

Understanding Covenant in the Scriptures

- Encountering Biblical Theology and Covenant -



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Understanding the Biblical Covenant

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Understanding the covenant in the Scriptures

Introduction:

1) Motive: The writer has served ITCS as an educational missionary for 13 years and had experienced to teach some subjects that were related to the theology of Old Testament, Biblical Theology, Covenant Theology and Puritanism and the Theology of M G Kline. After that duration I had published my theological assurance, "The Theology and its faith of Restoration of God's Image." To Cambodian Seminary and the pastors. And then I got passion to treat to the biblical covenant, the genius of reformed theology, by connecting to my assurance of reformed theology, and I began with writing this book

2). The teaching of my two books is depended on the interpretation that Gerhardus Vos taught through the book, Biblical Theology, which I had enjoyed in my seminary time and pastoral ministry because I found the stream of redemptive history through the Scriptures and felt to have wonderful heavenly treasures in my life. At the poverty time of my seminary students I bought the book at book store and read it in my miserable environment sometimes and gradually I conceived the value in the Biblical Theological world. After that I had immigrant to the United States of America at 29 years old and someday I found a book, "The image of the glory of the Spirit" written by MG Kline, who was one of Old Testament great scholars in the contemporary day and it made me seen

the glory of Biblical Theology in the Scriptures. He understood the theology of Vos well and more developed opened the new horizontal aspects of the Biblical theology. So the reason that I like to his theology and its interpretation made me opened the more developed about the covenant in the area of the Old Testament.

1) Although certain criticize his teaching according to the traditional covenantal stream His understanding to proclaim the covenantal stream in all the Scriptures in Genesis chapter 1-3 reveals the unique interpretation of the biblical covenant, that nobody denies his interpretation.

He accepted the biblical interpretation of revelation that Vos defined as his understanding principles and expressed the redemptive stream that is spread by the Old Testament in his main book, the Kingdom Prologue because of his faithful observance of the Word of God. If anybody calm down his criticism of it and listen to his teaching, he hall find the wonderful world of the covenant he had seen in amazingly.

But the writer who has the preaching major studied the truth of the Scriptures for I love the Expository Preaching and observed the relationship between the covenant theology and the restoration of God's image and as the result I thought that understanding of biblical covenant is the replace answer of the contemporary all issues. Moreover I am encouraged by overcoming the danger that the Hyper-Calvinists put Calvinism into the academics prison and enjoy it alone by reviewing all issues of our present

situation in the stream of covenant and by arriving at pursuing on the restoration of God's image, the purpose of the covenant.

Like I had already mentioned it at my book, the restoration of God's image, I want to make the readers abstained that we should pursue the relationship of love and obedience between God and his own people and the contemporary church should follow to this direction. Moreover I have a dream that the mission situation of Cambodia should be established on this foundation of the future Cambodia and propose the replace answer to the actual Cambodia church situation.

ITCS (International Theological and College and Seminary in Cambodia) that I belong to was begun with achieve the purpose that we plant the reformed theology and its faith on the field of Southern and Eastern Asia in the center of Cambodia. The fact that although we know that Buddhism population is 95% of 1500 million, we emphasize this issue comes out of that the Word of God, the Scriptures requests and the little voice of God towards this generation.

ITCS that was begun with few pastors that belong to the Southern California Presbytery in KAPC on 2008. At Cambodia that were informed as one of killing field countries, we tried to start with Cambodia Presbyterian Church presbytery but because their mixed doctrine that were gathered by several denominations in mission field, we had to have the different place for keeping the traditional reformed doctrine. ITCS aims on

to keep the sound theology, sound faith, sound mission and sound life and have pursued for above 10 years. However we met another sorrowful event because of the administration issue some professors established another school, Westminster Theologian seminary. So now we know that three schools that pursues the reformed Theology and its faith. Among them the original school serves that follows the line of reformed theology and its faith and we have wanted that the faith should be settled in Cambodia according to the great commission of our Lord, Jesus Christ.

Furthermore, we established CBPCP independent presbytery on * in order to train the Cambodia pastors and to send them to every area to establish the reformed church.

Then I observed that many Christians and Cambodia churches have long to the reformed faith because the Buddhism that Cambodia culture and their thought were planted in their heart deeply for several thousand years, materialism in economic development influences their life as weak attitude to the money and life-style to pursue on secular ethic for getting some covetous chances. So I am worry about that issue to plant the evangelism in Cambodia church by mission ministry that one thousand missionary couples are settled at Cambodia field as their goal. Then what we need really is to be settled the theology of covenant because the church can heal the present issues and can offer the new replace direction.

Really does the reformed theology and its faith need to Cambodia mission field? As the proper answer I believe that we can understand it through a diagram that the scriptures reveal the figure of covenant faith in this book.

1. Purpose: It aims on understanding Biblical Theology and the stream of covenant in the perspective of restoration of God's image, expressing it in detail, proclaiming it deeply into the world and also settling the normal life of the people of covenant.

2. Method: How shall we study it? Like I remarked, we will analysis and compare them one another of the Biblical Theology of Vos that is the source of traditional reformed theology and the thought of covenant by John Owen and the covenant of creation by MG Kline, who was an unique theologian in the theology of Old Testament, finally I will reveal the blessed world of the restoration of God's image. This will be proved in the stream of covenant in the history, and will arrive at the ultimate goal through becoming the church that pursues the relationship between love and obedience, the peak of the restoration of God's image and reveal the righteousness of God, His mercy, and His faithfulness.

1) Biblical Theology of Vos – I love to read the Scriptures in the structure of Biblical Theology of Vos. He understood He observed the stream of redemptive history in the Scriptures by understanding it as more

organized system than the scientific system. He respected the stream of the traditional covenant and also treated the evidences in understanding the organized revelation. The stream of biblical interpretation of Westminster Theological Seminary that is the headquarter of reformed theology has been evaluated as uniqueness by the people.

2) The Kingdom Prologue by MG Kline - At the same time the kingdom Prologue of Kline reveals his understanding the scriptures at the perspective of covenant. Especially he understood the redemptive history of the scriptures in the line of creational covenant. I think that he followed the stream of Vos's understanding of the covenant and added his understanding of creation covenant.

3) The Biblical Theology of John Owen who was a puritan theologian has the features that lead to the theme of covenant through meditation of inductive method of the Scriptures. His theology stressed the application.

4) The traditional view of the covenant - I follow the understanding of traditional reformed theologian of the covenant but see the restoration of God's image as the peak of covenant and focus on revealing the fruit of Holy Spirit in the all areas of Christian life.

2 Surveys:

First of all, we need to arrange the terms to understand the covenant.

1) The relationship between Biblical Theology and Covenant

Biblical Theology treats the redemptive history that studies the stream of special revelation. Covenant is the theme of the stream of special revelation. So as we understand the closed relationship between the redemption and the covenant, we the main theme of biblical theology is the covenant. The redemptive history is the history of covenant. The perspective of covenant is the one of redemption and the perspective of redemption is the one of covenant. Two terms came out of the difference of perspectives.

2) **Covenant and the restoration of God's image**

I has struggling troubles because I want to overcome the negative attitude not to share them to the others although many people found out the wonderful view but I did not know how to handle it actually, because this is the broad theme and contains the original theme of all things. Then I saw that the restoration of God's image reveals the bright way to solve this issue. Generally the people inclined to the movement of Charisma or, the stream of light evangelism that seems to throw away the gold of Ophir into the soil. Cambodia church that did receive the gospel fully was revealed the danger always in the world. So I arrive to conclude that the center of redemptive history is covenant and the peak of the covenant is the restoration of the image of God, the revealing of God's character, righteousness, mercy and faithfulness as following figure.

The redemptive revelation (the soil of covenant)

The covenant

The image of God (the core of covenant)

The love and the obedience (the pillar of covenant)

Righteousness, mercy and faithfulness (the flower and fruit of covenant)

3) **Survey of covenant**

Vos explains the historical process of the covenant as followings.

1) **The covenant of redemption-** As the covenant of redemption is the one related between the father-God and the Son-God, The theme is the foundation of every covenant to his people. It means that because every covenant in history should be solved is related to this covenant, it should be solved by this presupposition. For example, although Noahnic covenant is related to the common grace, it should be solved within the presupposition. It means that it aims on the accomplishment of redemption not to live the human centric life in the world that establishes the utopias of human. So the Neshanic covenant which was called for the natural covenant aimed on the redemption that the sign of rainbow pointed, which the reality of that sign sometimes was described in history. At the meaning Niantic covenant should be in the category of the

covenant of grace. Any covenant without redemption any covenant inclines into humanism and the last thing shall be death.

2) **Covenant of Creation-** The covenant of creation is the one that before corruption of Adam, the covenant that Trinity God took to Adam, which if he obeys the God the mankind shall become a making of eternal life but disobedience they shall be the one of eternal punishment. By this covenant the mankind might be united with God eternally that might be attained at the complete life. So in Genesis 1:-5: we find that the eternal will of God in creation in redemption. In the beginning the work of Trinity God has worked continuously until the completeness of redemption, At the contents of Roman chapter eight that reveals the figure of the complete figure of New testament we see that the Holy Spirit accomplishes the creation as the new creatures in every chosen people..

3) **Covenant of Work-** In the process to accomplish the redemption God wants to lift up his people at the holy seat of God. So God permitted that they walked through the process of temptation that should obey God and the Word of God with his free will before he was corrupted. This was the first command of God, " ". The weight of a command was an important temptation that the future of all people shall be depended on. If he obeys it they shall become the mankind of the eternal life, but id disobedience, they shall become the mankind of the curse. This is the

covenant of the work. But this important issue did not give some tension and some process of repetition in detail, by Adam who was the head of the mankind committed sin one time, the eternal death came into the world, that never return to the original place. In other word, he was a man who was failed to the covenant of work. The covenant of work which was made between Father-God and Adam who was failed, was requested to Christ who was true Adam, but he accomplished the covenant by obeying once of all. But God pleased to inform this issue because it should be happened at the eschatological day. God knew that as Christ was born he knew the song of praising of the angels already, and revealed the Covent progressively to his own people that the entire world should concentrate on. So the restoration of the covenant of work was given to them the divine standard in the relationship between Moses and Israel, nobody could be passed through. After Christ came into the earth, it was requested again and he accomplished the covenant of work and restored the broken relationship with God, and only the one who believes in him was opened to accomplish the covenant of work in Christ. Therefore every Christian can fill the demand of the covenant of work with the power of Holy Spirit in Christ. As the result they were restored the image of God by faith through new experience that Adam did not enjoy.

4) **Covenant of Grace** –God wanted to make the covenant of grace with the limited people in order to restore out of the failure of the

covenant of work. This is the covenant which was made between father-God and Son-God and his own people in the Son- God and was revealed first the covenant of redemption. Genesis 3:15 revealed the elements that God saved out of the miserable state. It was the grace of God because God began, proceeded and consummated it and because the merit of the man were not added and because through the mediator of the descend of the woman only the one who believe in Him. Really this grace was suggested already by the symbolisms of creation. Making the light at the first day revealed that only God who is the source of all things accomplished this redemption, and at the second day God put the firmament in the heaven to separate the upper water of the lower water for union. Furthermore like God lifted the earth out of the water God revealed the reality of salvation that the absolute life out of the absolute death. And the figure of the Lord that gave the rest to them and walked on the Garden of Eden to condemn them were the symbolisms that suggested the character of the covenant of grace. After Christ who was the head of the completed covenant of grace came in the world, by that the principle was revealed directly, redemption means the union and the separation and the event deliver his own people into the light out of darkness. God who reveals the covenant of grace through several processes continuously accomplished the new covenant by coming of Christ into the world. The covenants of Noah, Abraham, Moses and David had the character of grace and revealed at each generation and also at the

day of Isaiah, Jeremiah and Ezekiel, new covenant was revealed. At such meaning three prophets were great prophets because they saw the glory of new covenant

5) **New Covenant** – The New covenant that is the completeness of covenant of grace is the term that expresses the feature of covenant of grace. In other words, on the basis of the covenant of redemption the objective salvation of the covenant of grace was accomplished, furthermore, the salvation of concrete grace, those are, providing new heart, planting the new laws and completing the union of God and man, and also finally arriving to the place of restoration of God's image. Therefore the new covenant has the continuity and discontinuity.

Therefore by researching for how the covenant of grace was accomplished in the New Testament and what evidences it has, we want to understand the figure of the complete covenant and we have already entered into the climax of blessed covenant and through the process to enter into it continuously, and finally we shall see the pilgrim figure that we shall arrive to the kingdom of the covenant of the life fully. We will understand the biblical covenant by reviewing that the covenant of grace began with the source of covenant and entered into the ocean of redemption in this book. I arrange it through following four chapters.

Chapter 1 the soil of covenant – Redemptive revelation

Chapter 2 the seed of covenant – the image of God

Chapter 3 two branches of covenant – Love and obedience

Chapter 4 the flower and fruit of covenant – Righteousness, mercy and faithfulness (The fullness of God's character)

Chapter 1

The Soil of Covenant – Redemptive Revelation

1. The means of redemption , the covenant of redemption

In our discussing until now, we introduced the obvious concepts of covenant and reviewed biblical evidences and also saw how the covenant of grace focuses on the redemption, and then we will observe the abundant blessing of the covenant of grace. Therefore as we review the source that the covenant of grace comes out of and what the covenant was revealed in the Eden of Garden in relation to God and how it was developed, we can see that the covenant of redemption is revealed into the type of the covenant of grace in the process of giving the original gospel in Genesis 3:15 and taking on the leather clothe on them and guarding the Garden of Eden by the cherubim and the flaming swords. God is the creator and the redeemer and the creation of God was spread at the background of redemption that should be considered the recreation. The Scriptures is the stream of redemption. It is not the redemption of Geschchte that Barth said. The realistic history that God reveals the redemption of God's people according to his own will in the human historical events. Therefore we should understand that the covenant means the seed of redemption that was planted in the soil of covenant.

Then how did God plant the seed of the covenant of grace plant into the soil of redemption? And how did the covenant of grace sprout, and how did it grow up in process, and finally what flower and fruit of redemption are revealed in the world?

1) **The original type of covenant of grace that the Trinity council revealed**

In the high priestly prayer of our Lord, Jesus Christ in John 17:1-3 The Son- God made sure that the present redemption comes out of the eternal divine economy before the beginning but it is not accident event obviously and he wanted that we should concentrate on the plan of the eternal council of Trinity God. Although it was not remarked directly in detail in the Scriptures the creation of all creatures, the creation of the man, the condemnation of the tower of Babel, and the judgment of Egyptian in the Red Sea suggest it to us obviously. Although Genesis chapter 15 remarks the term covenant first in the scripture, we understand that the term that had been grown gradually from the beginning as the growth of the seed, was changed into the covenantal norm more concretely although we cannot find covenantal terms in them.

The reason we called it as for the covenant of redemption was that the man named the redemption term because they saw that Trinity God,

Father-God, Son-God and Holy Spirit-God began with the redemption, preceded, and accomplished out of the scriptures.

We find the reality out of following passages that suggested the covenant of redemption out of the Trinity council.

(1) Name of God and Jehovah- As we read the Genesis, we understand God as the creator and the redeemer that Moses called for Him. Aloha stresses the creator God, and Jehovah the redeemer God. These names were harmonized at Exodus and Jehovah-God and God-Jehovah were interexchange in the passages. It means that one god is creator and redeemer. Moreover Jehovah name means that in the relationship with the covenantal people, he himself shall accomplish what he promised to them faithfully. Generally Jehovah was expressed mainly, as the term that Christ Jesus is the Lord. So Jesus is Jehovah God. But the power of Holy Spirit God was revealed by the terms, "the spirit of God or, power, wind etc. These terms make us thought to suggest the trinity God's council before the creation.

(2) The plural term of calling and exhorting of God, the creator of the man (Gen 1:26-27) - It makes us thought that the expression of "let's" means the settlement because of informing something. It is not the work of only one person but the trinity God that suggested the council of Trinity.

The judgment of the tower of Babel also revealed the point specially. In the process of redemption that God may consider the power of Satan and condemned the activity and accomplished his own settlement, he said it that means the settled agenda through the eternal communication of Trinity God. As we admit that it is the work of Trinity God through the positive aspect of salvation and the negative aspect of condemnation, it reveal the covenant of the redemption that was settled by Trinity council before the creation.

(3) Except these things, Job chapter one reveals that the trial Job did not come out of by accident but by the settlement of the council of Trinity. (Job 1:6–12). As the author described the process that Jehovah God permitted that Satan, who stood up before God with the sons of God, tempted Job, he revealed the sovereignty Lordship obviously. Here although we cannot see the terms of Son–God and Holy Spirit–God here, only Jehovah God suggested to include them because we can see the role of redeemer in the suffering of Job (Job 10:18–22) and in the activity of all creatures, we can see the work of Holy Spirit (Job 31:1–13, 33:4). It means that God pleased that through Job,

who lived at the same period of Abraham, in the special suffering accomplished his redemption as the mode of covenant in the contemporary day. (Job 1:11-12)

After that we see that the council settled the atonement, remission through the fourth vision of Zechariah which is the center of his seven visions, the figure that Joshua high priest was anointed and also it suggested that the council of peace suggested the climax of covenant. (Zech 4:8,13)

And in the New Testament as Christ was arrested at the Garden of Gethsemane, Christ ordered to put into your danger into the pocket and says, “ “. (Mt 28:52-58) It suggested that the settlement was decided by the council of trinity. The Lord was glad to put his sovereignty authority to the Father-God for accomplishing the covenant.

And in John chapter 17, that is called for the high priestly prayer of the Lord revealed that Jesus accomplished only what the father-God gave to him and he never do without his permission to reveal the accomplishment of covenant.

And in the farewell discourse of the Lord, the Lord promised that he will request to the Father to send the Holy Spirit his own people that means he executed the main following the settlement of the council of heaven.

Except them, as he was hanged on the cross he tried to obeyed to accomplish the Scriptures by shouting out , “ I am thirsty” (Jn 19:28) the Lord remembered the fulfillment of covenant and also his declaration , “ All things have been fulfilled”(Lk 23:48) means to reveal the fact that the prepared things for the fulfillment of covenant was accomplished by his death in the world.

And in Revelation chapter 4-5 that reveals the total figure of the revelation, we see the council of heaven in the center of the lamb that and up on the throne As the lamb picked off out of seven seals, the prepared judgment poured on the earth directly reveals they were fulfilled by the settlement of council of trinity.

The covenant of redemption that was settled before creation by the council of trinity is the foundation of all covenant. It means

that the redemption and the redemptive history is the foundation of covenant activity. Then what is , the redemption, the feature of covenant activity? Redemption is the another term of salvation and also redemption means the eternal delivery of God's people out of miserable sin and includes the grace of Immanuel that is to live with God eternally. Therefore we observe the fact that the redemption that accomplished by the settlement of trinity council is the original mode of the covenant of grace.

(3)

(4) The event of Job

(5) In the fourth vision of Zechariah the event of Joshua high priest and the discussion of peace (Zech 4:6,13)

(6) And the Lordship of the Lord that can send 12 region militaries.

(7) Christ shouted out "I am thirsty" to know that all the Scriptures shall be fulfilled by his death in the meaning of the settled issue of God.

(8) The son-God executed what the Father-God commanded but he did not do anything for himself.

(9) Holy Spirit shall be sent to his own people out of the Father through the petition of son-God.

(10) The event to settle the temptation of Job.

(11) And in the revelation of John, we see the council of heaven that was surrounded in the center of the lamb.

(12) As John opened the seven seals, the prepared judgment was outpoured in the world.

As we know, the people of God and the spiritual leaders have consciousness that the settlement of the council was the redemption and put to the fear of God and His will on the purpose of their lives. So when Jeremiah prayed, he expressed that he participate into the council of Jehovah. (Jer 23:18)

Moreover in the ministry of Jesus he claimed that he executed what the father committed to him and the finished word, "It has been fulfilled." Suggest the settlement of Trinity council. In other words, he accomplished the covenant of redemption. The covenant of redemption that was the theme of trinity council before creation was the foundation of every covenant. It means that the redemption and the redemptive activity is the foundation of the activity of covenant. Then what is the redemption, the feature of covenant? The salvation is the other term of redemption and includes Immanuel, to live with God together, after the eternal rescue out of the sin. Therefore we should admit that the redemption which the council of Trinity settled is the original type of the covenant of grace.

2) The world of covenant through the hovering of Holy Spirit

According to the above statement, we should consider that the creation of Trinity in Genesis 1:1-3 should be revealed as the result of Trinity council.

Kline reckoned that the process of creation itself was the process to make the covenant and claimed that the covenant of creation was the beginning of every covenant. It means that to make the copy of the covenant of redemption is the purpose of creation. The having of love of the Spirit in Genesis 1:2, " "revealed in summary that it was begun with and was preceded until the covenant of redemption shall be accomplished. The climax of covenant was accomplished by only the fruit of Holy Spirit. So Kline expressed that the glory of the Spirit is the glory of the covenant and the glory of redemption. Because the covenant of redemption is the original type of the covenant of redemption. The redemption that was accomplished by only father- God came into the church as the wonderful gift by revealing of the love of father-God, accomplishment of Son-God and the application of the Spirit-God. The redemption of the council of Trinity as the principle of the covenant of grace should reveal the abundant fruit in Christian that is the church after Christ accomplished the redemption. So because the church that receive the grace of redemption and enjoy the abundant blessing and also by uniting with him arrives to the world that shall be filled with the character of God as the original

purpose of God, the Apostle Paul prayed that God's all fullness shall be fulfilled into the Ephesian church. In Summary he made sure that all fullness of God is the ultimate goal that the church should have.

3) The creation of the man into the image of God.

In Genesis 1:26-27 we see that as God created the man in the image of God, the covenant was the foundation of all things. The first event that the original type of the covenant of grace was revealed was just this event. The image is able to be called for the man of grace, or, the man of redemption. Because redemption term is presupposed the deliver out of the corruption, although it may be difficult to attach to the man of pre-corruption, the contents belongs to the grace not the other. Although God pursues the verity but reveals the verity in unification harmonically. So we admit that the original type of creation is the redemption in the covenant of grace.

4) The garden of Eden is the first figure of covenantal climax

Genesis chapters one through chapter three reveals that the contents in the relationship of covenant in the Garden of Eden was not remarked and revealed only the symbolism and typology. Later, through the prophets and the Apostles that received the same revelation of Holy Spirit we understand the fleshly interpretation. Among them we understand that

the Garden of Eden is the secret place, the tabernacle, the temple that God communicated with the man. God invited Adam into there and revealed the original type of the relationship of love and obedience. Although we do not know the duration of this relationship well, it was obvious that it was like temple that covenantal fellowship shall be taken as the place of presence that was connected to all things.

Ezekiel described, in his prophesy towards Tyre, in the metaphor, that the Garden of Eden was the place of divine presence that had jewelries, the song of angels, and they walked between the fiery stones. It means that it had the relationship with God that is, the relationship of covenant. If this fellowship exists in there, it is the place that had the relationship between God and Adam and the relationship love and obedience. Although we do not know the duration to keep this relationship, it is clear that it had the state which was made the mood that Adam could be fallen down into the temptation by Satan. So it suggested that Adam was, above of all, fallen down into the temptation of Satan means that their fellowship had some problems, that is the moment that lost the obedience to the Word of God. Adam was failed to go to the obedience as the people of covenant.

The axis of love and obedience exists for the union of the partner of covenant has. Breaking of this union is curse and brought total depravity and the death.

The beginner of covenant is God, the process of covenant needs the absolute obedience and the result of covenant approaches toward the absolute protection. This was the method of covenant and its feature revealed in the contract tablet in the ancient nearby the Eastern world. The covenant of the Scriptures consists of the elements that the beginner is Trinity God, the partner of covenant is absolute obedience, the greatest purpose of the covenant was the Absolute protection of the greatest king in the heaven. The covenant of the world is incomplete because as several generation were changed, temporary fighting that are depended on the victory and the failure continuously, the covenant of heavenly king could not think of the other sections or, the other result. The son-God who the father- God came into the world and by his death and his resurrection he accomplished the covenant and the Christian, his own people who abide in him enjoy the abundance of the absolute covenant

Later, Adam lost the function of sanctuary, he was driven out of the Garden of Eden, and God made the altar, tabernacle, temple etc. for the restoration of the function and finally he gave the figure of true garden of Eden in Jesus Christ and makes to enjoy the fellowship. So the salvation of the

Christian is the restoration of Eden, the recovery of fellowship and the restoration of union, that is the restoration of fellowship with Trinity God. This reveals Christ who is the core of covenant.

(5) The man of grace means the one who imitates the image of Christ. For the men of grace, Daniel, Zurubabel had the image, Holy Spirit called for the man of grace and Mary and the others were called for the one of grace. The man of covenant should become the man of grace. The condemnation followed this line. The tower of Babel could not be escaped out of the category of this blessed covenant. The negative aspect of condemnation correct them and punished them but its positive aspect established the righteousness of God.

As we review that how the redemption, that was settled in the council of trinity God was accomplished in the history it is easy to understand the stream of covenant in all the Scriptures. Why? Because the redemptive history is the core of covenant, in the core of covenant the restoration of God's image was expressed and also the accomplishment of complete redemption is the structure of God's redemption. So we from the covenant that was begun out of the Garden of Eden in Genesis 3:15, discuss the covenantal relationship with him, moreover, we treat to the covenant of Noah, the covenant of Abraham, the covenant of Moses, the

covenant of David and also finally we will deal of the New covenant, its evidences of the accomplishment as the ultimate goal of our theme.

2. The covenant of grace in Genesis 3:15

The covenant of redemption that was revealed as the type of grace was revealed first at Genesis 3:15. This is the connection with the covenant that was given at creation time. At the first covenant we see that the settlement of trinity council as the especial will of God was expressed completely. It is the covenant that was made with God who is the Lord of covenant between God and his people who obey his word, because the character suggested the peak of the covenant of grace, it is the first expression of the covenant of grace.

After the depravity of the man the system was transformed. It reveals how we can handle there, what the complete place of the covenant of grace is revealed. The character of covenant's climax was not changed and the main concern that how the sinner shall be transferred to the original place of the partner of the covenant. This is the repeated theme in the Scriptures.

There we see how the covenant of grace shall be accomplished. First, the beginning of salvation - God Himself initiated the salvation. Second, the character of salvation - it was fulfilled by making them taken the enmity

with Satan and the union with God obviously. Third- the method of salvation – it shall be the salvation through the mediator. The mediator shall break the block of Satan and make them united with God. Fourth, the result of salvation – the union with Christ.

“I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” (Gen 3:15)

The Scripture is the revelation because it reveals God and his will by opening them. So as we read the Scriptures and think the redemption and see the stream. At the same time the Scripture is the book of covenant. For God reveals that God promised unilaterally and accomplished the salvation in the relationship between God and the man. Therefore as we treat the Scripture, we should see the stream of covenant in the center of the revelation. Just like the stream of gold is embraced in the black golden color in the quartz, we should understand the truth around the passage and connect one another in order to the golden stream of grace out of the stream of revelation.

The covenant of grace that God revealed first in his written record comes out of Genesis 3:15. “ ”. Really it means that the covenant of redemption (the covenant the father-God and the Son-God) was revealed.

We should concentrated on the truth that God who established the covenant of work to Adam, who did not commit the sin, gave the covenant of grace immediately as soon as he was failed to the word of God. The covenant of redemption that was established between the father-God and the son-God was failed by the work and was arrived at the salvation by the grace of God. In the covenant that was revealed in the one passage we can find three important principles of salvation.

First, it reveals the salvation that God himself accomplish obviously.

"I will put enmity" does not mean the salvation that is cooperated with the man but the work of only God. It means that the beginning and the consummation shall be controlled by God This principle will be continued in the history.

When God called for Abraham in Genesis 12:1-3, God established the covenant, " you shall be a blessing" and commanded and demanded by the way of one side without discussion. It means that the beginner shall accomplish all things for himself in his Lordship.

As God called for Moses (Exodus 3:), God called for Moses who tried to escape out of God and His calling and made him as the head of his people and gave the promise unilateral transaction. This work of God itself reveals the promise of his sovereignty Lordship.

And the case of David (Acts 13:22 I Sam 13:14) revealed " ". This also was the promise God began with. So calling of David who was a shepherd at the field of wilderness and establishing the king of the kingdom, the symbol of theocracy reveals that God is the consummator of the covenant without the good points of the called, and God himself began, proceeded and accomplished.

Furthermore it was stressed in the first prophesy of new covenant. Jeremiah 31:31 says, " ".

Now, we lives in this covenant. Galatian 2:20 confessed " ". Our salvation cannot be escaped out of this principle. It is not accomplished by believing of my work, by making me believed in by God. (Eph 2:8-9) This principle in the conflict is not changed. As the movement of humanism is happened much in the world we should proclaim that only God is the salvation.

The Buddhism Islam, Hinduism and communism cannot be escaped out of this contradiction by himself. Only God should do it. The Buddhism stressed that we can enter into pleasure place by doing good things by himself. John 14:6 said that as we accepted the merit of Christ we can enter into it.

So we admits that the humanism is the last weapon of Satan. In the future such miserable activity shall be continuously. The Postmodern and the new age movement contrasts against the principle of God's salvation because God stresses that only God can do it. It is the principle of "I will do it". The claim of Satan that he says, "I will do it" shall be crushed by the authority of the rod of iron like a potter's vessel that was broken.

Second, It is the event that shall be accomplished only by the mediator ministry of the descend of the woman. Then God Himself will do it and also through the descendant of the woman he shall be saved his people. It means that God sent his begotten son and accomplished every issue by his death for salvation and became a mediator of the believers. So without the merit of the descendant of the woman, the salvation cannot be proclaimed and shall be dropped down into the self- religions and shall be wandered. Latter, he shall be accomplished by the seed of Abraham, the seed of David finally and Christ Jesus. Gal 4:4 seem to be pointed to this event. It means that He was born by the woman, and also trough the several symbolism of the Old Testament revealed the salvation by faith continuously.

When Israel in the wilderness were died by the fiery serpent, As Moses lifted up the bronze serpent on the pole and proclaimed the promise that whoever looks up at it shall be resurrected, Christ claimed that it is

himself. (Jn 3:14) And also the manna which were descended out of the heaven for 40 years for Israelite daily food, pointed to Christ as the reality of the type that means that the people of God are provided by God through uniting with Christ by faith. So the Lord claimed that he is the bread of life, the true bread to himself. (Jn 6:32-35) And the living water that was come out of the rock at Rebedeam pointed the type of Jesus Christ. He is the source of the life for the people of God as the well that is come eternally. (Jn 4:14)

Now we approach to the blessed place by accepting Christ as my Lord. If we abide in the descend of the woman we receive the salvation by only the grace. Only the people who were united with Christ shall be received. Only grace can do it. So we should concentrate on Jesus Christ who is the only mediator.

First of all, the head of the serpent was bruised by the foot of the descend of the woman but the serpent shall bruise his heel. The death of Christ's cross shall be made the peak point of the salvation. So Christ was died completely. Through the event we also are died and are resurrected by it. Next, God put us, who is his chosen one in Christ at his eternal plan. This is the core of the primitive gospel. Because of this fact we proclaim the gospel to the world because he accomplished the salvation and he

made that only the one who comes in him was received the salvation. The truth that only Jesus is the salvation shall be continued eternally.

Third, The salvation was accomplished by the principle of separation and union. Then how shall the salvation accomplish? It is the principles of separation and the union. What God revealed in the creation time suggested this one already to us. In creation, God separated all things each other and united by the activity that He pulled the land out of the deep water and made the field that all living things can survive, which pointed the symbolism of the method of salvation. These all things was accomplished by the Holy Spirit. In Roman chapter eight as the Spirit accomplish the demand of the laws, the most sharp part is the area of our thought, which are separated between the fleshly thought and the spiritual thought and finally the one bring the death and the other bring the life and the peace. God separated us of Satan for our salvation and united us with Christ for it.

Although we are in difficult situation, as we entered into the word and the gospel, the event of separation and unity shall be happened soon because the salvation means the union with Christ. By this union we imitates Christ and reveals the image of God, righteousness, mercy and faithfulness. Then God revealed the criterion that the salvation was accomplished by the trial. The church in the descendant of woman bruises the head of serpent and the serpent bruises his heel and through this event finally the

salvation shall be fulfilled. Paul who believed in this fact said "The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. " in Roman 16:20. This is the wonderful promise that God put into the one who received the gospel of God that included us. It means that as we walk on our way, the God of peace shall accomplish his will in the suffering, stumbling block.

Our ministry is the salvation that God himself accomplishes, and also this shall be accomplished by one mediator. It means the work of Holy spirit shall be accomplished. Separation and unity belong to the work of Holy Spirit. We should believe in it and approach ahead. The completeness of primitive gospel was accomplished in Christ now we were called for by God as we should bring the blossom of covenant.

Conclusion: The first covenant treats the theme of the history of the Old Testament. How did God save them? God accomplished the salvation by doing for himself and establishing the covenant through making the separation and the unity in the stream of history. The climax of covenant was the union with God that arrived to the state, "he is my God, and you are my son" that took the relationship between the love and the obedience. So I claim that the Scripture is the source of the restoration of God's image to glorify God and to enjoy Him forever fully. The revelation was developed to the covenant and the restoration of God's image, finally the state of

Immanuel, which is God with us. We enjoy the salvation of our Lord, Jesus Christ through this figure that was revealed the first covenant of grace. This principle that only God is able to save us through the mediator of Christ and proceed to the union with God, Immanuel through the separation of Satan and the union with God is the same method in the gospel in Christ. The primitive principle is hatched in the complete gospel and makes the life of gospel and also product the sprout, the flower and the fruit of the gospel seed. Jehovah, the passion of the Lord of the most high shall fulfilled absolutely.

3. The Covenant of grace in Noah (The covenant of nature)

The three principles of salvation as the above are revealed in history continuously, always it focus on testimony the covenant of grace. As soon as Adam had been failed in the Garden of Eden, according to the original type of the covenant of grace, the principle was revealed through the covenant of Noah.

At the day of Noah was filled with the sin and the people was corrupted from the young time against the will of God, even the people of God, the line of Seth were married with the other according to the beauty of the people, God lamented his creation of the man because they made the ungodly family and also wanted to destroy the world with flood. Then Noah and his family that was clothed by grace of God entered into the

ark they were saved out of the total flood of all the world. Here we see three character of salvation.

For the separation of the sin the method of God was to separate Noah's chosen family of the world. When God Himself who made to enter into the ark and He himself closed the door of the ark, he revealed the separating work in the first principle of God's salvation. And after they entered into the ark they looked up God through one opened window, and concentrate to have fellowship with God for intimate union. Finally by erecting the altar to God he was united as the head of new mankind. All these things reveal the principle of God's salvation and its method symbolically. Adam, who was the first head of the mankind was failed to accomplish the will of God, but Noah who was called for the second head was separated of Satan and united with God.

Although this is a figure of salvation that was revealed by a small symbol, the complete salvation of Christ that was the head of the mankind in the future shall be revealed with this method. Explaining the theme by putting the symbol in the symbolism has the stress meaning. So until God made covenant with Noah, in the process of recovery to dry the land the intervene of the salvation of Holy Spirit was so wonderful. The blowing wind reduced the water. The Spirit of glory accomplished the work of creation that the land in chaos, confusion and darkness was changed into the creative work. As the symbolism revealed in this, the work of the

Spirit intervened all family of Noah and made them participated into the covenant was the Spirit-God.

And the family of Noah that come out of the Ark, the people of covenant established the covenant of grace . This made sure the covenant of Adam again. The first covenant, mission and the blessing of common grace were not changed continuously. Gen 8:20-22 says, "Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. And when the LORD smelled the pleasing aroma, the LORD said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." Then because the object of covenant included the descendant and all creatures, it was called for the covenant of nature. This covenant was not treated as the other covenant but should be put in the covenant of grace because God revealed the protection of covenantal people and the salvation as the sign of rainbow. In the meaning the rainbow, like the circumcision and the crossing of the red sea, pointed the reality, the baptism in the new covenant. As the definition of Peter, the baptism means that the baptism is to search for God with the good conscience, and to be died with Christ and is risen with Christ. Through the covenant of Noah, God revealed that He controls all creatures according to the laws of nature,

the will of creation for the birth, prosperity, the people of covenant was saved out of the sin and was united with God and also they should reveal the purpose that try to fill the glory of his image in the world fully. So the common grace was not work by itself but made the background and the means of the activity of the covenant of grace.

Therefore the covenant of Noah teaches how properly the contemporary Christians applies the redemption in the field of the civilization and the culture because of the important sample of the covenantal life.

Just like Paul did, like the Jew to the Jews, the Greek to the Greek, The covenantal people should understand the stream of common grace and use it as the channel to proclaim the gospel. In the meaning it makes us understood that it provided some insight to put the common grace and the grace of salvation on the proper place in the contemporary field of the gospel. By the insight, the gospel stresses the supernatural power in approaching until the restoration of God's image, but if we leave out of teaching of common grace and despise it. It is not biblical teaching. Rather, It is the will of God that we, after our salvation, do not leave out of the world and we should accomplished the civilization and the culture that shall be filled with the character of God. (Mk 16:13)

And before we establish the covenant, God revealed the evidence of salvation of grace, the contents of the covenant of grace. As the water

was overflowed on the earth, God sent the wind and cured the miserable state of condemnation and accomplished the new world of creation.

. For the duration God protected his people in the valley of darkness, confusion and chaos faithfully and made them arrived at Ararat mountain as the process of salvation of God's people. At the such meaning God revealed that Noah was established as the mediator of the covenant of grace and revealed the covenant of grace that is, the mediator of new covenant, Christ. Noah was the type of Christ. Finally when he offered his obedience and his worship on the altar through his worship, the Spirit of the glory of God was revealed.

The original type of redemption was the union with God. Here the union was established by his families. The type of union was revealed by establishing the altar and by the figure that God descended there. The people of covenant are the men of worship. God declared that the union as the worship through Christ, the mediator. After that the revealed covenant has the character of the covenant of redemption but it was called for the covenant of nature because it included the nature. This was made intensely by God used it as the instrument of God's salvation. So the covenant of grace was the other type of the covenant of grace. Because the covenant of Genesis 3:15 was revealed here. Rather the common grace was revealed that they is waiting for the day to accomplish the redemption. That day that the complete redemption of God's children was revealed, that is, as ne heaven and new earth, new life and new man was revealed

they shall become the eternal praising instrument to praise the redeemer that was revealed as the new creature. (Rom 8:) So The revelation of John reveals that 24 elders, four living beings, the angels and all creation were joined to praise the redeemer.

Today for the development of science and the passionate boom of the revolution of fourth industry by the social development the people are stimulated for preparation of the 100 health day. Then the people take care of themselves by good food, proper exercise and many natural benefit, the length of the man's life became longer. So after the retired state, the issue that the old generation should work again is happened. Then we are tempted that the common grace put on the same line of the special grace. In other words we live in the day that the nature rules over the grace, not grace rules over the nature. This is the point of world view in the medieval Roman day, many Christians was influenced by this one in their thought. Therefore the value of grace is dropped into the relative state and takes the tendency to exchange into the common grace. Then we understand that the nature, according to the principle that the covenant of Noah taught is the maid servant of salvation temporarily but cannot serve it eternally. As the order is despised, it shall be another idolatry. So the primary mission of the pastor is to teach the word of God to save the souls out of the sin, if he inclined to pursue the fleshly affair, his saving faith shall lose the purity and the power of his godliness in the

figure of godliness. So the criterion in the covenant of Noah, the issue of priority shall make us taken an important role to control two elements. Especially in the mission field as we meet this temptation to demand the compromise, we should respect it and should have freedom. Although we use the benefits of the nature, it is only serving means, but cannot become the Lord. Much water, abundant crop and convenient medical instrument cannot be replaced the gospel. Enjoying the natural benefits without death is the curse, following the gospel humbly without the natural help is the blessing of blessings. At the meaning, the covenant of Noah provides the meaningful criterion to the contemporary world obviously.

Chapter 2

The Seed of Covenant – The image of God

1. The covenant of Grace to Abraham

God said that to accomplish the purpose of redemptive covenant, the truth that has the shortness of self-supported salvation and the salvation of grace through several events, finally God chose Abraham and revealed an example of the forefather of faith and showed that redemption shall be accomplished by the principle of grace obviously in the redemptive history. So we firstly meet the original type of the covenant of grace at Abraham's day, because God revealed the glory of redemption through a man, Abraham in the world. Although the original covenant was not changed the application were revealed in the various types. What is the covenant of grace that was expressed in Abraham?

1) The method of salvation –It is so important that the covenant of Abraham revealed the complete figure of the original covenant of grace because we see the copy of the redemptive covenant in the Trinity council more clearly. So, Paul and James put the life of true godliness on the life of Abraham's godliness. So we find the justification by faith out of

Abraham. Genesis chapter 15 said that as he had no any evidence of his pregnant state, God revealed to frustrated Abraham and gave comfort and encouragement.

Then as Abram believes in Jehovah, God considered it his righteousness. Abram was not justified not by his work but by his faith. As he understood his impossibility and trusted only God wholeheartedly and took the hope in the unable situation according to the hand of his Lordship. This is the present of God that God gave to him without any price. So he became a righteous man by faith. It reflected the principle of grace, the principle of faith, the principle of Lordship, and the principle of servant directly. In other words, the state of the poor spirit, the morning heart, the gentle heart and thirsty heart to righteousness was revealed directly to him By this one Abraham was admitted as the father of faith of every people of covenant, as the father of grace.

2) The figure of salvation- This means to establish the kingdom on the earth. And the kingdom shall be eternally. Later the fact that the justification by faith was revealed in the gospel directly was quoted by Paul. And also James quoted it as the example of faith and work. First is faith, next is the work obviously. Next, the covenant of grace revealed that the intercession of Abraham, the type of Christ, mediator again, only mediator work of Christ can arrive to the salvation of

covenantal people. In the long personal life of Abraham Paul explained that he stressed that the stream of covenant through Isaac, the seed of Abraham pointed to the mediator of Christ symbolically. Only the work of Christ's intercession revealed this grace. The mediator, Christ was revealed by Isaac who was offered in his obedience and his gentleness. Christ who was the seed of true Abraham was accomplished the redemption of the people of covenant by the death of Christ in obedience. Also Paul explained this one concretely to proclaim that the one who contrasted to the gospel of justification by faith was to proclaim the other gospel and to leave out of the grace of Christ in the curse. In the meaning of this thing, the covenant of Abraham reveals the new covenant that was the complete covenant in the New Testament. Moreover the fact that in the contrast of national teaching before, it means the universal salvation by stopping the Israelite pride that pursued on the nationalism. After that through the development of covenant that was revealed to Abraham, Isaac and Jacob, we see the repeated, progressive and ethical tendency in the process of the accomplishment of covenant. This one shall be accomplished by coming of Jesus Christ and the method shall be same.

When God called for Abraham who sold the idols, God had the covenantal character. Three promises that he did unilaterally, becoming the great nation, taking the great name and becoming a blessing that all nations shall be received was given to him. The blessing revealed the

symbolism of redemption as the source of abundant life. The three things were accomplished in Christ completely. In other words, It was the redemption that is remission as the foundation and finally it was the promise of Holy Spirit. (Gal 3:14) Matthew 28:19-20 proclaimed the accomplishment of this promise. Therefore Christ and Christian is the reality of his promise.

1. Abraham was the example of covenant. He revealed the justification by faith, the mediator, the reality of Christ through Isaac who was the seed of Abraham.
2. The universalism of redemption
3. The purpose of redemption and election is the restoration of God's image – Genesis18:19 The life of righteousness and justice

Summary- The covenant of Abraham reveals the element of grace that is accomplished by obedience more obviously. As Abraham believed in Jehovah he got the redemption, the product of grace. (Rom 4:3, Gen 15:6) Circumcision is the sign of grace like the rainbow of Noah day. God can bring the salvation of his own people only by faith. So his covenant belongs to not work but faith. The life of Abraham was the mirror of justification, the one of Isaac the mirror of redemptive humility, and the life of Joseph was the mirror of glorification.

Chapter 3

Two Branches of Covenant – Love and Obedience

1. The covenant of grace to Moses

1. Moses

1) The elements of grace

(1) The grace came through a mediator.(Ex 32:32)

(2) The result of grace –

The covenant is Immanuel that consists of love and obedience between God and his people. God's presence, his control and his authority, several symbolisms that is, supernatural signs (in their all activities for 40 years Christ provided Manna, Quail meat, living water, simple garment, not to be swallowed etc.) (I Cor 10:3) Especially the Spirit of glory controlled the life of his own people by the glory of God's Spirit and led them continuously by revealing the cloud of Spirit, the fire of Spirit, the tabernacle of the Spirit, the Spirit of the altar, the Spirit of offering, the Spirit of clothe of high priest, and the ornaments added to the garment, the special day and the Spirit of Spirit the Spirit of Moses's laws etc.

(3) The Spirit of glory was revealed in the state that the supernatural elements and natural elements. – Manna, Fish and water (I Corinthians 10:3)

(4) God prepared Canaan led them with the great love, awakening love. Hovering love and caring love (Duet 32:11) and finally the theocracy was established in Israel.

2) The element of work

(1) The laws (613 sections)

(2) Ten commandments

(3) Justice, holiness, truth (Eph 4:24, 5:9) – The image of God

a. It reveals the demand of the laws but they cannot arrive at the standard. It has four characters

b. It makes us known the standard.

c. It makes us known the impossibility.

d. It searches the grace of God by faith

e. It shall be filled with working of the Spirit of the glory (Rom 8:4, Gal 5:18 3:11-13)

Summary: the covenant of Moses reveals the activity of covenant in the covenant of grace. In other words it reveals the laws in grace and the work in grace. This reveals the original covenant of redemption through the laws and the gospel, being and doing and faith and work. We see the activity of God and we are surrounded by the great grace of God. although the man was surrounded by the covenant of covenant, rather it reveals the covenant of original covenant of grace that is, the covenant of

redemption that the Christian in the New Testament has much fighting between the spirit and the flesh in the church and in the person

The more development of this covenant of grace was confirmed by establishing the covenant between Moses and Israel. Especially this is the covenant of grace but still described the relationship with the covenant of grace well. It means that it focus on the transformation of God's image because the covenant of grace was accomplished by relationship of obedience and love. How did this covenant in Exodus 20:1-23 reveal the principle of covenant of grace? First, the principle of establishing the covenant in the Garden of Eden by revealing God's initiation and giving the section of contract out of the one side without discussion, and Israel, the partner, as the chosen separated people among all nations, Moreover this covenant should be put into the category of the covenant of grace because it reflected the structure of the covenant of grace because God communicated with his people through the mediator, Moses.

Moses's song that was revealed at Deuteronomy chapter 32 that reveals the relationship of love between the Lord and Israel. There how was His love revealed to his people?

1. The Love of God (Deut 32:10-12) -, Moses's song was made as a style of song that Israel should remember in the future of Israel before Moses was died. Deuteronomy 31:21-22 says, " This song is a witness." The contents reveals who God of covenant is (verse 4 , ""The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he. ") and what the blessing God provided is (Jesurun – the righteous people). And although they were corrupted for their covet and were punished as disciplines, as they were repented they soon shall be restored as the God of love. In a short word, he revealed the way to restore the covenant. Verse 43 says, ""Rejoice with him, O heavens; bow down to him, all gods, for he avenges the blood of his children and takes vengeance on his adversaries. He repays those who hate him and cleanses his people's land.", which the complete love of God shall conquer in conclusion.

1) In them we meet the term, " Lahapet" to mean " the Spirit of God is hovering again in this verse. It means that God protect his people and loved them as a eagle fluttered (belahapet) over his kid for their training in the air. We, through this one, see that the motive to save his own people through this one was the love of God, the great love. Ephesians 2:4 reveals the figure that God saved his own people out of sin by his great love. So we see that the love of creation was applied to the redemptive love. What is the covenantal love of Jehovah to love Israel?

First, It was the awakening love. - Verse 11, "Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions, " points to trial but the activity of the wonderful love. Without precaution, the action that the eagle fluttered the nest was the activity not to enjoy their present situation but to awake up them. In them the situation that she drops down in the air might be the suffering that accompanies the moment dangerous crisis, but for the growth of her kid her tough awakening activity revealed the great burning love of God.

- God puts his people in the trial to train them. As I Cor 10:13 said that God permits only the trial that we can bear, the life of wilderness for 40 years of Israel revealed the awakening love to them by scattering them. We also know his great love in our suffering time. We have his comfort and his encouragement because God gives the way of escaping and the power to overcome them. What is the trial the Christian meet? It is the time to experience the awakening love of God. So we can know the meaning of suffering rightly because only the Scripture can define the meaning of suffering. Is suffering the curse of God? No. The Apostle confessed that as he is weak in suffering, he became strong person. Which one is the suffering happiness or, unhappiness? We learn that it is happiness through the Scriptures. Ecc. 7:14 says that God gave the prosperity and trouble to us by the parallel method aims on making us

been ignored the affairs of our future. Then we know God more and love Him more and depends on him more.

Because Stephen knew the love he could pray the forgiveness for them. A saint in the early church saw an enemy that tried to arrest him was drowned in the ice water and delivered him, and then soon he was arrested by him and was martyred in the prison for he knew the love of God.

Second, it was fulltering love The process that he scattered the nest and dropped it down in the air is the new experience and secret that his kid did not know. After that he was realized the burning love of his mam. Her protection of the eye ball is the first dimension, the process that she dropped his kid down on the earth and watched at him in hovering in the high sky pointed the love of high level.

As such thing, as the eagle trained the kids she got some processing time, God uses the suffering, the trouble, the tribulation, the famine, the danger, the sword and the missile etc. well, until we imitate his image of God in us.

Sanctification was made by suffering. Peter claimed that as we endure the obscure suffering, the Spirit of glory shall be with us.

Why does God permit such process of tension? There are three purposes
1) Then we can know God (4-5) 2) he can know himself and he can imitate

him.(righteousness, mercy and faithfulness) Also now God pleases to train us in the roaring love.

Third, it was the love that embraced them and led to Canaan. God who has hovering love and roaring love finally he leads to the glory. In the song of Moses "Jehovah is the rock." Saying were revealed repeatedly.

"But Jeshurun grew fat, and kicked; you grew fat, stout, and sleek; then he forsook God who made him and scoffed at the Rock of his salvation.(15) "You were unmindful of the Rock that bore you, and you forgot the God who gave you birth... How could one have chased a thousand, and two have put ten thousand to flight, unless their Rock had sold them, and the Lord had given them up?... For their rock is not as our Rock; our enemies are by themselves.(18, 30,31)", "who ate the fat of their sacrifices and drank the wine of their drink offering? Let them rise up and help you; let them be your protection."(38), "Rejoice with him, O heavens, bow down to him, all gods, for he avenges the blood of his children and takes vengeance on his adversaries. He repays those who hate him and cleanses his people's land."(43)

This stresses that they should know that only Jehovah is their rock. In II Sam 23:3-4 David enjoyed the word, " Jehovah is the rock of Israel." Properly he learnt the song of Moses. Then he that the rock is like the ray of the sun in the morning, the morning without the cloud, the flesh sprout of grass after raining. It means that God made him been the sovereign Lord and establish the kingdom of God in the world.

Salvation (restoration) is the abundant world that God wanted originally. Is it the material world? No, Is it the kingdom of great cultural environment? No, Is it the sound physical health? No. It is the world of salvation out of the sin. So because of the love to lead the glory we enjoy to abide in it. "In that day, declares the LORD of hosts, every one of you will invite his neighbor to come under his vine and under his fig tree.". (Zechariah 3:10) Revelation 3:20 express the climax of covenant properly by saying , " you eat with me and I eat with you."

Moses explained that after salvation his love is revealed continuously in the following texts.

1) **The protection of God that prepared the dry land** (Ex 14: 15-20)

The protection of God that were expressed by several symbolism and types is one of the methods of the Spirit to reveal is will to the other. Vos who was the theologian of Biblical Theology says, " The gateway of the house of typology is the farther end of the house of symbolism. It means that typology is connected to the symbolism. So we should ask , "What is the reality?", "What does it mean?", "What is the meaning?" and " what does the Lord and the Apostle say?" For example, the event that Moses lifted up the bronze serpent pointed the symbolism that means the salvation. and the bronze serpent means the type (shadow) that points to Christ. (Jn 3:14) because Jesus interpreted it we should follow it. Therefore

we should aim to see the reality of every symbolism and every type. Then we can see the Scriptures rightly. Israel in the past made the idol out of the bronze serpent because they did not know the reality. Nhuyadan was produced by the wrong interpretation of the Scripture.

The event that Israel cussed Red Sea also revealed the salvation of Christian for Paul interpreted in I Corinthian 10:1-2. The symbolism that God put the way in the Red Sea pointed the baptism of Israel, the people of God. "For I do not want you to be unaware, brothers, ^a that our fathers were all under the cloud, and all passed through the sea, ²and all were baptized into Moses in the cloud and in the sea, ". Here Paul interpreted this great miracle event as the salvation. And also the Prophet , Isaiah thought so (Ish 63:11-12) "The arm of the glory made the water separated of the sea ". The text says, "Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left."(21-22), revealed that the Holy Spirit explained that it is the salvation of Christ to his people. What kind of salvation is it?

First, it was the wonderful miracle that are not happened at before and after. (21-22) - According to verses 21-22 As Moses starched his hand to

the water, Jehovah blew the eastern wind, made the water driven out and made the wall of the water and made them walked on the dried way among the water.

Verse 31 says, "For their rock is not as our Rock; our enemies are by themselves." The miracle is the intervention of the super natural power. The means of God's working is the miracle.

The work that God prepared the dried land in the Red Sea, revealing the hand of protection in the process of crossing, protecting by the pillar of fire, immersing of the Egyptians in the water etc. were the evidence of God's working. Why did they surprised at the event? Because it was the event that all Israel had seen together. The promise of Genesis 3:15 was happened again now. The events to bruise the heel of the descendant of the woman and to bruise the head of the serpent were happened at the same time. The victory of cross already was revealed in this event.

This event is not all. This is the sign that God pointed to see the Lord, the hand of the greater miraculous salvation. Really the event of the miracle is to establish the church. So we should seek the miraculous life of Philippians 4:13 (they learnt the secret that can solve the poverty and the prosperity) The transformation of one heart is really the true miracle. The regeneration and sanctification belong to the miracle. So the believers live in the miracle. He is the one who takes the salvation out of

the sin. The church is the place that the miracle should be happened. The church should happen the miracle of salvation continuously.

Second, it was the event of baptism that the church of Old Testament received. - This is not the event that was hidden by a simple miracle.

Probably it might become a myth or, a simple story. But this event was a sign because they had better reality, that is the baptism of God's people. The baptism is the sign of salvation, the fiery baptism as the ceremony of covenant. I Corinthians 10:1-3 interpreted this one by Paul. They ate and drank always and crossed the Red Sea by Christ who always was followed them. The saved church were the people who crossed out of the Red sea of the sin and the guilt and the world. Therefore the church should live as the field of God and the house of God. the field should product the fruit and the house should be kept in the peace and the rest.

Third, It revealed the power of Christ's power already. Here we see the principle of salvation in Genesis 3:15 directly because it reveals us that only almighty God accomplished it, the work of separation and union, and the salvation through the mediator. Moses, dried land, the stick, the eastern wind was blown and the one behind these situation makes us thought Christ, who prepared the dried land in the water of Red Sea by hovering of Holy Spirit.

Then we see the character of the work of covenant in the covenant of Moses. What did Paul treat the relationship between the laws and the gospel? This observes that the demand of the laws should be accomplished. The covenant of Moses reveals that the demand of the covenant of work shall be accomplished in gospel.

This made us understood the continuity and the discontinuity between the laws and the gospel.

1) Continuity- Paul said the continuity in the redemptive line among two elements and made us thought of the gospel in the laws, the laws in the gospel in Christ. The principle that the salvation comes out of justification of faith stresses the righteousness of symbolism. As Abraham and David approached into the place the Christian was saved by faith. So in the gospel we see the structure that the righteousness, mercy and faithfulness shall be fulfilled.

2) Discontinuity- But the Apostle stressed that these two elements should be separated each other. Because nobody is saved by doing the laws we understand that the laws cannot be compared with the gospel. What shall we do? The demand of the laws reveals the standard and answers it's impossibility and also approach to the place to trust only God. So we accomplish the demand of the laws after we are saved by the Spirit. In the contemporary day, the Judahism claimed that we believed in the gospel and should receive the circumcision and should keep the laws for salvation because they did not understand the discontinuity

between the laws and the gospel. Then the Apostle explained the both extremities situation as followings.

Finally this was transferred to the relationship between the old covenant and the new covenant. Because the old covenant stressed the laws and the salvation of work and new covenant the gospel and the salvation of faith, they need the tension of the covenant of grace and they revealed that it shall arrive at the purpose by the faith and the power of the Spirit in the every area of the life. Therefore we stress that the laws serves as a lady attendant of faith, the work makes us not to entered into the order of grace.

But it does not mean that the both extremities situation that the dispensationalist says, but because it emphasized the discontinuity that stand on the line of background of the discontinuity and the continuity, we see the tension. The obvious answer to them comes out of obvious attitude that when we make sure to go to the restoration of God's image, the tension shall be solved because the salvation comes out of abiding in the life walking with God to imitate the image of God, righteousness, mercy and faithfulness from the dimension of the remission.

So we have to admit that although the covenant of Moses and Israel stressed to the covenant of work, the beginning reveals the development of the covenant of the grace. Moreover Israel who took the responsibility of a community like Noah, the head of the covenant, established Moses

as the head of the old covenant, symbolically and revealed a type that they expect and proclaimed.

4. The covenant of grace to David

The covenant of grace through Moses was more concrete and more obviously at the day of David. Just like a dawn of redemption it reveals the character of New Covenant more obviously. Why does it point to such character? Because the purpose of redemption that God prepared in silent dynamically was revealed by establishing the theocracy.

The completeness of God's covenant that God established was revealed publically at Davidic covenant. That was the kingdom of David. The redemption through him focus on Messiah. In II Samuel chapter seven Jehovah established the covenant of eternal grace with David as he wanted to establish the temple with his voluntary heart.

So we find out two characters in this covenant as followings.

1) The means of grace – The covenant was established with David by his unilateral action without any discussion. Then David was filled with his voluntary heart that he wanted to offer his all things to God. Then God promised three things, 1) he will give the great nation 2) the great name 3) the land that he can take rest. These promises are similar to the promise

that Abraham received at the early time. Moreover God wanted that David need the training time like Abraham did. If he executed it, he needs self-denial and devotion of his whole heart. In other words he demanded new heart. (Acts 13:16-23) And also he should have the devotional heart voluntarily. Here we say both parts, grace and work at the same time, It seems to be inclined into the gracious part that covenant shall be accomplished by grace.

What is two elements that was revealed by the covenant of David?

- 1) The element of grace
 - (1) God initiated to establish the covenant.
 - (2) David had the voluntary heart.
 - (3) God gave the kingdom of God not the symbolism. (6)
 - (4) Three promises
 - A. Great nation- the nation of restoration
 - B. The great name
 - C. The land (rest)
- (5) The new heart of David – self-denial, devotion (Acts 13:16-23)
- (6) He got the voluntary devotion, the elements of new covenant.
- (7) Moses revealed both grace and work elements but David revealed the

part of grace strongly.

2) The element of the work

(1) Following the standard of David.

(2) Psalms 119: The experimentalism of the laws

(3) Jehovah is the rock of Israel (Moses's song)

(4) He is omnipotence God but he uses the method of humility. (II Sam 23:4)

The light in the morning – living hope

D. Shining of the ray of the Sun - righteousness

E. The dazzle rain on the buds – the power of healing and growth

The Davidic covenant was inclined into the New Testament that was the peak of covenant of grace because he trusted on the grace of redeemer. He enjoyed the remission of the New Covenant We understand that the kingdom of God shall be accomplished by the righteousness, peace , universalism, almighty power and the sovereignty Lordship. (Ish 9:6) He saw the reality of symbolism (the temple, the ark of covenant and all feast etc.). Because he enjoyed the eternal love and truth that is the original type of grace and truth in Christ, He enjoyed the reality more than Abraham and Moses. He was a model that was the fullness of Holy Spirit and the abundance of the Word of God.

It reveals that God needed the mediator and the means that God shall establish his will and that he establish his eternal kingdom on the earth and the peak of the covenant is the relationship between the King and servant and the absolute obedience to the love of God. In the dark time of the first generation and the second generation, the request of God did not be changed. The principle, for God is holy, you shall be holy was revealed more obviously. This made it as the standard to discern between victory and failure, blessing and cursing.

First, it is better that we review the expression out of the situation that God made the covenant with David. In II Samuel chapter seven we see the things that God did not give to Abraham and David. The blessing that a person, Abraham possessed was transferred into David. But all things do not belong to the elements of only the grace covenant. Only it is the symbolism but could not the reality. Because David committed sin and was repeated, the covenant was restored and through the process God revealed the eschatological type of new covenant. So David was the type of Christ and revealed the figure of church that imitates to Christ in the world. Here we observe that the purpose of the Christian life in the ministry reveals an example of restoration of God's image.

The covenant of grace of David was revealed through the dynasty of Israel during 10 centuries, because they lost the image of God, righteousness,

mercy and faithfulness, they was driven out of this land by establishing the human kingdom in the name of God and being dropped down into the darkness. Rather they wandered by distorting the will of God for injustice, violence and unfaithfulness and did not accept Christ, who was the true descendants of David, the head of new covenant and also was dropped down into the spiritual darkness.

Chapter 4

The flower of covenant and its fruit – righteousness, mercy and faithfulness (God's character)

Now we change our theme, the redemption into the covenant of grace and we review how it develop progressively and also we will treat the New Covenant, the complete thing of the covenant. Here we see the beautiful flower and fruit of redemption through how the image of God is revealed. And we shall see the feature through The authors of the Scriptures, that is the Apostle and evangelist in the New Testament through the instrument of Holy Spirit who wrote the cannon, the book of covenant. Just like he see the fruit and know the tree and see the accomplishment and understand the faithfulness of the prophesy, The authors in the New Testament have the privilege that see the glory of the covenant.

Let's think of the fruit of the restoration of god's image that was revealed by the authors , the servants of New Covenant, Matthew, John, Luke, Paul, peter and the writer of the epistle of Hebrews. By reviewing every authors with checking lists of covenant, we observe how the old testament and the new testament reveal to us.

We can ask seven questions of the covenant as followings.

1. Does the author say the continuity of the old testament?
2. Does he say the discontinuity of the new covenant?
3. Does he reveal the fruit of god's image, righteousness, mercy and faithfulness?
 - 1) The figure of righteousness
 - 2) The figure of mercy
 - 3) The figure of faithfulness
4. Does the author consider Christ who the head of new covenant?
5. does the author stress the present life of new covenant?
6. Does the author reveal the life of future of the new covenant?
7. Does the author explain the relationship of the past, the present and the future?

1. Arranging the Covenant of the Old Testament – At the transitional point that the old covenant, the Old Testament was changed into the New Testament, the prophets, Jeremiah, Isaiah and Ezekiel saw the New Testament that shall be completed. This was proclaimed more obviously than the symbolism of the early time at the day that Christ came into the world.

1. The one that they prophesied were not his prophesy but proclaimed the expression of the New Testament to the covenant of

redemption that was prepared in the trinity council before the creation. It is so wonderful that the reality revealed through the symbolism veil that were revealed in the Old testament day was revealed the reality more obvious here. As we have seen, what God demanded to the patriarchs of faith was the obedience of covenant that is, the restoration of God's image.

(Gen 18:19) What God demanded to Moses and Israel was the restoration of God's image, righteousness, mercy and faithfulness, that is, they lived as Jesurun who imitates the character of God (Deut 32:). Although they were different terms, they were revealed by using " wisdom", "the fear of Jehovah", " the walking with God", "power", "healing", "blessing" and "the intimate divine fellowship". Then Jeremiah was the first prophet that he used the new covenant included fourfold character of the New testament, those are, 1) I will pour out on my spirit 2) making the new heart 3) planting the new laws 4) knowing the knowledge of God voluntarily 5) leading them into the absolute place that cannot commit sin. The Holy Spirit revealed the glory of New Covenant that shall be revealed in the New testament.

Although Isaiah did not use this term, it is wonderful event that he already said the accomplishment of God's image by revealing the glory of new covenant in the eschatological time that is, the kingdom of covenant, the image of God's love, the power of absolute Sovereignty Lordship, the peace and righteousness of the heaven and the universal character of the glory. So Vos pointed that he was the Paul in the Old testament.

This one was revealed in Ezekiel who worked at the prisoned time of Babylon again. As he explained the new Jerusalem that was accomplished at the end of his book, he did not stop at the external figure, but revealed the restoration of God's image in the inner place, that was accord of the contents of Jeremiah. He already knew the glory of the complete glorious church and enjoy the kingdom. Because the glory was the absolute comfort to the isolated prophet, he could proclaim the testimony of New Covenant faithfully to the world in the much suffering.

2. The New Covenant that was accomplished in the New Testament was realized that the church was born by coming of the Holy Spirit. The Apostle John says, "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth". (Jn 1:14). The author of the epistle of Hebrews says, "Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, (Heb 1:1-3) The different point that the New covenant has to the Old Covenant was the fact that God Himself directly initiated and consummated it as the complete image for himself.

So we will attain the complete evidences through the canon that the authors of New Testament wrote, reviewing that the character of new covenant is the restoration of God's image. Although it is different to their perspective, the application of New Covenant was accord and the fruit reveals the glory in various colors like spectrum.

1) The evidences of the new covenant that was revealed in the theology of Matthew- Matthew, like a Systematic theologian proclaimed Christ's public ministry according to each theme those are, the birth of Christ, the Mount teaching, the powerful ministry of Christ, Sending his disciples, the metaphors of the kingdom of God, the rebuking of the hypocrite, the teaching of the last days, and the trial of Christ etc. to proclaim that Christ is the king of the kingdom of God. This is the revelation that the present presence and future accomplishment, that is, the reality of theocracy to reveal the glory of New covenant. Here in the mount teaching of the Lord we see how the image of God was revealed and we meet the excellent teaching of the Lord that offered the standard and the method that revealed the excellent fruit. And the people of covenant are waiting for the glory of the image that shall be accomplished in the future and in the present life they always has the eschatological tension and should reveal the righteousness, mercy and faithfulness in the present situation. In contrast of the Pharisees, the people of new covenant should go to the dimension to accomplish it by

the power of Holy Spirit, and take the responsibility that the remained ministry of Christ should be accomplished in the earth dynamically.

2) Especially Matthew 23:23 revealed that the foundation of 613 sections of the laws consists of righteousness, mercy and faithfulness, and also he revealed the mission to execute the mission that the reality should be applied to the life. The laws 613 section consists of 248 positive section and 365 negative sections, the foundation was expressed as the life to apply the character of God, and suggested the Apostolic teaching that was revealed by receiving the lead of Holy Spirit faithfully. The Apostle Paul identified that it is the life to pursue the thought of Holy spirit, to bring forth the supernatural love of God. In a short word, the fruit of the life, the ethic that passed through concretely the redemption of Christ and by the power of Holy Spirit obviously. And we see the demand that we should participate into the faithful passion in the present life for restoration of God's image. The people of new covenant in the talent parable should take passion to reveal the fruit of New Covenant in the earth, not spending the time of easygoing. So the covenantal people without offering the sacrifice were warned as the corrupted people. Why does the Lord request? It has two purposes those are, 1) it is the means to give abundance to the knowledge of God. 2) in the process of sacrifice he should keep the humble heart always by understanding the fact that he is a sinner 3) by promising the reward, he should devote

himself to God faithfully to arrive the pleasure of the Lord. So especially Matthew stressed that obedience is so important to the great commission as the people of covenant.

3) **The feature of new covenant that was revealed in the Lucan theology**

According to the above check list we review the feature of new covenant through the gospel of Luke and the acts.

1. Does the author say the continuity of the old covenant? - Luke described the life of Christ historically, and made sure that Christ is the head of new covenant, the one who accomplished the old covenant. As an example in the introduction of the gospel of Luke chapter one testimonies the fact intensely.

1) The grace of Christian (Lk 1:26-38) - What truth does the text teach about the grace? First, the grace (8) is the present of God, his benevolence. The center of the grace is remission and next is his mission. For calling of salvation is born again through repentance and faith, we will receive the gift of Holy Spirit. This is the basic grace of all Christians and comes out of the result of remission. The Christian that received the mission that proclaimed the gospel of salvation and should reveal it is the

one who approached to the grace to grace like Mary did. Second, it is the progressive grace. "He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David," (32) revealed that Luke claimed that the covenant that God promised to Abraham and Jacob was revealed more detailed, more progressive reality. As the promise that David received by Nathan, the dynasty of David shall be established eternally and it was fulfilled by Mary in Jesus Christ. It means that the prophesy of Abraham and David was not the national kingship through Israel but the kingship of Kingdom of God through Jesus Christ. Third, it is the grace that shall be fulfilled by the word of God. (37) the work of God was begun by the word, proceed by it and is fulfilled by it. Like the word became to the flesh and revealed true image of God the Christian that was born again by the word in Christ cannot help himself but also imitate the image of Christ.

2) **The grace that Zachariah received (Lk 1:67-80)** – What was the revelation that Zachariah, who became a deaf and dumb man, receive for his unbelief? First, It was the redemption of Christ. Like the event that the Apostle Paul was blinded for three days at Damascus, he understood the truth of redemption in the Old Testament. He understood that much symbolisms and types were related to Jesus Christ. This was the unique grace that he received. Second, he got the fullness of Holy Spirit.

His tongue was cured and praised the Lord in verse 64. "And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God ". The understanding of Zechariah (75) was the covenant of Abraham and David. He knew that the covenant that the salvation out of the sin by the atonement shall be fulfilled by Christ and prophesied that the Baptist John shall serve as the one who is proclaimed it to the world. His focus was not John but Christ. The Christian who was the partner of covenant shall get the grace of salvation that serves the Lord, without fear eternally with purity and righteousness, after he was saved. This is the kiss between the purity and the righteousness and peace and kiss between justice and love. (Ps 2:)

3) **The Birth of Christ (Lk 1:32)** – The revelation of Christ's birth that Gabriel informed to Mary was the accomplishment of the things that was promised in the Old testament. He declared "And Mary said to the angel, "How will this be, since I am a virgin?" " (Lk 1:32). First, the one who was born is the great one, the highest one , the Lord, the son of God. It means that the second begotten son will come to the earth as a man. (Jn1:1) The one who came in the body came into the descendant of the woman (Gen 3:15) shall accomplish the redemption. Second, he accomplishes the work with his humility. The most humble activity was revealed to bruise the head of the serpent. (Gen 3:15) He came into the

earth as the descendant of the woman and accomplished the redemption of his own people. Therefore the redemption stays only in him. Third, David's scepter pointed the kingship of messiah. God accomplished the promise that in the early time he will give the kingdom without shaking, the absolute kingship to rule over the world, not like the confused kingdom of the Judges through the one woman in the Davidic family after 2000 years. Our identity, our purpose and our ministries through the life of Jesus Christ was accomplished, the Christian served the kingship in the life.

4) The first son (Lk 2:7) - "And she gave birth to her firstborn son and wrapped him in swaddling clothes and laid him in a manger, because there was no place for them in the inn." (Lk 2:7) Why did Luke call for that Christ is the first son? First, Christ is God to inform that he was born by the man. Luke reminded us that Christ was the first fruit of the Old Testament as the substituted one by using the term of the first son. Like Israel in Exodus was survived for the death of the first fruit, Christ became the reality of the first fruit. It means that to be saved us, the first fruit of salvation, Christ himself became the lamb of the Passover feast. Second, For the death and resurrection of Christ, the first fruit the Christian became the first fruit of resurrection. So Paul testifies that the salvation to enter into calling, justification and glorification aims on imitating the first

fruit. (Rom 8:29). Really only Christ became the fruit of resurrection and also we who abide in him were participated into the first fruit. Just this one was only the criterion that every Christian shall be participated into the first resurrection of Christ at the second coming of Jesus in the future. We who abide n Christ are connected to his resurrection enjoy all benefits that comes out of him.

2. Does it say the discontinuity of new covenant?

Luke stressed his interpretation in the first public sermon (Lk 4:). The Lord proclaimed that the activity of messiah that Isaiah chapter 63 was accomplished in Himself, and also he himself is the messiah, with the continuity between the New Testament and the Old Testament and its unique character, the discontinuity and also this day is the year of jubilee in the eschatological day. Now it is the last age and the day revealed the climax of covenant obviously. Really after that day Christ revealed the evidence in the public ministry of Christ, and after his ascend the Apostles revealed the various ministry of the Apostles in the Holy Spirit continuously.

Every ministry of Messiah has the absolute character because every ministry put in the line of continuity ministry, that cannot be compared, that is all covenant in the Old Testament those are, the covenant of Genesis 3:1`5, the covenant of Noah, the covenant of Abraham, the covenant of Moses and the covenant of David were accomplished

completely. In all mankind had lived since the creation whoever does not come to Himself cannot be saved. Really the people of all covenants of the Old Testament was saved by faith Christ in the future. Although it was revealed into the fear of Jehovah and the obedience of the laws but still every covenantal people entered into the line of salvation by the faith that was expressed as the type of waiting on the head of New Covenant, Christ, and revealed the restoration of God's image, righteousness, mercy and faithfulness and participated into the glory of the glory of the image of God. Although they were joined into the old covenant, they enjoyed the grace of new covenant in the work of Holy spirit and revealed the fruit in the world experimentally. The righteousness of Abraham, Moses and David belong to the righteousness of Christ.

3. Does the author reveal the righteousness, mercy and faithfulness, the fruit of God's image?

The covenant was applied to the life and the activity as the restoration of God's image and redemptive ethic, righteousness, mercy and faithfulness. The evidences are revealed in two passages.

1) **The way to overcome the covet** (Lk 11:1-15) The first block to follow the Lord is the flesh. This flesh was expressed as self-covet and sinful desire sometimes by the Scriptures. So the Lord declared " ".

(15). First, The covet that was rooted in the human always contrasts of God, rebels against God, makes us fallen into the arrogance that tries to become like God. Paul claimed that it is the idolatry and James said that every sin comes out of this desire. This covet makes the stumbling block to the work of Holy Spirit and offers the careful skill to rebel God. Second, Sometimes it was revealed the covet with the external figure of devotion that is the hypocrisy with the mask of passion. For this covet was rooted in the man deeply, without death we cannot take freedom. If we do not fight with this one, the covet controls us at the moment. Third, the way to overcome it is only to have the wealth to god. As we are in the center of god and put his word on the ultimate authority, we can overcome it. In the meaning, the Christian life of faith focuses on throw away the covet with his whole heartedly.

Then the covet of the sinner shall be changed into unrighteousness, violence and unfaithfulness, the image of Satan in replace of righteousness, mercy and faithfulness. The lord came to remove the source of covet, the corruption of the man into the world. And also he crucified the flesh and the desire on the cross with his death. (Gal 5:)

3. Does the author think of Christ who is the head of new covenant?

4. Does the author explain the past , present and future of new

covenant?

Following text reveals the relationship between the past , the present and the future of new covenant. It is to observe understanding of Christ about the kingdom of God, the stream of redemption that flows in the scriptures.

1) **The kingdom of God (Luke 19:1-38)** –How was the kingdom of God revealed in entering into Jerusalem of Jesus? What does it mean?

“ ” (38) First, because the Christian that does not before the creation and the future of eternal world do not see the kingdom of God that has come into the world presently, they feel the conflict and the complication and live in the spiritual tension because the Scriptures said that the kingdom has come into the believers and we tastes the kingdom already. We cannot see the kingdom with our sight but we can see the evidence. Although Paul saw the third floor of heaven had the thorn, he enjoyed stronger presence that rules over them. So although he wanted to go there but for the church he wanted to stay here. Second, the kingdom of God that he tastes reveals two elements of the kingdom of God. they are revealed in the song that the people sang. One is to glorify God. If in eating and drinking, anything return to the glory of God, that place is the kingdom of God. It is blessed to return to only the Lord. Another is the peace because his dominion shall be brought the peace and prosperity. The peace of heart is the taste of the kingdom that we pursues on. We

should concentrate on Christ and glorify to the Lord and also his peace should be immersed.

Christ came into the world as the king of god's kingdom that is the king of the kingdom of covenant. I means that he is the one who rules over all the world and all things through the past, the present and the future. He is the king of kings that rules over the areas of common grace in order to serve the accomplishment of the redemption of his people that is, the restoration of god's image.

In summary, Luke described that the new covenant that was revealed on the horizontal line of the covenant of grace was accomplished by coming of Christ and the redemptive ethic, righteousness, mercy and faithfulness that are the fruit of the restoration of god's image. So he revealed that Jesus Christ as a true man with several metaphors and situation. The good Samaritan and the love of the father that accepted returning of the second were the evidences to reveal the image of god.

2. **The feature of new covenant in the gospel of John** – John revealed that the restoration of God's image was begun with believing in Christ that is, born again obviously and the contrasting concepts, the light and the darkness, the life and the death that was the contrasting point of

redemptive ethic in the John's theology. So his gospel revealed true aspect of the New Covenant than the other gospels. So the gospel of John is the book of New covenant. What features does his gospel and his epistles reveal?

1. He thinks that the origin of Christ belongs to the beginning. The Word in the beginning included the council of trinity was incarnated and also were accomplished all prophecies in the Old testament. And also the restoration of God's image, the core of New covenant was revealed the accomplishment in Christ.

2. The redemption and covenant, that is, the restoration of God's image was accomplished by his death and resurrection and the righteousness, mercy and faithfulness were revealed working of Holy Spirit. The anointing of the Spirit who was outpoured into the life of God's people who always the conflict of the Spirit and the flesh was happened, does not leave eternally and God keep the heart that has the new laws and new changed heart with the best method and the enemy does not touch them. Just this anointing is the working of the lifted Christ. He in the Holy Spirit leads the covenantal people into the world of every truth and reveals the image of God, righteousness, mercy and faithfulness as the purpose of his ministry.

3. For this work God in the creation time sent the Holy Spirit, the Spirit of glory and accomplished in the spirit and through the Spirit. (Jn 3;

I Jn 2:) So As the Lord committed their ministry to them, the Lord commanded to receive the Holy Spirit. By their obedience to his command, the event of Pentecost was happened, Christ accomplished the completed covenant in the Holy Spirit. What is the accomplishment of the kingdom of God? The man loves to stay the abstract things by great impression. But the Lord loves to stay in the righteousness, delight and peace in the Holy spirit as the fruit of God's kingdom, in the other words, to reveal the restoration of God's image, righteousness, mercy and faithfulness. So in his epistle John taught to sustain righteousness, mercy and faithfulness, the figure of the peak of new covenant in the world. And also he taught that they should prohibit to love the corruption of flesh, that is, the idols and love only the Lord, although every enemy at the outside works. The restoration of God's image is the expression to love the Lord. And makes to go love to love This is the true figure of the kingdom of God.

4. The concrete method to accomplish it is to abide in Christ. This is the other expression of repentance and faith. The way that walks from the faith to the life means to reveal the righteousness, mercy and faithfulness of God, the fruit of the life of New Covenant and the power comes out of to unite with the Lord. (Jn 14:-15:)

5. The fruit of the life reveals the truth in love, love in truth. This

comes out of the working of only Holy Spirit.

6. The people of new covenant should be revealed by love and obedience.

7. The victory of New Covenant in the Revelation – As we reviews the features of the New Testament in the Apostle John, we observed that the Lord of covenant focus on to reveal the restoration of God's image in Holy spirit. Now we find out that the glory of the restoration of God's image to be accomplished in the new covenant in the theology of Paul more clearly.

3. **The feature of covenant in the theology of Paul** - The Theology of Paul and his faith are revealed by his 12 epistles. Among them his experience of Damascus was treated as the experience to enter into the people of the New Covenant. After that his mission journey and his epistles revealed his understanding the covenant as followings. We will see the relationship between the salvation and work in contrasting to the contents in the epistle of Romans and in the second epistle of Corinthians

Furthermore we cannot pass away the theology of the original Apostle Peter. What did he reveal the glory of the new covenant? Through the epistles of Peter we think following theme.

4. **The feature of covenant in the theology of Peter**

Apostle Peter was the first tool of new covenant at the present place of coming of holy spirit at the Pentecost feast. As soon as the Pentecost event was happened, he proclaimed that, through his preaching, Christ had been prophesied by the old testament and the outpouring of holy spirit also was prophesied by the promise of the old testament and he pointed that they who waited for messiah killed ironically and rebuked their sin. Through this event the 3000 worker of new covenant were produced by the power of holy spirit and also could be made the church of Jerusalem.

After that he who was executed as the original apostle with the role of pillar of early church was wandered for the conflict between the continuity and discontinuity temporarily and had been rebuked by Paul who became an apostle lateral than himself. After that at his epistles, i Peter and ii Peter we see five unique features of the new covenant in his thought.

1. He identified the status of the people of the new covenant

He revealed that the climax of covenant became to be united with the relationship between the father and the children and the relationship of the absolute obedience to the love of God to the people of New covenant and the relationship between the Lord and the servant. We can think of them as followings.

1) He is the holy priest. (IPeter 2:1-4) The Apostle said that the Christian is the spiritual house and the holy priest that offers the spiritual offering because it arranges the identity of the Christian obviously. It means that they become the sanctuary, the priest and the offering of the new covenant. So they should be devoted himself two things to clean himself. First, it is to abandon. Verse 1 says, "So put away all malice and all deceit and hypocrisy and envy and all slander." The other one is to aspire it. (2) Here the pure spiritual milk pointed the word of God, the Scriptures. In a short words, this life means to fight to the corrupted flesh. The power to rule over the desire of flesh comes out of understanding the Word of God because the Scripture stress to mediate the Word of God. We should approach until to taste the milk and the honey in the Scriptures. The spiritual affairs comes out of the work of Holy Spirit in the beginning, processing and result.

2) He is the people of New covenant (IPet 2:5-8) - The Apostle Peter, like Paul, revealed the character of Christ's church in detail. First, the church is established on the new covenant. The church Peter saw was depended on the covenant of the Old testament and was accomplished in Christ. Christ who becomes the corner stone accomplished the covenant with his blood. (6) Therefore the one who believes him was not shamed that is, he received the remission and the one to get the eternal

life. The assembly who was established on the new covenant is the church,. Second, Christ is the precious cornerstone. (6) The cornerstone of the church that was compared to the temple pointed Christ and his teaching , which is the Scriptures. Paul also said , in Ephesians 2:20, said the same meaning. It means that the head of the church and her foundation are Christ. The reason that we cannot say the church as it is not the center of the Christ, is that everything comes out of only Christ. However the one who does not believe in Christ is like stone that breaks him. (7-8) The church of the New Testament lives in the center of Christ as the head of new covenant.

4) **He is the Loyal priest (IPeter 2:9-10)** - Peter explained that the Christian has the identity of the people of new covenant and he lives the mission according to him. First, he is the chosen tribe for the mission. The man who was called for the children of God and was born out of God become the people who belongs to himself. Second, They are the Royal priests. They are the people who take the mission of messiah by having the position of a king, a priest and a prophet in Christ in the world. So the gospel that is the virtue of Christ should be proclaimed by them. Third, they are holy people. For God called for them for the complete union with God, they should have the holiness like God. God makes them walked in the process of suffering for the complete union. He shall

accomplish the purpose surely through the Holy Spirit.

5) **He is the servant of God (IPeter 2:11-17)** What shall the Christian that was called for as the servant of God live? First, he should control the desire of flesh (11) The enemy that makes our pure spirit been dirty is the flesh I is always. The Christian should concentrate on the fighting with this one. In a short word it means to think of the work of the Spirit. Second, he should reveal the positive goodness positively.(12-15). The personal godliness should be revealed by the goodness in the neighbors and human custom and should keep his original seat with endurance. We should in first do the first thing that we should do and keep our mission humbly, the Lord works his will by his curious hand through us.. We should go to glorify God by stopping the stupid sayings with using our goodness. Third, we should love our neighbors passionately. (16-17) the godliness should respect the neighbors and love them and honor them. Just like treating to God, the Lord works. After Jacob was changed as he met Esau, his face was transformed into like God's figure.

5) the position of the Christian (I Peter 1:1-7) –where should the Christian in Christ stand up? First, he belongs to the life and the godliness. For only God is the source of the life and the godliness, as he stays in him,

he shall be joined in his character. (1-4) this does come out of ours but from only god. As we think that we, like the devil was transformed into the divine character, we should praise the lord for the grace. Second, he needs the process of growth in Christ. So the Apostle taught to add seven virtues, faith, virtue, knowledge, self-control, godliness, brotherhood love and love passionately. It means that he should reveal the divine character to imitate Christ to every area. The purpose of God's salvation was revealed on the earth.

6) The substitution of Christ (IPeter 2:22-25) - What kinds of suffering was the substitution of Christ that Christ accomplished 2000 years ago? First, he was treated as a sinner. Although he had no any fault in his saying, his thinking, his heart and his affairs, he was treated as the sinner for us. (22) "He committed no sin, neither was deceit found in his mouth." In the process of the substitution he was accomplished the complete substitution to remove all sin of his own people. He did not fail to remove all sin of the saints. Third, The effective of the substitution was absolute. (24-25) Because they were died for the sin and was resurrected to the righteousness, we can approach to the God and can meet Him. And also they can be healed actually. And he bore our weakness and every diseases and were revealed by believing him. We who lost the way enjoy the healing grace in Christ, the true shepherd. We should praise

the Lord for his substitution.

6) the meaning of baptism (I Pet 3:18-21) - the one who believe in the death of Christ like the family of Noah who were saved receive true salvation. What was the meaning (reality) of the baptism that the apostle taught. First it was the mark of salvation. (18-19) the death of Christ was to lead his own people to God. His complete salvation has the eternal effective of salvation at any time and any place. The one who holds this one can live in the great assurance because he received the baptism of Holy Spirit. Second, it was not to remove the dirty body but the remission to clean up the dirty sinful soul. Whoever accepts Christ as his Lord was blessed by baptism. Therefore he was a righteous man and can live as a righteous man by faith. Third, it is the seal of good conscience towards God. The apostle defined that baptism is the seal of conscience before God. The one who received the baptism of Holy Spirit cannot be snatched and also be deleted by any influences.

8) the life for God (I Pet 4:1-6) - the apostle stressed three things to reveal the image of Christ the life of stranger. First, we should depend on the trial of Christ. (1) the trial of Christ is a merit and also the example of the life. The teaching that we should admit it as our full armor is to enjoy the wonderful grace as we live it as the purpose and the means of

our lives. Second, we should not follow the flesh of the man. (3) the covet of the man makes us fallen down into the temptation of Satan easily and extreme debaucher. This is the products to come out of our flesh. We should be careful of this one. Third, we should follow the will of god. These revealed in the life of the gentile, those are, adultery, covet, drunkard, debaucher, pleasure and idolatry, but we reveal the fruit of the image of god, righteousness, mercy and faithfulness in Christ.

2. He claims that the criterion of new covenant is the scriptures by revealing the authority of divine authority. This is the view of the scriptures. Like Paul he accepted the scriptures as the no errant word of God. This is the criterion of new covenant and its direction. The authority is greater than the exiting experience that came out of seeing the second coming at the mount of transfiguration. He revealed his own view of the scriptures as followings.

1) The reason that God gave the Scriptures (II Pet 3:1-17) - Why did God permit the Scriptures? First, God gave it to remember the revelation of God well. (1-2). The prophesies of the prophets and the words of the Apostles has the same authority to the word of the Lord. As the Christian that receives the Holy Spirit lives the confusing world, they need to abide in the light of revelation. As the Christian was tempted by

careful voice, only the Scriptures deliver us and strengthen us, because the revelation that understood in the Holy Spirit is the life of the Christian. Second, he gave it to us in order to defend the teaching of the cults. (3-5) Here the one who mocks at the last day points the cult. They deny the creation and the second coming and also destroy the others. Therefore God provided the documental revelation and made them stand on it and made them live in the light always. To know the Scriptures is the primary duty of the Christian. Third, God gave to us as the criterion of judgment. (6-7) The Scriptures is the criterion of discernment and the tool of the last judgment. The one who loves the Scriptures and lives on it is blessed.

2) The Scriptures is more obvious prophecy (II Pet 1:16-21) - The truth was expressed by the event. Because the wonderful experience of mount transfiguration is weaker than the evidence of the scriptures, the apostle leads us to the scriptures. First, the majesty of his second coming is so precious. The experience that was happened in the life of Peter was the root of his assurance. At the day that interesting story of human thought is changed into the truth, through the experience of apostle to know it is so precious. Second, but the evidence of the scripture is more excellent than them.

Although the experience that saw the glory of the second coming may be

destroyed, the prophesy of the Scriptures is eternal and alive although the world shall be changed. So the Apostle claimed that the little voice of the Scriptures has more authority than the great experience and makes us followed the authority of the Scriptures because the Scripture is the expression of the love that the Holy Spirit Himself wrote. Therefore our thought and our lives should be rooted in the Scriptures deeply.

Third, he stressed the life as the priest that is, the ethical life of the image of God, righteousness, mercy and faithfulness.

1) The reason we should love (I Pet 1: 22-25) - Why does the Scriptures demand passionate love in Christian life? First, because he got clear soul in Christ. (22) The Christian that was born again has the purified soul in the Spirit. Because the soul makes him loved the brother, the Apostle exhorts to love one another passionately. Second, because they lives with living word. (23) When we are born again God uses the word of God, the Scriptures and makes us been mature through it because the Word has infinitive power of life like the seed. The power of the life can execute the love of God and occupies the world. The forefathers overcome the world with this love. Third, because he lives in the eternal life. (24-25) The saints that was begun by the work of Holy Spirit and experienced the

great love was stood firm on the foundation of the eternal world, he can live the unique life. The love makes him praised God in the valley of death, makes him enjoyed the peace in the severe flood makes him given the thanksgiving before the lion. The people of New Covenant enjoys the blessed world because of the love.

2) The importance of conjugal relations (I Pet 3:1-7) - the fruit of the people of the new covenant first reveals in the relationship between the husband and the wife as the basic unit of the family.(7) what figure is it? First, it reveals the love of the husband. (7) it is possible that the husband can reveal the love to his wife, as he receives ruling of the word and the love. Also peter taught to follow the knowledge without changing the standard. It should be focused that he may communicate with god well by accepting the weak points of the wife with the wisdom. Second it reveals the obedience of the wife. (1, 5-6) although she has a unchristian husband, she should make him returned to the lord by revealing the example of goodness. The effective of Christ's death was promised by god in saving him and his household out of the sin. (Acts 16:31) the lord respects the family that is depended on the redemption.

3) The life as the source of blessing (I PET 3:8-12) - the last teaching of the apostle reveals the life of the source of blessings in detail.

First, we should take the mercy. (8) first of all, we should have the sympathy to our brothers and have mercy to them. It establishes the virtue that accepts the weak with soft love. As we got trouble in our lives, it should be stressed to overcome the misery heart.

Second, we should give to bless the others. (9) our attitude to the wicked of the world should bless in the name of Christ. The apostle stresses the teaching of the lord again in his letter. Although we live in the condemned world, the saints should bless the others because someone in them can be returned to the lord. This is the other method of evangelism. Third, we should follow the goodness until receiving the admit of the lord. (10-12) above of all we should be careful of the word to keep the godliness and should follow the goodness and the peace because only admitting of god can make us blessed.

4) Receive the suffering for righteousness (I PET 3:13-17) - the Christian life in the world is revealed by the persecution for the righteousness. But we should reveal the image of god that the other can ask the reason. How is the beautiful fruit revealed in the suffering? First. We should start with admitting the lordship. (15) the standard that the normal Christian life has is the sovereignty lordship. As we meet the suffering we should review this one firstly. It means that only Christ is my lord that is the foundation of all life. Second, we should keep the good

conscience. (16) after the lordship was reviewed, we should examine the state of good conscience. Then the humility and respectable heart shall be happened. Third, we should prepare the suffering for righteousness. (14) as we got some faults in our lives, we should repent it to god but as we got the unreasonable suffering, we should be endured until the enemy shall be shameful because it is the chance to proclaim the gospel. The suffering for righteousness is real blessed.

5) Suffering is Blessing (I PET 4:12-13) - the trial that is different to the temptation to come out of Satan comes out of god to train us to make a mature Christian. Therefore we should understand the truth that comes out of the present suffering. First, the fiery temptation is not strange thing. It is the hand of god that comes in the Christian life naturally. Although the severe temptation comes to us we can overcome all things because of god. Second, then we should take joy. (13) the suffering itself that we was met for the lord is blessing because the heavenly reward was prepared by God. The suffering itself is blessing because it is the gateway to the glory of god. Because the holy spirit lead always us anytime and anyplace we can enjoy the grace of god like oasis in the suffering. Third, the spirit of glory is revealed. The delight that comes out of the suffering is the work of the glorious spirit. Just like Israel was led by the pillar of glorious cloud for their protection and their way, the holy spirit

always hovers on us and makes us experienced the beautiful world in it.

6) the suffering to follow the will of God (I PET4:14-19) - The benefits of suffering comes to us as we follow the will of god. How shall we treat the suffering to follow the will of god? First, by knowing the judgment of god had begun in the house of god, we should the present suffering as the providence of god. Although the suffering of the sin was begun with the repentance but the suffering that was met by the will of god should be endured with thanksgiving heart. Then the lord makes us known the benefits in our lives. (17) second, we should do goodness in the suffering.(19) it is not easy to endure the suffering. And also we should do goodness in the temptation. The goodness means to obey the will of god. As we met the suffering in the temptation if we do the goodness, we can enjoy the fruit of the holy spirit. Third, we should commit our soul to the creator. (19) the secret of victory of suffering should be committed to god wholeheartedly. Only the creator can take responsibility to the soul because he is the lord of lords. So the suffering time is the precious chance to lift up our faith.

6) The life to know Christ (II PET 3:17-18) - The apostle peter began with knowing Christ and ended with it in his letter then next three things should be concentrated on. First, he exhorted not to drop out of

the grace. The false teaching always makes us strayed out of the grace. In other words, it shall be dropped down into the human salvation or, the seat of self-supported religion. It provides the stumbling block craftily to the walking way by accepting the salvation by faith and approaching faith to faith. It is the beginning of ethical corruption and more deeper source. The spiritual corruption finally makes us destroyed. Second, he exhorted to grow up in the grace of Christ. This makes us separated our righteousness of the lord's righteousness, or, the laws of the gospel, or, the method of the world or, the world of the method of god. Like Paul confessed, "but by the grace of god i am what i am (II Cor 15:10) ", peter also stressed that he lived by the salvation of the only grace and the method of only humility. It points the knowledge to know him experimentally, that is the life to know in the eternal life. We should hold the delight of the garden of Eden in the contemporary confused time.

3. **The Example of Christ's Suffering (IPet 2:18-21)** And Peter said that the normal Christian life comes out of following the way of Christ's suffering. First, we should obey until the tough owner like the Lord. (18-19) This is the work to establish the kingdom of God. The righteousness, love and faithfulness are established by such heart of obedience. Second, but the suffering, the result of the sin should be repented. (20) " ". Whenever the sin is realized, we should repent it soon to God, not to

postpone it. This is the offering that Christ accepts. Third, as we meet unreasonable suffering out of God, we should praise the Lord because it is beautiful thing and is accomplished by the will of God. The gospel promised that as we followed the example of cross, we experience the strong power of resurrection. Although it seem to be weak but finally the glory shall come to us. Fourth, the false teaching should be refused always, because it makes us stopped the Christian wonderful changing life.

7) **The Danger of corruption (II Pet 2:17-22)** - What is the corruption? First, the corruption was begun with the hypocrisy. (17) The Apostle points the danger of the hypocrisy through the several metaphor. (17) As the well without the water, he lost the truth and live in the external state. He reveals his arrogance with empty boasting and has no the settlement of his heart like the mist in the wind. He is weak and tempted the weak person easily and destroy him. Because he lives with the covet of the flesh finally he leave out of Christ. Second, although he tastes to know Christ but by temporary temptation he denies Christ and finally he was controlled by the darkness. Actually he has no any experience to know Christian his life. Whoever has the eternal life by knowing Christ personally, nobody can snatch it out of him. So this depravity person may be begun with the true life because it is happened in the spiritual confusion. Third, the severe result than the beginning

shall come to him. (20-22) Because like the dog and the pig, he cannot cut off his old sins and live as the slave. For the seven devils came to him he shall be fallen down into the great danger. The Christian should be careful of standing at the edge. We should keep the place of the abundant truth in our lives.

8) **The work of the one who stands up on the truth (II Pet 1:12-14)**

- How did the Apostle Peter explain the method of salvation accomplished in truth? First, He said that we should grow up on the foundation of our known truth. (12) The truth is only the gospel. As we were born again by the work of Holy Spirit, the worked word was the truth. The truth is our eternal life and made us been free because as we know the truth, we can take freedom. The truth and the eternal life were not separated each other. As we know Christ who is the truth, we can have right knowledge and experience the eternal life. The growth of the Christian is not to add something to the first truth but live on the foundation of truth. Second, we need to use the function of thought. (12-14) The regeneration of the spirit should be expressed by our thought. Then the thought of flesh was changed into the thought of the Spirit. The life and the death shall be depended on the change of our thought. The life of truth is the leaves and the fruit that are rooted in the truth. Our thought itself should be changed by the truth. Therefore we should

meditate the Scriptures to get the complete salvation in our lives.

9) **The reason that we should stand up on the faith (I PET 5:12-14)**

- First, because the devil attacks. We should stand firm on the faith as the devil is wandering like a wailing lion to find his food. We should believe the victory of faith and should keep humility. Second, because we have the remained trial of Christ. Like the trial that the forefathers was received, we should contrast of the contemporary attack in the external area and the inner enemies. Only faith can overcome the fighting. Third, God promised victory to the Christian that are suffered for Christ. (10) " ". We are the persons who believes in this promise.

10) The direction of the elder (I PET 5:6-11) the elder position that was put on the apostle as the source of position, is like an important pillar to establish the church. The church that are built on the apostle and the prophet means to be establish on the elder position. Peter himself is the elder and the witness of Christ's trial. What did the apostle teach of the elder? First, he should serve voluntarily for himself. (3) he should not take the attitude of claiming but reveal the example in himself. They should do everything with humility and obedience in every area that the young men can be obeyed to the lord. Second, he should be an example. Third, the crown of glory was promised to them? When we look at the reward

that the chief of shepherd, Jesus promised and served the church as a small she[herd make us provided the encouragement.

4. Fifth, it teaches that we should prepare the time of second coming that was the completed time of the new covenant.

1) The attitude to prepare the second coming (II Pet 3:11-13)-

What attitude does the Christian who prepare the second coming take? First, he should remember that the event comes suddenly. (10) He will come like a thief comes without warning. Without preparing at the regular time he can be surprised at it. But the Spirit provides the wisdom to accept the great tension that comes suddenly in us. We should lose the spiritual tension. Second we should take holy good life (11). The Christian before the second coming try to keep the godliness, that is, the holy good behavior. The holy good behavior makes us meet holy Lord. As we follow the holy word we can bring holy life. Third, we should aspire the day passionately. (12) And the Christian should long in the actual life because he put living hope to him. We should awaken in sincerity to meet the Lord.

2) Prepare second coming of Jesus (II Pet 3: 14-16) - continuously
the apostle taught the right attitude of the saints that meet the second

coming. First, he should reveal the complete person before the lord. The apostle to get justification should be purified to appear the people of the complete righteousness, they should purify themselves. And also they should be trained as the one who has no any spot and any fault by prayer and the word. Second, as James said that as that accomplished the patience, he shall have the trained personality without any lack. In a short words, through long endurance we can meet the lord. Third, we should understand the scriptures. The one who is ignorant pointed the one who explains the truth of the scriptures in the center of the covetous desire and interprets it with his secular thought that is, the cults. Peter admitted the revelation as the letter of Paul. The saints who prepares the second coming of Jesus should become the man of the scriptures.

3) The wisdom of the last days (I Pet 4:7-11) - the time that was called for the last thing of all things points the eschatological time. At that time we should listen to the wisdom of the apostle. First, we should be sincere. The sincerity means the awakening life that is, the self-controlled life. This comes out of the life meditation and self-control life. Because our flesh is lazy and pursues the debauchery it should always be warned the first one in our lives. This sincerity makes us overcome the temptation of devil like wailing lion and the temptation like the angel. Second, we should love one another passionately. The time of suffering in the

eschatological day is erasable to the extreme egoism. Here we understand that every evil thought that is, new age movement, modernism, the materialism and secular pleasure is able to be overcome by the passionate love. To do deal to our neighbors with the passionate love is the way to overcome this generation. Third, he should live as the good steward. At the last day we are tempted to live easygoing life by the Satan. Then we should have in the consciousness of the steward. Material, time, health, talent, occupation and family belong to the areas of the stewardship. We should be admitted the evaluation of good and faithful servant that the lord committed it to us temporarily.

4) The great love of God (II Peter 3:8-10) - The creation is the same love of providence and redemption. What are they? First, it is the love that endured and is patient that is waiting one day like thousand year. (8) Although the man that has the hot temper try to inclined to do hastened, but God accomplishes the work of salvation by enduring for long time. It means that our salvation shall be accomplished in the eternal love The endurance does not belong to us, but should come out of God. Second, it is the faithful love like one thousand year as one day. (8) In the contrast of the human temporary patient love, God endures for long time. So the palmist sang the eternal love and Moses thought the love and enjoyed daily morning. This love makes us been alive. Third, The

purpose God endured is that all people repent before God truly. Although the world cannot endure, God has the love to embrace even it.

5. **The feature of covenant to come out of the epistle of Hebrew –**

The Hebrews, which revealed the excellence of the New Covenant stresses the discontinuity of the people of new covenant by comparing two events each other. It pointed that it is dangerous that without despising the discontinuity, if the faith is depended on the Old Testament. Before the building is accomplished, the extra supplementary mate liars was needed for it , but after it was finished to establish it they should be disappeared. Then although it is enjoyed the benefit of new building, if we are going to get same benefits, it may be a stumbling block to enjoy the glory of the new building. What did the author of the Hebrews see in the glory of New Covenant?

1) As we compared to two worlds at the first part the glory of new covenant was revealed. The coming of New day that the Son said was the eschatological day that the prophets said already in many time and needs the great tension that we should receive the confidence and assurance by coming of the reality of the truth directly through revealing of the shadow, types and symbolisms. After the head of covenant came into the world to accomplish the redemption and worked in the Holy Spirit and stressed

that it is the day that every original type that was previewed by the Old Covenant was realized.

2) Abraham, Moses, Joshua, Aaron, the offering system and tabernacle that the Jews claimed was the shadows, after the reality came to the world, they should sit down on the place of witness and they should keep the silence. If we put their position on the same one of Christ, from that time he shall be cut off out of the people of new covenant and stays in the childish level that does not escape out of that place that rebels to Christ. This is the cult.

3) In the day of completed covenant, putting our heart on the temporary one is to commit sin because of the unbelief. Therefore the authors stressed that even the people who were served the tabernacle with the instruments faithfully, they should be remained as the witnesses. Moses and Elijah were revealed at Mount Transfiguration should not be stood at place of Christ. But because the man is corrupted, they try to establish his kingdom by despising the discontinuity of covenant. To escape out of the dagger, we should approach to restore of the image of God, the peak of covenant, to bring forth righteousness, mercy and faithfulness positively. If the one who abide in Christ and shall be attached to the world of the eternal covenant can overcome the liar of Satan. The rolling stone was not happened.

Then what does it mean to accomplish the new covenant. The restoration of God's image? It is to approach to the climax of covenant.

6. The climax of covenant – Immanuel – the united community

Until the New Covenant was accomplished out of the covenant of redemption that was begun with the heavenly council, the sovereignty Lordship have led in the history of all mankind in detail. By seeing the intimate relationship between father and children and the glory of the Son-God, the glory transformed was revealed in Christ. The glory was the other one except the reality of the complete image of God. We see the righteousness, mercy and faithfulness and are transformed into the man of righteousness, the man of mercy and the man of faithfulness and reveal the fruit and his influence. It means that we enjoy all his fullness in closed communication with the father and live to proclaim his will in the world. Then the scriptures does not say the glory of the future of the new covenant people, but in present life they should live as the one who experiences. Moreover the Lord demands to do it more over more. See the Second Corinthians chapter one.

In the contemporary humanistic thought that the original figure of God's image was changed we are challenged to reveal the example that express the restoration of God's image by seeing the glory of the

begotten son of father-God, like Apostle John did. Then we see the world of the grace and the truth and shall be transformed into the man of grace and truth and then we can reveal the image of God's image in the world obviously in the present lives. Then we can experience the wonderful healing work in this day and can bring up the vision of puritanism that established the kingdom of God on the hill. What are they?

- 1) It is the present place of God's presence.
- 2) It is the harmonized between the faith and the work that is, the restoration of God's image.
- 3) It is the time that common grace was located at the position and derives the redemption.
- 4) It is the state to enjoy the kingdom of God in present by standing up on the place that serves Christ who is the reality of the symbolism of the Old Testament and by living the present faithful life towards the future. This is the revealing of redemptive ethic.
- 5) It is not the world that copies the original covenant of the Garden of Eden and it is the state that in the suffering we live in the presence of God and was filled with the image of God, righteousness, mercy and faithfulness. It is the seat that Holy Spirit works dynamically through several method. Our pastoral ministry and personal devotional life and family life cannot be shaken on this covenant and although some

problems will be happened, they shall be restored through the healing power

If today the church knows the peak of the covenant, they shall buy this one by selling his own all property and will buy the treasure. They see the glory of the covenant kingdom and devote himself to it wholeheartedly and shall invite the lost soul who are wandering in the world to there.

Why? Because we see the glory of the accomplishment of redemptive plan that comes out of the Trinity council and live always in the impression. They are quiet, without passion, but they are abundant, they are poor, but they are abundant men, they are frustrated they shall experience the comfort and power.

Conclusion:

Until now, we have reviewed the stream of covenantal revelation that the covenant of redemption was began with out of the trinity council on the throne of heaven through the several process, and was developed in the type of covenant and the peak of the new covenant is the glory of the restoration of God's image. The reformed theology and its faith devote itself to here. Then our destroyed family in our generation shall be restored as the image of God by overcoming the temptation of materialism and secular hedonism that serves as the slave in our lives. We return together to the origin of covenant by keeping love and obedience and should become the people of covenant.

Reference

Comparing diagram of covenant

division	Covenantal partner	character	term	verse	other
The covenant of redemption	Father and Son	Redemption – the source of all covenant	Trinity God (Let's...) the discussion of peace Trinity God-council	Ge 1-3: Zech 6:13 Jn 17:1-3 Jer 23:18	
The covenant of creation	God and All creatures (Visible and invisible)	The mission of the man-Making the world that was filled with God's character	The Spirit of glory (presence, authority, control) Creation of God's image The Sabbath day redemption in creation	Gen1::2 Deut 32:10-12 Gen 1:26-27, 2:1-3 Gen 1:28 Eph 3:19	Fluttered love. hovered love taking care love
Covenant of work	God & Precorrupted Adam	One commandemnt (163 sections laws) – negative section and positive sections – condition - promise	Accomplishment of Laws- demand Threfold character (righteousness, mercy and faithfulness)	Gen 2:17 3:3 Lev 18:4 Rom 8:4 Mt 23:23 Eph 4:24	
The covenant of grace	God, the descendant of woman	Lordship Salvation and unity The descendant of the woman	The children of Abraham, the children of David Jesus Christ	Gen 3:15 Gal 4:4	
The covenant of nature	God, Noah and his descendants and all creatures	Common grace The signs of redemption in it, rainbow		Gal 8:20-22 Gal 9:13-17	

The covenant of Abraham	God& Abraham	Great nation, great name, blessing	The kingdom of God Universal church	Gen 12:1-3 Gen 15:6, 18-20 17:7-8: Gal 3:14	
Covenant of Moses	God& Israel	Work in grace		Gal 3: Ex 19:3-6, 24:3	Passover feast Decalogue The laws, tabernacle Mercy seat
Covenant of David	God, David and his descendant	Grace was stressed	The rock of Israel, Morning light, Morning sun shining, Dizzly rain	II Sam 7:14 23:3-4 Deut 32:4,15, 18	Kingship Ish 9:6
New Covenant	God & Christ and christians	Fulfillment of Old covenant Discontinuity and continuity new creation, the restoration of God's image	New heart, new spirit, the new laws in Holy Spirit New life Eternal atonement, complete union Christ's image Divine nature	Jer 31:31 Ez 37:1-14 I Jn 2:20-27 Lk 22:19-20 I Cor 3:17-18 6:2	Eschatological ethical elements Lord is spirit Transforming into the same glory in Holy Spirit

A Diagram of the Discontinuity and Continuity in the Old Covenant and the New Covenant

1. The kingdom of God Gen 1:2 Kingship, throne, thecrasy
2. The character of salvation (Gen3:15) The purpose and metjod that
God reveals his glory – mediator, substituted God
3. The method of salvation – the faith not work
 - 1) Enosh – they called for God name (Gen 4:28)
 - 2) Enoch- Walking with God (Gen 5:24)
 - 3) Noah – The one who received God's grace (Gen 6:8)
 - 4) Abraham – Gen 12:1-3 blessing (The source of blessing) - The
church of church, Holy Spirit (Eph 3:14) (Gen 15:6) Rom 4:1-3)
righteousness by faith – Gen 22:12 " the fear of Jehovah
 - 5) Isaac (Gen 22:1-7) Gen 24:62 Gen 26:4-5 God made the covenant
again. The source of blessing of all nations (Gen 26:22
obedience(humility) is the vessel of faith
 - 6) Jacob- Gen 28:13-15 God promised the covenant. (land,
prosperity, Immanuel) Gen 35:9-15 The covenant of Bethel

Moses- fear, obedience, the faith of mediator (Ex 19:5-9, Ex 34:10-34)

The work of Holy Spirit – fluttered love, hovering love and caring love
come on his people.

Finally the Holy Spirit come on the Son and to the church on the pentcost day.

Regeneration

Becoming and doing – revealing of God's image

Summary-

Continuity- 1. Redemption comes out of the covenant of redemption.

1. Redemption is revealed in grace. Grace is the accomplishment of redemption.
2. Redemption was developed progressively through the symbolism and typology. Although it was revealed as several types in history, the essence of redemption is same.
3. Christ is the accomplishment of redemption, it's essence, i t's life. " in Christ"
4. New covenant people enjoy in the complete redemption, the restoration of God's image righteousness, mercy and faithfulness.
5. The redemption of O. T and N.T. are same stream, same source, same mediator.

- I. The character of discontinuity
 1. Discontinuity of redemption between O.T and N.T comes out of the character of revelation, scatological character, unique character of redemptive method – shadow and reality, beforehand and fact, prophesy and fulfillment. Without reality, all shadow is emptiness (illusion)
 2. The demand of law shall be fulfilled by the power of Holy Spirit. (Rom 8:4)
 3. It is the day that God provide systematically. Organized. (I Cor 6:1-2) " the favorable day, the day of salvation."
 4. There they has spiritual tension (Biblical existentialism), "already but not yet" (Phil 1:21-23) (Phil 3:12-14)
 5. Restoration of God's image – righteousness (holiness), mercy and faithfulness (Eph 3:19, 4:24 5:9) – the totality of the Laws in gospel. By faith to faith, by grace to grace,

The presence of God in the covenant

Introduction: The perspective of the presense of God covered the stream of covenant because the covenant bring about the presense of God, And the presense of God accompanies control and authority to reveal of God's glory.

1. Before creation – the source of presence, the throne of God –
wisdom (prov 8:29-31) the center of all creatures –
the throne of heaven
2. Creation- Gen 1:2
3. The Spirit of glory was hovering on the chaos, emptiness, darkness.
The divine presence rules over all things.
4. The man who was created into the image of God (Gen 1:26-27) The presence of God stays on the man.
5. The Garden of Eden (Gen 2:8, Ez 28:13-17) –
Eden was filled the presence of God –
It was the throne of the land.
6. Altar- God presented on the land to meet the people.
7. Worship – (Jn 4:23-24)
8. Spiritual leadership (Partiriarch)
9. Signs – the pillar of cloud, the pillar of fire
10. Signs= Manna, living water, Quail, personal protection
11. tabernacle

12. Temple

13. The position of messiah - three position

14. Christ and the church

The relationship between faith and work in the covenant

Introduction

1 much conflict between faith and life, being and doing, doctrine and Ethic

2. Understanding this relationship helps Christian Ethic

3. The climax is that God is my God and they are God's people. – Immanuel

4. How to attain to christian ethic – covenant ethic

1) the foundation of covenant relationship – Suzarine and vassal – protection and obedience- Lordship – servanthship, father and children, owner and servant and husband and wife – love and obedience on the truth

2) Lordship is revealing the will of God. – the best way – God's ultimate goal – eternal economy in Trinity council – the other expression of redemption

3) Servanthship is revealing the image of God- righteousness, mercy and faithfulness. It is the image and reality of humble obedience

4) The ethical fruit- self-denial- cross-bearing and following Christ (imitation) – Lk 9:23, Ish 57:15

5) teaching of Jesus Christ – teaching on the mountain (Mt 5:13-14)

6) teaching of Apostles – being and doing – Christian ethic should come out of Christian salvation. Without salvation no biblical ethic.

(system of Roman 12:1-2)– it shall be fallen down into artificial ethic – he establishes the human kingdom. So the Apostle stresses to fight with Sarx(sinful desire).

7) Christian target is to enjoy redemptive glory in preent time and in the heaven because they is the covenantal people and covenantal kingdom. (Eph 4:23-24)

Conclusion:

1. The importance of two relationship in covenant. (indicative and imp
erative) – for defining Christian actual lifette into
Calvins teaching – humble obedience, self-denial, cross-bearing and
participate into the present life, self control acceptance present
situation longing the hope. Self-suffciant life in Christ.
2. The Jews who do not accet Jesus as their Lord redeemer, they can
not know the reality of Abrahams blessing. They establish the hu
man kingdom, hypocrite kingdom that was covered by figure of arti
ficial godliness. They follows the Satan temptation like Satanic temp
tation of Eden-garden and Judah wilderness (autonomous –
humanism)
3. The Christian follows the covenant ethic, the restoration of God's i
mage in every area.

Appendix: Covenantal Life is reformed faith

1. Considering Reformed Faith

Recently I had heard that Cambodia church needs to be established by Reformed teaching. He wanted to introduce reformed foundation books for the future of Cambodia future. I welcomed his propose with my thankful heart. After I listen to his detailed request I shall cooperate him with wholeheartedly for Gods glory. But I want to share the important theme about Reformed Theology and it's faith.

Frist of all, I want to introduce them according to my understanding that I have learnt at the school and church and my ministry experience.

Reformed Faith is the main theme of Biblical Teaching. T means we should start with assurance of the Biblical view of the Scriptures, 66 books of Old Testament and New Testament. We want to believe in the view of all the Scripture as the word of God. We want to go until the spot the Scripture go and to stop until the spot the scripture stops. Why? Because we want to obey the teaching .of Scriptures faithfully.

Without Biblical teaching we do not want to follow any things.

Why? Because we admit that now God says to me through the word of Scripture at reading time of Scripture or, studying time of Scriptures or, listening to preaching of pastors. So we love to take personal experimental

event in the Scripture, feeling God's love, our miserable sin, and our realizing our mission etc. In other words we enjoy the fire, living water, hammer and fire of Holy Spirit in relation to the Scripture passages. So reformed faith is biblical faith.

Cambodia church has the faith but we find unfaithful attitude to this assurance. Many streams follow to unfaithful teaching by several heresies. Some bodies give up the traditional faith or, the other compromised their faith in order to get worldly covet.

It is a very sorrowful thing. Although we meet some trouble in our lives we should not be shakable in the biblical view. Then we can get much grace from God.

2. Considering Reformed Faith

I did not have no sufficient time for some reasons, to share the theme, "What is the reformed theology and its faith?" As I promised to my readers, I want to think about that theme. I would like to introduce a giant theologian, John Calvin and his golden booklet, "The True Christian Life" to you because I think that the contents reveal the reformed thought and its life very well to us easily, summarily. Basically the booklet was written by John Calvin to teach the French reformed church (1550). I am preparing an educational program for mission field as using the inductive method and

deductive method. Continuously I will treat our theme according to the order.

What is the reformed faith? Simply we can say that it is the true Christian life that is depended on the Scripture faithfully. If anybody be faithful to the Scripture, the Word of God, he is reformed Christian broadly, but he needs to understand what the Scripture say about it. Recently I received a question out of a Cambodia pastor. He wanted to make sure that theme, "Theology is application." Actually if theology does not influence on the Christian life, it may be in the closed room. Probably the theology may be corrupted. So this proposition is very important in understanding Christian life. But if we do not make sure of reformed application or. Biblical application, it shall product the humanism life style or, the artificial external life because the application has not true foundation. So we need to learn what the Scripture say about our life. And also we have to apply the truth in our actual life. Then we can experience the abundant life. Reformed Christian life is to follow the way of the Apostles like Paul and Peter etc. And to imitate to Jesus Christ in his every area. This is the core of theology and its application.

3. Considering Reformed Faith

Reformed Faith pursues Biblical Revival

Reformed Faith that was begun with Biblical view of the Scripture is not negative life or, old styled thought. It pursues true revival in every area. False revival does not come out of Holy Spirit and the Word of God. False revival stays under humanism or, extreme- humanism (autonomous) that compromised thought with worldview. Finally it shall be destroyed and fallen down into the eternal frustration and the death.

What is revival? Biblical revival brings true repentance and true faith in his heart. Although wonderful emotional events are revealed to them, they want to be examined by the word of God. If he finds unbiblical fruit in his emotional things, soon he shall stop it and keep the self-control life, because he knows that it comes out of the evil spirit. Then what is biblical revival? We can know it by observing the fruit. What are they? As the Lord pointed it to his disciples in Luke 9:23 "And he said to all, "If anyone would come after me, let him deny himself and take up his cross daily and follow me. " Here, we arrange three things in our lives, first, we can check up the self-denial attitude. He shall realize that he is so miserable sinner before God. Then he cannot but help keeping the humble heart. Without self-denial, he loses the biblical revival. And also second, we can check up to bear his own cross. It means to live for the benefit of the other. Just like rotting of a wheat grain for production, he wants to bear present trouble on his shoulder for Christ. He shall get the delight of resurrection in his

heart. As the church shall be filled with such grace, it tastes the true revival. Third, true revival pursues to Christ and his Word. If the Christian loves to boast himself to the other, it is not the fruit of revival. The revival Spirit shall leave out of him. If the church likes to boast his present pride, it is the evidence of corruption. Presumption (pride) is like the sin to bow down to the idols.(I Sam 15:23). What does Cambodia church pursue? Does they pursue biblical revival? Many church leaders and many Christians want to have much money with human method. Although it is true to need money , we should escape the temptation and we should follow biblical revival. The Spirit is waiting for bearing this fruit in our lives.

4. Considering Reformed Faith

Reformed faith focuses on humility in his every area. It does not come out of man but comes out of God. It means that when God reveals our reality to us, we find both our miserable state and God's greatness in our heart. Then we could not but help being fallen down into the mislabels state that is contrite state that we cannot look up him directly for his holiness.(Ish 15:17) We need to experience two parts in our actual life. As we know, It was the experience of Isaiah before God.(Is 6:1-7) As he look open door and soon he was fallen down and he shouted out " I am a miserable sinner. Almost I may die soon for his sin, Then angel brought a burning coal to

him and touched it to his mouth, his sins had be gone immediately. Then he have two part experiences, those are; finding holiness of God and his miserable sinful state. This finding before God he got humble heart. We need this heart like Matthew 5:3 remarked to us "the poor in spirit." Then we shall be changed into the humble heart. This common experience should be happened in every Christian. Then he can live with humble state in the world. Reform Christian life begins with this heart to imitate the holiness of God.

But we can find many Christian misunderstand that humility can come out of himself to them. It shall be an artificial figure that has no real power. So we should be faithful to the revelation, the word of God through reading the Scripture and listening to preaching and teaching of the Scripture.

5. Considering Reformed Faith

Reformed Faith pursues Biblical Life-changing.

Roman 12: 1-2 says that the Christian should offer his body as a living sacrifice to God by being conformed in his mind." In a short word, it points the changed -life in his daily life. For this life, his mind should be changed by pursuing the holy, good acceptable will. Here mind means the function of out thought that is related to the heart, the center of our

whole man closely. It means that as we think of our present life by depending on the will of God, the Word of God and the direction of Holy Spirit, our whole man shall be transformed into the image of God, the character of God, righteousness, mercy and faithfulness. God does not want that only our name was changed into the new creature, but our real character shall be transformed into the divine character, the changed life now.

So he should concentrate on changing of his thought. In other word he should follow the thinking of Spirit, not the sinful thought. Fighting of his thought is main job in his life.(Rom 8:5) Our thought itself is a changeable function but as the Word of God rules over it, we can follow the will of God by the power of Holy Spirit. So meditating the Word of God is so powerful to control our minds. It is the reality of our changing life.

Reformed faith love to stay this seat, that is the changing thought and changing life in the actual life because it is real struggling event in his thought.

6. Considering Reformed Faith

Reformed Faith has the ultimate goal as God's glory. Generally the man wants to shake his banner that he can express his devotion. It means

that he wants to devote himself to the ultimate goal in his life. But lots of people have no their ultimate goal in his life although they offer much sacrifice to every area. Why? Because they did not know Christ who is the way, the truth and the life. However the Christian know it in Christ. Reformed Christian also understand the main target that he cast his whole life to.

I Corinthian 10:31 says, "So, whether you eat or drink, or whatever you do, do all to the glory of God. ". Here we see two things, those are; 1) to glorify God 2) in every area that includes the little things, eating, drinking. In other words, our atotal purpose is to glorify God. It means to please God and to enjoy God Himself. So the Christian knows how to please God through his life, and how to enjoy God in his thinking. He does not want to enjoy the other, secular pleasure, money, sexual immorality and worldly business etc. So he enjoy to read the Scripture, to meditate the Word of God and to pray to God and to say the gospel to the other etc. Why? Because he find the wonderful world only in Christ. And also he wants to enjoy God and His truth until at least thing because he see the abundant grace world. So he wants to be faithful even to small thing and he observes the marvelous love and grace in all creatures.

Reformed Christian is not shaken at the main purpose in his life and cannot be changed into the other purpose. So though he lives in the earth, he

stands firmly on the foundation of the heaven in Christ. This personal view should rule over every area of the Christian. Reformed faith has so permanent power to make us been blessed life in the confused world. So his life is so operative and faithful.

7. Considering Reformed Faith

Reformed faith has the sense of strong responsibility.

While I serve the college and seminary students and my pastoral ministry in Cambodia, I find the feature that does not take responsibility at their related matters because of some reasons; complex or, complaint etc.

Moreover the case of Christian they also hate to take responsibility.

Actually such attitude comes out of weak faith. The weak faith comes out of standing on the human teaching, not on the sound Word.

Colossian 2:6-7 says, "Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving."

As he receives the Word of God he should stand firm on it without shaking by the influence of the other teaching. Then we have strong responsibility.

When we stand firm on the Word of God, it shall be pure, faithful and

powerful. So his responsibility is not a burden but the delight and divine hedonism.

True faith and true repentance and true devotion has strong responsibility. As we know, the criminal on the right side of cross claimed, "But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong. (Lk 23:40-41)"

At the first time two criminals mocked Jesus on the cross. In the processing time momentarily a certain ne was repented because of illumination of Holy Spirit to know the reality of Jesus. It made his heart repented his sin. Then he claimed " And we indeed justly, for we are receiving the due reward of our deeds;" It points the consciousness of responsibility of his wrong deed before the reality of Jesus as the son of God. He received the revelation through the power of Holy Spirit out of God. (Mt 11: 27) No one can know who Jesus is except the work of Holy Spirit. (I Cor 12:3).

In other word, nobody feel the responsibility except the work of Holy Spirit because he do not know the identity of Jesus Christ.

Although Cambodian Christians accepted the gospel truly I think that majority is inclined to Evangelism trends. It is a wonderful issue. But I

check up their weak responsibility in his life and in the relationship. Naturally the biblical life, that reformed Christian life pursue the strong responsibility to establish the kingdom of God at every areas of the life. At the meaning Cambodia church learn the reformed theology and reformed faith.

8. Considering Reformed faith

Reformed faith loves faithfulness.

Faithfulness is translated for Smatrung in Khmer, Although the term was come out of human philosophy, they loves the word, honest, sincerity etc.

But reformed Theology loves faithfulness in thought, in the activities and in the world value view because it is the foundation of every good things. The summary of God will is expressed by the laws and Ten Commandments, which consists of three elements, righteousness, mercy and faithfulness. Then faithfulness is the root of the other, righteousness and mercy. (Mt 23:23) if we have no faithfulness in our faith and our life, it is false. Paul remarks that the fruit of light consists of goodness, righteousness and faithfulness. Here faithfulness is the source of two things, righteousness and mercy. Without faithfulness no salvation, no good life, and no mercy. Always every Christian virtue should be depended on faithfulness.

More important thing is to know the source of faithfulness. What is the faithfulness? Of course it is faithful God and faithful Word, the Scripture. So reformed faith concentrate on God and His word. Although we cannot see the invisible God, we want to know the Word of God, the Scripture honestly because only his word is faithful truth. When we trust the Scripture in our good conscience, we know the truth and experience true freedom.

Reformed faith wants to follow faithfulness and reformed Christian love to listen to the man of faithfulness. Why? Because he knows that it is his life. So as he treats the Scripture, he takes it very sincerely like Brea Christian did so. "Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so. (Acts 17:11)"

9. Considering Reformed faith

Reformed faith loves Biblical creative thought.

God is the creator who made all things out of nothing. Basically the man was made the creative being for he imitated God. But it is conditional because he is being who should be depended on God, but not the autonomous being, a humanist (self-centric being). Without depending on God, his creative thought is inclined to rebel against the throne of God,

Satan did.(Is 14: 12-13 , Jud 1: 6). So we know that the essence of sin is autonomous. So true creative thought, activities comes out of the Scripture, the word of God. But although we accept scientific matters, we want to be controlled by the Word of God because the heavily world control all things. So we admit that in the world, true creation does not exist and true invention does not exist.

Reformed faith accepts this presupposition but love to have creative thought in every areas, personal life, family, society, economy and culture etc. So he starts to take the creative thinking out of the thought that was depended on the revelation (the Word of God =the Scriptures). Actually as we meditate the passage of the Scripture in our heart, we can find creative thought in the light of the Word of God. It is able to be called for the illumination of Holy Spirit.(Eph 1:18) Under the light we can make sure our present situation rightly and find the key of solution in our lives. I call for this one as truth or, creative thought or, applied truth. When we find the truth naturally we loves it, possess it and use it in our present states. Then our heart shall be bright delight and hopeful passion and vision and dream in the future. So at any situation he has many ways to solve the issues like Paul confessed in Philippian 4:12-13.

As we know, the essence of Buddhism has no the philosophy of the creation out of nothing because it is rooted in human philosophy. From

them we cannot expect creative thought, creative method. But the Christianity has creative thought because he depends on the Creator God and creative word of God, the Scripture. Although many trouble situations are happened, they enjoy the preset situation for creative vision in Christ. Reformed faith is so creative in the contemporary day to establish the kingdom of God on the nihilism, like the stream of water, of Cambodia.

10. Considering Reformed faith

Reformed faith loves to incline to the intellectual direction.

Yesterday I visited a church in CBPCP to review their present situation and to keep my promise to the pastor, Rev. Ra. About 40 congregation were gathered in Lord's day worship. And I preached Deuteronomy 32:10-12 (hovering love of God) by interpreting of my stff Ms. Sokehn Chea. Then I saw their worshipping was inclined to emotional state as I have observed in Cambodia church worship. For several reasons Cambodian missionaries seem to lead to emotional tendency.

But I claims that Cambodian Christians should be influenced by puritan theories, the primary element of intellectuality, not emotional elements because emotional tendency was so weak to obey the word of God consistantly. Rather they learn the Scripture concreatly, orderly in their thought. Then they can grow up in the grace of Christ. About present

encountering issues in Christian they get the biblical wisdom out of Biblical knowledge. So I want that the principle of Puritanism shall be settled in their lives to solve the trouble issues, the attitude to financial issue, to the family relationship, to the secular thought and to the pleasure issue, etc.

Although they are gathered into a small group, they need the knowledge of the Scriptures. Then they can know the biblical wisdom to their actual issue.

As we know historically the Puritan Christian loved the wonderful experience of the work of Holy Spirit. They saw many curious events in their Christian life. But they prohibited to incline to the emotional realm. Rather they loved to stand firm before the Scripture honestly. They knew that fullness of Holy Spirit is the abundance of the Word of God. Although they were experimentalism they did not incline to emotional. So they could reveal the balancing life in Christ in the confused day. Cambodia church need that. So we have to return the motto of reformers "sola Scriptura" (only the Scripture).

11. Considering Reformed faith

Reformed faith loves to be a faithful Christian at his present situation.

Basically the traditional reformed faith claims to establish the sovereignty Lordship of Christ in every area: personal life, family, society, business and

pastoral ministry. In case of Cambodia we should include planting rice, harvesting it, sleeping, eating, drinking and taking care of my families etc. As I Corinthians 10:31 "So, whether you eat or drink, or whatever you do, do all to the glory of God." Whatever we do we should glorify God. Of course, to get the money out of my working is included in it.

My Cambodia pastoral ministry for 4 years, I have enjoyed for the ministry of my 10 staffs like my lovely sons and daughters, though I have lack part in caring of them. But In this year 4 staffs stopped studying and ministry to support their families. Their decision is different to my old case.

After I followed Jesus as my Lord, I loved to study the Scriptures and theological books and to listen to professors' teaching and to buy the good books, even I had no money. It was so positive and had thanking heart to God in me for understanding truth little by little. I remember that then I had no money to pay my tuition to school at the exact time. I tried to translate English into Korean of theological books to get the money. My thinking was concentrated on studying the Scripture and reformed theology and devotional books. I wanted to become a faithful pastor in my heart. I thought that the Christian can make a good mission field even in any trouble situation.

As I observed the present situation of our staffs, actually they live in a miserable condition to have much burden. So they want to respond God's calling, but they have to solve present issues. Although they left studying and ministry, I see that they did not give up God's calling. So I wanted to exhort them that they may be able to be faithful at their situation.

For example, if he works at the factory, it is a mission field to proclaim the gospel through several styles. Why? Because just like that place is the best one to obey the calling of God very well. Like Paul confess his attitude to God's calling, "But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God." (Acts 20:24). This is the reformed faith, which is faithful at our present situation.

12. Considering Reformed faith

Reformed faith pursues to glory of God at the every area in the world.

The Reformed Theology accepts the ultimate goal in the Christian life, as glorifying God and enjoying God through Westminster Confession, the Shorter Catechism questions. Here, it is the target of Scriptures, the goal of God's creation and the eternal economy of the Trinity(Father-God, Son-

God and Holy Spirit- God). In other aspect it is the source of our happiness, the reality of our blessing. So when we exchange our best one in replace of this purpose, we find that the way of our lives become brighter over brighter. Why? Because every area of our life is depended on this one and is connected to this one, if anybody follows this goal in any area, he can enjoy the wonderful world. Therefore, reformed faith applies to all areas to reveal the glory of God.

Although Cambodia church pursues mainly to the Presbyterian, actually they has stayed under the umbrella of Evangelism, although some churches likes Pentecost movement or, Charismatic trends or, the other according to my observance. Actually reformed faith admits to follow Evangelism, but they like the evaluation of reformed evangelism, because it is the application of reformed faith in Cambodia situation. As John Frame stresses, Reformed Theology loves the motto, "Theology is Application."

Despite we follow this direction, I would like to teach the traditional teaching, because I find very dangerous cultural blocks: Buddhism philosophy, the great stream as the foundation in Cambodian world-view, Shamanism and the other religions before us. Among them we meet the temptation of Mammonism and broken family, and secular foundational ethical issues: no responsibility, no thanksgiving thought and no confidence etc. The spiritual leaders have fallen down into this miserable place for

several reasons. Then we want to apply the powerful gospel should be apply to every area, politic, economy , culture, education, science and society etc. In this issue, reformed faith shall be the best answer in Cambodia.

The Lord commands "Go into all the world and proclaim the gospel to the whole creation" (Mk16:15). Here, the whole creation includes total areas in Cambodia.

13. Considering Cambodia Reformed Faith

Few days ago I got all night because I corrected my Korean translation of True Christian Life written by John Calvin. The contents were translated by me long time ago to share precious truth with my congregation. Now I enjoy it as FM of the reformed faith. Someday I want to share them with Korean Cambodian missionaries or Korean lay people in East Southern Asia countries missionaries. Now I used them in face book. Soon I shall make booklet for proclaim the reformed faith in Cambodia.

Among correcting time I found, that Calvin's sharpen interpretation on, Hebrews 13:16 "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." About the aloma is revealed the offering or, the worship in Christian life. Generally I understood that it is one of Christian worship with good deed, praising simply, but he observed

that Christian alms should resemble much sacrifice of offering in Old Testament for several thousand years. So Calvin claims that Hebrews' author used the comparing method to teach the much sacrifice for alms. Just like it the Christian life should offer much sacrifice to give ours to our weak neighbors. How much should we sacrifice about the alms? We have to do like sacrifice offering, preparing, discerning, and transferring our sins, following the status of offering and arranging reaming offering. The action needs awakening heart that comes and goes between the life and the death.

Cambodian has a habitual attitude to alms which comes out of influence of Buddhism. Whenever the beggar demands some help, most people help with some money or, some food. They seem to know the importance of alms to our poverty people. When the Christian helps to them, we have to go ahead than them to glory of God. Gospel does not despise the alms. Rather it requests much sacrifice to help the poor. And after we sacrifice them we should stand up in humble attitude. Because we did with what God provides to us.

But we see much boasting of his sacrifice in us, church, missionary and the other. Reform faith follows Calvin's point, "the alms are like the offering ". Then we can shine the light in Christ to the world. Why? Because it is the purpose God called for us in the world.

14. What is Reformed faith?

I love Reformed Theology and its faith because I see that Cambodia church needs to be established by it. Personally I assure that Cambodia church has been influenced by Evangelism, Charismatic movement and mysticism etc. We understand that by the influence of CMA denomination which entered into Cambodia as the first missionary at about 100 years ago and by the seed of gospel planted in the soil of Buddhism, Hinduism, Shamanism and the others.

Cambodia church has received the evangelical message by the several missionaries. So personal salvation issue is biblical but Christian life issue is so weak because the innate temptation and the external attack of false teaching is so craft in the church. In other word she needs to be equipped by sound doctrine for overcoming such tough false teaching storm.

Therefore I want to plant the Reformed Theology and its faith, or, Puritan reformed theology, which reveals an example of the godly life to the history. Reformed theology is Biblical theology system that is depended on the Scriptures concretely, faithfully and fully. Why? Reformed Christian loves the word of God so much for the glory of God.

They do not pursue to the theoretical theology, but the theology of life. They want that their every area, those are, thought, attitude, worldview and family life and social life etc. Should be applied in their lives. Moreover they love to quest the godliness that is the most beautiful figure in the life-style.

As we have the self-image of reformed Christian in our heart, we can see the world of amazing powerful grace.

15. Considering Reformed Faith

The Christian Responsibility of a Cambodian citizen

Reformed thought does not ignore the responsibility of a citizenship. But the Christian wants to follow the teaching of Christian attitude about political issue out of the Scripture. Matthew 22:21 says, "They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's." The Christian should offer Caesar's to Caesar, God's to God". What does it mean?

First teaching, "render to Caesar the things that are Caesar" means that the Christian should live as a great citizen in his country by rendering the tax and by participating into sound political duty. Why does Jesus teach it to

us? It needs to establish this government on the foundation of the justice and righteousness for the safety and the order of his country.

In fact, this principle is same to the purpose of establishing the family of Abraham on the foundation, in Genesis 18:19. "For I have chosen him, that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring to Abraham what he has promised him." A person comes out of a family, and a family becomes a society, and a society products a national government, although any types of government was consisted of.

The Scripture stresses that all kinds of government comes out of the above (Rom 13:1). "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God." So the government has a responsibility to protect the church, the body of Christ. In history any leaders who destroyed the church, the house of God, they were perished by the absolute hand of sovereignty God because they lost their main duty in their activities. Gen 12:3 said, "I will bless those who bless you, and him who dishonor you I will curse, and in you all the families of the earth shall be blessed." Here, Abraham pointed Christ and his church (Christians). Today if any government blesses the church, God shall bless them. We admit that Cambodian

present better situation comes out of God's blessing for they welcome the church in their miserable history.

So we assure that the future of Cambodia shall be shining gradually, even though they have some struggling time, according to the principle of the Scripture. So the Christian should live as a sincere citizen for his country. They should offer their duty for his country.

Second, the Christian should render God's to God. It means that the church should pray for all leaders and all national activities in Christ. And also the church should be worry their country that they are not corrupted into the sins in order to live in spiritual peace. Every Christian should take the responsibility of supplication for his political leaders and government and all culture etc. This is an important duty of church. I Tim 2:1-2 Paul says, "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way ".

And also every area of his country should be blessed by living God. Although the government follows to the wrong way, the church should repent their sin before and seek God's mercy for his country. So the

church should feel the responsibility about evil of all areas. And also they should live as light of the world, and the salt of the world. Then God promised mercy to them and to heal them for his glory. Joel 2:13-14 says, "And rend your hearts and not your garments." Return to the Lord your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love; and he relents over disaster. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the Lord your God? "

We believe that Cambodia shall meet the day that the killing field shall be changed into the living field in Christ in the future.

16. How can we handle the gay and lesbian persons in the church?

Answer: Basically we cannot accept them because they commits sin against the Scripture.(Rom 1:27) But in some cases, we can have some chance to lead them to true faith and the repentance. Then we can follow the teaching of the Scriptures according to Jesus Christ's teaching (Mt 18:15-20) for keeping the church purity and peace.

We can think of followings according to each case.

1. For keeping church purity we should prohibit her (him) If he does not reveal true repentance. And also for keeping peace in church we should prohibit him. (Heb 12:14)

2. But we can take a chance to evangelize him humbly for limited time.

If we cannot find his repentance fruit in his life. We should follow Matthew teaching.

This needs responsibility, So we have to examine ourselves first not to commit sin according to their influence.

3. Without purity it is not grace. But the grace and love includes more power. So we should treat this issue carefully.

4. But we admit the wisdom of God in any conflict situation.

5. We should wait for God's grace.

Why? Because God's grace can transform every evil persons into the man of Christ. If Holy Spirit works in him the new creature shall be made by the power of God. But the thing belong to God. We should believe the sovereignty power in this situation. If it is the will of God we should do it.

17. About understanding the common grace (1)

Like Tetullian said, "Common grace is the stage of the special grace (redemption)." Although we respect the stress of the Scripture about the grace of salvation in our lives, we can not ignore the common grace in our thinking. Rather we have to respect the grace faithfully. I means that we should understand the meaning of role of common grace. Among them the acupuncture tool in oriental medicine treatment is very powerful tool to serve our neighbor for the glory of God,

But we shouldbe careful tothe effective of acupuncture because we admit that God works through that tool.

After our treatment for Toel prich village residents. We gor photo with Dr. James Choi.

18. About understanding the common grace (2)

Yesterday, the ministry of oriental acupuncture that was executed by Dr. James Choi in Christ brought a wonderful grace to our church, because a deaf girl was cured by his treatment. Ms Srey Pov was not able to listen to any voice and to speak it for long time. She intensely visited to our church to cure her weakness.

All persons were amazed by this issue. God provided his grace to us. It was a common grace to us because God added his healing to his little daughter by the medical tool.

She was delightful in her heart for she felt her healing. So she approached to me by much questions. She wanted to become a medical doctor for the sick persons in Christ. In this case through the common grace God worked for the healing of his people. Common grace is the stage of special grace.. In other word, without special grace (salvation and it's life), common grace is meaningless but without common grace the special grace can be despised in our lives. So Paul stressed that we should glorify God in eating and drinking. (I Cor 10:31)

Our salvation should become the foundation of common grace. If we inclined to benefits of common grace without enjoying redemption, we may lose the grace. However if we despise common grace in our actual life, we may lose sound faith because he lost the balancing criteria in the world. Probably he shall be fallen into a hypocrite person, who loves the secular hedonism. So the Word of God emphasized to keep the balance in the world. We should control our common grace in Christ for the glory of God. The glorious light of redemption should be revealed by common grace for attain to the goal of God.

Therefore we should glorify God by making our thought and our benefits obeyed into only Christ

19. About understanding of common grace (3)

Recently I enjoy to watch to Cambodia primitive technological view through You Tube, because I learn the spiritual truth in the natural function.

In Them I observes the character of faithfulness in the activities of living things. If any trees and any animals rebel against the laws of nature, they shall be died directly.

This principle of faithfulness should be applied to the spiritual laws for it is consisted of faithful character. Every nature reveals to follow the character of faithfulness, but the man products much craft in his life because their heart is corruptible. So we should learn many things out of the nature.

Especially we should be faithful to God, us and our neighbors.

In Cambodia mission ministry I found that the christian needs to follow faithfulness and trustfulness very much in the daily life. I think that as we keep faithfulness in any situation is our main duty. Without this one we will lose wonderful blessing because the Spirit of faithfulness works in the same place. As Cambodia meet Christ in his faithful heart he shall be transformed as the new man by the power of God.

Cambodia watermelon is small in comparable of American one. The water melon has a character to reduce the heat in our body. So it helps us in removing fever faithfully. In the world that has much fever in our relationship, we need faithful attitude for keeping our sound health.

20. About the wedding according to the principle of creation

Christian marriage is depended on the divine covenant that comes out of the council of Trinity God in the beginning. So the first officiator was God himself for Adam and Eve at the garden of Eden. Then God blessed the first family and commanded that nobody can separate out of each other and Husband should love his wife and the wife obeys his husband. This is main structure in the wedding and marriage life. In other word, the covenant principle should be founded on the marriage and one family. So we call for that Christian marriage is covenant wedding.

So when we have a marriage in Christ, We should keep the covenant command, love and obedience in our lives because God wants to accomplish his eternal will, the kingdom of God, through our marriage. Later this principle is connected to the church life. God command that the church should obey to Christ and loves her absolutely. The relationship between the love and the obedience should be established in the world to glorify God

So the christian family has the main mission to reveal the image of God, righteousness, mercy and faithfulness and the kingdom of God, righteousness, peace and delight in the Holy Spirit.

The contemporary generation should respect this principle for God's glory and his own happiness.

21. About understanding of common grace (4)

Mission field needs to understand the relationship between special grace and common grace in the actual situation because we find out much confusion in them. Then we should use our spiritual discerning function according to the Word of God. Now I meet this issue in my ministry, self-supported ministry. I have to teach our biblical attitude to them.

1. God permitted common grace to the mankind until the end of the earth for the accomplishment of his will. (Gen 8:22-23) So we live under the common grace and enjoy it in our daily life. The Lord admitted it by teaching to seek your daily bread in his prayer to his people. (Mt 6:11) If we despise daily food, it will lose survival grace in our lives. Although many people ignore it to seek the spiritual food, like some godly persons did so, but actually they could not cut off common grace benefits completely. If they do so, they should leave out of the world.

2. Common grace should be ruled by the special grace. It means that the primary thing should be the redemption, special grace. Mt 4:4 says that although we live by the bread, more important thing is the word of God. Without eating the Word of God, we shall be died eternally. Christ compared two elements to teach more excellent character each other intensely. And also Paul mentioned that we should glorify God by eating or,

drinking. It means that special grace should be ruled over the common grace. (I Cor 10:31) We should buy special grace by paying common grace. Then we can enjoy common grace truly in redemption. As we keep the priority of salvation grace, we can control common grace. And also we have to understand biblical solution of the conflict issue between common grace and special grace.

3. In Cambodia mission field this priority on the common grace should be stressed in the actual life. In our actual ministry we meet this issue, to solve the present common grace in their lives. Many church leaders are tempted by this issue. They does not take guilty feeling for the personalizing church building and church property. Their thinking was fallen down into serious sin to commit the holy materials. Why should the church building become the pastor's property? Although somebody claims many excuses about that, his thinking should be corrected into biblical teaching. When it is not clear in pastoral ministry, they shall be corrupted deeply. The gospel of salvation include this teaching obviously. Church leaders should be realized by the Biblical teaching.

22. About understanding common grace (5)

What is common grace? It is the gratitude that is related to the general revelation, all creatures, conscience, popular voice etc.

So we get much benefits in our daily life out of common grace. Here we

can add the special relationship among our lives. We admit that every relationship in the politics, economic, culture and society are included in the common grace. Especially our financial issue belongs to common grace. All creatures, all relationships among them are related to common grace.

In the mission field, common grace is related to money and eating and medical treatment. Among them, medical treatment is related to our daily life. Although they ignore much knowledge about medical information they want to be cured by good doctors and good medicine. It is natural to demand them for their personal benefits. So many missionaries lead the voluntary doctors in their vacation time to treat them in mission field. Although temporarily they visited to us it is a wonderful chance for healing. In my case whenever I visited to America, my home, then I used to bring Vitamins and simple medicines for their necessity that I paid the proper price to stores. I am very busy to prepare to bring common grace to them. Gradually the amount is increased for their benefits to make contact points for evangelism. So as I feel the limited line for them finally I want to focus on the self-supported ministry.

At the first time I brought used computers to help studying of students, Bible, English grammar books for them. But one day I was realized that only aids activities can make them spoiled. So I think of self-supported ministry. Furthermore I try to make skill school for their usage of common

grace for special grace, pastoral ministry. But we have to be careful of falling into human covet because of much benefits of common grace. We should keep the original position of common grace, the servant of special grace. So CEMF pursue to reformed perspective of culture, which wants to glorify God at every area, church, family, society, international relationship and every relationship in the world. Puritanism has a hope that our God shall be glorified in all the world as only living God in Christ. Holy Spirit shall accomplish the day finally.

23. About the Baptism of Holy Spirit

The puritan Christian who thought this issue Biblically reveals the positive assurance to give much benefits to Cambodia mission field. In this year I want to share this theme with my friends. They understood the baptism of the Holy Spirit as the regeneration but they understood it as the power of Holy Spirit with experience. So they called for the term, assurance. Which are depended on I Peter 1:8 (unspeakable joy), Rom 5:8 (pouring of God's love), Eph 1:13 (the seal of Holy Spirit), and Eph 5:8 (the fullness of Holy Spirit). Although we called for several terms about that more important thing is the reality in our lives. I love the power of Holy Spirt as fire, water and light and renewal air, powerful construction and powerful healing in our lives.

So I seek that I myself need to be clothed by the power of Holy Spirit in my ministry, Cambodia educational field and pastoral field by using the Word of God and the wisdom of Holy Spirit.

Really I want to have the power of Elisa to attain to the revival of Cambodia churches and also in my Peniel branch churches, my students and my staffs in this year. Lord pour the baptism of Holy Spirit on me in this year!

24. Reformed faith accepts both perspectives of the the grace of Holy Spirit in Christian life.

What is two extreme views of the work of Holy Spirit? The first view is to claim that the Holy Spirit already had come in Christian heart as he was born again in Spirit and in Truth. (Jn 3:3, 6, I Peter 1:23) So true Christian does not need to receive the Spirit again repeatedly. So majority of reformed christian admits this teaching traditionally. They want to be faithful to seek the fullness of Holy Spirit in Ephesian 5:8.

They understand that they do not seek another blessing again. So without accepting this teaching, somebody seeks the Holy Spirit again in his heart. They like to see some evidences like emotional event or, tongue, vision, dream, healing etc. They incline to experience of grace of Holy Spirit, although they want to follow the Apostolic teaching. Their primary concern

is the experimental issue. But the Scripture reveals that sometimes evidence but sometimes no evidence.

So they got much struggling time in the much gap between the present evidence and the Scriptural teaching. Many people follow the compromised direction, although the word of God teaches obviously.

Especially in mission field we have much conflict. Really does the reformed faith despise such experiences? Never. They really respect them precious. But they want to be careful of false experience that come out of Satan and flesh, the corrupted character in the divine figure. Actually I had seen such strange, mysterious event in my young pastoral ministry.

And also at any days I pursue this experience in my heart. So I confused the right direction in this issues. In case of Jonathan Edwards, who was the leader of American great awakening movement., want to be careful of the phenomena by having discerning time through the fruit. Finally he wanted to follow the view of Puritan about interpreting the theory of Holy Spirit in the Scriptures because Puritan christian followed dynamic principle as Lloyd Jones did. (next post)

25. What is the puritan dynamic view of Holy Spirit? The Puritan Christian considers the experimental issue in the work of Holy Spirit. So they did not want to stay at traditional teaching, redemptive historical view of Holy Spirit. Furthermore they followed the experience of Pentecostal

event in their personal life and their church life. As a wonderful revival.

So they focus on the power of Holy Spirit as the early church took special events in their meeting. So they called the experience for unspeakable joy,(I Peter 1:8), sweetness of the Spirit (Eph1:13), assurance, poured love of God (Rom 5:5).

More important thing is the reality of the power of Holy Spirit, although we can use different terms. I like that we should admit puritan view in my faith because the truth should be applied in our lives. We should seek the fullness of Holy Spirit in our heart and our ministry.

Cambodia mission need this power to break bad attitude and false life .

The Holy Spirit only can change into the restoration of God's image.

CEMF main missionaries participated into the service of Inauguration of The president of Christian press. R Missionary white Jeon has served the family worship sermon column in the Christian press for 13 years.

26. About handling the experience issue of Holy Spirit.

Although the puritan Christian claimed the experimental evidence in the work of Holy Spirit, they did not fail to follow the abundance of the Word of God. So they believed in the Scripture as the living word of God faithfully . They wanted to live as the walking Bible in their lives. And also they admitted that the work of Spirit reveals through understanding the

Word of God. Therefore they should be faithful to the passage of the Scriptures. When it go, he go, when it stop he stop. Without knowing the Scripture, the work of Holy Spirit should be discerned by the criteria of the Scripture.

What does the Christian pursue about the work of the Spirit? I see that mission field tends to stress the experimental issues to reveal some evidences to the neighbor for effective evangelism.

Here we are tempted by several areas because our flesh (carnal desire) are stimulated by artificial method.

Someone stresses that he wanted to lead to the similar experience and to force to have same experience with artificial means for his covet of honor with the figure of false godliness.

Sometimes Satan works through the figure of bright angel or, the figure of violent lion.

Actually we admit that spiritual world is so mysterious like we walk through among a dark tunnel. Without faithful guide we can not walk to our goal.

So we have to be care of the work of the Holy Spirit to reveal the image of God, righteousness, mercy and faithfulness. Finally the work of the Spirit aims on the life of Christian because God wants to accomplish hid ultimate goal in the world and in the heaven.

So if anybody used the most precious gift in vain in his life he should be requested his responsibility by God, according to the standard of the revelation. We should be faithful, in this mysterious areas to Apostolic teaching Why? Because we are stood on the foundation of the Lord and the prophets and the Apostle. (Eph 2:20)

Dr. James Choi treats Acupuncture treatment at the chief house of Toel Prich village under the cooperation Mr thy Chhing. Soon Peniel Branch church shall be established at the village.

27. Reformed Christian want to be faithful to follow the Holy Spirit. As Paul commanded to us, to pursue the Holy Spirit(Gal 5:16), we concentrate on the truth in our all activities to imitate the image of Christ. Therefore all Christians should devote themselves to walk by the Spirit. Without following him in his life he shall follow the carnal desire, or, the sinful desire and shall reveal the sinful fruit in his life. Then we should be careful of the deceit of Satan that tempts us to follow to the emotional state. We do not despise all emotional activities but respect them. But we should admit that we should put it to the secondary place and result position because the function is able to make our heart confused by following the emotion.

So Puritan Christian wanted to pursue the intellectual elements. They thought that the intellectual elements lead our whole body. They

understood it as the will (volitional function). So we concentrate on the change of our intellectual aspect in our whole life. Although we admit that the Spirit works through the emotional channel in our lives, we are be careful of this emotion.

True revival is not the exciting area in our life but is transformation of intellectual aspect or, volitional areas Historically true revival comes out of understanding the Scriptures in any situation not emotional areas. If we focus on it, we shall follow the false goal in our life. As the result we can not wonderful fruit of the Holy Spirit.

28. In Chrstian life, reviewing the view of Holy Spirit that Puritan

Christian understood is so powerful at that contemporary day. The gifts of Holy Spirit that God had permitted in their lives is so mysterious like the experience of Elisa and Peter. Among them John Welch, who was the son-in-law of John Knox (a Scotland reformer) was considered as a prophet for his special gift in Europe of the plague day. But he obeyed the word of God, the Scripture faithfully. This is the attitude of reformed faith. We do not despise precious emotion and mysterious events in the church activities. But we want to be careful of them because Satan can deceive us completely with various crafts.

Actually in our experience if we follow our emotion, we cannot attain to the emptiness in our heart. First, we meet the place to despise the authority of the Scripture and to challenge against God just like Satan. Spiritual emotion is so precious but is so very dangerous to astray out of the understanding of the Word of God with out discerning. The result shall be spiritual death. He shall be ended in arrogance and dirty covet. Really he does not enjoy the rest in the house of the Lord.

The contemporary day is fallen into the allure of the worldly emotion and is controlled by the sinful emotion that pursues to extreme humanism, new age movement, postmodernism etc. The reformed faith wants to enter in them and transformed into the kingdom of God with the Word of God.

The work of Holy Spirit exits in serving the others with much sacrifice in hidden place. ITCS students makes cook for seminar students in thankful heart. May the grace of Holy Spirit be with them

29. Reformed faith does not walk on the narrow way in the mission field. But they have the space to accept several unreasonable situation in their heart because he respects the work of God at the small area to establish the kingdom of God. But if he find out the fruit of carnal desire, he never compromise with the teaching. Rather he want to change that

chaos, confusion and darkness with sound doctrine in the wisdom of Holy Spirit.

In the mission field we can focus on revival, transformation and wonderful miracles etc. because the situation makes so many urgent events. Without having medical function and good medicine, how can we handle that situation? Then we need to seek the special grace out of God by passionate prayer and faithful supplication according to the direction of the Scripture. Then the Holy Spirit works to this issue and can bring about a wonderful event by the hand of almighty God. Reformed Christians want to seek this line by depending on the only sovereignty God. We listened to many reports of wonderful events for his glory. Sometimes we cannot explain the situation because it is so mysterious in supernatural power. Then we should return to the teaching of the Scriptures to get true answers about how to handle them. This is the best wisdom of reformed faith.

Sometimes mission fields seem to be a wilderness that the missionary should struggle against the wrong situation, their culture, the chronic problems and several religious issues.

More sharp tidings shall be some issues in Christian groups. For example we meet the work of the Holy Spirit. Then we can wander to know true meaning in Christ. Under the light of the Lord we should explain it Biblically. Therefore mission fields always have spiritual tension but they can

solve many conflict issues in the grace of God. The issue of Holy Spirit should be treated by including the experimental of the field. True theology should be revealed by application.

29. The Holy Spirit makes us worked powerful for his kingdom.

So the personal Christian life or, the mission field needs this power in ministry, because many troubles, struggling issues attack to us. We need to have much concern so the sound health, the financial safety, the personal devotional life and the relationship. They come out of the work of Holy Spirit. Without having his work, no body can follow Jesus faithfully.

An evidence of his working is to reveal the continuous power in our life. But this work should be rooted down on the Word of God. (Eph 5:18, Col 3:16) Broadly the work is happened in common grace, every Christian life, narrowly it is happened in comes in special grace, personal salvation.

In Cambodia mission ministry we see the work of Holy Spirit in the situation. Just like in the beginning the Spirit of God was hovering on the chaos, confusion and darkness in the world, the same spirit is hovering on the spiritual darkness to make them changed into his own image in the work of the gospel. All missionaries should work in His powerful activities to evangelize their all areas.

30. Dialogue between Special grace and Common grace (1)

I am a Christian that pursues the spiritual grace, the growth of spiritual thought and its life. So I enjoyed prayer, studying the Scripture and proclaim the word of God in seeking God's supernatural grace. Before I got stroke in my life, I always trust that God shall not permit this severe state. So I requested to God about my completed restoration, although the medical method can not control my disease. Then I am waiting for his miraculous event in my body but God kept silence. Then I was frustrated by this issue temporarily. Then I found out the hidden hand of the providence of God in much struggling time. Understanding his way is so difficult to me who can not endure his guide. Rather I saw his healing power through the means of common grace. Although I despised the common grace in my life actually, now I admit it and respect it for my understanding. Reformed faith does not despise common grace but accepted the effective, powerful work in our lives. Common grace reveals the important tools that bring the fruit of special grace. Special grace, remission and spiritual growth, the restoration of God's grace work through the common grace. In the redemption of God the role of common grace is so important to achieve the main goal.

In the mission field common grace is main issue to keep their true faith faithfully. Why? Because our salvation runs on the line of redemptive grace

that is covered by common grace. So we need to know the meaning of common grace in our lives. So a missionary is devoted himself to manage his daily lives for the long process of complete salvation. So missionary should consider detailed areas, eating, drinking, health, environment, culture and relationship etc. Narrowly to feed cows is not related to our proclaiming the gospel. But broadly it is related directly to mission and mission field church. To attain the aim of Christ need long run process time in the world. Then we should learn to apply the truth to every area like puritan reformed Christian in the suffering time. Although we admit that without salvation, wonderful common grace is meaningless for sinful desire. But common grace can become a important means to accomplish the will of God. (continuous)

ITCS special speakers preached the word of God to PES students on 2/11-15/2019. Over 10 times attends students shall be graduated out of this tuition.

31. Let's think of some examples about this case.

Paul's thought case – As he proclaimed the Word of God at Athen, which was a the city of philosophy, he approached to their idolatsy culture with Christian perspective of the culture. Then he admits their positive point soon common grace, " you are so religious men." And he pointed at their weak point , "you served the unknowing god that your reason cannot reach

to.” And he guided them to the gospel with his confidence. Here we can find that Paul admit that two grace are united each other in their culture, their heart. He did not dispise the common grace rather in the culture he wanted to transform with gospel. In a short word he pursued to the new order in Christ. If they accepted the ospl they shall be transformed into new creature. Special grace should control common grace to accomplish the will of God, the creator. In history although we cannot understand their change more detailed, we can understand that the Apostle admitted the common grace in the special revelation and the special grace should protect the common grace.

Jesus’s case – When Jesus bestows the miraculous sign in the wilderness with common grace, two fish, and five loaves of bread to feed over 5000 people, he admitted that two grace is united each other in a event. He accepted the power of matelians but wanted to use them as the channel to reveal the spiritual truth through real symbolism, bread and fish. Which means Christ and his death. Common grace serves special grace and the special grace controls common grace, not despise it.

Apostle, John’s case – When he saw logos (incarnated Jesus) he saw the glory of his begotton son who is filled with grace and truth. To see the real body belongs to common grace, but to see the truth and grace in real body belongs to special grace. Special grace controls common grace but

it does not despise common grace. Two graces are united in Christ.
(John1:14)

Basically God created the creatures in his goodness. So without sin, the creature always reveals the reality and the identity. And also in the other place John confessed for Christ dwelt with him he saw him, touch him and listen to his voice and he communicated with him. The spiritual world is hidden in the common grace. Common grace is the background of the work of special revelation. Sometime the special grace reveal to control common grace but sometime special grace keeps silence in common grace. As Jesus died on the cross as the source of special grace, the grace was hidden in the common grace. But the grace reveals so powerful grace to the world through his proper time.

Peter saw the glory of second coming Jesus in the event of transfiguration mountain. He confessed to see it directly. But he admitted that the glory of the Scriptures is more excellent than the supernatural power. He admitted both things that the Scripture has human character but divine character. This is the wisdom of God.

Common grace is the channel to reveal special grace as the figure of symbols and types. The focused reality is Christ Jesus and Jesus's redemption.

32. Common grace reveals in the culture well.

Culture includes many symbolism and many typologies. Spiritual dancing is able to be defined as a symbolical expression that a christian reveal the grace of God through his whole body in the Holy Spirit. David was filled of delight as the ark of the Lord entered into Jerusalem and had danced with great action because he did not know that his trouser was taken away out of his hip. God accepted his joyful devotional praise. It was a example of spiritual dancing. It is worthy to offer our whole body with all means to glorify God. But we should be careful of listening to the warning of sinful emotional danger. In this time I observed the performance of a Korean dancing group and considered the meaning as a means for proclaiming the gospel. Rev. Hyun Jeon (Seoul Peace church senior pastor) understood that it is so effective tool of evangelism by revealing the meaning to express the gospel through all motions of every dancers. Although at the first time he could not understand it but gradually he was impressed by them obviously. Especially Cambodia culture is concentrated on dancing because Uppsala dancing has 3000 motions that point 3000 meaning. Among such dancing culture we can apply biblical culture to proclaim the gospel to Cambodia. If we have to study the meaning of uppsala, we can understand their culture and their painful miserable state and ts cause. Then we can find out the contact points to proclaim the gospel to them for saving out of their miserable state. Then we can find the value of gospel to give eternal life to the world.

