) The purpose that we think theologically is to glorify God. Herman Bavinck said as following, in inauguration of his professor, as "religion and theology" (Godsdienst en Godgeleerheid, 1902) "the theological activity is holy work and it aims on glorify His (God) name."

2. The life in Theism

(1) The establishment of ourselves – As we are born again we are the children of God. God created us and also regenerated us. We came out of the power of God completely, ontologically and serologically.

Keeping the present life - All men seems to live their own ways, but the Scripture says, "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.'(Acts17:28) And "Instead you ought to say, "If the Lord wills, we will live and do this or that." (James 4:15) We depends on God now also

(2) Our consciousness of right purpose

We live to glory of God. I Cor 10:31 says "o, whether you eat or drink, or whatever you do, do all to the glory of God." Rom 14:7-9 says, "For none of us lives to himself, and none of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living."

. S. Greijdanus interpreted, "In the life of the believer itself and his all activities, whatever he cannot be the Lord. "And again said, "The believer cannot belong to himself in whatever the small thing and the great thing". (Kommentaar op Het Nieuwe Testament, VI2 Romeinen 9-16, 1933, p 594)

Korea Evangelical Theological Association, the Scripture and Theology Vol 2 (Emmaus 1984) pp 3-4

Government and church

"Jesus answered, "My kingdom is not of this world." (Jn 18:36) This was the answer that Jesus was judged by Pilate. That is, as he was arrested by the man and was condemned the death penalty, he said this one. This was the reason, although he was persecuted without reason, he did not contest forcibly to them.

But in one hand of them Jesus protested his claim until the end before Pilate. To the question of Pilate, "then are not you the king?" Jesus answered, "Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice."(Jn 18:37). Although this is not interfered to the politic of roman government directly, but the word that he said the truth of gospel (the claim that Jesus is the king of truth.) before the political leaders obviously. As he was asked by the high priest, Annas, he contested against his executers ethically. (Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?"(Jn 18:23). The moral issues is additional to the spiritual issues but some parts of spiritual thing cannot be removed is

accompanied. The doctrine of the presbytery denomination also reveals the method to contest the government obviously.

Westminster confession chapter 31 sections 5 said as following. "(the church) congregation and council should not treat the other issues except ecclesiastic issues and should not be settled. The council of church should not treat the political issue. Only in the emergency case about the political issues it can request humbly. Or, if he is requested some advice by the administrator, he can give advice to them for the sufficiency of conscience. "

(1) Here, what are the ecclesiastic issues? Without saying any things, the spiritual and ethical issues. It is easy to include the gospel and the spiritual truth in related to it (truth to God and the others) but like the fact that the ethic and the moral are not related to it. But really it is not. It is right that here the ethical and moral should be contained. First of all the church keep on the Ten Commandments that we consider like Kum ka Ok Jo. Ten Commandments 1-4 are the religious spiritual commandments to relate to God, and 5-10 commandments are the ethical rule to relate to the people. Indeed, the spiritual issue should be accompanied to the ethic, and true ethic should be depended on the spiritual truth. What we think of primary issue is the spiritual issue; it also should be accompanied to the ethic. Therefore the situation of the church

includes the etic and moral issues. The pastor, the representative of the church ministry cannot concern the ethical issues the government should keep on. To this issue he should point and advise graciously. Generally it should be settled by the council (church council or, cooperated meeting) and executed. (Westminster confession chapter 31 section 5) But to the politic issues our doctrine says sincerely.

(2) In the political issue in the emergency time he can request it humbly. Here the requesting humbly is not personal action but community opinion. It presupposes the above doctrinal issues. And what we think of to request humbly again is that there are various issue according to the kinds of government emergency. Only one request is able to be enough to them or, is not able to remove several times requests according to other angles. Anyway, here the important thing, it is biblical not to be harmful to the sphere sovereignty in each area of the mankind.

The actual issue that Korean church should reform

We walk the way the reformation of 16 century. Therefore (1) as the fruit of reformation is lost, the movement to seek the fruit is the purpose of our activity. (2) And To try to complete the purpose the Reformation aimed on directly and indirectly is our work. Especially the climate of church that opposites the claim and the motto to keep on the Scripture should be corrected boldly.

1. The bad point of materialism

Materialism is not biblical. The Scripture said to be careful of false teacher. (Mt 7:15, acts 20:29), Do not put the hand on the head without caution. (I Tim 5:22)

We know that immediately after the reformation in 16th century, the Presbyterian Church executed the ordination of the pastor strictly. At that time we reviewed the examination of the contemporary for the ordination of pastor, the about 20 subjects of pastor's examination. Among them few kinds of example were revealed, (1) to observe the fact of purity of his life in detail. (2) to review the surety of calling of the candidate, (3) testing the talent to read the original language (the possibility to read the scripture in Hebrews and in Greek) (4)

testing to protest the orthodoxy theology, (5) to test to protest the truth before the presbytery., (6) reviewing of the candidate is proper to his pastoral field etc. (The form of Presbyterian Church – Government, pp. 70-73)

Then present Korean church, in testing of qualification of the pastor did not practice strictly, and has no fear and hesitation to produce many unqualified pastors. Such situation is prohibited by the Westminster contribution also. (The same book pp 67-73)

Among the pastors that come out of the result of materialism in the world of church, because many pastors are mingled together with the people who wish the pastor position for the survival of physical life without the mission of evangelism, if they charge the churches, it is strong possibility that they make the church as the religious business. Although they finally sacrifice the church, they seek the benefits out of the church. If whoever to charge the church of the Lord makes it as the purpose of his survival and the pastoral ministry as their means, it is the principle of the practice the hired shepherd takes. (Refer to Jn 10:12, Phil 3:18-19)

Not only is that, Sometimes there the pastors that are dropped down under the hired shepherds. In other word, they do not take responsibility of pastoral ministry, rather although they make the souls of the church members been sickness and died them, rather

they shouted out and do not leave out of the position, Such the men are the thief. (Refer to Jn 10:10).

Today many seminaries were established the most schools accepted many students, as the group of professors is short how can make the students as qualified pastors? The fact that the seminary shall be employed is so sorry. But as we accept that it is the historical situation we cannot transfer our responsibility to the other. Anyway the seminary should be reformed.

2. The Unfairness of Sacerdotalism

In the Old Testament some special persons, that is, the priest took the right of sacrifice and the right of blessing uniquely. And their garment also was taken on them. Of course it was the practice the God commanded, because the system and the ceremony of all activity were the types of Christ, after Christ came, they were realized and accomplished by him. (Heb 9:9-10, 10:1 before) In other word, all ceremonies in the Old Testament are accomplished by Christ and after that they were perished. (Heb 7:11-25)

The reformation of 16 century claimed the priesthood of all believers. The priesthood of all believers are biblical, (I Refer to Pet 2:9), the feature of true Christianity. Then the contemporary church

made only the pastor separated of the special level of holy people, like only they are the priest and have the right of blessing. Here the corruption of the view inclined of blessing was happened out of this one. The people who were inclined into the priesthood despise Christ without self-consciousness. In the meaning tit is similar to the priesthood of the pagan.

To become that the pastor is the leader of church is biblical (Refer to Eph 4:11-12 Heb 13:17). He is a part of the church, the body of the Lord, the one who serves the church with the other believers, and he stands up as the servant to proclaim the word according to received gift. Therefore he always is a man of service but not the commander. "The leader" the guard of the church but he is not the ruler.

But among the pastors it is rare that the pastor keeps on the position of servant clearly. It is the cause of their ignorance or, the product of their blasphemy desire of the power. They welcome want to have the calling of "the angel of the Lord" subtly. Or, accepts it naturally.

The church member that has no the right knowledge points the pastor and call them for "the angel of the Lord" or, "the angel of God", "the calling of "the angel of the Lord" is the same of "the

Apostle of Christ". In the calling of "the angel of the Lord" the form of the word, "the angel" is different to "the sent man (ἀπόστολος)", these two things are same in the point of "the one to be served". In the Scripture the word, "the angel" means the angel (ἄγγελος), How can we call the pastor for the angel? It is natural and worthy that we call the pastor for the pastor.

The theological professors should teach has the chance to explain the character of Apostle obviously. The pastors should teach to the church members to have the right knowledge of the Excellency of the Apostle and the authority.

Sacerdotalism is the unbiblical and the work of the devil. The work of devil has crafty as the strategy. (Jn 8:44 ff II Cor 2:11, 11:13-15) Therefore although today Sacerdotalism is revealed by the other type essentially it is the same thing. That is, the heart and the attitude of the pastor to rule over the general believers are not different to the secerdotalism before the reformation. Such activity rebels to God. The special priest above the general believer is only Jesus. (Heb 4:14, 7:20-22).

3. The loss of the principle of fair in ministry

The pastor is the representative of the staffs and the elder the representative of the church. The ruling work of both sides is same. (Korea Jesus presbytery Assembly constitution chapter5 article 2)

The teaching is the principle of presbytery. Then what is the today situation? Today reveals the tendency that the pastor is better than the elder or, the pastor and the elder also to the deacon treats that the deacon is lower level than them in the wrong thought.

Therefore the deacon meeting does not work in autonomously and should be sealed by the pastor and the elder. Although the deacon meeting is almost independent out of the session, in the character the has some character of autonomous, because Christ e= appointed the position of deacon. (Church order Commentary p118).

The position of deacon should do autonomously about taking care of the offering or, treatment of offering, only of the difficult issue of the affair they should discuss with the session.

In the issue to serve in the church, the pastor also is the one to serve Christ and also the elder is the one to serve Christ. Indeed the pastor the elder and the deacon should have the brotherhood each other. (Refer to Mt 23:8) The principle of "fair in ministry is the doctrine of reformed come out the Scripture. (I V Dellen & M Monsma, Church Order Commentary, 1964, pp 80-81) The Apostle Peter said to the general elders, "So I exhort the elders among you,

as a fellow elder”(I Peter 5:1), Paul pointed to the deacon “my co-workers” (Rom 16:3).

4. The unfair of church administration

Among the church officer’s today lots of people use the church administration as the purpose to get his personal desire than the sacrifice to use the administration of the church biblically, that is, there is the character of politic character of the actors. The politic character contrasts to “the wisdom” in the Scripture. Biblical wisdom takes it as the motive to fear of God. (Refer to Pro 1:7)

The people who executes the church politics make the people as his crafty as his party. At Spring and Autumn Warring States Period in ancient China in the house of a Politician, Sang Kun Mang had “3000 family”. They 3000 persons were the political persons to support Sang Kun Mang. This is the affair that is happened in the political world. that is it “after eating receiving it?” in the contrast of this situation, The reformers of reformation decided to accept the suffering and participated in to ㄱ movement of religion. The

number of the martyrs in the period was 700 thousand – 800 thousand, the history said.

What does the complex of contemporary church say to us? It is the fruit of the contrast of the reformation. The complex of church world proves that the united character the system of direction in the church world is lack. The cause of the weakness of the identified character in the same denomination is so weak of the organ to train the pastor. In other word, the system of teaching is obviously, the philosophy of the education also s not united in the center of the Scripture yet not, become spiritualization. Without confirmation of the identified character of leadership but the denomination to be streamed into the acceptance of majority persons is the result of materialism that shall be complex. Finally such a situation is the result of materialism that did not keep on the administrative principle of church in the contemporary day. As we read the standard of Westminster church constitution that was the fruit of reformation, we know that the church confirmed the identified character by discern the pastor strictly. Then for example, they practiced the examination of pastor strictly.

5. Misunderstanding to evaluate the system of church higher than the church.

Recently Korean Presbyterian church respect extremely the Presbyterian assembly to be like the church and seems to confuse. The assembly is the meeting that the pastors and the elders are gathered one time per year to treat some administrative and ruled issues. After the meeting was finished the closed meeting is declared and only the organ to delete the meeting.

Not only but, the assembly members were the officials appointed by the branch church, they are the ambassadors of church. In order words, they are the workers to execute what the branch church commit. (Refer to II Cor 9:3-5)

6. The problem of the view of church

What is the church? What is the view of the contemporary church? Is it the degree of criteria to evaluate the church by the building as the place of worship, the numbers of the believer? The issue that keeps on the church by the building or, seems to have the power by the gathering number is not the right view of church.

Church is the chosen people of God, that is, the believers that call for the name of the Lord or, their community (the saints to understand the Word of God rightly, and believe in them directly and confess). Therefore without the worship place and the other buildings, the people that are gathered through devotional communication are the true church.

I do not mean that here they do not need the special building for the gathering of worship. According to the situation of each branch church can prepare their worship place. But as the church should execute as the primary issue by doing mission and education of truth and the activity of alms that the church consider as the important issues. What the church of the Lord is essential important is "the peace and purity". (Heb 12:14). The other expression to the gospel is "the gospel of peace" (Eph 6:15) or, "peace" (Eph 2:17). True peace of the church comes out of holiness is the first fruit God provides. (James 3:17) the believer that receives the wisdom of holiness from the above throws away the spiritual boasting, executes in the center of God in all things, and enjoy the peace that is with God. (Ps 131:1-21 | Jn 3:3)

Today the believers often call the worship place for "the temple", such expression should be prohibited. "Temple" is located at only

Jerusalem in the Old Testament, all format of the temple were not planned by the thought of man but God himself recorded and revealed to David. (I Chr 28:11-12, 19) The reason that God considered the temple importantly, in the spiritual meaning the building was the type of messiah (Jesus) and the type of true church. Jesus taught by suggesting that the temple of the Old Testament is the type of his "body". (Refer to Jn 2:19-21) Therefore through he was died and was resurrected the temple of temple was not needed no more. The church that is, the community of saints in the New Testament was metaphoric by "the body of Jesus" (Eph 2:20-22, I Peter 2:4-5) called the believers for "the temple of God" or, "the temple of the Holy Spirit" (I Cr 3:16-17, 6:19). Therefore calling the worship building for "the church" or "the temple", means to give up his holy qualification, and treat the material offering more importance than himself, the temple and to try to get comfort out of it wrongly.

7. The issue of the knowledge of truth

As the believer is grown up in the knowledge of truth he can reveal the qualification of the believer fully. As the believer stays in low level of the knowledge of truth, the believer cannot discern the

good and the evil. (Heb 5:13-14) and he will be dropped down into the seat of "the one to belong to the flesh". (Refer to I Cor 3:1-3)

At this issue, the believers may think wrongly, that " the Scripture said, " whoever call for the name of the Lord shall be saved (Rom 10:13), " if I believe in Jess Christ I shall be saved , although my knowledge of truth is low why shall I be saved?...."

But if whoever claims such thing, it is mindreading. Of course it is fact that our salvation comes only by the merit of Jesus. But what we should keep on in our heart is the fact that "the one to call for the name of the Lord" is a summarized expression. If whoever call for the name of the Lord effectively, he should know his name obviously and call for his name and he should possess the right truth. As the believer has abundant knowledge of truth, he can call for the name of the Lord truly. Accordingly he has the assurance to the salvation. In the issue of salvation of the soul that is precious than the entire world, should not we be warranted the character of assurance and the character of safety?

Not only that, because the believer has the purpose to glorify God in his life, he should have the knowledge of right truth to keep on this mission rightly. Therefore to lift up the level of knowledge of the Scripture for the believer, first of all the pastor should know the

Scripture deeply, he should try to teach it that the church members may understand the truth of the Scripture well.

- Sin Hack Jeong Ron , Vol 5-2 (Hab dong Theological Seminary 1987) pp 186-187

The Death of the Saints (Ps 116:1-15)

Verse 13 says, "Precious in the sight of the LORD is the death of his saints." In what meaning is the death of the saints precious?

1. It is precious because it is the chance to confess completely of his faith.

This psalmist confessed with the heart that trusts in only God. "I believed, even when I spoke: "I am greatly afflicted";" (verse 10).

Although all people are false, but only God is true. (Rom 3:4). As our believers received the baptism in the church they confessed our faith to believe Christ. At the issue, as we ask by ourselves, "Then did I confess my faith by committing my life to the Lord completely?" Really it was not true.

Then the believer confesses actually by committing his life to the Lord at the death. This chance is the moment to decide to imitate to Jesus. Jesus said loudly in his death. "Father I commit my soul to the hand of father." (Lk 23:46). This was his decision to be ultimately, to be only once and to do the best.

2. It is precious because it is the door of salvation

This psalmist discussed the issue of death in conclusion in praising the grace that the saints saved out of this tribulation of this world. He assured that because he experienced the salvation out of the past several adversities, now he assured that God shall save him out of his death. He confessed that he can praise, "I will lift up the cup of salvation and call on the name of the LORD,"(verse 13). The death in the saints is passing through the door of the death, so the death is precious. And also the Apostle Paul said according to the same experience, "He delivered us from such a deadly peril, and he will deliver us." (II Cor 1:10)

In the text the word, "salvation" comes much time out of the text. "he saved me."(6 ff), "Return, O my soul, to your rest", (7), "For you have delivered my soul from death,"(8).

The physical death of the saints like the corruption of the seed for resurrection of life. (I Cor 15:36), the soul throws away his corrupted body but entering into the kingdom of the Lord. Therefore the Apostle Paul said, "Yes, we are of good courage, and we would rather be away from the body and at home with the Lord."(II Cor 5:8), "For to me to live is Christ, and to die is gain." He pleased only Christ and loved him he considered all things in the world as the dung. (Phil3:7-9)

[Consistency Faithfulness]

Family history

Birth place: Chang Pyung Dong, Back Yaung Men, Chul San Ri Pyung Book.

Birth date: 1905. 12.11 ()

Parent: Kun Soo Prk, Jin Sun Kim

Brother and sisters: elder brother- Yune Suk Park, two elder sisters, one youger sister

Wives: Ya Run Kim (1922. 12 -1954.3) – Chun Ho, John, Dan Yeoul, Chun Ja, Hey Ran.

Who Ju Lee (1954. 10 – present) – Sung Eun, Sung Jin, Sung Hye

Short history

1913 -1922 Studied Chinese science at Sur Dang

1923.3 Sun Chun Dea Dong Elementary School graduated

1927. 3 Sun Chun Sin Sung Junior high school graduated (5 years)

1931.3 Pyung Yang Sung Sil professional School English literature graduate (4 years)

1934.3 Pyung Yang Presbyterian Seminary graduated (three years)

1936.5 America Philadelphia Westminster Theological Master
graduated (Th. M)

1936.8-1938.7 Pyung Yang Presbyterian Seminary lecturer of Biblical
Language and Assembly standard commentary editing work

1938.9 -1939.11 Westminster seminary, Apologetics and Biblical
language studied

1940.4. -1941. 3 Manchuria Bong Chun (present Sin Yang) O Whang
Ga church pastoral ministries served

1941.4-1943.7 Bong Chun Manchuria Seminary professor

1944.4-1945.8 Scripture Commentary Writing devoted (Manchuria
An San)

1945.8.27 Returned to Korea with family stayed at Home town for 4
months

1946.2 Moved into the Southern area (left his home town at
February late and arrived at Soule at March 1)

1946. 9.20 in inaugurated to Pusan Korea Seminary temporary
president

1947.10.14 Inaugurated at a professor on the above seminary

1948.5 The second president of the above school inaugurated

1953.10-1954.3 Dutch Amsterdam Free Universities, the theology of
New Testament studied

1954. 9 America Philadelphia Faith Seminary received the honorable doctorate (D. D)

1960.10 Designated, Pusan Korea Theological seminary

1961. 2-1964. 4 Pastoral ministries at Seoul Dog San church (Sur Dee Moon)

1963. 3.10 Seoul Assembly Theological Seminary, professor inaugurated (SA dang dong)

1964 The seventh president of the above school inaugurated (term system)

1965.3.-1967.2. Pusan branch seminary president of above school and the pastoral ministry for Sung San church (JA Chun dong) pastoral ministry served

1967.3 -1974.1.1 SeoChong Sin University Theological seminary professor.

1968.6- 1973. Seoul, Han Sung church (No rang Jin dong) planted pastoral ministry

1974.11 Soul Chon Sin Seminary professor designated (70 years old retired)

1974. 12-1979.1 Writing of the commentary of the Scripture devoted (America Los Angeles)

1979.3 Seoul Chong Sin university inaugurated

1979.9.3 America Westminster Seminary D. D offered.

1979.10.9 The thanksgiving worship for completed commentary of the Scripture (Chong sin university chapel room)

1980.11 Seoul Chin Sin university president designated

1980.11 -1985.2 the first president of Suwon Hab Dong Seminary

1985.3 -1988.6 Emeritus president of Suwon Hab Dong Seminary

1987.4.27 the thanksgiving worship of 50 years memorial of ministry

1988.6.30 Departure

1988.7.2 The funeral ceremony of Hab Dong Theological Seminary

Book list, published year, month and days.

I. The commentaries of the Scripture

1. The Commentary of the Revelation of John (First) 1949. 4
2. The Commentary of Synaptic Gospels (First) 1953. 12.25
3. The Commentary of Romans (First) 1954.6.17
4. The Commentary of Romans (First) 1955.9.20
5. The Commentary of Hebrews and Common Epistles (First)
1956. 9. 20
6. The Commentary of Psalms (First) 1957.3. 20
7. The Commentary of the Gospel of John (First) 1958. 9. 12
8. The Commentary of the Acts (First) 1961. 7. 15
9. The Commentary of Romans (Revised first)) 1962. 3. 6
10. The Commentary of I.II Corinthians (First) 1962. 3. 31
11. The Commentary of the Minor Prophets (First) 1962. 12.15
12. The Commentary of Synaptic Gospels (Revised First) 1964.3.2.
13. The Commentary of Isaiah (First) 1964.3.2
14. The Commentary of Pauline Epistle (First) 1964. 6. 30
15. The Commentary of The Revelation of John (Revised first)
1965. 1.30
16. The Commentary of Hebrews and Common Epistles (Revised
first) 1965. 6.25
17. The Commentary of Jeremiah (First) 1965. 9.25

18. The Commentary of Psalms (Revised) 1966.11.5
 19. The Commentary of Ezekiel and Daniel (First) 1967. 7. 20
 20. The Commentary of Genesis and Exodus (First) 1968. 10. 20
 21. The Commentary of Romans (Revised Second) 1969. 6. 25
 22. The Commentary of the Gospel of John (Revised Second
1970. 5. 10.
 23. The Commentary of Leviticus, Numbers, Deuteronomy (First)
1971. 5. 10
 24. The Commentary of Proverb (Revised second) 1972. 12.7
 25. The Commentary of Job, Ecclesiastes, Song of Songs (First)
1974.12.21
 26. The Commentary of Joshua, Judges, Ruth (First) 1976. 4. 30
 27. The Commentary of the Acts (Revised) 1977. 3.31
 28. The Commentary of Samuel, Kings, Chronicles (First)
1978.7.15
 29. The Commentary of Ezra, Nehemiah, Esther (First) 1979. 9.20
 30. The Commentary of Pauline Epistles (Revised second)
1985.8.15
 31. The Commentary of Hebrews and common epistles (Revised
second) 1987. 4.20
- (1000 sermons included in all commentaries)

II. The others

1. Sermon book : the source of the eternal life 1970.12.5
2. Theological book : Biblical Theology 1971. 10.30
3. Sermon book – The Answered Prayer 1974. 7.31
4. Sermon book – Let's follow the Lord 1975.9.25
5. Church Constitution: the commentary of the constitution 1983.
4. 30
6. Translated book – Westminster Confession 1989.2.22

III. Dissertation, Expository of the Scripture and Sermons

1. Guard (Korea Seminary Pa Soo Kun Sa published) about 200
2. Sin Hack ji Nam (Seoul Assembly Theological Seminary SinHak Ji Nam published) about 40
3. Sin Hack Jung Ron. (Suwon, Hab Dong Seminary Sin Hak Jeong Non published) 11