

The Sermons of Jeremiah



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Preface

My spiritual teacher, Dr. Yune Sun Park (1905 -1988) was my role model of reformed theology and puritan devotional life in my ministry, because God led me to Him in my seminary time at South Korea, Chong Shin Bible College (BA) and Hapdong Theological Seminary in South Korea (M.Div.) and Westminster California Seminary (D. Min 1906), After that my heart longs to imitate him to serve God's mission more. Now also in Cambodia missionary time I want to resemble him, because I love his faithful heart to the Scripture. This fact is assured more in this time that I translate his sermons in his Commentary of Jeremiah. Of course, as I enjoyed his sincere understanding of the Word of God, the Scripture, Especially I see his consistent assurance of the Scripture in his Jeremiah sermons and sermon matters.

During I translated his sermons; I saw the passion that my teacher loved the Word of God, the Scripture wholeheartedly. His findings of truth in all passages are revealed as the sermon matters in each chapter. In this time, I got some insight to know living truth, how to find truth in that passage and how to make a sermon in the world of Jung Am. I can apply his way into the principle of my sermon.

For my major subject is Expository Preaching I could make sure his spiritual dimension to treat the truth. And I felt that his sermons are like the treasure of the truth, applied truth. I have a literary translation ministry project to share his teaching in Cambodia church. So I have some plan to Jung Am Seminar, Calvin's Institute Seminar, and Pilgrim's Progress Seminar etc. in Cambodia Church.

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

In Christ

Dr. White Young Jeon, president of CRFI

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Sermon 1 What the evangelist should keep on in his mind. (Jer 1:4-10)

The truth of this part should be remembered by the evangelists of New Testament too.

1. God does not use only the polite mature person. But he uses the man like a child. (verse 6) God executes to choose the weak and makes the strong man shamed so much. (I Cor 1:19, 20) Refer to Mt 11:25, Jn 7:46, Jm 2:5)
2. The evangelist should not think that he can do the great thing with his own power. It is right that as he is committed his mission by God, he should think that at first time, he should take the fearful heart because he has no the power to overcome it. (verse 6)
3. The evangelist does not believe in his own power but he walks by depending on only the power of God he should take the obedience and sacrifice as the only principle.
4. The evangelist should keep on in his mind that God is with him.
5. What the true evangelists experience is the fact that God himself says as they are sent by him.

Chapter 1 sermon matters

1. For the word of God is different to the pagan vanity, it has the year to be come on the prophet obviously. Just like that it is the word of God to have historical character and also to be the eternal powerful word to be transcended. (1-3)
2. The one to proclaim the word of God should remember the fact that the mission he received belongs to the predestination of God. As he did so always he takes strong heart and should not be shaken before the severe persecution. (4, 5)
3. When God send his servant, he works for him to execute his mission even in some severe place. (7-10) That is, he is with his servant and says the word to his servant.
4. Although the word of God seems to be slept before the contents of his prophesy is accomplished, actually the contents is awaken and also waits for the time of accomplishment. The unbelievers not to know it despises the word of God before the accomplishment of the word. But the word of God has one day that shall be accomplished just like the flower of apricot tree is bosomed. (11, 12)
5. As the man meets some plague, he should not think that it is cruel but should remember that his sin is severer than his plague. (verse 15)
6. The one to receive the mission of God is afraid of the persecutor is a sin. He should become a crowd person by receiving the punishment of God. (verse 17)
7. The one who executes the mission of God obviously receives the protection of God and receives solid spiritual safety warrant. (verse 18)

Sermon 2 The activity to pursue on the idolatry is rebellious. (Jer 2:4-8)

1. They throw away the grace of God that made them walked through the dangerous land well. Verse 6 says, “They did not say, ‘Where is the Lord who brought us up from the land of Egypt, who led us in the wilderness, in a land of deserts and pits, in a land of drought and deep darkness, in a land that none passes through, where no man dwells?’”. This points to the power that God left Israel out of Egypt and the power to protect them on the wilderness for 40 years. The desert has no the way and is dangerous to walk trouble and also it has no water and no food. The fact that God lead them in the wilderness for 40 years came out if his great power and his love. The fact that they did not search for God by forgetting such gracious God was a great sin. When we examine our past things, we can remind the many events that were saved out of the dangerous seat. We do not take the heart to meet such dangerous things. Actually if we have no the grace of God in any dangerous things, we cannot be survived today. Let’s remind our past things once. How much we were saved out of much dangerous events Then now do we remember the grace of God? For the people of Israel did not search for God to save them in their past time, the fact they were rebuked was written in the text. God pleases the person to remember himself and to search for him. Ps 14:2 says, “The Lord looks down from heaven on the children of man, to see if there are any who understand, who seek after God.” II Chron 16:9 says, “For the eyes of the Lord run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him. You have done foolishly in this, for from now on you will have wars.” Am 5:6 says, “Seek the Lord and live,

3. lest he break out like fire in the house of Joseph,
4. and it devour, with none to quench it for Bethel,” Lament 3:25 says, “He has filled me with bitterness; he has sated me with wormwood.” And Job 8:5, 6 said, “If you will seek God and plead with the Almighty for mercy, if you are pure and upright, surely then he will rouse himself for you and restore your rightful habitation.”

The man said that the reason that the men forget God is the fact that they cannot see God before them. But can we forget some important thing for the cause that we cannot see it? As a young son takes that his father is gone into the far place for trip can he forget him for e cannot see his father in his eyes? No. As he read the letter sent out of his father and misses him. Just like that as we read the word of God (the Scripture) we can remember him. As we think that our great Lord seems to think that our Lord does not exist now, we should remember him more and should search for him. Does not the thirsty man the water? Aoki, who is the professor in the university of Yale began to search for God as he got the dying disease in him. He prayed, “ If God exists, make me restored me out of my sickness. I shall search for God continuously.” Then his disease was healed soon. Then he searched for God continuously from that time, finally he believed Christ as his Lord.

It was wrong for the first prayer of Mr. Aoki for he did not know Christ and searched for God, but it is fact that he lamented and searched for him by offering his life to him. Just like that is the point God pleased. God please the prayer that he devoted himself to God.

5. They forgot the grace of God to give the blessed land of Canaan.
(verse 7)

As the men enjoy the peace and blessing, often they were not afraid of God . Then they love the pleasure more than God and executes the things God does not like boldly. Just like that the man is deceived easily. Verse 7 says, “And I brought you into a plentiful land to enjoy its fruits and its good things. But when you came in, you defiled my land and made my heritage an abomination”. They did not use the grace of God (the land of Canaan) to honor God rather, they defiled it. It means that as they entered into the Canaan and to serve the idols. Although the contemporary believers also receive the much grace of God, they do not honor God and but make it as the chance filled with their physical desire. If we have the holy name to believe in Jesus Christ and commits the old sin in our unbeliever time again and mocked the name of the Lord, it is a great sin. Therefore Paul says, “For, as it is written, “The name of God is blasphemed among the Gentiles because of you.” (Rom 2:24)

Chapter 2 sermon matters

1. The believer should keep on the hot love to God like the first love of his marriage. (1-3)
2. The men does not thank God who created them and saved them Rather they leave Him like the thing that God executes unrighteousness. (5-7)
3. The guilt feeling of the leaders is heavier than the one to receive the direction. Therefore God rebuked the leaders of Jew more. (verse 8)
4. There are many cases that although the men not to know God worship the vanity god faithfully, the people to know God do not serve him faithfully. It is the marvelous lamented events. (9-12)
5. Although God is the source of life to give eternal life to us, the men often throws away God but they try to get salvation for himself. It is just like the broken pot not to install the water (verse 13) Just it is like a foolish activity that we are died for our thirsty by the source of well flowing of fountain water.
6. For the misery and destruction of the man come out of the wage of his own sin he should search for the cause of all misery things should be found out of himself. Then he shall come on the truth accordingly the grace of God come on himself newly. (14-19)
7. The fact that the man disobeys the word of God has the deep criteria to come down in the ancient time.. Therefore if he does not enter into the thing to disobey the word of God once, his sinful character get great power and then makes him become the slave of sin. (20-25)
8. The one not to depend on God but to depend on the idol should be shamed finally The sin to fight with God together , the sinto forget God and

especially the sin to think himself no sin must be dangerous actually. Refer to the interpretation of verse 29-35.

Sermon 3 The sinful state of Judah nation. (Jer 3:2-11)

1. They served the idols at the “bare heights “(שֶׁפַּיִם= Shepaim, that is, the mountain without having trees) and served it passionately. Our text says, “Where have you not been ravished? By the waysides you have sat awaiting lovers like an Arab in the wilderness. You have polluted the land with your vile whoredom.” That is, They served the idols any place and also served the idols like the activity of prostitutes to wait for by sitting at the side of the way. The fact that they did so was like the man of Araba (the name of wilderness) just the man sat down in the wilderness to repair the tent of traveler. (verse 2) Generally they served many idols at the mountains to have trees, for it is short, rather they served them at the mountain without some trees (naked mountain) This revealed the fact that how much they were passionate to serve them. We should reflect ourselves by seeing the thing that the people in the Old Testament served the idols. The idolatry in the New Testament are executed in their heart. (Cil 3:5) As the believer take to caution to it it is easy that any areas of their heart become the place to serve the idol. That is, money idol, honor idol, family idol, nation idol etc. we cannot count the numbers. As the believer love whatever more than God (more horrible than God) or, as he loves God more than something (as he is afraid of it more than God) it is the idolatry. Although God commanded that he created all things and he committed them to the men and to subdue them (Gen 1:28), if he does not subdue them rather they are afraid of them, the activity that they love them so much are the derailed activity. Why do they offer the love that should be offered to God to the creatures? It is the sin to misuse love, that is, the adultery.

2. They did not repent their sin with the discipline for their sin, rather, they committed sin without shame continuously. (verse 3)

Because God discipline the one he loves more (Heb 12:6) as his chosen people are committed he does not save the flesh discipline. For the king Ahab served idolatry so much there was no rain for 3 1/2 years on the earth. Refer to I King chapter 18 Jm 5:18. Therefore the discipline to sent to his chosen people is the love of God. In the day of Jeremiah, for the Judah nation committed the idolatry, “ the sweet rain was stopped and the latter rain was disappeared. “ (It was the rain to come on April and May, which is the rain to bring the crop.) But they had the face of prostitute (without having shame) and committed sin without shame.

3. The hypocrite godliness. (4, 5) Then the Jews called God for Father and requested not to continue his wrath. The Hebrew text of the word, “will he be angry forever,” (verse 5 a) (הֲיִנָּתָר לְעוֹלָם אִם-יִשְׁמַר לְנֶצַח) actually it means that “Does you have his wrath eternally and Does you keep on it until the end? “ This seems to be the prayer of Jews at that time to request God’s mercy. But although they said so they kept on the evil (the idolatry) continuously. This is the activity of religion to take hypocrisy. Refer to verse 10. The fact to have hypocrite religious activity rather is to mock God. It is like the activity that Roman soldiers put the crown of throne on the head of Jesus , put the purpled garment on him, came to him and also he said, before him, “Then Pilate took Jesus and flogged him. 2And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands.” and hit his face with their balm. (Jn 19:1-3) The

fact that they honored him as the king with their hypocrisy, rather was the wicked deed to afflict him. The hypocrite religious activity afflicts God only. Not only that, They themselves to have the religious activity shall escape the affliction. Refer to Is 1:14, 43:22-24.

4. Although they watched out the figure that the other receives the discipline for their sin obviously, they themselves were not awoken. (6-11) That is, the fact that in the time of the king, Josiah the northern Israel “rebelled” (הִשְׁכַּח= This is used as the pronoun for Israel.) - 6, 8, 10, 11, 12) and they committed the sin of idolatry) and the fact that they did not repent was informed to Southern Judah very well. (6, 7) finally they looked at the figure that Israel was disciplined themselves (BC722) But Judah continuously did not repent their sin and worshipped the idol continuously, which Jeremiah shouted out that it was a great sin. (about BC 622) When the others are punished the one to look at it should know that he himself is a great sinner and repent his sin completely. Refer to Lk 13:1-5. The word, “polluted “ (verse 9) is Kanaf (קָנַף) in Hebrew text, which means to be dirty extremely.

Sermon 4 Requesting the repentance to the Northern area. (Jer 3:12-18)

The word that Israel should return to is proclaimed by giving hope to them two times. (12, 14)

1. The word, “I will not look on you in anger, for I am merciful, declares the Lord; I will not be angry forever.” gives the hope to them. The word that the sinner should return is not the venomous word, rather, the merciful word they should welcome. The sinner should repent with their sweet heart by taking such mercy hopefully. And God revealed what they returned obviously, that is, it means that they confessed their sin. (12, 13)

2. The word of verses 14-18 also say to come back and gives the hope to them. 1) God gave the hope to them by saying that God is like their “husbands”. (verse 14) 2) As God exhorted them he does not treat them as a community but treat each person as personally and said to bring them into “Zion (the place God stays)” This is warm hope of salvation (verse 14 b) 3) He told them to establish “the shepherd that is worthy with their heart.” (verse15) This points to the lead of good leaders as they returned to their country after they repent out the seat of Jewish prisoner. But it points to true leaders of New Testament through Christ in the future. 4) The spiritual worship in the New Testament (verse 16) The spiritual Israel in the New Testament (the believers of Christ) shall be increased, then they does not offer the worship in the Old Testament in the center of “ the ark of covenant”, but only they have the activity of worship in consist of Spirit and truth (Jn 4:24) Refer to following passages about “ the ark of covenant” Refer to Ex 25:17-21, 22, 29:42, 31:18, 34:28, 40:3, 5, 20, Lev 16:14-19, Num 7:8, 9 I Sam 4:3 II Sam 6:2 II King 19:15, Ps 80:1, 99:1. 5) The religion of

the Jew (It is symbolized as “ Jerusalem”) – refer to Jn 4:22) it becomes the religion that all nations in the world belong to. (17, 18) The people to believe in this religion is oneness between “Judah nation” and “Israel nation”. This means that in the fact that all nations in the world believe in Christ truly, in principle they are oneness.

3. The fact that the prophet said the restoration of Israel people and also introduced the spiritual blessing of the New Testament seems to be ridiculous. But it is natural that it looked at in the future that true repentance of God’s people shall be accomplished by Christ. Like the above says the fact that the sinner returned to God is attributed to hopeful issue. Repentance is just so good. Refer to II Cor7:8-10.

Chapter 3 sermon matters

1. Although the men are sinners that the people throw away naturally, as they repent, God accepts him. Although he is a great sinner, God searches for him to return to Him. (verse 1)
2. The man does not live as what he wants, and they should be lowly and repent their sin by examining their much committed false. (verse 2)
3. All suffering that whoever meets should know that they are the wage of their sin and treated shameful things and then they should be humble. (verse 3)
4. The people to execute evil with the figure of devotion, rather they have more sin than the sinner not to have devotional figure. (verse 5)
5. The one who reflects himself than disciplines the other is the one to obey the expectation of God. Because God punishes the other sinners to awaken me. (6-11)
6. Repentance has always hopeful thing. refer to the interpretation of verse 12-18.
7. God gives the best one to his people for he loves so much, but they always rebel God for they do not know the fact. (19-21)
8. True repentance is to confess truth and try to live in the sincere reality. Refer to the interpretation of verse 22 b- 25.

Sermon 5 True Repentance (Jer 4:1-2)

1. It is to throw away the but is not shaken.

“detestable things “ is the idolatry”, which it is the thing to block the communication of both things (od and the believer). In the day of New Testament, as they love honor, family, money, science, family business, national business etc. like God they become the idol. Therefore the first commandment says, “You shall have no other gods before me.” If he says to repent and then he throw away his wicked activity, it is to commit one more sin to deceive God ad man. And after he throw away the wicked deed, as he is not shaken he accomplishes sincere repentance. In the life faith the one to shake get nothing out of the Lord. Jm 1:6-8 said,” But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. 7For that person must not suppose that he will receive anything from the Lord; 8he is a double-minded man, unstable in all his ways. “. God does not please the one to shake in hesitating and the one not to be cold and not to be hot. Refer to Rev 3:15, 16. Elijah rebuked the Israelite not to take the attitude of repentance surely and said, “And Elijah came near to all the people and said, “How long will you go limping between two different opinions? If the Lord is God, follow him; but if Baal, then follow him.” And the people did not answer him a word.” (I King 18:21)

After repentance, the fact that he commits the same sin again seems to be eat what the dog eats what it vomits again and after the piggy is cleaned it lies to the dirty place. (II Pet 2:22) The reason that the man leaves the sin and then and then he commits sin again , 1) is for not to take the assurance that the sin harms our life and it kills ourselves.

2. To believe in the Lord is the another condition of repentance.

Our text says “if you swear, ‘As the Lord lives,’ in truth, in justice, and in righteousness,” “faithfulness, justice and righteousness” actually have same meaning, “faithfulness” (תָּנֻץ = emed) is to confess that he is sinner before God frankly, “justice” (מִשְׁפָּט = mishpat) means that the sinner thinks the judgment of God to himself rightly (Ps 51:4), “righteousness” (תְּדָרָה = chedaka) is to take the right attitude before God to condemn, that is, it point to two attitude of justice and righteousness the above. “if you swear, ‘As the Lord lives,’ means that the sinner is the activity of confession of faith “to return to the Lord” before living God and actually it is to fear God and serves him and approaches him closely. Refer to Duet 6:13, 10:20. True repentance is concluded to return to God. To correct the wicked deed can be taken by even the unbelievers.

Chapter 4 sermon matters

1. Repentance is not only the word but should be sincere. That is, by throwing away the sin and executing righteousness and making the non believers glorify God. It cultivates the old land and taking the word of God in deep root and receiving the circumcision in our heart. Refer to the interpretation of verse 1-4.
2. The result of non repentance is violent plague like lion and the isolated destruction like desolate land. (7, 8)
3. Before the punishment that God pours on, the king and officers to have authority cannot do the best way. The priests and prophets without awakening are surprised at. (verse 9)
4. God abandons that the men not to listen to the word of true prophets may receive the teaching of false prophets, which is the method God punishes. (verse 10)
5. Coming of tribulation is out of the command of God, the one to meet tribulation should approach to him and should be solved. (11, 12) The method to solve it is cut off the root of sin. (verse 14)
6. The hypocrite men inclines into tendency God's warning carefully. Therefore the word to give them should be informed to the others. (the gentiles) Then the warning of God can be left in the later generation obviously. Before the sinner is destroyed the word to inform the destruction is told already is to inform living God to the people as the work is accomplished. (15, 16)
7. The one to meet tribulation should not complain God and the others

8. but he should find out the cause in himself. (verse18)
9. The leader should take sorrow to the misery of his leading persons like his misery (or, the above one) . (19-21) Refer to Rom 9:1-3.
10. As God sends the tribulation to his people, he executes by following the principle that they repents. Refer to the interpretation of verses 23-31.

Chapter 5 sermon matters

1. In any society to have a righteous man in its hand is delight before God. Because the society accepts him as his hand 1) is the sign of his obedience to God. 2) The society become rightly by receiving the lead of the righteous. (verse 1)
2. The hypocrite religious one does not repent although he receives general plague. (verse 3) Hypocrisy is so horrible disease pain.
3. As any society is filled with sin and the high level and owl eel are corruptible the plague without any excusing. They seem to be lion, wolf and puma. (4-6) Therefore the devotional one checks up the sinful state of the society with anxious heart and cautions the sinners.
4. As the Jews do not believe in God and believe in the wall of the city, God crushes the wall. (verse 10)
5. The one who take on the religious cover and take the activity of atheism is wicked than the actual atheism. (12, 13)
6. As God has the power fully to destroy them that the even nation commits sin. Then cannot he punish a person? (15-17)
7. God pleases the repentance of sinner always. Therefore he does not forget the mercy in the wrath. (verse 18) Refer to Habb 3:2.
8. God pours the mysterious punishment to compare to their sin in order to inform his living fact to the sinner. (verse 9)
9. The fact that the man does not understand God is dropped down himself into the low level worse than the natural things. (20-22)
10. The men who do not know the benefit of natural world God provides and rejects God should be lost the benefit of natural world. (24, 25)

11. The one not to fear God air surrounded by the idol, the covet and is stolen even the poor men. The one to be cruel so can be called for the wicked changed one. (26-28)

12. The wrong leaders receive the severe judgment James said, “Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.” (Jm 3:1) And also the one to follow the wrong leader does not escape the punishment. (verse 31) Because the fact that they do not accept right lead is for they have the stubborn not to believe in the truth. (II Thess 2:11)

Sermon 6 What suffering shall follow to the seat that is abandoned by God ? (Jer 6:27-30)

1. The pain of darkness

We do not know the suffering of darkness before we do not experience it. Some miner workers entered into the deep tunnel of coal mine with the lamp, and it was put off for the lamp was out of order. Then they could not come out of it. How much suffering they get affliction? As they could not come out of it they cannot help but to be died. Darkness 1) has no hope. Therefore the Scripture says, “Then the king said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’” (Mt 22:13) 2) we can work nothing. Jesus said, “We must work the works of him who sent me while it is day; night is coming, when no one can work. “. (Jn 9:4) As the man does not take any activity, he cannot help but to be died. As the man is dark by the devil he is afflicted so. That is, he has no hope in the darkness and he cannot take true activity.

2. The pain of sin

The pain of sin also is one of the suffering that the man cannot afflict often. Actually this is the pain that the Scorpion shots. I Cor 15:56 said, “The sting of death is sin, and the power of sin is the law. “. Why is the pain of sin called for “sting”? The reason can be explained as following two things. 1) For the sin always takes the stigma in the heart for it is unpleasant thing. What David confessed, “For I know my transgressions,

and my sin is ever before me. “ (Ps 51:3) means it. Whenever the man stands up before God the committed sin picks his conscience and does not stand up. The word of Ps 130:3 says, “If you, O Lord, should mark iniquities, O Lord, who could stand? “ points on this one. 2) For it is pain not to be died. Although the soul suffered the pain of hades wants to be died and to be disappeared. It does not become so but he receives the pain of hades continuously. For there is more horrible grief than death, it is just the pain of sin.

Chapter 6 sermon matters

1. Tribulation is not accident but God sends it. Therefore the saints should search for God in the tribulation time with his all might. (1, 2, 6)
2. What is the sin-degree of the one should be disciplined? They treat God's word as their blame and do not please it. (verse 10)
3. The one to commit sin by covet is snatched by his covetous matters finally. The fact that God punishes so reveals his living fact obviously. Although he takes more rather the Inverse proportion example that he loses more is not accident thing. (12, 13)
4. He teaches God's people wrongly but he is like the wretch that does not know the shame for shameless face should be fallen down and shall meet the day of shame absolutely. (14, 15)
5. The sinners review their past time sometimes me and find out where they are fallen down and they should return to their essential way. (the old way) (verse16) Refer to Rev 2:5.
6. The men to rebel God's exhortation only have the thing to receive punishment. (16-19)
7. The one to throw away faith and love to please God but receives comfort by himself by only religious ceremony is punished by God. (20, 21)
8. All fear the tribulation reveals makes the men repented. Therefore before tribulation comes on God says how much horrible it is already. (25, 26)
9. For the fact that God's word stays in us is the great blessing unspeakably, we should accept it wholeheartedly. (verse 29)

Because God's word is like fire, it is the only tool to make the men repented. The one that after receiving the word does not repent has no eternal hope. (Lk 16:31)

10. After he receive God's word much as the one not to repent God throws away him . (verse 30) The feature of the man that God throw away is revealed as the figure that he commits sin whatever he wants. Refer to Rom 1:24, 26, 28. The one to commit sin whatever he wants think that he himself is happy. They misunderstand that God's word is the horrible rope (the sting to bind) (Ps 2:3) But actually the word of God is like the sting to save them.

Sermon 7 The one to depend on only the religious system but not to trust in God himself. (Jer 7:1-4)

1. Such persons is understood the purpose of religious building and its system (The one like a offering) The purpose was to return to God and to make them depended on only God. Despite it is so, the Jews admits the religious system itself than God is to mock God and also to mock the religious system.

2. The purpose of sanctuary is to teach the heart of believer to accept God well. Therefore the people to go and come into the sanctuary points to their heart naturally and then they should say, “This is the sanctuary of Jehovah.” Although it is so, the Jews in the day of Jeremiah embraced evil in their heart also and they tried to get the virtue of sanctuary. This is the activity to rebel the truth.

3. The purpose of sanctuary is to make the men served God that is transcended the sanctuary stayed in the heaven and takes spiritual freedom. But the fact that the Jews points to the sanctuary and called for, “it is the sanctuary of God” came out of the wrong thought always that Jehovah is oppressed by building and the facilities. The thought to mistake God so is the pagan thought of wrong pagan. It is the wrong thought that treats the religious facilities and system magically.

4. The purpose of religious equipment and the ceremony is to lead the men into the repentance, faith and righteousness. Despite it is so, the Jews took sufficiency by taking the sanctuary and religious ceremony, in the other hands what they installed all sin is to oppose the truth so extremely.

They should approach to the Lord by having the broken heart than having the religious ceremony.

Chapter 7 sermon matters

1. The sincere religious ceremony to relate to the name of Jehovah aims on having the faith and life of religious morality in the people. (3-5) Despite it is so, the people to ignore the morality by using God's name mock the name of Jehovah.

2. If we do not take care of the misery person, it is sin, but if we oppress them we do not need any word to it. (verse 6 a) The one to shed the blood of innocent one receives the wrath of God especially. (Gen 4:10) He should not be blessed on the earth but they should be wandered on the earth. (Gen 4:11, 12) And the one to worship the other god also should be afflicted for their sin. (Ps 16:4)

The sin of the above three sin is the great sin before God. The nation to commit such sin so much does not enjoy the peace and order on the earth.

3. The men who disobey what Jehovah religion teaches but use the religion (Jehovah's religion) are the people to steal the name. for usage.(8-11)

4. As the one uses the name of God's church uses it for hypocrisy, God, despite his holy name to relate to his church, He punishes them. God did execute so with righteousness from the old time. (12-15) Refer to Rev 2:5.

5. The prayer should not do by what we want; we should seek sincerely what we should seek surely by discerning strictly. (verse 16)

6. God pleases the obedience better than sacrifice. (21-23) Refer to I Sam 15:22 Ps 40:6-8 Prov 21:3.

7. The feature not to receive God's teaching is not to possess the faithfulness they believe in non-truth deeply in their heart and vomit their false. How can the God's lesson (truth) and non-truth be united each other? (verse 28)

8. As the man leaves out of true religion and is tempted by the heresy, he commits sin without hesitating. The heresy makes the man been dark and they followed all non-truth surely. Among the Jews in the day of Jeremiah although they honor God, there were the men to execute the activity of pagan religion. (verse 31) As the religion is corruptible extremely the wrath of God should be poured on them finally. (33-34)

Sermon 8 The foolishness of unrepentant (Jer 8:4-7)

God laments for foolishness that the Jews do not repent until the end. After he commits sin no repentance is like followings.

1. It is like to be fallen down but does not rise up.

What they is fallen down is the activity of immature children . The reason that the men commit sin and do not repent is for he frustrates. Great Whitefield also at the first time took the time of frustration by feeling his lack deeply. As Huntington woman proclaimed evangelism to Whitefield, he said, “I was destroyed, I cannot do it” Then Huntington woman replied , Christ came on to save the destroyed men.”, Then Whitefield believe ed in the gospel and then became a great evangelist.

2. The one not to repent is like the one that leaves their house but does not return. (4, 5 a) The fact the man lives with God together is like to live in his house actually. The safety of life cannot come always as we leave the Lord. As we accept God as my God, it is the eternal peace, safety and salvation. God said salvation fully in the New Testament and the Old Testament. “I am his God and he becomes my son (my people)”. Refer to II Cor 6:18. Therefore he points to the community to live with God, he said, “ God’s house. (I Tim 3:15) Then The fact that the man leaves his house and does not come back is foolishness that he himself makes himself into the pot of destruction without the end. As the prodigal left out of the house of father what did he get finally? He went to the far nation and met the famine and was so hungry for the corn of piggy was short and almost he arrived at the case of death. (Lk 15:13-16)

3. Not to repent is like the foolish one to keep on stubborn. (verse 5 b -6)

To commit sin is the activity that makes the false become well finally.

Although the life to commit sin seem to be so good, actually it is extreme unhappiness. The men to commit sin in the world takes the way to make well. But actually it is the deceived way. A certain tree in Southern Africa has the leaf to taste sweet like a plant, as the men ate it, feeling of hungry is disappeared. But the leaf never have the nutrition , no benefit give them actually. Sin deceives the man like just one.

4. Not to repent is foolish to rebel the living way. (verse 7)

As the man commit sin his heart has anxiety. This anxiety is like the warning that cannot live as the returns out of the sin. Therefore the man gets his living way as he repents his committed sin. As the man eats the plant wrongly, his inside part feels no peace. It seems to be warning that as he vomits it, he shall live. Such natural warning is found out by the wrong activity of man as the above says. The fling crane, dove, swallows, cranes, and pheasants in the air submit their natural character and choose their living way. That is, the fact that they move into the other region is for they meet the proper climate to survive for them.

Chapter 8 sermon matters

1. The wage of human sin should be punished even after he is died. (1, 2)
2. The suffering for his sin accomplishes the misery in living time and in death time.
3. To live as the man leave the sin is the obvious truth that whoever understands easily. This teaches by the Scripture and also all natural world. (4-7)
4. The people under the lead of false leaders should be the foolish men finally.
5. The one to do in covet finally deprives what he possesses too. (verse 11)
6. The feature of false prophets is to flatter the people consistently (II Tim 4:3) and does not take any shame even little one as bronze face. (verse 12)
7. The unbelievers should be frustrated as they met tribulation. But the one to believe in living God is sufficient in only God in the tribulation. (13-15)
8. Sincere shepherd is participated into the sorrow of God's people. (18, 21)
9. The no repentance (Refer to the interpretation of verse 19, 20) is more horrible than the tribulation they meet.
10. What God punishes cannot be postponed by man. As the one to receive God's punishment repents, making peace with God is best way. (verse 22)

Sermon 9 Do not boast (Jer 9:23)

1. The wise man should not boast his wisdom

1) Boasting his wisdom is the movement to see himself in replace of God. There is no the more horrible sin except depriving the glory of God. After Herod the praise out of the people of Tyro ad Sidon as a god for he did not give it to God, the angel of Lord hit him he was died by eating of worm. (Act 12:20-23) For what we know makes us the man been arrogant so much we should caution it especially. I Cor 8:1 said that knowledge makes arrogance. Knowledge itself is not bad. For the one to possess it incline easily to become arrogant man it is the root to make woe. Arrogance is the lead of destruction. (Prov 16:18)

2) As the man has the heart to boast himself he does not receive the grace to receive the word of God directly and to believe in it. The gospel of Christ is received by only the humble person like a baby. The people to enter into the heaven also are like such one. Is 11:6-8 sys, “The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder’s den.” Mt 11:25 said, “At that time Jesus declared, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children”, Jn 9:39 said, “Jesus said, “For judgment I came into this world, that those who do not see may see, and those who see

may become blind.” If whoever has the wisdom he cannot boast for God gives it to him. At the moment that he boasts it it should be the wisdom left God. The arrogant wisdom without being with God should be used to commit in in the other hand. Therefore Jesus said, “Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.” (Jn 9:41)

2. The warrior should not boast his bravery.

Warrior is Kibbol (קִבּוֹל) in Hebrew text, which points to the mighty one.

1) The one to boast his power is to contrast God. For he depends on his power but does not believe in God, it always is the attitude to believe in his power by establishing his power and God together. He afflicts God by such method. God knows the one not to believe in God but to believe in the others as the contrast one. And He feels most sorry. (Ps 78:19, 40, 56) Power has several kinds, physical power or, health power belongs to power, influence or, authority also belong to power. The people in the world throws away the righteousness to please God but they think that power if first., they fight to occupy the power one another. Therefore there is no peace on the earth.

2) The one boasts his power does not receive the blessing.

Boasting some except God is to leave God far finally. Rather God chose the weak one and make the strong one been shameful. (I Cor 1:27) His power becomes completely and stays in the weak place. (II Cor 12:9) The people in this world points on the survival of the fittest but claims the strong thing, God works quietly among the people to think to be weak by themselves . Therefore, I Cor 7:29-31 said, “This is what I mean, brothers: the appointed time has grown very short. From now on, let those who have wives live as though they had none, and those who mourn as though they were not

mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, 31 and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.” In the work also he see the least thing than the strong and great one greatly. Therefore at the great judgment the word the Lord declared also is, “His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. “ (Mt 25:21, 23) God’s work cannot be execute by only the strong one. In British London at a kitchen of a apartment a letter that a woman wrote and attached, “The work of God is executed here three time here.” Really it came out of the thought of a believer.

3. The rich man should not his wealth.

Because the one to boast the wealth despises the fact that God gives, the day that God deprives the abundant matters out of him should be come. Not only that, he is the one to love the money as he boasts the matters. Therefore he commits much sin. (I Tim 6:10) Above of all he does not believe in God as the heart to boast his wealth, it is great loss for him. Therefore the Apostle Paul said, in I Tim 6:17-19 said, “As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. 18 They are to do good, to be rich in good works, to be generous and ready to share, 19 thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.”

And also the poor knows (boasting) that the money is the first one. Such heart concentrates on the money to replace God, which it is the idolatry. (Col 3:5) The people to love the money and to boast it and to depend on it brings out the

misery conclusion. (Ps 52:1-7) On 1923, there was the meeting of World Wealth Meeting. The members were consisted of 8 persons. After 25 years 7 persons become misery in their last except one person. Among them one went bankrupted, another went into exile, two persons were prisoned and three persons took suicide. Therefore the man should boast only God naturally. (verse 24)

Sermon 10 It is precious that the believer should know that God work in love, justice and honest. (Jer 9:24)

I think that it is the proud thing that to experience actual living God to reveal love and righteousness, not to know only the theory and the god abstractly and theoretically. But this pride never be the arrogant boasting. The one to have the experience to living God is the extreme humble one for he lows himself always and lifts up God. As Moody experienced the love of living God in New York, it was the degree of saying, “ Please stop it.” He said that although the city of Glasgow in British is transferred to himself, he cannot exchanged to this experience. Hudson Taylor to experience the activity of living God said as following in the meaning that only God’s work is so important but his work is not important. That is, “ To execute the work is not what Hudson Taylor execute some for God, but only God works through Hudson Taylor. “ From that time the motto of his life was, “No more I but Christ.” In other word, It means that from now I was died but Christ is. The men to experience the activity of God so boasts God at the same time he lows himself extremely. Augustine said as the motto of his life, “ To myself I will show a heart of steel, to my fellow man a heart of love, to my God a heart of flame.”

Chapter 9 sermon matters

1. Like Jeremiah sees the sin of the men and cries out we also see the sin of the others we should cry out for them, not to hate them by thinking that they may receive the woe of God.(verse 1)
2. The prophet to take responsibility to warn the sinners has the wished heart to leave them and to go to the wilderness is for their sin is filled in their heart until the degree God cannot endure. Then their sin especially is false. (2-6) Spurgeon said, “ Although we live with the lions, we cannot live with the deceived person.”
3. Always the persons not to obey the truth is the only way that he is cast out into the tribulation and is melted (The stubborn heart is changed into soft) is the only hope. (verse 7)
4. When the man is corruptible extremely and received the plague, the natural world and animals and forest are misery and desolate. (10, 11)
5. As the man receives the tribulation the one that it is the wage of sin is the man of wisdom. The wisdom is rare in all other wisdoms. (12-16)
6. As we weep as we should weep naturally is grace. The one to have such grace comes out of especially the women. They are the qualified one that the others can learn the weeping. (17-22)
7. Although all prides make the man been arrogant and destroyed, but the one to boast the Lord becomes humility and then arrives to the happiness of eternal life. (22, 24)
8. The one to receive the circumcision in only his external part but does not receive it in his heart, it is vain completely. The one to have true religion

in hypocrisy should be destroyed like the one not to have it completely. (25,
26)

Sermon 11 Three statements to God (Jer 10:6-10)

1. He reveals his greatness with his power. (verse 6)

Power was revealed to his chosen people (Israel and church). Because of it, the one to know his power is limited to the people of Israel. But In the pagan people his power is revealed by the natural province and historical one. But the pagan people do not understand it for only their darkness. It is the fact that the man to live on the global does not feel the circuit of the global. Isaiah testimonies this power by revealing the accomplished activity of God's prophesy. (Is 41:1-23, 48:3-7)

2. As we see his wisdom that he gives to the believer he is only sovereignty God. (7-9)

God should be adored by the kings of all nations. (verse 7a) Because The wisdom he reveals is better than “ the men of wisdom in all nations” and the loyal family. “ Especially for verse 7 b is begun with Hebrew word, Ki (כִּי) it shall be translated as following that is, “Because the wise men in all nations and the royal families are not the one like the Lord.” that is, “There is none like you, O Lord; you are great, and your name is great in might.” means that they are ignorant for they did not learn by the idols they worship. They never learn the truth by serving the idol. Because “the way of idol” (מִסֵּר= Musal = lesson) that they worship is nothing like “only tree”. In the such meaning Jeremiah said, “The way of idol is only the tree.” Jeremiah said continuously , that the idol was decorated by silver piece brought out of far land, “ Damascus (the Kiligia region) and the gold that brought out of Ubas (Basa)”, which

seemed to be great in their figure, finally they are only the craft of the men. Although the idols are decorated so well it does not escape out of the work of man. In such meaning, for the other all religions except the religion of revelation (Christianity) are artificial, the ancient one and the contemporary one stay in same foolishness. Their religion always do not escape out of idols the man makes.

3. Jehovah is true, alive and eternal. (verse 10)

To call only Jehovah as true God (אֱלֹהִים חַיִּים) means that actually only Jehovah is God in different of all vain idols. And “living God “ (אֱלֹהִים חַיִּים) means that he is not only that he is alive and also all people to have the life get the life out of only Him. For life is the most mysterious, the man cannot make it. The one to make it is only God. Calvin said, “For the fact we have the life, we can know God. (Act 17:28) The man does not live for himself, but he receive the life as the grace out of the others, God lives in the man.” (Commentaries, Jeremiah II pp 27-28) Refer to Num 16:22, Duet 32:39. The word, “everlasting King “ (מֶלֶךְ עוֹלָם) means the great sovereignty Lord to rule over cosmos, world and mankind eternally. He is the one to stay in silence. Despite he controls all things for the man is dark for their sin they cannot understand thr his mysterious activity. The one that understands the fact that he is alive and rules over all things should be only the man to receive Holy Spirit. Refer to Ps 74:12.

At his wrath the earth quakes, and the nations cannot endure his indignation. This is the word given to the gentiles especially. zThe gentiles worshipped the

idols and despised tJehovah God but finally the day that Jehovah God judges should be come surely. Then they cannot stand up . Refer to Rev. 6:17.

Chapter 10 sermon matters

1. To fear the other more than God is the thought to make idolatry to God. (verse 2)
2. The people not to know Jehovah God is foolish in religion although they are the cultural man. For the man does not know God as the result of committed sin, (I Cor 1:21), the result that they themselves think is for they do not escape out of the ignorance. (3-5, 8-9, 14-15)
3. The fact that the feature of true God is thought as the creator of heaven and earth must be truth. Because there never be the event more powerful one than the creation of heaven and earth. And also more wise thing than it. (11, 12)
4. God is our possession at the same time we are the possession of God is to be united with God eternally that is finally it means the eternal life. (Refer to interpretation of verse 16).
5. The saints are sanctified by affliction. (verse 18) refer to I Pet 4:1-2)
6. As the afflicted one understand his sin and thinks that he should receive it naturally, he receive God's grace. (Refer to the interpretation of verse 19)
7. Church is like the misery tent in the world she should not treat her external area as her pride. Because the church should not pride by this world but should applaud for only the Lord. (verse 20)
8. For the leaders is easy to commit sin than the leaded, they are dangerous. (verse 21) Refer to Jm 3:1.

9. God claims all things in the state that the man ignore the way too.
(verse 23) Therefore the men should accomplish his salvation with fearful
trembling heart. (Refer to Phil 2:12, 13)

Sermon 12 Of the covenant (Contract). (Jer 11:1-5)

God visited to the man in the beginning time and said and took the covenant, and they give by the covenant. This is the contents their salvation in the New Testament and in the Old Testament. In our text Jeremiah remarked the covenant to the old covenant that is, the object of the nation of Israel. In the covenant of grace, both the old covenant and the new covenant are coincided. Let's think of the covenants once.

1. The meaning of covenant (contract)

The word, covenant is berit (בְּרִית) in Hebrew text. Covenant is connection between personalities to personality; God treats the person as personality and relates to him in covenant. The pagan religion people have no the thought of such covenant. Because so called for the relationship of them and their god is not personal connection. The relationship of union between God and man is not accomplished by only the relationship of covenant. That is, as only the man respects the volition of God and obeys it, it should be established. The time to break out the covenant means the separation between God and man. Schilder said, as following, "Without executing the covenant there is no true union. In Revelation chapter 22, the communication between God and man of the infinite eternal rest is the settled effective of covenant " He said again, " All punishment are the covenantal retribution, all sin is the break of this covenant. Except the relationship of covenant we cannot think the hell."

2. The kinds of covenant

Theologically the covenant is classified by two kinds, first, the one has the condition of work, and second, the other has the covenant to save by grace. The one was the object of Adam God took and is established, for Adam did not execute so he was punished. For God wants to save the man, what he established again is the covenant of grace, which is classified by two kinds. First, Before Christ, the Lord of this covenant came into, he established with the object of Israel prefiguratively, For example, what He did to Abraham (Out of his descendant Christ should be born and they received the land of Canaan as the type of kingdom of God.) And he did to Israel at the Mount Sinai (The people shall be substituted by the type of the Christ's blood. - Exodus chapter 24) this is just the Old Testament. Second, Christ, the covenantal Lord of the covenant came and established it, what he said at communion time revealed obviously well.

1) The important thing that the new covenant has is his blood to replace his sacrifice. What is the meaning of this blood? It is interpreted well by reviewing the meaning of blood revealed the Exodus in the Old Testament. Because Jesus said "the blood of covenant" in thinking of the Old Testament. Therefore what is the meaning in the covenant? Robertson Smith said that it means the union of life in his people. The reason he has such interpretation was for the fact that in the ceremony of covenant, in the criteria of the fact that the half part of covenantal blood was scattered on the altar, (Ex 24:6-8) and the other half part should be scattered on the people. But G Vos throw away the interpretation published more exact opinion as followings. That is, "If the sacrificial blood points to the union between God and man, in the ceremony that each half part of the blood was scattered between the altar and the people,

the other ceremony (reading the covenantal document to the people and receiving the covenant of obedience) did not need the reason to put it.

Therefore it is difficult that the above, the view of Smith is accepted. Rather the blood of this sacrifice had the removal of sin's block wall". This is the reformed interpretation. After the blood is scattered firstly on the altar the sin of the people is removed they could approach to Jehovah closely. The meaning is what Ex 19:10, 22 supported. Therefore in the ceremony of new covenant of the Lord (Lk 22:14-19) the blood is for atonement (Mt 26:28, Heb 9:14, 22)

2) In this new covenant the another important thing is the promise that they must receive the remission to enter into the kingdom of God (The old Testament says that the land of Canaan is the metaphor of kingdom of God. and the blessing to enter into the kingdom of God (Lk 22:29, 30). Of course, in this new covenant ceremony, the men participated into this covenant not only received remission, but also it promised the fact to receive the blessing of Kingdom of God (The Old Testament compared to the land of Canaan as the kingdom of God.)(Lk 22:29, 30) Of course, in this covenantal ceremony the Lord of the promise does not receive any burden out of the people (like the old covenant) and alone the blessing of all salvation only shall be provided them. The reason that it is executed so was for the Lord of covenant replaced the burden of his people and contract to them. In this point what we should keep in our heart is the one to be entered into the covenant should not be counted in the issue of their salvation, by personal good point and bad point. Good things and bad thing do not changed the system of salvation in the New Testament. The salvation we received is given by the system of contract by our faith

through grace, but not by personal self-merit. Therefore the work we should do should be dependent on this system and to obey it only.

3. The relationship of covenant between God and man in the old time.

1) The relationship between the Old Testament and the New Testament. The Old Testament also is not the covenant of work, but the covenant of grace as I already told you. The laws and the prophesy are not conflict to Christ, but the type of Christ. The old covenant given at the mount Saint was the type of new covenant. (Come out of Jesus Christ – Gal 4:2) What the one demands the vow for the obedience of the laws comes out of the condition to receive salvation but the chosen people should execute rightly as the chosen people before God.

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

What Adam was failed was restored and completed by second Adam that is, Christ. If the man enjoys the blessing of heaven, it is not changed that he should obey God. The covenant of grace demands the payment of the wage of disobeyed sin of man and the obedience of the laws, the human burden is heavier in principle more than the covenant of work. What it is changed only is to replace the seat of Adam, the one to pay the wage of sin and the one to obey the laws by Jesus Christ only.

Chapter 11 sermon matters

1. The men not to obey the word of God's covenant cannot help but to receive the curse naturally. (verse 3) Despite the covenant of God is the only method to save us out of the horrible sin like iron furnace, because they do not obey. (verse 4)

2. The covenant of God (that is the written word of God) should be accomplished by what he said and shall be accomplished through long days finally, actually the covenant is Amen (ἤν). (verse 5) For the Scripture of the New and Old Testament are founded by the covenant of God accomplished all things and promised the salvation of God., although the heaven and earth are perished it has the faithful character not to be perished. Therefore we believe in this word and obey it the result is the fact that God becomes our God. (verse 4 b) This is our salvation. The people think wrongly that to receive salvation by believing in Christ is the warranty of salvation. (That is, abundance of matter, health, healing of disease, long life etc.) But the salvation the Scripture says is no so, but to accept Jehovah God as my God actually. Therefore this points to the thing of relationship to relate to soul. To know God respect God and accept he belongs to the soul mainly. In such meaning the Scripture points on salvation, as "the salvation of soul." (I Pet 1:8) Just like the salvation of soul is accomplished by believing in the covenant and obey it.

3. As we believes in the Word of God and obey it, we need to remember the example that the before men were failed in their believed and obeyed it. All people not to obey the word of God were failed without leaving one. (7, 8)

4. Because the other god except God is the false gods, the people to serve them increase the number for they have no sufficiency. But the one to know God and to serve him worships only God, because they experience the fact that only God gives the sufficiency to the man. (12, 13)

5. Because prayer is precious, we should do so much. But for prayer is holy, we should not waste without caution. (verse 14)

6. There is obvious contrast between the man of God and the wicked person. The man of God is like a soft lamb, he does not persecute the other although he is persecuted, and he looks up only Jehovah God. (verse 19 a, 20) But the wicked one takes craft to harm the righteous and sacrifice for it. (verse 19b) They also hate the word of God. (verse 21 b)

Sermon 13 Let's accept the present tribulation sweetly by thinking of the future tribulation (Jer 12:2-5)

1. During the believer stays in the world, he receives greater tribulation in the future than in the present. The believers think that they cannot endure the present tribulation they receive, but they have greater tribulation than the present. Paul said, “strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.” (Act 14:22), the Apostle John said, “I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus.”(Rev 1:9) Refer to Mk 10:38, Phil 1:29, II Tim 3:12. Especially as we see Revelation chapter 6, what follows to the movement of gospel is continued tribulation. (3-16) therefore the Christians receive the tribulation in the world gradually. Rev 7:14 points the Christians said, “I said to him, “Sir, you know.” And he said to me, “These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.” In such meaning I Pet 4:18 said, “And “If the righteous is scarcely saved, what will become of the ungodly and the sinner?” Or, although the believer is not persecuted it is obvious that he meets his physical death (Rom 8:10), which it is the great tribulation above of all.

2. As the Christian accepts the present suffering by faith well, he can go through the future great tribulation.

1) The tribulation of present is able to be called for merit to overcome the future great tribulation well. I Pet 1:6, 7 said, “In this you rejoice, though

now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.” Refer to Rom 5:4. 2) As the Christian understand the degree of his faith in the tribulation he can awake and devote himself to serve more. As we know the reason that the rain leaks after great rain is poured down, as the believer meets the tribulation, he can know the power of his faith. Then he understands his past fault and keeps on the word of the Lord from now. Ps 119:67 said, “Before I was afflicted I went astray, but now I keep your word.” 3) As the Christian overcome the present suffering with his faith, he approaches to the Lord and understand the word more. It is obvious that he walks through in blessing out of the future great tribulation. Because the Lord who helps us out of the present tribulation lives in the future tribulation and helps us as the same one. What we know surely in the future, then God shall be alive and d also Christ is alive. Heb 13:8 said, “Jesus Christ is the same yesterday and today and forever.”, Job 19:25, 26 said, “For I know that my Redeemer lives, and at the last he will stand upon the earth. And after my skin has been thus destroyed, yet in my flesh I shall see God,”

Chapter 12 sermon matters

1. The one to take some doubt among true believers to the affair God executes does not think that the doubt shall be continued until the end. Because he believes in the fact that God is righteous. (1, 2)
2. The man should not be frustrated for present trouble and should know is as the chance of training to prepare greater tribulation in the future. Death is the ultimate trouble. The one to walk through death well he should walk through less trouble than all before it by faith. (5, 6)
3. God possesses the believers as his possession. Therefore he loves them as his eyeball. But as they have no holiness he disciplines them without saving. Refer to the interpretation of verses 7-9.
4. Whenever the people of God receive the discipline and see the fact that his possession and his environment are misery, they should imagine the misery of the sin he committed sin. (10-12)
5. In our working the fact that we do not get the gain we planned rather he takes the backfire is the sermon without word that informs our sin in us. (verse 13)
6. As God's people receive the discipline humbly the restored day of their environment should be come. (14-17)

Sermon 14 Let's obey the word of God (Jer 13:15)

1. The one to obey the word of God should give up the thought to take the wisdom and his talent as his standard. As a certain man swim on the Dead Sea with much salt, he could not float firstly. Then the man to know it taught that he should not use power but stay in quiet to float. As he obeys his direction actually it became so. The patient to receive the great operation commits it to his doctor and should obey him wholeheartedly.
2. As the man listens to the word of God only but does not obey it he shall be punished more severely. Lk 12:48 said, "But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more." As he listens to the word of God and does not obey it is the activity to challenge to God by saying lying God. God does not say in vain. He gave the word only to us, but if he does not know the situation of our obedience it means that his word is vanity. Therefore God asks the situation of their obedience about his word absolutely.
3. If he only listens to but does not obey it, he shall be hardened in his heart. Heb 3:7, 8 said, "Therefore, as the Holy Spirit says, 'Today, if you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness, '.
4. The one to think his obedience to God difficultly belongs to darkness and then he leave out of God so far. All right activity is the word that the man becomes the man. But for the no right activity is to leave the laws to become the man, it makes himself happened several harmful poison and makes him been out of order. It is the natural life. Therefore in practice not to do wrong

thing is walks in the adversity. A certain man takes the strong hot-temper. To appearing hot-temper lost much physical energy, but to endure the hot-temper is to lose less power. Therefore to reveal the hot-temper is difficult thing in walking in the adversity. But for the man is deceived by himself he chooses the adversity as easy way. Refer to the sermon in the Paul's Epistles Commentary. (published on 1964 (p 155, " Let's obey")

Chapter 13 sermon matters

1. The people of God (the believers) are misery like hemp cloth. Despite it is so God loves them extremely treats them like belt to be attached to the flesh. They to receive such love should appreciate naturally. (1, 2)
2. The sin God hates mostly is arrogance. Arrogance is revealed by unbelieving and disobeying the word of God. (verse 15) Therefore they are arrogant so God punishes them and low them like messing up the belt of hemp cloth. (3-11)
3. As the sin of people is filled with, the wrath of God comes on they are destroyed by themselves like the bottles of wine are broken by touching each other easily. (12-14)
4. As the man does not repent sin, the unhappiness he meets is deepened gradually. Refer to the interpretation of verse 15, 16.
5. The heart to say God's word directly strongly is so soft. Because of it he has much tear to give mercy the others. (verse 17)
6. The people to contrast God is high but they should be low (verse 18), what they believe and depend on should be vain. (19, 21)
7. As the man does not repent gradually the sin strengthened later it becomes the second character then hit is difficult to repent. (verse 23)

Sermon 15 The intercession of Jeremiah for the nation of Israel (Jer 14:19-22)

The great evangelists has the fire of God's love at the same time, they have the heart not to lose love to the people. Paul also took deep lamentation to the Jews and said, "This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. ". (Rom 9:8) Jeremiah looked at that the nation was dropped down into destruction for their sin at their last time, and executed intercession before God with lamented thought. Of this prayer Jeremiah did as followings.

1. First of all he took responsibility the national sin together and should repent . (verse 20)

As we meet some difficult issue, firstly we should review our sin and repent them, and it is the key of prayer. Prov 28:13 said, "Whoever conceals his transgressions will not prosper,

but he who confesses and forsakes them will obtain mercy. ". It is fault that the believer makes his righteousness and try to get the blessing for himself . They does not stand up on the seat to prove that he is righteous man but they stand up on the seat to prove that they are the sinner. The fact that the believer does not repent the sin it is wrong thought that God cannot review the sin of man. Jesus Christ comes to only the one to repent sin with sweet taste.

2. He requests to help for the name of the Lord. (verse 21)

What is the name of the Lord? It is the name of true God to remit in sincerely. Ps 130:3, 4 said, “If you, O Lord, should mark iniquities, O Lord, who could stand? But with you there is forgiveness, that you may be feared. “. Refer to Mi 7:18-20. Not only that, The name of God is “savior” Salvation belongs to only God. (Rev 7:10)

3. He requests to save for the glorious position of the Lord. (verse 21)

The throne of Lord’s glory is the place (Jerusalem) that the sanctuary that God presents is located. God among all nations put the sanctuary in Jerusalem especially, which the place should be revealed by receiving God’s protection and the evidence God chose. Therefore it is worthy that they pray that the place should not be polluted by the enemy. Such prayer can be permitted by the only the lip without having hypocrisy. Because God sustains the external system of sanctification for only the faithful saints, He wants that it should be removed to the hypocrite person.

4. He requests to remember him for the glory of the Lord.

5. God is taken the covenant with his chosen people and is accomplish their salvation. In the pagan religion so called for the god cannot say, accordingly it does not promise and cannot keep on it to. The God to keep on covenant (בְּרִית= Berit) is only loving God. As God takes the covenant with his chosen people it belongs to from first time belongs to grace. (Rom 4:13-16) In the thing that he keeps on the covenant, despite we, to receive the covenant cannot be avoided the fact of sinner he keeps on it until the end. It is the principle honorable activity to keep on the promise. Before God promised to us also he knows the fault of our personality completely.

Despite it is so, as we believe in him he promised to save us. Therefore the saints can expect the salvation by the reason of the covenant.

Chapter 14 sermon matters

1. The natural disaster that God sends gives us the spiritual lesson. Especially the drought disaster makes us understand the pain of the day of poverty to the word of God. (Am 8:11). As the word of God is poor, the souls are dry, and then they are sorrowful, troubled, lamenting, crying out, frustrating and taking anxiety. (2-6)
2. The example prayer of Jeremiah (7-9) 1) The prayer to repent sin (verse 7) 2) The prayer that he wanted that the Lord worked for the name of the Lord (verse 7, verse 9 b) 3) The prayer is crying out by assuring that God stays in his chosen people. (8,9) Jeremiah believed that God was not passing through as a stranger (wandering people or, pedestrian) and the main one of chosen people.
3. As the man repented he did not repent and after he lost the chance, the dark time that God never listens to his prayer. (11, 12)
4. The angel of the devil, false prophets always say the opposed word to God's word. (Gen 3:4) the false prophets in the day of Jeremiah claimed that the Babylon military shall not enter into Judah land, It was the opposed word to true prophet, Jeremiah's prophesy. (verse 13) For just like that they opposed the word of God that Jeremiah proclaimed whoever should be judged as the word of God (Jeremiah proclaimed) That is, as Babylon invades them they could not escape them. (15, 16)
5. As the false prophets take peace, they walked positively at the tribulation day to judge their false should not be moved completely. (verse 18)

Sermon 16 What meaning did Moses and Samuel great in prayer? (Jer 15:1)

1. Moses requested that God might remit the sin of Israel people and said, “But now, if you will forgive their sin—but if not, please blot me out of your book that you have written.”” (Ex 32:32) Just like that he was the man of intercession for his nation virtually. The fact that as Moses lifted up his hands, Israel overcame, as he dropped down his hands, Amalekite overcame proved that he depended on God wholeheartedly. (Ex 17:11) For he was the man of prayer so, even the activity of his prayer took the power of operation in the objective world. Not only that, for he prayed sacrificially, God pleased him. He prayed 40 day fasting prayer two times. (Duet 9:9, 18) As he met difficult things he knelt down, the Scripture said. Among the record of the Numbers the word, “he was lied down” 5 times. For he prayed so sincerely, God said in the meaning to stop his prayer, even “The Lord said to Moses, “Why do you cry to me? Tell the people of Israel to go forward. “. (Ex 14:15) Therefore it said, “And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, “. (Duet 34:10)

2. Samuel also devoted himself to pray for the others. He said, “Moreover, as for me, far be it from me that I should sin against the Lord by ceasing to pray for you, and I will instruct you in the good and the right way. “. (I Sam 12:23) He made the prayer as his job.

Sermon 17 Of receiving the word of God and eating it (Jer 15:16)

Jeremiah said that the word of God is like the delightful food. Who can taste the sweetness of God's word?

1. Like the sick person does not know the taste of food, the one to have the disease of sin in his heart does not taste the Scripture. Before, as I was taken a fever disease, I remember that I did not taste the food. II Tim 4:3, 4 said, "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. "

2. As he does not try to know the Scripture he cannot know the taste of the word. In the old time, how much did the men to read the Chinese word devote themselves to? The word, Hyungseljkong (to study in the light from fireflies and snow) means it. As he does not obey the word he does not know the taste of the word. The author of the book of Hebrew rebuked the one not to eat the word of God deeply. Heb 5:12-14 said, "For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil. "

3. As he does not obey the word of God he does not know the taste of word. The word of God came for our obedience. Therefore the one not to obey, actually is the one not to contact to God's word. Heb 4:2 said, "For good news came to us just as to them, but the message they heard did not

benefit them, because they were not united by faith with those who listened. “. Obedience includes suffering. But it is our job. We should not take sufficiency in only our worship God. We should obey God’s word in our suffered effort. Ps 119:71 said, “It is good for me that I was afflicted, that I might learn your statutes. “. Without practicing how can we understand the word of God?

Sermon 18 The Servant of God (Jer 15:16-17)

1. The worker God appoints is the servant of God.

In our text, the word, “ “ means that we are established by the election of God. Often the man tries to take the success by depending on his title. But it is the deceived thing. There is nothing not to establish by the title. But it is difficult to say that it is the true thing. It should bring about the regretting day to us by installing repeatedly and finally. As we tries to fix to heart of man, there are many cases to make God not pleased. Therefore Paul said, “For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servantb of Christ. “. (Gal 1:10) Therefore he again said, “Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you, or from you?” (II Cor 3:1)

2. The servant of God is the one to receive the word of God.

According to our text Jeremiah received the word of Good and ate it. Who can listen to God’s word? The voice of God that Elijah listened to was the small voice. The reason that it was said as a small voice was for it was difficult to listen to it for it was the attracted sinful voice in the noising secular voice. It is difficult that the flesh person listens to this voice. This is the secret that only the one to execute rightly before God can listen to it. Prov 3:32 said, “ “. Ps 25:14 says, “ “ Jer 23:18 said that the one to listen to the voice of God is, “ “, The one does not take the communication like God’s council cannot discern the word of God.

3. The servant of God lives for his mission before God but he does not compromise with the me to belong to the world.
4. In our text, verse 17 said that Jeremiah, “ “. Therefore God’s servant in proclaiming the word of God, 1) should proclaim the word of God whether the man listen to it or not. (Ezek 2:7) 2) Although after he listen to God’s world, the result of bitterness comes to him, he proclaims the word of God. (Rev 10:9) 3) The man of God devotes himself to proclaim always in seasoning time or no seasoning time. (II Tim 4:2)

Sermon 19 Let's become the mouth of God (Jer 15:19-21)

Although the animal has mouth, it does not say the word. They use their mouth for only eating. But the man does not use as only eating tool, but uses as taking tool. The reason that it becomes so is for the man is different to the man for he knows God, he should be made to say about God. I Pet 4:11 says, “whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.”

1. The man (especially the Christian believers) should execute the mission of priest naturally.

Among the believers there are many persons that never proclaim the Lord by leaving holy mission. Especially the believers should repent such rebellious sin like so. They rebelled so but they should not admit it as sin. In our text God told Jeremiah, ““If you return, I will restore you, and you shall stand before me.” Jeremiah proclaimed the word of God and was persecuted and was frustrated. (Jer 15:15-18) Refer to 20:8-10. Therefore God exhorted him and made him repented. The word, “If you utter what is precious, and not what is worthless, you shall be as my mouth “ (verse 19 b) point that we should not be dropped down into the unbelieving thought (misery thing) in even such suffering but should keep on the noble personality (the precious thing) to proclaim the word of Lord continuously until the end. For the duration that he proclaims his word, although he meets the trouble thing, only the light to proclaim only Jehovah should be shone to him. In

contemporary day our Christian believers also should not forget the fact that they take the priesthood just like that. The Apostle Peter said, “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellences of him who called you out of darkness into his marvelous light. “ (I Pet 2:9) despite it is so, we concentrate on taking care of ourselves by leaving the Lord, this is like stealing to God. We should repent this sin. Of course, we have trouble and affliction in proclaiming the Lord. All these troubles are the blocks not to proclaim the Lord. As we proclaim the Lord in such stumbling blocks is more true proclamation. The proclamation to come out of them is more powerful than the one to come out of no affliction.

Not only that, the fact not to proclaim the word of God is cruel activity without small mercy. It is like the activity that despite he has the method to deliver the one in the water, he does not save the man. David Brainerd who proclaimed to Red tribe and said, “Although I live any place and I meet any troubles to lead the souls into Christ, I never think as some problems. Whenever I sleep I have dream of evangelism and as soon as I get up soon what I think also I the work of evangelism.”

Although we claim that the salvation that the Christianity proclaims is right if we do not proclaim it is non-conscience and brazen cruelty.

Making excuses, we say that for our difficult life we cannot take evangelism, It is a conflict word. And we have difficult time we should believe in the gospel well and should proclaim it powerfully. Did the thief that was died on the cross proclaim the righteousness of Jesus to the other dying thief on the

cross? And also among the believers, making excuse, for he is so ignorant although he proclaim the gospel no effective is happened. But this also is a ignorant word. God said, “But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; 28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, “ (I Cor 1:27, 28) The proclaiming the gospel rather belong to such level person.

A certain man in Melbourne in Australia, lived as a handicap not to move his arm and his legs in eating only porridge. He had lived in lying state for 29 years. But by his prayer 31 blind men in every nations in the world lived by help of matters. Among the blind men many evangelists came out. God does not the principle that weak person is not used . We should proclaim the gospel to the man we contact to in keeping on our job and in our present situation.

2. God is with the one to proclaim his word. Our text said, “And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, declares the Lord. I will deliver you out of the hand of the wicked, and redeem you from the grasp of the ruthless.”(20, 21) As we see this word, it is obvious that especially God keeps on the one to proclaim his word, that is, he treats the one to become his mouth most preciously. The word that as Jesus also ascended up, he gave the word to execute evangelism to the believers. Mt 28:20 said, “teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” The work that after we became the believers we should do is to take the gospel of the Lord. The

people think the fact that he works before the one to have the authority of the world most precious. But we should think the fact that we charge his work before Jehovah of host as the great happiness. As we execute his work sincerely, his soul should be lived and receives the grace that God is with him. F Moffat was essentially a stutter but as he devoted himself to take evangelism his stuttering was healed. A great Heintz never execute personal evangelism, after he was rebuked by his pastor and returned to his home and prayed in the night, “ Give me the power to execute the work of the Lord.” And he slept in peace. After that he worked at his occupation and also he execute his personal evangelism diligently. He made 267 persons. Therefore Spurgeon said, “ Although the extreme egoist also can execute evangelism. Because the joy that he enjoy to come out of the person to know the Lord by his evangelism is greater than all things in the world.

For all believers in the New Testament are a king, a priest and a prophet, they should proclaim the evangelism together. As a African missionary was returned, a certain man asked him, “ How many members of the churches you establishes do you have? He replied , “ fifty persons. And also asked him, “ how many evangelists do you have? He replied again , “ fifty evangelists”. In other word, His church members take evangelism. As it is so, it becomes as the early church. (Act 8:4)

Chapter 15 sermon matters

1. To bring the effective of intercession (to pray for the others) the thought of the man of the intercession and the thought of the man to receive the benefit of intercession should be accorded The men to receive the benefit of intercession do not long for the grace but rather to be hardened and to keep on stubborn no repentance, how can the effective of intercession be happened? Sun hardened person enters into self- destruction without having the other method. (1, 2)
2. As the man throw away before God, all creatures of God also throw away him. (5, 6)
3. If God's people is hardened and throws away God, God sends the tribulation to purify them and He sifts them like wheat. (verse 7) Such tribulation comes out of the tribulation. (8, 9)
4. For the one to proclaim the gospel has the plan for some personal desire of his body, it is rare to receive persecution . If the evangelist takes persecution for take his personal covet, it is natural. But as he devotes his life to God and approaches righteously he receives the persecution. As we see it, we can know how dark and wicked the people in the world are ! Accordingly we should not put our safety on the world but put it on the heaven. (verse 10)
5. The worker that stands up strongly in the persecution for the Lord seems to be isolated but actually it is not son. Because God is with him especially He makes him strengthened and gives the spiritual blessing and then as the time is arrived He makes his enemy surrendered before him. (verse 11)

6. The men to proclaim the word of God take the delight to receive the word of God before God, in the contrast of it, as he proclaims it, he has the painful suffering. The issue of the pain is not different but it is able to say as the persecution of the men to listen to the evangelism but above of all, it is what they do not obey the precious word. (15-18) As the Apostle John also received the word of God, it was sweet in his mouth and he enjoyed the sweetness but as he proclaimed it it is afflicted as bitterness. (Rev 10:9, 11)

Sermon 20 Think of the future day that lots of death shall be happened

(Jer 16:1-9)

God put one day of horrible death for the man to repent , And he put the day of great tribulation that lots of men should be died in the world. As the man forgets his death he commits sin and especially he forgets the days of lots of tribulation of death for they know this world as the eternal refuge wrongly and then they attack without caution.

1. Before the man solve the issue of his death he should know that all things are vanity.

For his person should be died and the men of this world shall be died finally this world only is the dump of death. Therefore where is the value of man? The value of man put on the solution of death issue by believing in the gospel of Christ.

2. He should live in the center of the his soul but should not live in the center of his body.

Heb 9:27 says, “And just as it is appointed for man to die once, and after that comes judgment “. As this word teaches after the man is died, the issue after the death is greater. Therefore they concentrate on the life of that issue, that is, it is the way that our souls become well. Mt 10:28 said, “Are not two sparrows sold for a penny And not one of them will fall to the ground apart from your Father. “. The chief of Salvation Army, Booth listened to the address of an atheist and decided greatly for his soul and become a great evangelist. The part of this address was as following, that is, “ If I believe

in the judgment that the Christian believer says, I shall take evangelism by crawling around with my naked knees on every corner scattered by broken glass.” The souls stays in the hand of God. The position of soul is not depended on the physical state and materials. The father of spirit is God (Ecc 12:7, Heb 12:9) Even the soul of foolish man also shall be arranged by God. (Lk 12:20) Therefore as the soul is not the matter, the saved soul should not harmed as the tribulation of death comes. What he demands from his soul it is only the fact that receives the blessing of soul - salvation from God. We should prepare the faith for the salvation of soul. (I Pet 1:9) We should always prepare to meet God by faith. Refer to Am 4:12, 13.

3. The issue of death of man should be claimed by only God.

As we see verse 1-9, it prophesies that lots of death in all the world come on the earth. This is the word of meaning that God will send the tribulation of death. Like God controls the death of a person, what many people are died also cannot be happened by the permission of God. There is nothing without permission of God. It is proved by our experience. In history, for the interfere of God works obviously there is many things that in the danger nobody are died and receive the protection of life. For example, As US Army Lieutenant Colonel went to the warfare he was attacked suddenly by the enemy. Then he prayed, “ Lord, now commit me to you.” Then although he was slipped down by shooting, he was not died. The reason was the fact that a bullet entered in his breast but it did not enter into the Bible in his breast. The bullet entered into from Genesis to Psalms 91 and passed away verse 7 and cannot go no more. Ps 91:7 is so, “A thousand may fall at your side, ten thousand at your right hand, but it will not come near you.” Ralph

Norton went cross through in the Atlantic ocean at the I World War (1917 AD) in the much danger to break out many ships, he was led by God and after he read Job 5:19, 20 and got much power. The word is so, that is, “He will deliver you from six troubles; in seven no evil shall touch you. In famine he will redeem you from death, and in war from the power of the sword.”. A certain believer in Arabia was drunk the poison for she was persecuted with several sufferings, he shouted out , “ Jesus!, Jesus!”. Then the power of poison was driven out of her blood. As a believer family (couple and child) was settled at Virginia, rode a horse in the night and took a trip, then suddenly storm was descended down on it. Then as a wild leopard attacked on them, at that moment the thunder was dropped down and then hit to the leopard and it was died. Thomas Charles who was the founder of the British Bible society, was taken in dying disease was groaned, a certain believer said prayed, “Thomas Charles shall be survived for only 15 years to execute the work of this precious Bible.” As the prayer was answered Thomas Charles was lived for 15 years more. As Wesley was a child, a fire was happened there. Although all family went out , but only Wesley did not come out at the upstairs. As the fire ascended on the upstairs, the child stand up at the door. Then the people rode on the shoulders one another and saved him finally.

4. The secret to solve the issue of death.

The Christian believer solves the death issue by the word of God. Who shall be shaken by leaving this secret! Who does not keep on the secret strengthened! The word to solve the death issue is I Cor 15:56, 57. According to this word the reason of death is sin, it was sloved by solving sin.

There are several things in treating the death wrongly. 1) Christian Science claims that for death is not real it is optimism, but it makes a fuss. Refer to Gen 5:5, 8, 11, 17, 20, 27, 31. 2) The evasionists are afraid of the death and do not think of it and does not say any words. In France Louis XV made anybody not said about death. 3) Pessimists cursed the life and choose death by themselves. It is wrong for they themselves are defeated 4) Apostates curse the death and finally as they were died, by saying “ this is a dirty guy.” 5) The Emotionalist left the death in weeping. 6) Existentialist, Heidaggar said, “ The death of man is the natural phenomenon, the man should take it as is purpose and makes it as his hope.” It was a wrong atheistic interpretation. The word, I Cor 15:56, “ “ means that the death does not come naturally but comes on for sin. What to come by the nature does not take pain and horror. For example, appearing of all essential function , eating of man, drinking , sleeping and awaking, growing of height etc. does not accompany a certain unnatural horror. All nature are smoothly. But the death is the surprising thing like shooting and unnatural thing and horrible thing. Therefore death is the enemy of life and the result of sin. I Cor 15:56 said, “The sting of death is sin, and the power of sin is the law. “, It means that death is unnatural but “ shooting” thing. That is, Death rules over powerfully, it makes sin as his power.” (Grosheide, De dood Jeersvht als macht en handhaart zijn macht in de zoned.)

The Christianity says that death is “enemy”. (I Cor 15:26) This enemy takes the background of invincible laws. In other word, the power of the laws settles the sin and the sin brought death. This is the surprising phenomenon and horrible enemy. The power of man cannot overcome the power of the laws. The ne to overcome this one is only the maker of the laws, God.

Actually God established Jesus Christ as the atoner and subdued our sin on him, the demand of the laws was disappeared to us. This is our victory. Such overcomer does not feel the threat of death. In other word, the heart of the one to believe in the fact of atonement only takes peace. For death comes out of sin the one to be forgiven his sin cannot be controlled by death. Only the fact to remit sin by God is the only way to escape the horror of death. Believe in the remission by Jesus Christ ! Then there is no problem before our enemy death.

Chapter 16 sermon matters

1. The people of God always should execute all things as the preparation of tribulation. (verse 2) they especially, take little thing of the object of his affection but they concentrate on only God. Jesus said, “ If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.” (Lk 14:26) Refer to I Cor 7:32-34.
2. As the believer see the world, they should remember that it is the world of death. (3, 4) Whoever thinks the hope and life to the world commit sin and leaves God, he does not prepare the preparation of faith to the future tribulation. Therefore as we think the world we should think that it seems to be death.
3. Although the believer takes the death to treat to be precious before God, he should not meet the death of punishment although he is died without saving. (5-7) They should take death of the righteous. (Num 23:10, Ps 116:15) In the other hand the death of the strengthened sinner not only has no value but also nobody treat it precious.
4. For this world people do not enjoy the Lord but they enjoy only the worldly things, It is the thing to install God's wrath. God sends the tribulation to cut off the pleasure of this world finally to the one to enjoy the world. (verse 9)
5. The people not to repent for their harden heart they do not know when they receive the tribulation rather they complain God. (verse 10)

6. The fact that the believers love the world more than God and throws away him is same idolatry sin that the people in the Old Testament pursued on. Both things stimulate the same wrath of God. (verse 12)
7. The thing to serve God Indeed, is the result to receive grace of God. The saints should think serving God with sincere heart happily. (verse 13)
8. God provides greater grace to the saints gradually. We can see the ultimate accomplished point of our salvation in the future than the past time. (14, 15) We should not boast the past one, we should arrange our present life by looking for the hope of the future with the tension beauty.
9. The sinners cannot escape the judgment of God (verse 16) Especially as the men in the New Testament, the one to reject the salvation of Christ by Christ's precious blood cannot be escaped but they should be dropped down in the hands of God (Heb 2:3) It is so horrible thing. (Heb 10:31)
10. In the New Testament among the pagan nations, many men shall confess that their idolatry is vain and shall lament it and then they shall repent their sin, Jeremiah prophesied. (19, 20) Just like that we cannot say that the prophesy of Jeremiah to look at the thing of 700-800 years was a miracle.

Sermon 21 Although to depend on the Lord is easy but difficult but finally it is easy. (Jer 17:7)

1. Because it is for God provides to make us depended on himself only.

Because it is for God offered that we depends on himself, The reason that it is difficult to depend on him is for our heart is false. Verse 9 said, “The heart is deceitful above all things, and desperately sick; who can understand it? “. But in conclusion, we cannot help but to say that it is easy to have faith to depend on the Lord. Because although our heart is false than all things God changed such heart finally he makes him believed in.

2. Because we need the faith that he makes us believed in himself.

Because God pleases the fact to believe in himself most greatly. (Heb 11:6)
As God gives faith to us, we have the responsibility to keep on it. As we are weak at any moment should repent and should pray to God to get the power of faith. Just like that, as we should be admitted by the Lord in sincere faith by God. As the train of our faith train is short finally we do not receive sufficient admitting before the judgment of God. It is just like the case that a player to expect gold medal gets almost a copper medal.

Sermon 22. Of faith (17:7)

Jesus did not order “Become as your faith” to all patients to visit to himself only one or two time. (Mk 9:29) he said the word, “your faith has made you well.” several time. Refer to Lk 17:19. To depend on God as a creature is essential relationship. Before the savior to save out of destruction the sinners to receive destruction, only believing in him is the essential attitude. There is no the great sin that the man does not believe in the Lord. The only reason that the man should be destroyed is only one unbelief. Therefore the Scripture respects faith mostly and it called it, “victory” (I Jn 5:4) and “the work of God”(Jn 6:29) and “righteousness”.(Rom 4:5) Whoever believes in the Lord God’s possession belongs to his. (I Cor 3:22, 23)

Because the man is corruptible, it is difficult to believe in the Lord but it has easy aspect by God’s grace. Because there are following reasons.

1. It is easy that the weak person depends on the other. Therefore for we do not believe in the Lord, rather we should know to believe in him easily.
2. It is easy to believe in him for God is faithful. He should accomplish the word of his promise before several hundred years and several thousand years directly.
3. It is easy to believe in him for he is the great God. He execute what the man cannot do. Because of that he has many things to accomplish greater things than responding to our narrow tiding things He does not treat even our diseases and our death as his great issue but he put them still. When we receives such unhappiness it is easy that we misunderstand no help of God and take weak faith. But at that time we should think as the case to believe

in him more. That is, Because he is great he does not treat our meeting disease and our death and our plague as great issues, rather we should know the fact that God has his work there and then we should take delight. If we do not please the Lord in such suffering, we are blamed by devil to tempt Job. Satan at that time said, “Then Satan answered the Lord and said, “Does Job fear God for no reason? Have you not put a hedge around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land.” (Job 1:9-10) Only we enjoy the peace, the health and blessing of world, to love God does not mean that actually we enjoy the blessing of this world but do not enjoy God. As we take adversity, conflict, poverty and tribulation, we should say to love God to praise God. God treats such praise more excellently than the praise of angels.

4. It is easy for us to believe in him for he helps our faith. He does not give great faith to us once, but he insulates the seed of faith and grows up little by little gradually. Like that we turn on the lamp and put the oil into it, God provides the oil into our faith. The foolish virgins do not received the supply of oil they do not prepare the meeting of bridegroom.(Mt 25:1-13)

Luther listened to the sound of thunder and was afraid of it and then he prayed to God, but after that he was trained for his faith he took a great faith to fight as a great confident reformer. The soldiers to go to the battle takes the crowd firstly, but after he is participated several time, he went into it without having any coward.

5. It is easy that we believe in him for he is invisible glorious God. The men think how can we believe in God for he is invisible wrongly. But it is the word he does not know. We believe in many invisible things. Although we

do not see the mind we believe in its being and although we cannot see the electricity power we believe its existence. The invisible character of God means rather the high character of God's being. We should believe in him more because of his invisible character. Some may say that the above my theory is actually right. But if the men believe in God sincerely they know that the theory is sincere. Jesus also firstly told "Come to me" to his disciples (Jn 1:39), Philip also said "Come and see" (Jn 1:46) to Nathanael. Like the theory "come and see" there is no strong theory the men cannot respond. The one to know that to believe in Jesus is the truth has the best way by believing in him well "passionately". Although he says to believe in, without believing in him wholeheartedly, the one to ignore that Christianity is sincere and to frustrate, is meaningless man that without doing some.

Sermon 22 Of keeping on the Sabbath day (Jer 17:19-27)

In the Sabbath day they should stop the business and should worship God, and then the Jews transported burdens in the meaning of continued work at the Sabbath day too. It was the sign to prove that they did not worship God to worship God in the Sabbath day is to keep on the day holily. The Old Testament and the New Testament have different points in keeping on the detailed rules to keep on the Sabbath day but the principles are same.

1. In the Old Testament how to keep on the Sabbath day.

The purpose of system of keeping on the Sabbath day in the Old Testament was the typology that remembering the creation of God, the remembering worshipping and salvation out of Exodus, and type of spiritual rest accomplished by Christ. (Col 2:16, 17) The method to keep on the Sabbath day, 1) No work (business) (Ex 34:21) 2) Do not cut off the tree (Num 15:32) 3) no making food. (Ex 16:23) no making fire is included in this section. (Oehler, Theology of the O. T. II p 89) 4) No bearing burden, (Jer 17:21) 5) No Dealing (Am 8:5) 6) Offering sacrifice to God and having the meeting of worship (Num 22:9, II King 4:23 Lev 24:8) 7) prohibiting recreation etc. (Is 58:13) But the Old testament also teaches to keep on the Sabbath day in rejoice. (Is 58:3)

2. The Sabbath day in the New Testament that is, how to keep on the Lord's Day in the New Testament is the after system of the Sabbath day of the Old Testament, and in principle we should think that it is continuity of the Old Testament. Only the New Testament Lord's day should not keep on the method to keeping on the method of the Old testament but it teaches to keep

on the accomplished type, that is, Col 2:16, 17 said, “Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. 17These are a shadow of the things to come, but the substance belongs to Christ.” For the Sabbath day in Christ. The Lord’s Day in the New Testament is continuity of the Sabbath day in the Old Testament we should use the day should be used as the worship day. And it should not be to use for the business of world. Only the believers in the New Testament keep on the Sabbath day in grace, firstly in the ceremony part of Sabbath day the day was established differently to the Sabbath day of the Old Testament. The day of the New Testament was appointed as the first day in seven days. (The resurrected day of the Lord) at the day except emergency things and the things belong to the mercy, Jesus revealed especially. Obviously. At this point let’s look at the teaching of Jesus, Lk 13:15 said, “Then the Lord answered him, “You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it? “, And also “And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them. So they left him and went away.”(Mt 12:12) “But those tenants said to one another, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’(Mt 12:7)

3. The method the Judaism keeps on the Sabbath day.

The Pharisee party (Judaism) does not know that the Sabbath day is the type of Christ, the ceremony of Sabbath is developed into the above of the Scripture. Therefore the method of they kept on the Sabbath day was the legalism extremely. Then they lost the important character of spiritual

element of the Sabbath day and the moral element (worshipping God and executing emergency things and mercy and goodness) They established the many detail laws to keep on the Sabbath day. For examples, 1) the worker to make clothe should not go with the needle at the evening closed to the Sabbath day. Because as he returned to his house, it already becomes the Sabbath day, he transport the needle at the Sabbath day. 2) At the Sabbath day the Scribe should not bring the pen to write the letter. 3) At the Sabbath day he should not shake the bug on the clothe etc. Mishna is filled with such many detailed laws fully.

1. The sin without repenting deeply and with installing it is difficult to clean up for it is written with “is written with a pen of iron; with a point of diamond”, the one to embrace such sin cannot help but to receive the heavenly punishment. (1-4)
2. In the religious relationship do not believe in the man but believe in God. Refer to the interpretation of verses 5-8.
3. The one to know the total depravity of mankind surely has the hope to only God. (9, 10) Refer to Rom 3:4.
4. The one to gather the materials by the unrighteous method is finally to seek poverty. (verse 11) Refer to Prov 23: 4, 5 21:6 28:20.
5. In the environment that he was persecuted for several areas and his nation was dropped down into extreme evil, Jeremiah’s assurance by confessing God, “glorious throne”, “our sanctuary” and “the hope of Israel” came out of God then. God gives surely hope and assurance to the one to keep on truth until his end in the isolation and tribulation. (12-14)

Sermon 24 Believe in the absolute sovereignty Lordship (Jer 18:1-6)

As we see all stars in the sky we feel our extreme tiny being, as we see all animals, worms the others also we understand many thing in relationship with God. Whatever we see some, we should such understanding. As we see a hooves bird like goose we have some understanding, which it searches for the way of salvation wisely. Let's remember the fact that we search for the Lord of life as the man dropped down into the world of death in wisdom. Refer to Am 5:4, 6. We have the religious understanding as we see working of the potter; it is the Lordship to our people.

1. He executes his power in us positively. God counts the number of our hair, (Mt 10:30), only he claims the rise of a nation and her fall.(Is 51:2) Is 40:15 said, "Behold, the nations are like a drop from a bucket, and are accounted as the dust on the scales; behold, he takes up the coastlands like fine dust."

2. The believers to remember the absolute sovereignty Lordship, 1) he should be afraid of him. To fear Him means always to live in repenting heart. The one to fear God ad repent is the one to prepare the heaven and the no repenting one prepares for hades. 2) He should obey him in gentleness. God is the Lord controls all things in this life and that life, who shall complain before him? Our believers are delivered out of hades, how can he complain at his happy state? We sad in any trial, " For this one is executed by the Lord it is natural for him to execute it." 3) He should keep on depend on him in humility. For God has the absolute sovereignty Lordship we should commit ourselves to him. The people stay in his hands and also the devil stays in his hands. Although we are so weak and non-value, if we commit ourselves to him as his matters he completes our salvation and receives our glory.

1. We always should remember the relationship between clay and potter. The potter 1) always concentrates on the process that the clay, how the matter of his work change without pausing, 2) makes his work by his opinion, 3) throws away the matter not to be made by his opinion soon, in the other hand the clay itself stays in the hand of the potter only but it has no plan to become some work. It only waits for in the hand of potter.

Like the fact of the above, we should keep on the passive attitude as our character. (1-10)

2. It is so precious that the man returns to out of evil. The man of destruction (or, nation) receives salvation for this precious thing. (7, 8) Therefore what the man reviews primarily is repentance.

3. The man is surrounded by no counting laws. It cannot deny it. Therefore how can he deny the glory of god they reveal? Especially they teach much moral lessons symbolically. Moreover the unchanged laws in them teach the loyalty to the men. (verse 14)

4. Form the ancient time, the religion of God's word to reveal faithfully by the principle of covenant is the only way of life prepared in strengthens. Because all the other religions are false and is not sure, it says, “ “. (verse 15 b)

5. The one to believe in the true religion of Jehovah and throw away it become the funny thing before the unbelievers. (verse 16) Refer to Mt 5:13.

6. The men to rebel the truth are not depending on the truth but try to begin the movement to overcome with temporary word. (verse 18) Ps 12:4 said, “Those who say, “With our tongue we will prevail, our lips are with us; who are master over us?”

7. True prophets (or, the teachers) say his good word for his enemies.
(verse 20)

8. To the one not to listen to the word of God until the end God declares the plague to them prophetically through true prophets. (The prayer of the prophet is in the same time, prophesy.) Refer to the interpretation of verse 21-23.

Sermon 25 The reason that Jeremiah's heart was burnt (Jer 20:9)

1. Because his conscience was afflicted for he does not proclaim the right prophesies. As the man feels the quilt of conscience his heart has rapid pumping. The sin not to obey the mission God gives is great. As Jonah escaped his mission and then he met storm. (Jonah chapter 1) For Jesus rebuked the conscience of two disciples to go to Emmaus for they felt quilt in their conscience their heart was burnt. (Lk 24:25, 32)
2. Because his assurance of the word of prophesy God commits is truth is so great. As the man has assurance, his heart is moved and is burnt obviously. Act 18:5 said the fact that Paul proclaimed the gospel “When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that Christ was Jesus.” points it.
3. The prophesy that Jeremiah receives had the important character to settle the destiny of future in Jewish nation, as he did not proclaim, because it his heart did not take peace. The truth of God has the important point in any words. Lk 12:49 said,” “I came to cast fire on the earth, and would that it were already kindled! “. This points that his proclaimed w gospel word can change the entire world.
4. For the word of God had the moving of life the heart of Jeremiah was hot. The Scripture said many things that the word of God has the life, I Pet 1:23 said, “Since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; “, Jn 6:63 said, “It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.”, Paul said, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in

righteousness, “ (II Tim 3:16), The author of the book of Ecclesiastes said, “Then I considered all that my hands had done and the toil I had expended in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun. “ (Ecc 2:11) The Scripture makes us had the strengthen relationship with God in our heart. This is new life. Act 6:7 said, “And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith. “, Act 18:5 said, “When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus. “. I Thess 2:13 said, “And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of mine but as what it really is, the word of God, which is at work in you believers “, II Thess 3:1 said, “Therefore when we could bear it no longer, we were willing to be left behind at Athens alone “. Not only that, II Tim 2:9 said, “For which I am suffering, bound with chains as a criminal. But the word of God is not bound!”

Sermon 26 let's proclaim the gospel with fired heart (Jer 20:9)

Why did he say that he cannot help but to endure for his trouble heart for he cannot say in the name of the Lord?

1. Because the word of God is the key to solve the important issue in front of his sight. The word Jeremiah proclaimed was the important issue to save the nation of the Jews. It was the solution method that he encounters then at the present situation. Then it is most urgent time to proclaim the word of God. The word that Jeremiah received was the vision toward the day. The man to live in vision is always is hot in his heart. What is our vision in the contemporary time? Did not God tell us? God told us too. His word that Jeremiah and the other prophets were given actually were for us (the believers in the New Testament) (Rom 15:4 I Cor 10:11) The word that we receive is the highest peak in the movement of word, and is concluded message We did not receive to save only one nation but we receive the vision to save all mankind. We received the great mission just like that. We are not the persons that the strangers execute God's work by ourselves, and the persons to receive mission out of God. And our proclaimed message is not no urgent one happened in far future, but is the one to our actual life. To believe the fact that Jesus Christ was died and was resurrected is the way of my eternal life, furthermore it is the way of eternal life for my nation no, all mankind.

2. Because his heart become the foundation to be proper to the work of God's word. The Scripture said that the word of God is like fire. Jer 23:29 said, "Is not my word like fire, declares the Lord, and like a hammer that

breaks the rock in pieces? “. The heart to feel the heart like fire is the fearful heart (not coward heart). As God appointed Jeremiah as a prophet, he excused for he felt his shortness. He knew that his heart was “the heart is deceitful above all things, and desperately sick; who can understand it? “ (17:9), he denied himself like that he cursed his birthday (20:14). For he loved himself so and was fearful heart, he feared the word of God. The fearful heart is not harmful heart. As we used it rightly, his heart gets benefit. The persons to stubborn unbelief before the word of God are heart is strengthened and he has no shame. For Jeremiah has the fearful heart he feared God, god provided more spiritual word to him. He felt the burning heart more for such reason.

3. Because he does not despise the unhappiness of his tribe.

He saw the fact that the reason of his national misery was sin, in different point of false prophet that claimed that national future is “Therefore I am full of the wrath of the Lord; I am weary of holding it in. “Pour it out upon the children in the street, and upon the gatherings of young men, also; both husband and wife shall be taken, the elderly and the very aged.” (6:11) Accordingly he cannot help but to point their sin although he got afflicted heart. Because he loved him. He wept so much for them Jer 9:1 said, “Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!”

Let’s proclaim the gospel with burning heart! The prophets in the New Testament are just general believers. Therefore to proclaim the word of God is our mission this mission is not our self- mission, but the mission our king Jesus gives us. The believers in the early church concentrated on evangelism

totally. Act 8:4 said, “Now those who were scattered went about preaching the word. “.

Chapter 20 sermon matters

1. Although Jeremiah was chastised by false prophet, Bathul he was frustrated but said the horrible word of God directly. (1-6) the one to be faithful before God with obvious mission become stronger and takes more boldness as his persecution.
2. False prophet loves materials and his wife and his children more than God as he punishes him finally God makes them lost their all possession and their houses. (5, 6) Refer to Is 3:1.
3. True servant of God is not the one to offer himself to God in his side, (Rom 11:35) firstly he was arrested by God (verse 7) Refer to Jn 15:16 Phil 3:12.
4. The one to execute by the mission heart god gives is not controlled by the private things, he cannot help but to do the only work that God pleases. (8, 9) Jeremiah was such kind of prophet. Therefore Helmus Lamparter pointed to Jeremiah and said, “ the prophet to prophesy against his will “ (Prophet Wilder Willen) Veldkamp said that the life of Jeremiah is “double life (En Dubbelleven) Of course this does not mean the false life but although the wish of Jeremiah is different, it means that he prophesied by receiving God’s prophesy.
5. True servant of God rebukes the sin of man by the word of God and he said the punishment that they receive directly. The man not to feel to be a sinner actually persecutes him. As even his friends do not understand him spiritually, he is participated into the band of the persecuting in the group. (verse 10)

6. If whoever is persecuted by all people and in the strange environment he stands up firmly for God, For God's grace comes on him and he heart feels as God's warrior and feel the God to be with himself actually, he looks at the ultimate victory. Not only that he is sufficient for he pray to such God and also praise Him. (11-13)

7. The pain that the one to proclaim God's word is not accepted by the listener is so immeasurable. Only the man to experience this pain can know it. Accordingly the life of prophet is bitterness. (14-18)

Sermon 27 The wrong religious life of Zedekiah (Jer 21:1-2)

Zedekiah did not think his guilt and he visited to prophet Jeremiah and requested to prayer to God. This included several faults as followings.

1. He did not obey the word of God but he searched for God to be saved out of only the adversity.
2. Such attitude is like the superstition of the pagans. The pagans searched for gods only to block the accident. As the ship Jonah rode met the storm, the sailors were afraid of and then they called for their gods. (Jona 1:5) The sailor captain approached to Jonah and said, “So the captain came and said to him, “What do you mean, you sleeper? Arise; call out to your god! Perhaps the god will give a thought to us that we may not perish.” (Jonah 1:6) the attitude that the believer seek God as he meet urgent issue and at his peaceful time he does not see God is the superstitious figure of pagans.
2. As Zedekiah was met the national tribulation, he did not approach to God and did not pray but he requested that the other (Jeremiah) prayed for him. God wanted that the heart of Zedekiah is corrected and approached to him. But Zedekiah did not move even his finger in the issue to relate with God intimately , and still he took the bronze face and to use Jeremiah . This is not right relationship to true religion that is the religion of Jehovah.
3. Zedekiah requested the miracle of God.

The fact that Zedekiah got the virtue of miracle out of his unbelieving state was the activity to mock the miracle. Miracle is not to give sufficiency to the man.

Chapter 21 sermon matters

1. The hypocrite although he believes in the Lord meets trouble time physically; finally he requests God's help. Actually it is only the admonish activity to use the religion at the defense of accident. They want to receive religious benefit only without repenting.

2. The plague that the man receives for his no repentance is the whip of God, if they do not repent, the plague is not stopped. Therefore when God's people meet the tribulation, as they should know that the tribulation does not come by ignoring of God and he should take the attitude with repenting heart from them, they get the benefit of faith. (3-6) As Jonah met wretched situation in his ship, he told to all men in his ship, "He said to them, "Pick me up and hurl me into the sea; then the sea will quiet down for you, for I know it is because of me that this great tempest has come upon you. " (Jon 1:12)

3. When the men met tribulation we can see that it is how so violent severe wicked situation. It makes them brought the result not to give mercy and to make misery state. But the people to belong to the light that is true believers see such misery situation; they remind the fact how severe state the sin of man was. (verse 7)

4. The men to be dropped down the tribulation by God's discipline understand the reason of God's wrath rightly he cannot help but to obey the direction to solve it by God. The fact that the Jews surrendered to the Chaldean military seemed not to be faithful to their nation, but as it was God's will they should be surrendered without hesitating. (8-10)

5. Although they said to believe in the religion of Jehovah, if they know only the activity to support the holy religious system artificially, they do not know sincerity of the religion. In the religion of Jehovah, we cannot ignore the external system and also we should keep on the faith and the righteousness that these all systems express. In such meaning God said, “Execute justice in the morning, and deliver from the hand of the oppressor him who has been robbed,” What God expects to the politicians to rule over the nation should not stop to keep on the religious system of Jehovah in the external figure but moreover they should execute to establish up the righteousness in their responsibility by their mission. (11, 12)

6. God reveals most sever wrath to the hypocrite religious persons. Because the religion of Jehovah concentrate of truth and faithfulness, for they treat the religion in hypocrisy in the other had of it, it comes out of their activity to contrast to God most severely. To such person the fury of God is happened like fire. Fire 1) does not give the excuse, 2) has the power to burn all thing to be burnt totally. 3) Accordingly it is hard to turn off it. (Verse 12 b)

7. God hates that the man does not depend on God but the others to replace it extremely. The sin of unbelief just like that is horrible sin to receive God’s wrath like fire.

Sermon 28 The man to know God (Jer 22:16)

To know God is not only the knowledge of concept t but has the power to practice what he knows. This is the serious knowledge that the personality should be changed by knowing God. But the being of this knowledge is proved by identifying the poor and the needed. Here so called for, the poor and the needed mean the men that the poverty of their lives for misery environment, but especially they point to the men dropped down into trouble by receiving the persecution of the unrighteous men. Ps 10:14 said, “But you do see, for you note mischief and vexation, that you may take it into your hands; to you the helpless commits himself; you have been the helper of the fatherless.” Ps 10:18 said, “To do justice to the fatherless and the oppressed, so that man who is of the earth may strike terror no more. “. Therefore Prov 21:13 said, “Whoever closes his ear to the cry of the poor will himself call out and not be answered.”, Prov 14:31 said, “Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him.” Prov 19:17 said, “Whoever is generous to the poor lends to the Lord, and he will repay him for his deed. “, Prov 28:27 said, “Whoever gives to the poor will not want, but he who hides his eyes will get many a curse. “Therefore Jm 1:27 said, “Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.”

1. The word of God divides the responsibility by the situation to a person of certain position and is given to them. Therefore the people should be judge by their position. Although the kings also cannot escape out of this state. (Verse 1)

2. The men to have right inclines into breaking out justice and righteousness often. Because in the aspect that they execute their right, they astray out of the right line easily. Therefore the men to have the right especially should take care of this aspect. Although the one to possess the right oneself breaks out justice and righteous, as he does not control the men to oppress the others, he breaks out the justice and righteousness indirectly. (Verse 3)

3. The strong thing is reduced suddenly or, the one lifted up is lowly suddenly, the one to be beautiful and luxury is desolated suddenly are revealed by the judgment of God obviously. For such unhappy thing never be an accident, but become by the province of God, the people to receive such thing can be healed by repentance. (6, 7)

4. In case that God's people do not repent until the end, it is the condition that the unbelievers mock. (8, 9)

5. The kings should not snatch the people to strengthen the kingship. As only they take the life to know God, the position should be safe. (13-16)

6. for the sinner (all men) do not repent until the end, finally it is natural to be destroyed. The death of such man should not be treated in sorrow by anybody. (17, 18)

7. The one to stubborn his sin until the end finally he receive the misery punishment not to receive the mercy. (20-23)

1. Although the man stands in the seat to receive God's love after he commits sin and does not repent until the end, he like the other sinners should be thrown away out of God. (24-30)

Sermon 29 The Effective of the word (Jer 23:28-29)

1. The authority of the word

At the beginning part of verse 28, the word, “declares the Lord “stressed the authority of God’s word. The Apostle Paul told to the elders of Ephesian church, “And now I commend you to God and to the word of his grace,” This is the word that the Lord is same level to the word of God. We can know what the authority of God’s word is. The authority of Scripture the word is just the authority of the Lord. Babinski said as following. That is, “More and less in the effective of the word of man is depended on the distance in time and in space of the word. But the word of God is not son it always is the word of God. God always presents with the word. He always comes with his word in his omniscience and omnipotence together. The word of God is not separated out of God himself, and of Christ and Holy Spirit. The word of God is not independent by leaving out of God. All the Scripture was inspired by Holy Spirit. Continuously for it is sustained and have the power the part word to come out of that and is proclaimed also is same. “(Geref, Dog. IV. p 502)

By what does the authority of a nation king reveal? Does not it come out of his word? As we see the Scripture the name of Lord himself is “the word of God”. (Rev 19:13) God gives his word to us in replace of revealing his word. Therefore Grosheide said, “The concept of cannon the Scripture is accompanied by the concept of God. “ (Het cannonbegrip is met het Godsbegin gegeven.) The Apostle John said in Rev 22:18, 19 said, “I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, 19and if anyone

takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book. “. Here, what we think strangely is the sin to reduce and to add the part of the word of the revelation of John is like polishing all the Scripture is the one not to be saved. It should be answered as following. That is, the sin to despise the part of the Scripture is finally the sin to despise the authority of God; it includes such possibility to treat the other words of the Scripture also so. Therefore it is so fearful to treat the part of the Scripture wrongly. Recently irrationalism thinks irrational as the authority; the authority of God’s word is not such kind. God is rational (although supernatural rational) Therefore the evangelist always should be executed by recognition of God’s word.

- 1) He should put himself under the authority of the word. Moody said, “Faith is to sacrifice the knowledge of man before God.”
- 2) He should execute under the authority of the word. Under the authority all activity of the believer should be transited by 180 degree out of the activity of the general man. How different state was the activity of Apostle Paul revealed to the general persons? He said, “as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; 10as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.” (II Cor 6:9, 10) We should be like crazy under the authority of God. (Vestus told that Paul was crazy – Act 26:24) We are worried about too much clever extremely.
- 3) He should proclaim the gospel under the authority of God’s word.

The evangelist should be moved by recognition, “Jehovah said”. His sermon was not, “the view of man that I think of is jutting this one.”, “according to my experience the truth is just this one.” Or, moreover, According to my interpretation the Scripture is this one.” Preaching is the prophesy of “Jehovah said” in the place to accept God directly.

2. The work of God’s word.

Our text said, “What has straw in common with wheat? “. This means that the word of God not only feeds the soul of the believers and resurrects them, but also it occupies the enemies to harm them.

Chapter 23 sermon matters

1. God does not ignore that his chosen people should be destroyed. Although false shepherd scatters God's sheep God finally gather them. (1-4) Therefore Jesus says, "Give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand." (Jn 10:28, 29)
2. The grace that God gives to his chosen people is prepared more in the future than the present. (5-8) For example, the servants receive the present salary out of the owner of the house but they have no the heritage in the future, but as that the children have no the present salary in the house, they seem to receive the heritage of his future.
3. The men to receive the word of God truly as they see the men not obey their evangelism and the group to commit sin; they take anxiety with the heart as their bones are trembled. (9, 10)
4. False prophet is the other man, but he is the man to proclaim his own thought. (Verse 16) Jeremiah said, "The heart is deceitful above all things, And desperately sick; who can understand it?" (17:9) true evangelists proclaim only the word of God.
5. The men to follow false prophets hate to listen to God's word which it is the sin to despise God. (Verse 17) refer to II Thess 2:10-12.

6. Like God's word is like the wheat, it is our food of life. And like the fire, it destroys as burning our sin. Refer to the sermon of verses 28, 29.

Although God's word comes on repeatedly, as he treats the word lightly and rather despise is the great sin to pay death with hostile. (Verse 33)

Sermon 31 True salvation (Jer 24: 4-7)

The other religions in the world we cannot find out the view of true salvation. True salvation is given by only God only the Christianity reveals it. The salvation also revealed in this text comes out of God's sole ministry.

1. God chooses the saved men. (verse 6)

Verse 6 b said, "I will build them up, and not tear them down; I will plant them, and not pluck them up. ". The one to be saved is not stood up by self-power but God established up him obviously. Rom 8:16 said, "I will build them up, and not tear them down; I will plant them, and not pluck them up. ". Refer to Jn 15:16. Sincere believers think of establishing of God, the delight of the safety is so great unspeakably.

2. What they know Jehovah God comes out of God. (verse 7)

The man can have the concept of God through studying intellectually, he cannot know God sincerely. When we know God sincerely we have the joy, the love and the fear to God. This is the knowledge of operated event. This is given by God himself. The one to have such knowledge follows God wholeheartedly.

3. They become the people of God and God is their God. (verse 7)

This is to accomplish true salvation by the contents of contract that God establishes to his people. To be with God is, that is, it is the eternal life. The purpose that God works to his chosen people is get fruit of this covenant. In

other word, he leads the chosen person and is with himself eternally. Refer to Jn 12:26.

Chapter 24 sermon matters

1. The thing that the men not to know God execute to fill his covet also finally should be accomplished under the providence of God. Although king Babylon surrounded the craftsmen and artisans and brought them that king Babylon might fill his covet, it, in the defend of nation, was accomplished by the providence of God to punish the unbelief of Judah to depend on the craftsmen and artisans. (verse 1)
2. The good and the bad of the people in the future are depended on the judgment of God. In such meaning, two situation of the fig tree were revealed before the temple of Jehovah. (verse 1 b,2)
3. Like the fact that the men picks up the first fruit of fig tree swiftly for they see it rarely, God treats the repented one in the principle preciously. (verse 5)
4. The one to get the eternal salvation know God and he knows in his heart (the source of love). Of course, it is the present God gives. (verse 7 a)
5. To possess God is just salvation soon. Although the believer loses all things he should not lose God. (verse 7 b)
6. Although God protects some persons by his mercy, he does not know the grace and corrupts until the end receives greater tribulation. (8-10)

Chapter 25 sermon matters

1. God exhorts their repentance to save the men, he does not say one or two times, for long days also he executes sincerely. In the other hand, they continue to listen to his word. This is the situation to inform the total depravity of man representatively. (3, 4)
2. God does not punish soon as the man commits sin, but as he repeat only he gives the grace to him. (verse 5)
3. As whoever believes in what he himself makes (even his achievement) it is the idolatry and makes God been angry. (verse 6)
4. The one to commit sin brings the result to harm by him. (verse 7)
5. God uses even the ignorant pagan persons not to know him as his servant to do his wished things. Therefore although the saints stay in so dark society, he can take peace by believing in the interference of God. (verse 9)
6. As the men know the family pleasure firstly they forget God, he should meet the day to receive judgment surely. (10, 11)
7. Although he is the servant to be used to punish the sin by God's will, as he himself is arrogant and violent, finally he also should be punished surely by God. (12-14)
8. What God prophesies to all nations was accomplished directly. God's word is not only theory but fact. (15-26)
9. There is no to block the accomplishment of God's word. (Refer to the interpretation of verse 27, 28)
10. The saints that God loves should know that firstly he shall be disciplined (Refer to the interpretation of verse 29)

11. God appointed that at the last day of this world there shall be the horrible warfare. (30-33)
12. The quilt of the leaders is more important than the leaded. (Refer to the interpretation of 34-36)
13. Although God endures the sinners for long time, as they do not repent until the end He punishes them without hesitating. Because the wrath to punish so is so violent, he is compared to Lin. (verse 38) So the Scripture said the violent wrath in such meaning like followings, “Kiss the Son, lest he be angry, and you perish in the way,
14. For his wrath is quickly kindled. Blessed are all who take refuge in him.” (Ps 2:12) “He who is often reprov'd, yet stiffens his neck,
15. Will suddenly be broken beyond healing.” (Prov 29:1) Refer to Hos 5:14.

Sermon 31 Uria and Jeremiah (Jer 26: 20-24)

1. The prophet, “Uria” came only here, as he was compared to “Jeremiah”, he was so little one. Jeremiah prophesied in the area of Jerusalem but Uria did not do so. But he was faithful until his martyrdom, he also becomes greatly in heaven no less Jeremiah.

2. The thing of Uria and the thing of Jeremiah were contrasted to each other. Uria escaped into Egypt but finally he was pulled into home town and was martyred, which was not accident. Jeremiah was avoided his death by the protection of the man “Ahikam” This also was not accident. What we understand here is the fact that all things are arranged by the hands of almighty God. Especially God executes this thing for the one and that one for the other for his loved objects. Their situation is different for they are wealth or poverty, health or disease, in several methods except them. But all arrangement is depended on the love of God in heaven. Therefore the believers only should learn the contents in any situation, and also they do not need to know all troubles like riddle. As we stay in the world all things is vague like seeing the mirror. Only as we enter into the coming world, all things should become bright. (I Cor 13:12)

3. When Jeremiah almost was died in the danger it was God that gave to Ahikam the power to deliver Jeremiah. This was a kind of miracles. The miracles always do not become by the angel is appeared directly or, the wonderful event like lightning thunder. God’s miracles have special things and the general things; it is happened by the providence of God in our whole life. Such things are accident and are accomplished by working in the love of God.

Chapter 26 sermon matters

1. Repentance is the only way to escape the plague. (verse 3)
2. The mercy of God exhorts the disobeyed person to repent until the end. But as they do not repent until the end, it is nature to be destroyed. (4-6)
3. To persecute true servant of God is the feature of corrupted religious person. (8-11)
4. True servant of God stand up in strengthens by the calling heart that God sent him. (verse 12)
5. True servant of God wants that the people are saved by obeying God's word , and does not want that they persecutes the righteous and then he receives the wage of their sin (13-15)
6. Although the faithful word of the righteous brothers to our listening, the men to listen to it should be blessed surely. (17-19)
7. The righteous one who proclaims the word of God strongly may have the event to escape. It is not the sin of coward and to escape violent victim. (verse 20) refer to I Ki 17:1-5, 19:1-8, Jer 36:19, 26, Mt 2:13-23, 10:23, 20:13-20, Lk 4:28-30, Jn 8:59 Act 9:23-25.
8. The fact that as a person rejects the demand of the riot people and protects the righteous is so rare devotion. He is a brave believer to be afraid of only God and not be afraid of mass people. (verse 24)

Chapter 27 sermon matters

1. God does not teach his people by only his word, and also teaches them with much symbolic activity. God, to give such lessons to us prepared all things. He makes us understood the truth in any areas. (Verse 2) As we see the natural world, we encounter to the lesson of this areas by a myriad of things. Not only that as we lifts up our sight and look at the natural world, we can find out such lesson. But to understand the word of God to reveal symbolically rightly, it cannot know it without having the help of Holy Spirit. Jesus teaches the love of God to the believer by seeing the bird flying in the air, and he said that the protection of God exists to them. (Mt 10:29) As he looked at the fruitless fig tree he made them as the text to rebuke the religious ceremony of the Jews. (Mt 21:19)

2. For God's word is the universal truth; it is not limited to only a certain nation but the same truth to all nations. (3, 4)

3. For God executes all things with his will it is the absolute truth always. Although the people do not understand his executed work, his acting work is right. His absolute Lordship is the absolute goodness. (Verse 5) Dan 4:35 said, "all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What have you done?"

4. God took decree all works of the people in the future and claims them. (Verse 7) Therefore the man should prepare to obey God any place and any time in suffering and in pleasure.

5. The men not to obey the authority and the power God establishes do not enjoy the peace (verse 8) the secret to enjoy peace is the worthy obedience to the will of God.
6. The one not to believe in the word of the one and only God's revelation always claims the darkness; they cannot escape this darkness with any methods. Therefore they use all methods to get his brightness. Those are, fortune teller, dreamer, sorcerer, magician etc. But darkness always stays in them.
7. God reveals living hope (in case to repent) to repent the people and at the same time, and also he reveals the horrible plague works. (12, 13, 17)
8. True prayer is the sign of God's man. (Verse 18) Charles Hodge said, "The praying soul is not dropped down into hades."
9. God interferes the men to belong to his in detail. Moreover even the tools of temple to belong to his arranges by his detail plan. (Verse 22) To punish the Jews to believe the instrument of sanctuary more than God He settled to transfer them into the hand of Babylon, the strong nation in the world in the contemporary day. But he appointed the day to return them and said to find out them. God never lose his glory by the people. Is 48:11 says, "For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another."

Sermon 32 what does it mean to break out the yoke of tree but to bear the yoke of iron (Jer 28:12-14)

1. The word of God that all nations in the center of Judah should be submitted cannot be broken out by the man. If the man break out the prophesy actually it is vanity. Because although the man break out it, God should accomplish it according to the contents of the prophesy with his strong power like cast iron.

2. In the case that the nations at that time rejected to the fact that should be submitted by the king Babylon (“wood yoke = מוֹטֶת עֵץ = Motodyech) they shall be lived as the slaves more horribly like “iron yoke” (מוֹטֶת בְּרִזָּל = Motod Bar gell). This is always the truth. If the man rejects the control and discipline that he should receive naturally and does not accept it, surely he should receive more horrible oppression and tribulation. As we read Pilgrim Progress by John Bunyan as the Christian and Hope walk together on the road filled with Stones and thorns, they avoid them and walk at the other road, they met the flood, and they were arrested by a giant, frustration and were pulled into prison and were chastised by whip and were afflicted and then they were released almost by the grace of God. Therefore the man that bear the yoke of tribulation with sweet heart should be blessed but the one not to do it should be met more trouble.

1) As the man hates to bear the yoke of laws, the yoke of illegal comes on. Peace and order of person, society, nation and church are kept on by the control of the laws. As person, society, nation and church reject the control of the laws they should receive harm and pain by heavy injustice.

2) Although the man bears the yoke of conscience rather is cheerful but as he rejects it he can bear the yoke of horrible carnal desire to make him

dropped down into the affliction. As he always walks wrongly, he is warned by it. If the man does not obey this warning he receives the temper of low level finally he should receive unhappiness and punishment. As he begins to be controlled by his low level temper, the depravity is so fast and his control is so difficult. Just like that, it is like a state that a traveler slipped out of the top of mountain Aps covered with snow and then is failed down. Therefore at the first time the man commits sin after that sin controls man.” We can say.

3) As the man rejects the yoke of Christ finally he is bear the horrible no honorable yoke. The yoke of Christ is easy and light (Mt 11:30) the yoke of ungodliness to live with Christ is heavy like iron yoke. The one not to believe in Christ does not receive the yoke of tribulation sweetly but rebels it, such rebellion is foolish like hitting an awl with one's heel. As a bird hit on the case with its head, it should be harmed. Obey the adversity to come out of the providence that Christ permits sweetly then the hardness of it (the providence) should be soft.

Chapter 28 sermon matters

1. False prophet modifies what true prophet says and makes the people believed in his word. (1-4) although they put on the clothe of sheep but inside he is the wolf to steal. (Mt 7:15) Refer to 13:11.
2. True prophet does not contrast his enemy as evil but defenses them as his meekness. (verse 6)
3. True prophet is not a personal thinker to disconnect out of the historical truth (the truth to belong to God contract system) and also is not liberalistic thinker too. He is the one to depend on the system of the word of God through the true leaders in the Old time. (verse 8)
4. The accomplishment of the prophesy with the accomplished prophesy can be called for two pillars of the Christianity. The one to say accomplished prophesy is true prophet God sent. False prophet is not stood by the criteria of truth and fact but the one to overcome by wicked activity. (10, 11)
5. If the man avoid the suffering that he cannot help but to receive. (13, 14) Am 5:19 says, “as if a man fled from a lion, and a bear met him, or went into the house and leaned his hand against the wall, and a serpent bit him. “.
6. False prophet proclaims the thing to contrast to the word of God (10, 11) he is shamed for it does not accomplish and he himself also should be perished. (16, 17) The one to oppose God with his lie until the end should receive the heavenly punishment surely. (verse 17)

Sermon 33 The Hope (Jer 29:4-10)

The word that God gave the hope to the object of the Jews prisoned by Babylon prepared in this word well. (5-10)

1. God said that in Babylon they should devote themselves to the safety of life and the public life. (5-7)

Then the false prophet Hananah said that the Jews to prison to Babylon are released before filled with 2 years and shall return to. (28:1-3) the prisoners to listen to the word of Hananah, “For they return to his country they might think that they do not need to take stable life here.” But Jeremiah exhorted the safety of life by the word of Jehovah. It is easy that as the man stays in the suffering, he becomes a failed one. Or, he expects good chance but he does not work or, he may concentrate on the unrighteous work easily. But God said that the Jews prisoned in Babylon and were dropped down in the adversity should try to live in the normal state. That is, “Build houses and live in them; plant gardens and eat their produce. 6Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. 7But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.” The exhortation of God revealed in this word seems to be no the other except to live well in this world. But actually this exhortation is benefit to believe in the Lord.

1) Because he said that they should take mind to live for long life there because they could not return rapidly. It means that they should obey the punishment of God.

2) Because God said that they should take farming and make their family, such type of life is benefit for faith. Faith never builds up on the house on the air. but takes the actual life as the playground. Enoch who walked with God for 300 years took his family and begot his children. (Gen 5:21, 22) Of course, although each talent is different, like Paul, a certain man serves the Lord without having marriage life. (Mt 19:12, I Cor 7:7)

3) They should take to train to live rightly at the best one in the actual environment rightly. The man should know that his actual environment is just the present of God. We know the history of Denmark well. The national tribes were so uncivilized people in the old time than all the other nations. For several hundred years since AD 800 year, the nation kept on the life of pirate but after they received the gospel of Christianity, they threw away the life of pirate and developed as an agricultural nation and then became a cultivated nation as present. At one time the nation had lost their land by invasion of foreign nation but a precious person, Dalgas (1824-1895) was come and made a motto, "Let's find out the land list at the outside!" And then he cultivated the national land and made to produce lots fruit. The nation to live so rightly does not frustrate in the given environment and have hope and fight in effort.

4) God said that the Jews are arrested by Babylon should devote themselves to keep on their peace. In the future, because to be released there is depended on the power of God They should believe in only the Lord and try to devote themselves to keep on the public peace (the public safety and order) That is, "But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare ". Then the Jews prisoned by Babylon keep on the heart not to cooperate the good thing easily. But

The will of God was to keep on righteousness for the blessing of the society although the believers go to any place. Because the way the man walks should have always to keep on righteousness and only this one is the prosperous way. Although Joseph was sold to the other nation he gave benefit to the country. (Gen 39:1-41:57) What the man try to devote himself to public benefit belongs to the righteousness God wants. The one to execute righteousness gives benefit to the other at the same time, herecie3ves benefit to him. (Prov 11:4) To do public benefit is to do well in community especially. Above of all the righteousness makes God pleased. We always should take the attitude to choose the righteousness.

We have the trouble time in settling some, for we cannot discern God's will. As we stand on two ways, we should settle the way of Lord among two ways. One way is easy way, peaceful way and also the one is the way that his body is prosperous but the other way is not so but isolated way. Then the Christian believer should choose the other in them. God always stands up on the righteous side. Ps 11:7 said, "For the Lord is righteous; he loves righteous deeds; the upright shall behold his face." Ps 14:5 said, "There they are in great terror,

For God is with the generation of the righteous. There is lots of things on the earth the righteous man does not get delightful fruit temporarily. Therefore Ps 97:11 said, "Light is sown for the righteous," and joy for the upright in heart." Here, the word," means to plant". Therefore although the righteous is temporarily dark he should meet the fruitful day. Therefore Gal 6:9-10 says, "And let us not grow weary of doing good, for in due season we will reap, if we do not give up. 10So then, as we have opportunity, let us do well to everyone, and especially to those who are of the household of faith. ". The

way that the righteous goes is toward the life and peace. Finally he avoids the death. Prov 11:19 said, “Whoever is steadfast in righteousness will live, But he who pursues evil will die.” Prov 14:32 said, “The wicked is overthrown through his evil-doing, but the righteous finds refuge in his death.” Ps 17:15 said, “As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness.” As we possess righteousness in faith, we enter into the kingdom of God. Not only that, we makes the society in the world been peaceful in righteousness general MacArthur arrived in Inchon and destroyed the communist military and save the South Korea was not able to get only by his own heroism. It became with the burnt heart to long for righteousness. Of course it is difficult to say that his thing must be the spiritual work. But the righteous work to belong to common grace (if it is true) all things are the gifts of God.

South Korea nation to have weak righteousness does not execute public benefit but execute for personal covet and private benefit. For example, there is no almost the person that works sacrificially to get the way of our same nation. Because there is no almost the work to offer sacrifice to solve the national issues, this people became poverty extremely finally the thief activity was changed into the business. Prov 29:2 said, “When the righteous increase, the people rejoice, but when the wicked rule, the people groan. “, Prov 11:11 said, “By the blessing of the upright a city is exalted, but by the mouth of the wicked it is overthrown. “, Prov 14:34 said, “Righteousness exalts a nation, but sin is a reproach to any people. “.

2. The criteria of hope. (8-10)

As we see verse 8-10, the hope of the Jews prisoned by Babylon was to depend on only the word of God. In such meaning God told them not to listen and to believe in the world of false prophets. (8, 9) False prophets flattered the Jews and said by their thought that within 2 years the Jews should be released out of Babylon. (28:1-3) It was very good word to listen to. But it was false word. False prophets did not receive the word of God and prophesied with their thought in the name of God. But then the Jews stayed in the trouble state unspeakably then to hold the word of God only rightly is hope. In meaning to teach such method our text verse 8 said, “For thus says the Lord of hosts, the God of Israel “(כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל), at the end of verse 9 said, “Declares the Lord.” (נֹאמַר יְהוָה) , the first part of verse 10 said, “For thus says the Lord “ (כֹּה אָמַר יְהוָה) And also at the beginning part of verse 11 said, “declares the Lord “ (אָמַר יְהוָה) and verse 14 said, “declares the Lord “ (נֹאמַר יְהוָה) two times.

The reason that God’s word is our hope is for to the authority of the word. What is his authority? For it is to replace the God himself. The authority is high. It says that the Scripture is the word of God. (Jn 1:1) Actually God gave his word instead of to show him with physical sight. Therefore Grosheide said that the concept of the Scripture canon accompany the concept of God Just like that the word of God that is, the authority of the Scripture is high.

Sermon 34 The method that God helps his people (his children) (Jer 29:11)

God told to his people to meet plague, “For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope. “. God always think to his children with deeper love than the love of the parent. The principle of his all activity is revealed by the motive of his love. As he gives the plague to them he does not destroy them in the plague to make them stayed in peace and makes them the hope in the future. True love brings finally peace but the method to reveal always is not peace. At a time, it is appeared by making his children been painful.

1. Sometime the believers receive the painful discipline, which it makes them become well. God works that in thinking of our souls mainly our souls become well than our bodies. Therefore Job 5:17, 18 said, ““Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty. For the wounds, but he winds up; he shatters, but his hands heal. “. Jesus also thought the salvation of soul mainly. Mt 10:28 said, “And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. “.

2. God makes his children taken the benefit by the disease.

Among the people God loves there are many persons to take diseases. The prophet Elisa also was taken disease and he left the world. (II Kig 13:14, 20) The fact that the disease is not left out of him was not the reason that God does not love him. Although he was suck bed, he worked the ministry of prophesy with God.

Epaphras Titus also was faithful to God and took disease until the point of his death, (Phil 2:27) and Timothy also got sometimes disease. (I Tim 5:23) the

great missionary, Brainerd to devote himself to Red tribes, was always as the servant to receive the answer of his prayer. But he also took the disease of lung finally he was left in the world at 30 years old.

3. God permits the tribulation to be dropped down into the spot of death to give them some benefit. The disciple of Calvin, Bezae was met the tribulation of 600 time death in France Revolution time. He did not take such tribulation for his much sin. He became a great gracious servant for such tribulation.

4. God helps his children by making his children met the death. Is 57:1, 2 said, “The righteous man perishes, and no one lays it to heart; devout men are taken away, while no one understands. For the righteous man is taken away from calamity; he enters into peace; They rest in their beds that walk in their uprightness.” This has following meaning. That is, like the above chapter and verse said as the soul of saints, at a certain time, was harmed for long time living in the world, God brings him. Not only that there is the thing that God leads his children to die for righteousness to make him become better. Therefore Num 23:10 said, “Who can count the dust of Jacob or number the fourth part of Israel? Let me die the death of the upright, and let my end be like his!”

5. As he helps his children, he has the thing that he waits for long time and helps them. It is his wisdom. The immature children pick out the green fruit no ripen and eat it. But the mature adult does not execute such any benefit. Is 30:18 said, “Therefore the Lord waits to be gracious to you, and therefore he exalts himself to show mercy to you.

6. For the Lord is a God of justice; blessed are all those who wait for him.” Refer to Is 25:9, 26:8, 33:2, 40:31, and 49:33.

Sermon 35 Of the prayer (Jer 29:12-14)

1. As we pray to God he answers. (verse 12)

God is called for “the one to answer the prayer”. In other word, his name is “the one to answer prayer”. Ps 65:2 said, “O you who hear prayer, to you shall all flesh come.” He pleases as the man knows the meaning of the name. Heb 11:6 said, “And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him”. Not only that, he has the name of unchanged one. (Mal 3:6) Heb 13:8 said, “Jesus Christ is the same yesterday and today and forever.” Therefore he listened to at the old day; today also he listens to the prayer of saints. As he listens to the prayer he does not discriminate the object of prayer. Ps 65:2 says, “O you who hear prayer, to you shall all flesh come.” Here, the word, “flesh” points to the extreme weak misery man. The fact that God answers the prayer does not reveal some voice out of the air is general laws. Although he answers by miracle but generally he answers the prayer by quiet heart. A certain missionary in Africa tried cross the river, and then he did not cross it for sudden flood. Then he prayed and after his prayer he looked at the river, a great tree was dropped down by the wind and made a figure of a bridge between this side hill and the other side hill. Then the missionary crossed the river safely.

We at some time should know that on answer is his answer of our prayer. Because God know what He does not answer is benefit for us. Paul received suffering like thorn in his whole life. He prayed three times to remove the thorn to God, but God did not listen to the prayer. (II Corn 12:7-9)

What prayer shall be answered?

1) The prayer to be affirmed and to have obvious wish should be answered. The prayer without having affirmed wish can say that it is artificial and at the same time it has no faithfulness. Such prayer has no assurance, is not like work. The prayer to offer affirmed wish is the petition that the praying person thinks firstly what he requests much in the criteria of the Scripture and he receives the suggestion of Holy Spirit to seek this one and he sees it. Not only that, first of all the prayer one takes the attitude of promise with God together he affirms his petition surely. That is, “As God does this I will do according to your promise there. “ Because the one not to take promise with God is not faithful, he has no the qualification of prayer. USA a certain pastor, because the region of Texas did not have raining for several months he prayed before God, he made to come raining. He promised to God, “If I opened the meeting ten times at the church and among his several preaching, if the church members repenting grace, he shall announce that we shall pray that God shall give us the rain. And after the announcement within 24 hours as raining come, we should know the answer of our prayer, and after 24 hours if it comes we should not know the answer of prayer. “. The pastor opened the promised meeting and prayed by the situation that the church members had the repented heart and prayed to rain in accord heart. God listened to the prayer and then he gave great rain within 24 hours. Sincere prayer is not vague but has the character of affirmation and obviousness in the wish. In Lk 11:5 in prayer that Jesus teaches also it is the requesting petition to seek 3 loaves of bread, but it is not the petition in degree to request some bread.

In us the petition to have the character of affirmation and obviousness is the prayer to save the soul of the man. The petition that we repent someone and save him is the will of God should be assured by us. As we get fire happening rapidly we should inform to fire station. Then we should say “come to my house hurry for the house should be burnt.” If we does not say so said, “For the fire may come to my house, come” it is the foolish action. We should not vaguely and should pray with affirmed wish and should pray with burning heart.

2) The almighty God answers as we seek the great thing.

Jer 33:3 said, “Call to me and I will answer you, and will tell you great and hidden things that you have not known.” The petition to seek tiding thing and to approach to God is to despise great God. Therefore Ps 81:10 says, “I am the Lord your God, who brought you up out of the land of Egypt. Open your mouth wide, and I will fill it.” Here what it said, the lead them out of Egypt reveals how much great God’s power is. For God is so great one, he told to the Israelite to open your mouth widely. “Open your mouth widely” means to seek the great thing. Jesus said in the meaning to give great things as we pray faithfully, that if you have faith like a mustard he can move the mountain, (Mt 17:20) and also the one to believe in is possible for all things. (Mk 9:23) Refer to Mt 21:21, 22 Mk 11:22-24, Lk 17:5, 6.

We can see in the Scripture the fact that the men to seek great thing received the sufficient answer of prayer. Joshua prayed to stay the sun and the moon in the warfare with the Amorite tribe. (Josh 10:12-14) As Elisa requested the double inspiration than Elijah’s power he received it directly. Elijah executed h his power 8 times (I King 17:1-6, 8-16, 17-23, 18:36-38, 19:5-7)but Elisa

executed them 16 times.(II King 2:14, 21-22, 23-25, 3:16-20, 4:1-7, 8-17, 18-37, 38-41, 42-44, 5:1-19, 20-27, 6:5-7, 13-17, 18-20,7:1-16 13:20-21)

According to America Wheaton University president, C. A. Blanchard, he reported the fact that a railway engineer of Pennsylvania was died but he was risen by the prayer of his wife. (Getting Things from God) When the railway engineer was died, a doctor settled to his death obviously. Then the wife of the railway engineer believed that he was died but he should be raised absolutely and then she prayed for 13 hours continuously, as the result actually after 13 hours the dead one was risen. Then the criteria that she got the assurance to the answer of her prayer before as she prayed for the soul of her husband she got the fact to receive God's promise. But if the husband that did not repent and believe in Jesus Christ was died completely, his soul should not be destroyed, for it is not God's will, he should be raised surely and should be saved by believing, she got such assurance. And also a Poland woman made money become more for construct the sanctuary miraculously. (Finish Gold Story by S. D. Gordon) Dr. Golden had visited to Poland to investigate the certainty of the miracle.

2. Search for God wholeheartedly. (verse 13)

To seek God is the important thing like the life. As to seek Jehovah is to live be the lesson of the Scripture. Am 5:4 said, "For thus says the Lord to the house of Israel: "Seek me and live;" verse 6 said, "Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease." For to seek Jehovah is the way to live, we should find out him wholeheartedly. To seek him wholeheartedly means as following.

1) It means to find out by praying wholeheartedly with faith; To God what we believe in wholeheartedly is to believe truly. Although the man believe in only God at an aspect, at the other aspect (especially in the difficult work) there are many cases not to believe in God but believe in him. It is non-creditable to God. It is the foolish thought to know that as we believe in God too much it is dangerous. Especially, in accomplishment of salvation we look at, at one part, it is accomplished by the power of God at the other part we know that it shall be accomplished by our power. It is conflict that in our salvation some part comes out of the matter of human power. We should remember that our salvation is established by only the power of God. If some part of our salvation is established by the power of man, is not the salvation a valuable? If anybody build up the house with marble and used the part as the rotten wood, the house should be crushed finally. Therefore to seek God wholeheartedly is the thing that we know that all necessity to relate to our salvation is accomplished by God, and offer my whole things to him and commit them to him. Moreover, we should know that the life of prayer also is not established by our power but by the power of God. It is foolish that we think that although the other blessing come out of God, but the other blessing come out of the effort of the man.

2) To search for God wholeheartedly means to find out with holy heart not to accept the sin.

Ps 66:18 said, "If I had cherished iniquity in my heart, the Lord would not have listened." As we approach to God, the thing to block us is only sin. Although the thought of sin is happened in our heart cannot be prohibited in our heart, to ponder the thought in our heart is to be arrested by the sin. Our

heart should seek only the Lord wholeheartedly but we should seek the other by less passion. As we do so the pure heart should be kept on. The one to have pure heart sees God. (Mt 5:8) The believer should take holiness as his life.

3) To search for God wholeheartedly means the attitude to believe that as he approaches to God he cannot throw away.

In the ancient time, in Athena when a Congress was gathered, a bird entered into the breast of a congress person by pursuing of a wild bird. Then the congress member killed the bird. The congress condemned his cruel activity and judged him capital punishment. If the men thought that it was right to bestow mercy to a bird, how God throw away the man to come to him for salvation! Jesus said, "And whoever comes to me I will never cast out." (Jn 6:37 b) Is 9:15 said, "The elder and honored man is the head, and the prophet who teaches lies is the tail;" Ps 27:10 said, "For my father and my mother have forsaken me, but the Lord will take me in?"

4) To search for God wholeheartedly means to find out unconditionally.

It is like the faith of Shadrach, Meshach and Abednego. They replied to the tyrant Nebuchadnezzar that whether God save us or not out of the furnace, we serve God. Dan 3:17, 18 said, "If this be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up." Shadrach, Meshach and Abednego were not the men to serve God conditionally. They said that although they were died in the fire of furnace they claimed to serve

only God. We may be dropped down into the tribulation like furnace (the tribulation of family, the tribulation of nation) But let's become the conditional believer that as he removes such tribulation, we serve him.

As we have the unconditional faith whether he save us out of the tribulation, he gives the power for us to endure the tribulation well.

5) To search for God wholeheartedly means not to stop in time and find out continuously.

The Scripture told to the believers, "pray without ceasing" (I Thess 5:17)

Despite it is so, the believers prayed so lazy. This is a great sin. Despite it said to pray always to break out it is the severe rebellion.

Samuel thought that to pause praying is great sin. (I Sam 12:23) II Chro 16:9 said, "For the eyes of the Lord run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him. You have done foolishly in this, for from now on you will have wars."

Sermon 36 Of the obedience (Jer 29:15-20)

1. Only the fact to obey only God's word is the way of life.

Jesus also accomplished salvation by obedience and he became the source of salvation to the one to obey. (Heb 5:8, 9) The kingdom of God is the place to rule over by the absolute authority, the believers of Christ to be participated into there does not learn obedience he cannot enter into it. Rom 1:5 said, he made all pagans "believed and obeyed" And II Cor 10:5 said that the evangelism of Paul makes the men "arrested all thought make them obeyed to Christ". Obedience is difficult as the man tries to do for himself. As the man obeys to the faith, he needs not to do always as he wants. As we know it, the obedience of faith is easy. Because it is the way the man should live. As an eagle is floated up on the sky, the hen gathers her chicks under her breast. Then the kids are gathered in it by obeying. In case that the eagle descends down attacked to the hen, the chicks are protected. Just like that the thing to obey the commandment of Christ is the joyful thing to escape in him. The command of Jesus Christ actually is not the thing to oppress our life. His command is not the one of the oppressor but the command of savior. He is the Lord of life. What he commands to the dried man, "stretch out your hand" he does not oppress the patient but releases his life. For the man is died by his fault and his sin, he follows the wind of world and the devil. But the command that Messiah came and gave was the thing to release the man out of there.

Obedience takes the aspect of heart, that is, the faith as its essence. But the aspect of deed also is important it is the appearance of faith. If the faith is not appeared, it is the state of handicap.

2. The one not to obey the word of God should be destroyed.

1) He who knows that disobedience is more difficult than obedience belongs to darkness and is left out of God so far. All right activity makes the man become a man, but all wrong activity breaks out the activity to become man it makes the men given harm and been out of order. It is not the natural life. Therefore actually to do wrong thing is to choose adversity.

2) He to listen to only but does not obey should be taken harden heart. Heb 3:7-8 said, "I saw the tents of Cushan in affliction; the curtains of the land of Median did tremble. Was your wrath against the rivers, O Lord? Was your anger against the rivers or your indignation against the sea, when you rode on your horses, on your chariot of salvation?"

Chapter 29 sermon matters

1. As we live by the word of God, we should not take rapid heart and we should wait for in peace until the promise of God shall be fulfilled. (4-6) at such meaning the faith is the activity of longing for greatly. Is 40:31 says that “waiting on the Lord is to wait for the Lord.
2. Although true believers dwell in the society of unbelievers they make it been prosperous. (verse 7) As Joseph lived as a servant in the Egyptian house. for Jehovah was with him, the Egyptian house was blessed. (Gen 30:1-6)
3. The method God makes us believed in Him well is not to receive false direction except only the word of God. (8, 9)
4. As God disciplines his people he limits the duration of his discipline (verse 10) The purpose He practice s his discipline was for their benefit, their peace and their hope. (verse 11)
5. For the duration that the believer receives his discipline, he should seek God and seek him passionately. As we search for God passionately. He should be met by us. (13, 14)
6. As we obey the word of God we are prosperous, as we disobey it we receive woe. Refer to the sermon insulted in the interpretation in verse 16-19.
7. The one to proclaim God’s word should caution naturally and he should proclaim the word rightly. If he does not execute it, he may be died or, he should be punished especially, and then he belongs to the line of false prophets. (21-22)

Chapter 30 sermon matters

1. The reason to write the prophesy in a book is the warrant word that the prophesy should be accomplished surely. If it is not so, who can say that they should write on a book to sustain his prophesy permanently. (verse 2)
2. To make them remembered the horrible plague in the future needs to make the man been humble and to make him repented. (5-7)
3. The release of their bodies that God gives in the world is the purpose that they look at the infinite eternal world to enjoy the redemption through Christ completely. (8-11)
4. There is no man to overcome the plague attacked for the sin for much sin not to repent. Who can remove the punishment God sent? (12-15)
5. The saints to receive the despise and misery finally should be helped by God. (17-20) Refer to Mi 7:7-10.
6. The activity that the man approaches to God closely is the highest blessing. But this is not made by the power of the man but is established by only God. (verse 21)
7. The fact that God becomes our God is our salvation. (verse 22) We can say that the view of such salvation is the absolute truth. Except God is not the blessing to us. Ps 16:2 Sais, “I say to the Lord, “You are my Lord; I have no good apart from you.” Refer to Is 12:2.
8. The fact that God punishes the sinners is not revealed at every time they commit sin, but after he endures for long time it comes on them like storm and whirlwind. (verse23) It comes on like thief beyond the guess of the sinners. (I Thess 5:2) As the wrath of God is revealed once, the obvious effective to punish them should be revealed obviously.

Sermon 37 The water garden (Jer 31:12)

In the word, “a well-watered garden” we have the spiritual understanding truth.

1) Like the water in the garden flows always, the grace we received should be renewed. The life does not stop at the old place. The blood in our body also is circuited without pausing. 2) Like the well-watered garden is soaked in water the believer should arrive to the place of deep grace that the believer is occupied by the word and the Spirit and cannot be free by him. 3) The word of God and Holy Spirit are entered into deep place like the water. The water has the operation to soak. Like it enters into the inside part, the word of God also works so. The Scripture compared the word to eating food and drinking water. Am 8:11 said, “Behold, the days are coming,” declares the Lord God, “when I will send a famine on the land— not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”

Before the evangelist enters into the pulpit first of all he himself should be soaked by the word of God like the water. He should be soaked by the word like water. And the I to listen to God’s word should have deeply in them like eating food and drinking water.

Sermon 38 Without repentance no salvation (Jer 31: 18-20)

God now looked at the sincere repentance of Ephraim (that is the true people of Israel). What is the repentance?

1. It is obvious that Ephraim herself lamented by themselves.

“Grieving” is mitnodet (מִתְנַדֵּד) in Hebrews text, which means to lament to himself deeply. (Orelli) The sorrow that the man takes is to know that he himself is a great sinner to rebel the creator, and the great sin to contrast to holy judger. Just like the thing that the complete dried hemp contrasts to the fire it was a painful lamentation to his foolishness. After he commits sin and he excused and flatters he should be destroyed. But God saves the one to lament painfully by himself. Therefore II Cor 7:10 said, “For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death.” The fact that the repented one laments by him so does not stay in the only psychological anxiety. He treats himself to be committed lowly and despises himself. Accordingly he cut of the sin of this world and decides that he takes loss in the world. Therefore Jesus said that they should settle to take loss like cutting off the hand and the leg to commit sin, picking out the eyes to commit the sin. The prodigal son repented and decided, “I will arise and go to my father, and I will say to him, “Father, I have sinned against heaven and before you. 19I am no longer worthy to be called your son. Treat me as one of your hired servants.” (Lk15:18, 19) It is worthy that for the body to commit sin is the dirty one, he should take attitude to receive despising, misery and suffering from now. The thief to be died on the cross that in the meaning to receive the loss for the wage of his sin strongly, “And

we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” (Lk 23:41)

2. She was received the discipline sweetly.

Verse 18 a, “like an untrained calf“. As the man is suffered, the fact that he should know that the suffering is the wage of his sin and is humility and the attitude of repentance. Job that did not have the affair that he could not take obvious thing that he should receive horrible tribulation also took the finishing of all argumentation and he received the blessing of God. Job 42:5-6 said, “I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes.” The word of three friends of Job, Elibas, Bildath and Sobal claimed that Job; suffering was the wage of his sin, (Job 2:11) , Job did not admit the word. But as he listen to the word of Jehovah and then finally he was repented. (Job 42:6) . The one of repentance is the one to receive it sweetly. Prov 10:17 said, “Whoever heeds instruction is on the path to life, but he who rejects reproof leads others astray.” Prov 13:18 said, “Poverty and disgrace come to him who ignores instruction, but whoever heeds reproof is honored.” Prov 29:1 said, “He who is often reproofed, yet stiffens his neck, will suddenly be broken beyond healing.” Job 5:17, 18 said, “Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty. For the wounds, but he winds up; he shatters, but his hands heal.” The fact not to accept the discipline sweetly is the feature to go into the hades. The word of the meaning that Jonah repented and accepted the discipline and said, “Arise, go to Nineveh, that great city, and call out against it, for their evil has come up before me.” (Jonah 1:12)

3. Looking at only God.

Verse 18 said, Ephreim is like the calf not to be matured. The calf not to master the yoke does not obey to his Lord well. Just like that, Israel knows the one not to change rightly greatly by his power and lamented. He knows that his repentance shall be accomplished by the power of God. He again said, “Bring me back that I may be restored, “. (הַשִּׁיבֵנִי וְאֶשְׁכַּח). Only the fact that we believe in God makes us brought about all good things. Two blind men visited Jesus and wanted to heal them, Jesus asked them, “if you can’! All things are possible for one who believes. “. Then they replied, ““I believe; help my unbelief! “. Jesus touched their eyes and said, ““You mute and deaf spirit, I command you, come out of him and never enter him again.” “. Then their eyes were opened obviously. (Mt 9:27-30). This work teaches that only faith should bring up the true heavenly blessing to us. As we live for us and depend on us, we become the machine of devil and finally we should be died. But as we have faith, we are released out of ourselves, and should be depended on only God. It is our salvation.

4. Treating the past sin sorrowfully the lesson and returned to, she “was regretted” (נִחַמְתִּי = nicety), “I struck my thigh “(עַל-יָרֵךְ = Spate al yare). The Hebrew word translated into “prat“is “thigh”, which to hit it expressed the lamentation. Just like that they repented in detail. The one not to understand what the sin is does not take the issue to the sin. Prov 14:9 said, “Fools mock at the guilt offering, but the upright enjoy acceptance.” But the one understand what the sin is by receiving the discipline he hates it extremely. The dove not only hates the eagle and it is surprised by only seeing the feather of eagle. (The word of a museum scholar, Androvaldus)

The one to listen to the word, sin out of the preacher without concern treats the sin like a lion in the picture. But actually the man to receive the discipline shall be afraid of it extremely. Calvin said, “As we reflect ourselves by our suffering we understand the sin.” (sermons from Job, Trans. By Leroy Nixon, p 277) Peace is the anesthetic to make us slept. Except suffering nothing inform what the sin is to man. Therefore God chastises his loved one by whip of disciples. (Heb 12:5, 6) The believer not to have the discipline rather he is afraid of the fact that he may become a unchasten people.

The prayer of Ephraim revealed at verse 19 is the petition of true repentance. As the result he received discipline, he understand his sin and he prays with words to treat himself shameful. That is, he “I had turned away “, “I relented, “, “I struck my thigh; “, “I was ashamed, “,”I was confounded “. Just this prayer is true petition. Spurgeon said, “Broken prayers are the best prayers.

5. The repentant man receives the love of God.

Verse 20 said, “For as often as I speak against him, I do remember him still. “, Prov 28:13 says, “Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.”

Sermon 39 The happiness to participate into God's covenant (Ish 31:31-34)

As God leads our life especially, in leading his people, uses the manner of contract (or, covenant). The text said, "I will make a new covenant ", (31), "this is the covenant ". (Verse 33). As we see the word of Heb 8:8-13, this "new covenant" points to the movement of salvation by Christ in the New Testament. (Aalders, En uit Hebr. 8:8-13 blijkt dat dit nieuwe verbond" de betrekking is waarin god tot mensen staat in den Messsiaansen tijd, in de periode der nieuwe bedeking- Commentaar op het Oude testament, Ezeziel, I, p. 279). What is the happiness to participate into the covenant of God?

1. The fact itself that God contracts with the mankind is blessed. God does not use the covenant like the one to execute to the angels. The angels do not beget their children; accordingly an angel does not take the connected relationship with the other angels together. Therefore an angel cannot execute the role of representative and replace the other angel. But for all men come out of a forefather Adam, a man Adam could replace all mankind and executed the role of representative of all. God told Adam, "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." ", (Gen 2:17) is a covenant. For Adam did not keep on this covenant, it did not finish by only his one death but all mankind were died. (Rom 5:12-14) As we see it at first glance, all mankind seem to be unfair. As we think again for the salvation came in the world by the principle of such covenant, in concluded it was established by the great grace. What we are saved did not come by our merit but by second Adam,

that is, Jesus Christ as our replace and our representative. How much great grace it is! The corrupted angels do not get such grace.

2. Because the covenant of God promised the regeneration of his people, it is the blessing.

1) Our text says, “I will put my law within them, and I will write it on their hearts. “. (verse 33) This word points that God regenerates his people by Holy Spirit. The Apostle Pau pointed it and said, “And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts “ (II Cor 3:3) The regeneration points the renewal of our heart. In other word, for this means that by entering into the heart and dwell in him eternally and then the direction of his personality are changed. That is, 1) the man to live toward the devil lives to God from now, which is the result of renewal. 2) God’s Spirit is with the regenerated one eternally, which is also the state of his renewal. From now God is his God and he is God’s people. (verse33 b) Our text said that such relationship is to know God. (verse 34) Just like that it is same that the dead one is resurrected. The dead one has the feature to know nothing, as now he knows God, it means his life.

2) The reason that the regenerated one knows God is for the fact that God recorded his word in his heart, like our text already said. (verse 33) God has the fact to write his word in their heart. As such regenerated heart is dissected, 1) he understands the word of God, 2) he arrives to know God by understanding God’s word, 3) This understanding comes out of Holy Spirit in his heart. In such meaning, our text said, “And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the Lord,’ “. (Verse 34) 4) what does to know God mean? It is to know the God

It is too know God that gives atonement to us. From the regenerated one repents and received the love of atonement, the knowledge to know God is begun, as he reopens more he knows God more obviously. The fact to know God of remission more is true knowledge to know God. Because the man must be the sinner, God is holy absolutely. the relationship without remission does not have the way to know God. Therefore as our text said, “For I will forgive their iniquity, and I will remember their sin no more.” “. (Verse 34)

How much happy the one to know God is! They receive the remission and also know God too. These two facts are more precious than the entire world.

Sermon 40 Of receiving the remission (Jer 31:33-34)

1. What is the purpose of man?

The purpose that the man lives in the world is not enjoy the physical pleasure but it is to know God, to enjoy Him. Only to enjoy the physical pleasure is not different to the life of animal. Then what is the life to know God and to enjoy God? It is revealed in the text obviously well. That is, it is the word, “I will be their God, and they shall be my people. “. Just it is that the man knows God and to enjoy him. And also the word, “they shall all know me, from the least of them to the greatest “is the word to relate to know God. To know God sincerely is just salvation. But the fact that the man knows God does not become by him. Ps 14:2, 3 said, “The Lord looks down from heaven on the children of man, to see if there are any who understand, who seek after God. They have all turned aside; together they have become corrupt; there is none who does well, not even one.” Just like that the man to know God is rare. Therefore Prov 1:7 said, “The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.” The men try to get the sufficiency except the knowledge to know God all should be failed. In the world to have much sin and no hope what shall we have sufficiency? Whenever we hold in our hands we know that all are only sorry issues. As a certain men took trip in the desert and were starved almost. They got a big bag in the desert, they checked up some food in it and then there were full pearls in it. But in the desert the pearls do not help the starved persons. Just like that the thing to give sufficiency to the man is nothing in the world. The thing that gives them the eternal sufficiency is only the word of God. Therefore Am 8:11 said, ““Behold, the days are coming,” declares the Lord God, “when I will send a

famine on the land—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”

2. In what case is the one to know God happened?

Here as we see the text, there is the day that the people to know God live.

That is, it said, “they shall all know me, from the least of them to the greatest, “. Then how shall such good situation is happened? It is said at the below word, that is, “Because (יָדָע = in Hebrews text has this word)”. It points to that I will remember their sin no more. Here when we see the word, “Ki (כִּי = because)” and the coming word below it that is, the remission is established the cause to know God. Sin makes us left us out of God and been dark. , except remission anything cannot make the men arrived to the happiness to know God. Then who shall receive the remission? It is only the one to repent his sin and to believe in Jesus Christ. For it is useful thing to believe in him so many people know God. Why can we see that to believe in Jesus Christ is useful?

1) Because the remission of Jesus Christ revealed here is promised by the word of God. Verse 33 said that this is the covenant God establishes. At the end of verse 34 said, “The word of Jehovah”. The word of God and the faithfulness of his word are more precious than the entire world. As the word of the other is faithful we can believe in it. Therefore whoever repents and believe in God’s promise and should receive remission. The result of committed sin makes our body afflicted, makes our environment been no pleasant gives suffering to our conscience, and makes us stayed in the grief as the one to leave God. Where is the important thing except remission before God?

2) Because remission is established by criteria of finite mercy of God and is accomplished, the men is participated into them easily And there many people are able to be joined in it. As God promised to Abraham the number that is participated into salvation by remission is lots like the stars in the sky and the sand on the seashore. (Gen 15: 5, 22:17) For God's mercy is infinite just the way of remission was opened widely. If anybody believes in only Jesus he should be participated into this happiness. The fact that only he should remember should keep on sincerity. Faithfulness is the life of faith, Always we cannot remove it. Because the thing not to have faithfulness is not faith. As we receive remission by faith, we know God and let enter into the happiness to enjoy him.

Chapter 31 sermon matters

1. If whoever accepts God as his God and become his people, there is no greater happiness than the above. It is the eternal life, the eternal heritage to give the eternal infinite happiness. (verse 1)
2. As God loves his people he executes with infinite love. Therefore the one received his election and become his people always enjoy his peace in the same time he cannot help but to give thanksgiving. (verse 3) Refer to Ps 136:
3. The one to enjoy God takes joy like he does execute dance. . As especially the saints meet some issues he receives the grace to establish him. It does so. If God gives for him, who contrast him! (verse 4) Refer to Rom 8:31-39.
4. When God helps us, shortness, fault, and the improper condition we cannot do is not our issue. When he as some time makes some strong persons to attack were shameful. He establishes the weakest man. (Verse 8) refer to I Cor 1:26-29.
5. The word of God has not the weak confidence but the declared word to proclaim already to all nations and to get its accomplishment. (verse 10)
6. The one to receive God' grace continuously his heart is like the water-well garden. Refer to the interpretation of verse 12.
7. Although the man does not have good situation he should choose the good things in the future. It is the wish toward the man that God has. He prepares good thing for the believers in the future, and makes them taken economy to have hop to God. (verse 17) Refer to Ps 31:19, 39:7, Rom 8:24, 25.

8. Although the man repents he should know like the calf not to master to yoke and always looks up God and believe in him. (verse 18) In other word, the believer always should not think that he can accomplish righteousness for himself but should obey God with fearful trembling. (Refer to Phil 2:12, 13)
9. The one left God so far should not forget to return to him again. (21, 22)
10. The sleep that God is with him is sweet. (verse 26) (Refer to Ps 2:5, 127:2)
11. God is exact to accomplish what he said directly. He does not sleep and snooze (Ps 121:4), and accomplishes the contents he said without omitting even a hair directly. (verse 28)
12. The man should not complain the other and should take bear his quilt of his sin by himself. (29, 30)
13. The fact that God, the sovereignty Lord visited to us, the man like dust and contracted was the unspeakable grace. Refer to the sermon (The happiness to be participated in the covenant of God) inserted in the interpretation of verses 31-34.
14. We should see at the spiritual truth to relate to God by seeing the natural world. The saints see the glory of God in the natural world too, please them and should believe in God more. (35-37)
15. Before the movement of salvation through the precious blood of Christ, the ugly men like, “ “can be sanctified. (Verse 40) The movement of this salvation is the ultimate one accordingly for it is eternal one; it begins with the soul of man like deep root. That is, the man receives the regenerated grace and is the movement of the eternal life without destroying eternally. Refer to

Jn 6:37, 40, 44, 10:28, 29. Therefore the text said, “It shall not be plucked up or overthrown anymore forever.” This is similar to the word of Zech 14:20, 21. It said there, “And on that day there shall be inscribed on the bells of the horses, “Holy to the Lord.” And the pots in the house of the Lord shall be as the bowls before the altar. 21And every pot in Jerusalem and Judah shall be holy to the Lord of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. And there shall no longer be a trader in the house of the Lord of hosts on that day.

“.

Sermon 41 The saints investigate the truth to arrive at the purpose to believe in God and more. (Jer 32:16-25)

The saints never take doubt with heart of unbelief to God Jeremiah began with this prayer with faith. His faith , as the above said, is to believe in God's power, his grace and his righteousness. The reason that we says that his faith is sincere was for he believed in him in the suffering in prison. Despite he was prisoned God did not reveal the power of salvation to save him not yet. But he believed in him. Indeed, faith gets the chance to establish up obviously by the stream of tribulation finally. The believers says that as he gets peace he believes in and as he tries to devote himself to believe in it. But as whoever recognizes such faith is the conceptual one like he draws it in figure. (Of course although all are not so.) as actually the believer himself feels the taste of faith, the activity of the obvious faith has the background of tribulation. White letter are written on the back board, black letter is written on the white paper generally. Just like that the general appearing of faith has the better chance as the time of tribulation than the time of peace. My word does not mean that at the peaceful time we cannot have faith.

At the time of such tribulation What was the reason Jeremiah believes the power of God , his grace and his righteousness more? Without hesitating as the above informed to us (verse 8) the faith comes out of the faithfulness of God's word. As the above wrote, the expression, "in accordance with the word of the Lord" (כְּדִבְרֵי יְהוָה), and the expression, "I knew that this was the word of the Lord." (אֲדַע כִּי דְבַר־יְהוָה הִוא.) "etc reveal the motive of Jeremiah's faith well. The faithfulness of Jehovah's word occupies his heart so and felt sweetness in his heart, and made him believed in him (Jehovah). The song

that God's word is sweeter than the honey comb (Ps 19:10) for this one. The faithfulness of God's word and its sweet taste and the beauty are melted in our heart our heart praise God and is believed in it with joy.

1. The faith to the power of Jehovah. Our text verse 17 said, "Ah, Lord God! It is you who have made the heavens and the earth by your great power and by your outstretched arm! Nothing is too hard for you. ", Here the word, "Ah " is the word to express the grief surely in Hebrew text (אָה) but it is able to be the word to express the general lamentation. As the believer expresses the power of God it is difficult that he thinks of greater one than his creation of heaven and earth. Therefore Ps 121:1 said, "I lift up my eyes to the hills from where does my help come?"

2. To believe in the grace of God. Our text verse 18 said, "You show steadfast love to thousands, ". Here, the word, "thousands" (אֲלָפִים) points the number of many people. For grace is grace it is not limited but it influences on many people. If we think that the grace belongs to few people like exclusive patent, he misunderstands the great economy of God.

3. To believe the righteousness of God. Verse 18 said, "you repay the guilt of fathers to their children after them ". As we see this word, we should not misunderstand that God makes even the innocent one punished the wage of sin in their forefathers. Such things are natural in God. Because 1) the father and his decadents are one body in the principle of body, the sin-wage can transfer to the descendant. 2) God is holy completely and the source of all holiness. Holiness has the character not to accept the sin and punish it such God punishes the sin is natural but never .

This is like flowing of water into below, and like burning dry hair. But here what we remember God bestows his mercy in his wrath. (Hab 3:2) Here,

Jeremiah thinks the aspect of His wrath only and said, but he did not contact the aspect of God's wrath only. It is difficult that the method that God punishes the sinner is measured by the narrow heart of our human. Calvin said as the meaning that such the activity of punishment as "mystery", and as he thinks of this one we cannot help but to be humble. Because the activity of God's punishment is mystery so, Jeremiah said, "great in counsel and mighty in deed, whose eyes are open to all the ways of the children of man, rewarding each one according to his ways and according to the fruit of his deeds. ".

Just like that Jeremiah confessed his faith in the prison renewably. He said to believe in God's power, grace and righteousness. Now he proved that three these virtues were accomplished in the history of Israel too. He proved to point the signs and the wonders that God revealed in the land of Egypt and the history of Israel and revealed what the power of God is, and the grace of God to make Israel occupied the land of Israel (21, 22), and as Israel people disobeyed God, the military of Babylon occupied the land of Judah he proved the righteousness of God. (23, 24)

1) In revealing God's virtue and his activity, Saying the history of Israel is worthy. Because Especially God executed the movement of revelation for the mankind of the world through the people of Israel. In the day of Old testament the history of Israel through the movement of God's revelation is like the lamp to all mankind.

2) The movement of revelation of God to the object of Israel make all mankind believed in it. That is, the movement belongs to the system of covenant, after God said, he accomplishes it directly. Our text verse 22 said,

“And you gave them this land, which you swore to their fathers to give them, a land flowing with milk and honey. “, and verse 24 said, “Behold, the siege mounds have come up to the city to take it, and because of sword and famine and pestilence the city is given into the hands of the Chaldeans who are fighting against it. What you spoke has come to pass, and behold, you see it. “.

4. The prophet says his doubt before God. (verse 25) The question of the prophet was why God ordered to buy the field, despite the Chaldeans occupied Judah. That is, Although the national land was transferred to the hands of the pagan, it was his question that what shall he do in buying the field. but as we said on the above, Jeremiah did not take a doubt that he does not treat it rightly but he had only the heart to know the activity of God by faith more obviously.

Sermon 42 The omnipotent God and the omnipresence. (Jer 32:26-44)

1. In punishing Israel he is omnipotence (28-35)

The fact that he attached Israel to the hands of Chaldean was accomplished by his power. He uses the gentile strong nation, Babylon (Chaldean) as his tool. The reason that the Jews was punished was for they committed sin extremely before God. As the meaning that they committed sin extremely, our text said, “the children of Israel and the children of Judah have done nothing but evil” (אֵלֶּיךָ עָשׂוּם הָרַע) and, “have done nothing but provoke me to anger” (אֵלֶיךָ מְקַעֲסִים אֶתְּי). (verse 30) Here, the expression, “only” (אֵלֶּיךָ) makes us thought the fact that they inclined into the evil more than goodness. They were swift to execute evil so, have power and also actually they filled with evil fully. Then what does the word, “evil” point? It as verse 30 said, it means “the work of their hands”, that is, the sin to worship the idol. (34, 35) We have one question in this point. Among all nations, the nation of Jews received the revelation of God especially, why did they serve the many idols foolishly in history? This is solved as followings. 1) The idolatry religion is accompanied by magic, witchcraft and the system of false prophet. When the people meet some troubles they have the essential nature to solve the issues by their personal covet easily. What it promises to such essential nature is magic, witchcraft and false prophesy etc as the above said. Therefore the Jews also always was inclined into the religion of idolatry for such covet. (Jer 27:9) 2) Then the idolatry religion was accompanied by the system of prostitute. So many people were pulled by the fornication and then we inclined into dirty wrong religion. 3) Generally the mankind was left by committed sin of Adam and Eve out of Jehovah God. In other word, for they were dark in religion especially as the result that their forefathers were punished, it is the great

misery phenomenon not to know God. (I Cor 1:21) The knowledge of the natural world was developed day by day. But their religions was childish in the old time and today also they are childish except the religion of revelation. (the religion Christ Jesus established up) In contemporary day, even the civilized people, their religion are similar to the religion that the ancient primitive people took, still, the idolatry and mythology. As we see this one, the fact that the word of the scripture is true is revealed. According to the word of the Scripture this world does not know God with their wisdom. (I Cor 1:21)

Although the man receives the lesson of revelation to know God truly, from the moment of disobedience to the revelation they become dark and then they cannot help but to serve the idols. Because true revelation that is, the truth of gospel to know Jehovah God is only one, the one who does not believe and obey it cannot help but to serve the idol. How can the one to leave the gospel avoid darkness? The man reject heteronomy that is, the speculation to depend on the revelation but loves the autonomous, this is the character of corrupted man. They make the creatures as their god and serve them and finally they serve themselves, this is mythology that is idolatry. At this point the contemporary man also is same. The philosophy that in modern time is called for the most excellent speculation is only the mythology to make the thought the man makes as the ultimate standard (making god) This mythology are participated by the old men and the modern men together, the one to break out this one is only the word of God revealed out of only the above.

As we see our text, we can know how the Jews love the autonomous but hate to listen to the word of God. About this fact God stressed as the emphasized style powerfully, that is, verses 31, 32 come two times the word to stimulate

my fury, verse 33 said three times the word, they do not obey the word of God as each other format, that is, “have turned to me their back “, “not their face “, “they have not listened to receive instruction “. Etc. And verse 34, 35 pointed how severely they served the idols that is, God rebuked their foolishness that they did not serve God by the revelation of God, but they served what the man makes by the autonomous. God does not say the meaning that their activity always is the autonomous, “nor did it enter into my mind, that they should do this abomination, to cause Judah to sin.”

2. The God of omnipotence said that he shall make the Jew prisoned into the other nation returned. (36-44)

Of course, this points that the Jews were arrested by Babylon and then they shall return after 70 years by the grace of God. But like the books of general prophets here this returning fact at the same time it prophesied the movement of the world by Christ in the New Testament day. The expression recorded in this part reveal the eschatological character, those are, all expressions, “they shall be my people, and I will be their God “ (וְהָיוּ לִי לְעָם וְאֲנִי אֱהְיֶה לָהֶם לֵאלֹהִים:) (verse 38), “that they may fear me forever “, (לִירֹאָה אוֹתִי כְּלַיְהִמִּים לְטוֹב לָהֶם), (verse 39), “will make with them an everlasting covenant, “ (וְכָרַתִּי לָהֶם בְּרִית) (verse 40) , “I will put the fear of me in their hearts “ (וְאֶת־יְרֹאָתִי אֶתֵּן) (עוֹלָם) (verse 40) , (בְּלִבְכֶּם) (verse 40) etc. are the prophesy to relate to the blessing of salvation in the New Testament. Refer to the interpretation of 12:14-17 about the character of such prophesies.

The word, verse 43, 44 teaches the meaning of the event that God made Jeremiah bought the field. That is, the Jews to arrest by Babylon should be

returned in the future, then they live in peace and they shall sell and buy the land.

Chapter 32 sermon matters

1. The men to listen to right word and does not repent until the end are hardened finally, although they see the fulfillment of God's prophesy, they do not repent rather he persecutes the prophet. The harden man is dropped down into the horrible sin not to fear even God. (1-5)
2. The activity of true faith is happened as he feels God's word is true word deeply. Verse 8 phrases, "in accordance with the word of the Lord", "I knew that this was the word of the Lord. "Reveal the meaning.
3. Faith is not moved in some ideal not the actual thing, it reveals obviously by the general life of the men. In other word it relates to the important event like the relationship of dealing. (9-12)
4. Not to believe in the fact that heaven and earth were created by the power of God means to claim that heaven and earth became in accident, which it is more difficult than believing that heaven and earth were created by God's power. Because there is nothing to come out of nothing automatically. The fact that God created heaven and earth with his power is the truth whoever cannot doubt.(verse 17)
5. For grace and righteousness are the laws in the center of universal all creatures, we cannot deny that these two things belong to the creator, the foundation of all creatures. (verse 18)
6. The work of salvation and judgment of God revealed in the nation of Israel is like the lamp stick to reveal his living fact to all mankind. (20-24)
7. Although the believer has the doubt, but he does so for he knows that it can be solved in the Lord obviously. It is not the doubt for doubt but the investigate to believe in it better. (verse 25)

8. Whenever God declare the destruction of Judah nation he rebuked their sin. Although he knows their sin, the fact that God elected them came out of his love. (30-33)

9. The history of Israel nation had many things to serve idols. As we see only that, the mankind is deprived in religion especially. (I Cor 1:21)
They can take true religion for they obey the revelation only; whoever leaves the revelation cannot help but to be dropped down into the way of idolatry. (34, 35)

10. The method that God executes to serve God most worthily is to give one heart to them. (verse 39) One heart points the simple heart not separately. The heart of sin is always the divided heart. The conflicted heart with all sinful heart does not serve God. For one man cannot serve two Lords the believer should serve only God naturally. (Mt 6:24)

Sermon 43 The ultimate present that the New Testament and the Old Testament give to the mankind is delight (Jer 33: 8-11)

For the Christian gospel solves the issues of all mankind sincerely, the one to believe in it sincerely has delight in their heart. As Jesus Christ lived in the world, he sometimes said to rejoice, 1) He remitted our past sin and said to rejoice. (Mt 9:2) 2) As he walked with us in the present, he means to rejoice and said, “but the boat by this time was a long wayb from the land,c beaten by the waves, for the wind was against them.” (Mt 14:27) 3) In the meaning that he shall save in the future, he said, “I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.” (Jn 16:33) The above three rejoice (or, boldness) actually are to relate to all things of the man life, that is, to have relationship with the past, the present and the future. Because the gospel warrants the supernatural joy to the believer, they rejoice in the tribulation. (Rom 5:3, 4)

1) Unbelief has no joy. Voltaire as an atheist, said in no delight, “I might be good if he had no the birth of himself. “ 2) The man does not get by the money. America a great rich man, Gould said in his death, “I am a most misery devil in the world”. 3) The secular hedonism has no true joy. Lord Byron enjoyed pleasure in his whole life and he wrote at his last birthday, “ The flowers and fruits and life are gone. The worm, the canker, and the grief are mined alone. “

Pastor, John Newton visited to the house of a believer and told them “Rejoice” Then the owner of the house asked, “I lost all property, what shall I rejoice? He replied, “ Because you have the property that the fire could not burn, you have to rejoice, “Adoniram Judson who had worked at Myanma always

rejoiced he got the nick name, “angel” When he walked on the street of New England, a certain boy sees the light on his face and he was impressed, he is drawn up and then he became a great pastor. He was pastor H C Trumbull.
Chapter 33 sermon matters

1. When the faithful servant of God was prisoned in the prison, although all direction were blocked the heave was opened to him. (verse 1)
2. We always should believe that the one to accomplish always is Jehovah. Although his work is executed by the man actually he himself executes it. The one to destroy the wicked power is Jehovah God, (verse 5) Only God to save the appointed for salvation also executes it. (6, 7)
3. The ultimate purpose that Jehovah God saves his people is to get the delight through them. (8-11)
4. God revealed the hope to return out of Babylon in the future at the same time, he revealed the ultimate salvation in Christ to come in the future, that is, the spiritual salvation. (14-18) because to get the eternal life out of their sin through Christ is so more important than coming out of the prisoned state in Babylon is. Just it is similar that Abraham longed for the home town in heaven more than lived in Canaan as a stranger and longed for Chaldean Ur. (Heb 11:13-16)
5. The movement of salvation that God saves them was depended on the principle of covenant. (19-26) For he is the faithful living God, he contracted with the word and were accomplished directly and then he makes his people depended on him absolutely. The relationship that he people took to him always takes the faith as the means. Faith is revealed by the object of contract (covenant). Refer to Rom 10:17.

Sermon 44 The sin to pollute the name of God. (Jer 34:11)

The reasons that the activity of Zedekiah pollutes the name of God are as followings.

1. Because Zedekiah naturally promised the releasing of slave, he took the hypocrisy before God to escape the physical danger. To fill his physical benefit to take the figure of repentance before God (he contracted to release the slave) was the sin to flatter to God. Such activity was not the worthy devotion to the name of God, and also rather it mocked God.
2. Then the slave was the most misery persons in society of the Jews, as they release them God's name should be lifted up. But Zedekiah promised to release such misery persons but concealed it; this is actually was a cruel action. Prov 14:31 said, "Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him."
3. The activity of Zedekiah was the sin to despise the authority of God. For he rebelled the covenant before God it indeed was sin to despise God.

Chapter 34 sermon matters

1. Although he meets the extreme danger for the wage of his sin, the one not to repent deeply in his heart has hardened heart. (verse 1) Zedekiah did not repent in his heart at such crisis. (verse 11)
2. God does not throw away the one dropped into the extreme crisis he gives the word for his repentance. Refer to the interpretation of verses 2-5.
3. God demanded that before he keeps on the fact that the Jews become into the misery slave state of Babylon, in his heart, God demanded that they should give mercy to the slaves oppressed by them in their society. If the Judah nation admitted the slave life of Babylon as the sorrowful issue, they should take care of the issue of unfair of the slaves under their authority. Therefore Zedekiah and king and his people should need the good work to release the slaves by the laws God provide. If they repented their sin not to release against the laws until now, the movement of the repentance might save them out of invasion of Babylon. Mt 7:12 said, ““So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets. “.
4. As they met the dangerous issue, they took the attitude of repentance, after the crisis is passed away, what they changed in their heart was the great sin to mock God. (6-11)
5. For the sin of forefather the punishment can be poured on their descendants. It is the case not to repent the sin their forefathers did not commit sin repeatedly and did not repent. Refer to verse 12-16.
6. What the man settles to obey God but he is changed in his heart is the committed sin to make God been fury. (16, 17) The people of Israel committed the much same fault on the wilderness. The fault like it is the sin to

flatter God. Ps 78:36, 37 said, “But they flattered him with their mouths; they lied to him with their tongues. Their heart was not steadfast toward him; they were not faithful to his covenant.”

7. When the believer contracts vow before God (as they confesses faith confession at their baptism etc.) They should know that keeping on the vow is to keep on his life and death. (18, 19) Therefore Ps 15:4 said, “in whose eyes a vile person is despised, but who honors those who fear the Lord; who swears to his own hurt and does not change; “.

8. The man executes repents his sin and executes the goodness and cancels the will that God withdrawal the mercy he tries to give to him. (20-22)

Sermon 45 The Controversy of the men (Jer 35:12-16)

The man has the love, the trusting heart and obeying heart. But they offer loving, trusting and obeying to the abnormal object but they do not offer them to God.

1. The men love the others with burning heart but they do not love God. How much burning love they offer to their husbands, their wives, their children and their parents? But such love does not flow to God. We should love God more than our parents, our husbands, our wives and our children. (Mt 19:29, Lk 14:26)

2. The men trust the other people, but they do not trust God so. As the man listens to the word of the other often, he has many cases to believe in them without examining it unconditionally. But they hesitate to believe in the word of God. And also although the men believe in invisible things not to belong to this world but they do not listen to the things of heaven strangely.

3. Although the men obey the authority of man, they do not obey to the authority of God. Just like that about the fact that although he does not obey God, he reveals to obey to the man comparatively, Augustine said that it is a great evil (splendid vice). Of course, it is right that they should obey to the man naturally but it is wrong that they offer what they should obey to God, to the man. The word of Augustine means this one.

4. Although the men follow the dead tradition well, they do not know the word of life of living God. We of course, should take the good thing in the past as our mirror. But as we concentrate on it, if we do not receive the present work to have the life in the word of God, it is big mistake. We should live daily by the word of life that is, the Scripture spiritually. As we live

spiritually, we have maturity and progression and pioneering and occupying. If it does not have it and follows only the dead tradition, we should be regressed and cannot occupy the present to come on us renewably.

Chapter 35 sermon matters

1. For God is sincere to awake the dark persons for their sin, the method to teach it also is revealed several method. He uses many professors of reality. The man to have bright spiritual eyes through the Holy Spirit experiences the actual teaching of God. (1, 2)

2. The word of God always has the historical character as the life. Although it is the word to come out of heaven, it comes through the obvious historical fact to be digested by the men. In the revelation of activity that God lifted up Legabite to teach the Jews he has the detailed historical statement. As he introduced the related persons he did not say only the name but says even the names of his forefathers and in pointing the belong room of temple he explains the position in detail. (3, 4)

3. Five things that Recab persons keep on have the good points in the point to encourage the simplicity of life and pure poverty. (6, 7) As the man conflicts in the manner of life it is more deceivable and corruptible. But 1) although he has the style of life like the descendant of Recap is applied to the nomad tribes. The other tribes to live at the other environment are not proper at the other aspect. For the environment of the other tribes also created God they also are not despised. Because God commanded to honor the parent. (Ex 20:12) Refer to Eph 6:1

As God teaches his people executes more sincerely than the parent teaches the children. Ps 27:10 said, “For my father and my mother have forsaken me, But the Lord will take me in.” Therefore in our text, the phrase, “I have spoken to you persistently “, (אֲנֹכִי דִבַּרְתִּי אֵלֵיכֶם הַשָּׁמַיִם וְדָבָר), and the phrase, “I have sent to you all my servants the prophets, sending them persistently

“(וְאֵשֶׁלַח אֲלֵיכֶם אֶת־כָּל־עַבְדֵי הַנְּבִיאִים | הַשִּׁבְיָה וְשִׁלַּח)” reveal that he teaches his people so sincerely. (14, 15)

Sermon 46 Of the character of writing of the word of God. (Jer 36:27-32)

As we see this text, God always sustained on the written Scripture and revealed the fact that he treats it precious. King Jehoahkim was punished for burnt the Scripture, (36:29-41) and Jehovah made Baruch written it again. He made him written by the oral tradition of Jeremiah. (Verse 32) As we see it, the Scripture was written by the one to receive God's word.

1. The sin that the king Jehoahkim to burn the Scripture is the sin to be punished.

What was the reason of punishment he should receive? Because the written word it also is the word of God. The fact that the Scripture is the word of God directly is what the Scripture itself proves. Refer to Rom 3:2, Act 4:24, 25, 13:34, 35 Heb 1:6.

K. Barth denied the fact that the Scripture is the word of God directly. But only he treats it is a witness (Zeugnis) to the word of God. It means that as we treat the Scripture we do not need the text daily so. Accordingly as he interpreted the scripture opposed the historicism. He did not know that the gracious word of God is installed in the writings with the character of status. He said that as we say that the scripture is inerrant, it itself is not the word of God. An orthodoxy theologian, Herman Bavinck said that as Christ is inerrant, the Scripture itself is errant. He claimed that the Scripture has no Flaws and blemishes. But Barth said that if we say that the Scripture is inerrant, it is Docetism (the theory of Christ's individuality). (C. D. I, 2, 509/10). He does not say that the Scripture does not include the word of God, always only in the limitation that Holy Spirit makes it become the word of

God. He stressed such view the vertical Dualism in his lecture, “ The Christian Understanding of the Bible, 1948). This is the Reaction theology against the innate theology. He said that the canon are not terminated, to terminate the canon is fault for the activity to close God and it is fault for the man settles the revelation. (C.D.I2, P 476)

As the above word, the attitude of Barth’s thought was fault for only 66 books of the Scripture was not treated as the word of God. Such manner makes us neglected the studying of Scripture as Grammatical-historical (Grammatico-historical) method.

2. The purpose of the record of the Scripture.

1) To transfer it to the latter generation. For revelation is historical event, history is not super nature of time and space. It should be proclaimed through historical limitation. This is the purpose of writings. (Rom 15:4)

2) To transfer it obviously. If God’s word is proclaimed in oral tradition, it is easy to transfer wrongly. Because the man is false. As the man proclaims the word of God he should say faithfully. It is the life of the evangelist. The power to say it faithfully comes out of studying the Scripture deeply The Scripture is for the accuracy in transferring the truth.

3) To make the men listened to the gospel. Rom 10:17 says, “So faith comes from hearing, and hearing through the word of Christ. “. Listening is different to reading the writings. Listening comes out of evidence through the personality. For God created the man in the image of God, the men know God through the proclaiming of the man. It is so main necessary thing that living moving personality proclaims the word of God. The witness should resemble God in his being and his life. Then as he proclaims the word of God he should

read written word of God and study them. He cannot sustain the assurance by one or two listening things.

4) To reveal the accomplishment of prophesy in the all nations.

The prophesy to the ancient nations and Israel were written not by only the oral tradition but by the written sorrel obviously. The fact that the prophesy was transferred so is like the document of evidence. This evidence document is like the challenge to reveal the faithfulness before all nations of the world.

Chapter 36 sermon matters

1. To proclaim the word of God in writing is, at some hand, reveals more effective than to say oral method. The evangelism through writing especially can work more effective until the areas that the evangelists cannot contact. (1-3)
2. The men not to have the office of prophet proclaim the evangelism of prophets by the scripture directly he can work the mission of prophets. (5-10)
3. The fact that God warns with the plague to be poured on the sinner is the great love that makes them repented and saves them. But many people misunderstand such warning of such love rather but as horrible curse and rejects for its danger. (11-25)
4. As the word of God is persecuted it is proclaimed more powerfully. (27 -32, Refer to the interpretation of verse 32).

Chapter 37 sermon matters

1. Although the prophesy of prophet Jeremiah was accomplished, Koniah (Jehoahkin) and many multitude were arrested into Babylon, Zedekiah king and his officers and his people still did not obey the Word of God Jeremiah proclaim, (1, 2) the fact that they were so hardened was revealed obviously. The one to listen to the word of God but not to repent is not only to become dark gradually, but also is swift to lift up himself and then he hates to confess before God's word frankly and obey it.
2. Whoever does not obey God's word by himself, but wants to receive God's help has the fault to treat God with the pagan superstition attitude.
(verse 3)
3. For God is merciful he does not throw away the multitude to believe in the other god more than God himself swiftly. But he gives the truth to repent them. (5-10)
4. The saints receive the unfair of false out of false multitude and receive the wicked persecution. (11-15) although the saints are persecuted, he does not persecute the others.
5. Without devoting ourselves into the truth, if he songs for in some degree, he cannot be escaped out of the attitude to execute evil. Refer to the interpretation of verse 11.
6. The man of God can protest himself for the benefit that he himself proclaims the truth. (8-19)

Sermon 47 Of the goodness of the Kush, Evethmelec (Jer 38: 7-13)

1. Although then the Jews were corrupted so religiously, a foreign man was faithful to true religion of Jehovah. (7, 8) Generally the man is corrupted easily by the corruption of environment, he did not so.

2. Despite all wicked officials persecuted Jeremiah, the servant of God, as a foreign he condemned them boldly and rescued Jeremiah. (Verse 9). The fact that he told to the officers are wicked is not general brave.

3. As he rescued Jeremiah, he executed humbly with his hands and his much caution. (11-13) the fact that he said to attach “old rags and worn-out clothes “to “put the rags and clothes between your armpits and the ropes “means that his careful activity for Jeremiah not to be harmed. To relate to true religion of Jehovah in the Scripture. We sometimes see the faith activity of the gentiles. The alms activity of a good Samaritan (Lk 10:30-37) , Among ten lepers the activity of thanksgiving by one Samaritan man (Lk 17:11-19) The passionate faith of Kush Enoch (Act 8:26-40), Cornelius’s faith in Caesarea (Act 10:1-30), the faith of a centurion (Mt 8:5-13) the faith of Samaritan woman (Jn 4:1-29) the faith of Syrophoenician woman (Mt 15:21-28) etc.

The fact that the gentiles to walk the only way of faith were revealed on the board of unbelief of the Jews strangely. 1) It makes the Jews to have Jehovah religion from their forefathers but do not believe in it, directly, ashamed. 2) It prophesied the fact that the precious life religion influenced on the gentiles more than the Jews for benefit of salvation. Although he receive much but the one not to obey finally should be deprived, the other persons occupy is the principle of God’s judgment. Mt 20:16 said, “ “ . Refer to Mt 21: 43.

Chapter 38 sermon matters

1. The unbelief of the king Zedekiah about the prophesy of Jeremiah come out of the influence that was oppressed by his officers to surround him. Although the Babylon military surrounded Jerusalem as the prophesy of Jeremiah (32:1, 2 = despite the prophesy of Jeremiah is right) the king Zedekiah till had the attitude of unbelief. (the end of 32:5) Briefly, although they stayed at the crisis time to reject the surrender of Babylon is thought like in at a glance, difficult thing to understand. But as as we say the inside contents, it is fact that the major false prophets (there are false prophets in the officers.) Tempted king Zedekiah. (1-5)
2. The wicked multitude claimed the false and covered the truth. In such wicked movement are happened they tried to keep on secret. They cast him the deep pot to execute the craft plot to remove the movement of Jeremiah. (verse 6) False always is not resonance and justice and takes the insidious method.
3. Ebimeleck, Kush man is like the Samaritan revealed in the Old Testament (7-13) as he rescues Jeremiah the attitude he took was so detailed. As an example of his detailed activity, he put rags and old clothes in the armpit of Jeremiah and an action attached the line. As we see Lk 10:30-37, as the Good Samaritan rescued a man in the hand of thief, he took the detailed action. It said, "He went to him and bound up his wounds, pouring on oil and wine..." He totally nine actions helped the misery person. The nine actions are the sign to help with his best activity for the misery person. In his loving activity he added the complete action to bear fruit. This revealed the last one

in accomplish the love until the end. Love actually should be strong like death (Song 8:6) and faithfulness is its life.

4. King Zedekiah did not take hot settlement and only asked about the truth, which is the activity that all grayest takes. God want that the men are cold or hot before the truth. The mild attitude is the one that the Lord hates in degree to vomit. (Rev 3:14-16)

5. As a nation was dangerous by the threat of outside enemy, many false patriots are happened claimed to fight to the enemy together the attitude of Jeremiah to exhort the surrender was so isolated. But he claimed at the risk the fact that king Zedekiah should surrender to Babylon continuously until the end. (Jer 38:17-23) The reason that he said the same dangerous word until the end but he did not retreat even little too is for it is not his word but the word God gave. It is obvious that the one to have assurance of the word of strong Jehovah God shall be not shaken in the adversity and tribulation. The boldness on the integrity of Jeremiah does not come out of him but comes out of the word of God.

6. The one not to settle his will by the word of God always is shaken easily. As he receives the opposition to God's word, he executes in secret until he listened to his word (God's word). King Zedekiah was such person. (24-28) At this point Zedekiah was surely contrast to Jeremiah.

Chapter 39 sermon matters

1. Because the prophesy of God should be accomplished directly, the same facts with the contents should be proclaimed in history. (1-10) therefore the men to listen to the word of God should treat it like the same contents. Heb 11:1, 2 said, “Now faith is the assurance of things hoped for, the conviction of things not seen. 2For by it the people of old received their commendation.”

2. Jeremiah might be informed for his strong prophesy to the king of Babylon. But as such warfare the fact that the king not to know God sent the declaration to protect Jeremiah especially was not the simple human kindness. Rather, it is right that God impressed the heart of Nebuchadnezzar so. God until now saved Jeremiah out of the hands of several persecutors in Judah. If Jeremiah was not saved out of the warfare disaster by the invasion of Babylon for he was dropped into the state of the false prophets (23:12) God should not take such attitude. Especially the fact that Nebuchadnezzar commanded, ““Take him, look after him well, and do him no harm, but deal with him as he tells you.” was the best kindness to protect Jeremiah completely. Not only that the fact that the military command chiefs made Jeremiah protected by Gedaliah, son of Ahicam, also we can say that it was the direction to have careful consideration. Then Gedaliah to know well the situation of the Jews to oppose Jeremiah could protect Jeremiah well in the confused time. We cannot help but to say that such thing come out of the lead of God. (11-14)

3. The one to entertain the one God appointed never lose his reward. Jesus said, “And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his

reward.” “ (Mt 10:42) For the prophet, Ebethmeleth delivered Jeremiah out of the seat to kill him God promised to deliver his life out of the warfare disaster. The one to help the misery person received mercy finally. Prov 14:31 said, “Whoever oppresses a poor man insults his Maker,

4. But he who is generous to the needy honors him. “, Prov 21:13 said, “Whoever closes his ear to the cry of the poor will himself call out and not be answered.”

Chapter 40 sermon matters

1. Although the saints the God predestinated to save out of tribulation are dropped down into the troubles temporarily, finally God should save him. (verse 1)
2. The evangelist should proclaim the word of God faithfully that all people may remember the word of God fully. Then as the fact that God said shall be accomplished, even the unbelievers admit the fact and glorify God. (2, 3)
3. As God protect the saints as he promised, he took care of them completely without any water leaks. He executes the ministry of such protection so much through the people. (4-6)
4. God remembers his mercy in this wrath and gives the living way to his people like a charred tree (the remnant people in death) taken out of the fire. (Zech 3:2). He appointed Gedariah as the governor for this affair. (7-12)
5. We should believe in God simply unconditionally. But although we love the men unconditionally, we should not believe in them but we should take wise attitude in them. Although Gedaliah took not to be doubt the other came out of his good heart, after he was reported the secret to kill the other, but he did not prepare any defense but believe in the man unconditionally was a mistake as the officer. (13-16)

Chapter 41 sermon matters

1. After the Jewish nation was arrested by Babylon, the peaceful life of the remnant people seemed to be warranted temporarily, (7-12) as the social order seemed to be kept on closely but the movement of slaughter was happened. (1-10) But this became to what at the early time Jeremiah prophesied (chapter 24) We should remember that the misery things in such confusion also is not what God did not know always. Therefore in any situation we should believe in the Lord and follow him.

2. Although the sense of righteousness is so strong and brave leader, as he did not lead the people by the word of God, he also makes the people become misery like the wicked one did. (11-18) although the leader to obey God's will is blamed as the rebellious one; actually he is a true leader. The fact to surrender to Babylon, although it seemed to be blamed nationally, was the prosperous way than escaping to Egypt for it was the will of God. The true leader of the nation is consistent to the only God supremacy by transcending country, transcending nation and transcending the blood. What they surrendered Babylon and served him was the command of God, Why did Johanan throw away the command but escape into Egypt? Although he took the man to take righteousness and brave heart, he was destroyed by leading the people wrongly. (43:7)

Chapter 42 Sermon matters

1. After the man settle his way by his desire what he requests any ways to God is the attitude to deceive his heart without knowing his heart by himself, at the same time, it is the sin to mock God. (1-3) Refer to verses 20-21. Balaam also committed such sin. (Num 22:2-35) It is not easy to find out the one to pray to God with the prepared settled heart to obey only the will of God among praying to God. Prov 16:2 said, “It is an abomination to kings to do evil, for the throne is established by righteousness.”
2. As the one vows some before God, he should take sincere attitude. But the Jewish remnant people took to return to Egypt in their heart but they took the attitude to get the direction of God in their heart and requested that whether God’s will is good or bad to them they shall obey it. (5, 6) It was the sin that they stated easily before God. Ecc 5:2 said, “Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you are on earth. Therefore let your words are few.”
3. As the man does not know his sure attitude, or, in some settlement where the will of God is settled surely. it is the best way to wait for until knowing his will. The attitude to wait for until he knows God’s will is just the attitude of faith. (Refer to Ps 25:3, 33:20, 37:9, 62:1, 5, 69:3, 6 Is 8:17 49:23, 40:31, Lam 3:25, Hab 2:3 Zephaniah 3:8 Mic 7:7). I these chapters and verses to look at means to wait for. The Jewish remnant people to know God’s will cannot help but to wait for ten days. (verse 7)
4. Although the military of Babylon is fearful the warrant of safety of the Jewish remnant people cannot be changed into the other. One word that God promised that they (the Jewish remnant people) shall be dwelt in the

Judah land in peace was the fact that removed all fear and all anxiety.

Therefore at that time, they should get the peace in their heart by his word.

(10-12)

5. The attitude not to listen to the merciful promise of God carefully, the thought to see the world (Egypt) as the peaceful land is the extreme sin to bring out the destruction. (13-19)

Chapter 43 sermon matters

1. The one to follow the sin denies God and his word. (Ps 14:1, 2) The reason that they do so is for they do not establish darkness in the light. (verse 2) Refer to Jn 3:20.
2. The men to oppose the righteous try to overcome him by blaspheming. (verse 3)
3. The command of God that seems to feel the danger of Babylonian military now they should stay in the Judah land can be obeyed as God's word is more powerful than the power of military. (verse 4)
4. The prophets to walk the way that they do not want receive the word of God. God uses his servant at any place and any situation. The servant of God should not be stopped his ministry for the people of God. (verse 8)
5. God establishes even the thing that as the man sees is impossible. The fact that Babylon military occupy the Egypt the Judah people to escape to Egypt cannot be thought. (9-13) But at the place the death stays, like he said that the eagles are gathered. (Mt 24:28) at the place to have sin God's judgment is come on like lightening.

Chapter 44 sermon matters

1. God pursues on even the UN repent person until the end and exhorts him to repent. (verse 1)
2. To receive punishment and to commit sin continuously is greater sin and then finally the destruction should be visited. (2-14)
3. The men not to obey God and the men to live with his stubborn finally become dark and more strengthen and then arrives to the oppose the word of God obviously and protest the sin. (15-19)
4. The believers should remember the fact to receive the punishment for his past fault and should repent. They abandon the theory of dark man and should make the decision in the criteria of the fact of God (the fact God punishes the sin) (20, 23)
5. God gives the word to point their hardness to the harden sinners not to repent until the end. God does not please that the sinner is died in thesis until the end. (Ezek 18:32) refer to Ezek 3:17-20. But despite He warns him until the end, as the sinner returned into the left thing in him is only the destruction. (24-30)
6. The men do not know the authority of God's word and despise it and commit sin. As they did so for long time finally they do not know their destruction and then they are destroyed. But the fact that they are destroyed by the wage of sin that they breaks out the God's word is understood by the latter generation. (27, 28)
7. God, as his people commit sin not only punish but also he punishes until the object that they depends on to replace God. He said to punish even

Egypt king, Pharaoh, Habra also that the Jews depend on. (verse 39) Refer to
Is 3:1-3.

Sermon 48 Four comfortable words that God provided to Baruch. (Jer 45:1-5)

1. It is the word that Baruch should remember the sovereignty of God and think of it. (verse 4 b)

“What I have built I am breaking down, and what I have planted I am plucking up—that is, the whole land.” This is the word that God not only can establish the nation but also he can destroy it. He does not destroy what the other establishes, and he does not pluck up what the other establishes. He only treat what belongs to himself not by his pleased will (not by his wrath but by his mysterious wisdom and his holy wish) Even the believers do not remember the sovereign Lordship of god but as we think all things he gets the anxious heart so much. When Job was suffered the severe tribulation he overcame the suffering by faith to remembering his sovereign Lordship. As he knew the fact that his children and his property were disappeared momentarily, he said, “And he said, “Naked I came from my mother’s womb, and naked shall I return. The Lord gave, and the Lord has taken away; blessed be the name of the Lord.” (Job 1:21).

In Hebrew text, the word, I” (אֲנִי= Ani) does not come at only the above verse and also it is revealed at the below verse, as, “I (אֲנִי= Ani) am plucking up “. As the word, “I” is stressed 2 times, the sovereignty Lordship were stressed.

2. It is to remember the fact that all world should be met the tribulation for the sin.

In our text, the word, “that is, the whole land. “(At the end part of verse 4) and the word, “I am bringing disaster upon all flesh “(verse 5) It means that

God sends the plague to the entire world for human sins and shall judge them. Briefly, the believers should not seek happiness in the world for their sin. Because this world was broken out and should receive only the judgment. Actually it is the city of destruction. When God comforts the suffered saints, he told them in the meaning of true endurance in I Pet 5:9. It said, “Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world.” Although the entire world is suffered I cannot say to be participated into there.

3. It is not to execute the great work.

Here “great thing” is Kedolot (קְדוֹלוֹת) in Hebrew text, which means the great things. These point on physical peace, happiness, glory, power and development like just like that. In the human treatment he should not seek such things. Rather he should accept the suffering in joy and should feel it sufficiently in the tribulation time. It is the worthy to his portion in the world. Therefore David said, “O Lord, my heart is not lifted up; my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me. But I have calmed and quieted my soul, like a weaned child with its mother; like a weaned child is my soul within me. O Israel, hope in the Lord from this time forth and forevermore.” (Ps 131:1-3)

4. It is the promise to save the life of Baruch.

Verse 5 said, “And do you seek great things for yourself? Seek them not, for behold, I am bringing disaster upon all flesh, declares the Lord. But I will give you your life as a prize of war in all places to which you may go.” Here, the word, “to get the prize of warfare” means that God saves the life of believer’s

soul and his property although he is stayed in do dangerous state. Then this word, Baruch should take sufficiency for the life of his soul shall be saved by God. In the fact that God sent his begotten son for the movement of salvation he did not follow the principle of totalitarianism. That is he does not take the movement of salvation by ignoring personal salvation in the center of the salvation of the society. He establishes the community of God's people by saving each one in the destructive world. He treats one soul as the precious one more than all the world and searches for him. The Lord is the shepherd that put ninety nine sheep on the field to find out one sheep. Although he was died for all whole of God's people, he was died in replace of one person of his people too. I Cor 8:11 points on one believer and said, "And so by your knowledge this weak person is destroyed, the brother for whom Christ died. ". But it does not mean that it is worthy to live personally. This means that we should be sufficient in the salvation of our souls. As we try to do the salvation of our personal soul devotedly, it is benefit to the salvation of the other souls. As the man does not know the state of his soul but worry about the soul of the other, his soul also is not saved and he does not save the other soul too. Therefore true pastors execute the abundance of salvation in his soul actually. Heb 13:17 said, "Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you." The motive that Paul proclaims the gospel was the fact that he himself participates into the gospel. I Cor 9:23-27 said, "I do it all for the sake of the gospel, that I may share with them in its blessings. Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to

receive a perishable wrath, but we are imperishable. So I do not run aimlessly; I do not box as one beating the air. But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified. “.

Chapter 45 sermon matters

1. The old prophet God establishes is not for only the man in the contemporary day but for the people in the day of coming day.

The reason is the word of God that comes on through them always has the eternal character to happen the work of life. Therefore the word they proclaimed should be written in the books necessarily. (Verse 1) Jeremiah was the servant that God appointed and also Baruch was the servant of God to write the prophesy. Therefore we should not demand the revelation to receive directly; rather we should love the written word for us more. Rom 15:4 said, “For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope “.

2. God does not ignore the personal thought in his people, but he watches out it and then led him into the salvation. (2, 3) Refer to Prov 16:2, 9. Especially he leads into the light of truth as the heart of the believers and leads into the work of Holy Spirit. The fact to receive such grace is able to be said is the sign that of God’s children. Rom 8:14 said, “For all who are led by the Spirit of God are sons of God.”

3. The believers should know that great thing and small thing belong to God. They should not establish by his personal power. (Verse 5) the believers should take the attitude to be faithful to the small thing. (Mt 25:21) The reason that they is small things is for the Lord gives the responsibility to us as we take the worthy heart to this thing, he can work for this one. The worthy

heart is faith, humility and obedience. The Lord always works the great thing and we execute the small thing. (Refer to Mt 25:21)

Chapter 46 sermon matters

1. Not only the church of God stays in the hand of God but also all events happened in all nations in his hands. (verse 1)
2. As the arrogance is the leader of destruction (Prov 16:18) as the person and the nations are arrogant are destroyed. (Jer 13:9, 48:29, Hos 5:5, 7:10 Zech 9:6, 10:11) The fact that Egypt was destroyed by Babylon comes out of her arrogance. Because the text points that the nation is so much arrogant by believing in the military power was pointed in our text, the activity of military revealed in verses 3, 4, and 7-9 in the text reveals this fact.
3. Although the nation has much power of military as the punishment comes on them as the punishment of God they cannot help but to be destroyed. (5, 6, 10-12, 15)
4. Nobody can contrast the accomplishment of God's word It is strengthen and should not be shaken like mountain Thabo and mountain Camel.(verse 18)
5. If the man eats in peace and plays joyfully like the beautiful heifer and the calf in fold does not repent their sin, the time of God's punishment should come on, then they escape like the snake before the cutter of the trees and also are destroyed. (21, 22)
6. The people of God also are suffered the tribulation at some time and can be lowly. But finally God comforts them and lifts them up. (27, 28)

Sermon 49 The sword of Jehovah (Jer 47:6)

The word, verse 6 seem to be the word of Palestine nation. What we can see here is the fact that the people cannot see the punishment of God. For they had hot temper, they cannot endure the righteous discipline of God. S they did not receive the benefit out of the suffering. Especially the modern men stress love and make the truth of God's vengeance been vague. They attribute the unhappiness to come out of sin to the gene and the environment and also they receive the comfort by themselves by admitting them as the necessary stage to the natural development. Just like that, they do not see them as the activity of God's judgment and that thought by making them reduced. But as we see by the word of God, the righteous judgment of God are stretched out and then are progressed. For God's character is righteous, it reveals the glory of God. God is God but is not almighty devil he hates the sin. As the wrath of God takes rest his righteousness should be taken the contents His righteous contents is accomplished by the atonement of Jesus Christ As whoever believes in only Christ sincerely the condemnation and destruction never come to him.

Chapter 47 sermon matters

1. The Palestine to afflict the people of God always should take the day of their destruction. (verse 2) Today we cannot find out even the name of Palestine nation on the earth. (Ps37:35, 36)
2. If the man to love God passionately loves the other than Him, finally the punishment of God comes on him; he cannot endure what he loves. (verse 3)
3. Although the men help one another and also they despise God, as the judgment of God comes to them, they cannot help one another. (verse 4)
4. The religions of idolatry the people take cannot help as they are destroyed, accordingly they are abandoned. (verse 5) But the people to serve true God receive the tribulation and the trouble they understand his living fact more and lift up him.
5. What God commands cannot be exchanged by the people? (verse 7) Therefore we can believe in his word that is, we believe in the Scripture by depending on the word of Scripture. We should live so directly.

Chapter 48 sermon matters

1. Among the men to rebel the Lord, a certain man does not receive the punishment of God sometimes, (verse 11) finally he receives all punishment once and should be perished. Completely. For example it is like the destruction that nation Moab was met. (1-9) therefore the sinners to enjoy peace should look at the day that his punishment come on him together and should repent.
2. The one to take the work of God was born in the world to take this one, as he is neglected, he cannot help but to receive the curse. (Verse 10). Such one lost the reason that he exists in the world. The men do not treat the neglect as the sin; God has many cases to help the righteous warfare. (Refer to Heb 11:33) We, the believers have the warfare, which is the spiritual war to the devil. (Eph 6:12) Our spiritual warfare comes out of the great commission of Christ on the earth, which the result to neglect this issue should be cursed.
3. We should not think that as we live so for long time we do always. Because the one to stay in peace for so long days, he belongs to the hand of the hand of great sovereignty Lord

Sermon 50 The one to be lazy the work of Jehovah shall be cursed (Jer 48:8-10)

The gift that God created Adam and gave him was to rule over the Garden of Eden. (Gen 2:10). As we see it, for work was what God gave him, he should work very well. Therefore Paul said, “and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved.”(II Thess 2:10) This means that the one that hates the work has no the reason that he lives in the world, and also it includes the meaning that the world that God created does not accept the one to hate the work.

1. The one to neglect the work of Jehovah is the one not to awake at the dangerous state and to sleep.

1) Such man does not know the meaning his life in the world completely accordingly he did not awaken and then he did not execute the work of God. For all creatures God made and this world are under his control all things testimonies the fact that he is alive. The man, above of all should awaken by seeing this fact. He should know the fact God is alive and should take fear Him. As he lives with the heart not to fear God, for it is the moment to be dropped down into the corruption, it is dangerous time like he is dropped down out of the high cliff.

2) Above of all he should awake out of non- concern to coming world and also out of the vain dream that he is nothing but he mistakes that he become something. (Rev 3:1-2). The one not to know coming world and who he himself is the one to be dropped into the coma. Coming world is eternal and this world is moment, the fact to live in only this world as the standard cannot help but to be the vain image. Such vain image does not know the

work of Jehovah. As we know the fact that Jehovah is alive and he judges and executes, just it is the work of Jehovah. As he executes so it glorifies God.

3) If among the believers, some lives without caution for they do not taste the faith is at the sleeping state. The man does not try to know the taste of faith faithfully. We can say that their nickname is “the one not to try”.

4) Some believers do not want to enter into the deep state, although he knows the taste of faith little. This is the sleeping state. They think of the fact that his personal body and his family do not have the difficult thing and tribulation happily. They always do not approach to the area of difficult thing. This is the principle of the thought that he is lied down on the bed and takes all good things. It is the vain image that he tries to arrive at his purpose point without walk to the full way. They think that they are blessed more than the believers to take tribulation. But what they also should keep in their minds is the fact that if they are the people God love truly they should receive the tribulation and trouble actually. John Bunyan said, “Christian man is seldom long ease; when one trouble s gone another doth him seize.” Not only that, what the believer should think one more is the fact that he himself is in sleeping state may lose his faith. Therefore he should awake in himself.

2. For the one to neglect the work of Jehovah does not believe in God in whatever, he thinks of only the trouble.

Prov 22:13 said, “The sluggard says, “There is a lion outside! I shall be killed in the streets!” This is the foolishness that the neglect person makes the lion not to exist in his imagination. He said, “ “, Why did some lions in the street? In believing in Jesus he felt the trouble or, in working God’s affair if he says not to do it for he felt some trouble are foolishness to belong

to such kind. For God's work is the thing of God, God makes it become, what trouble does it take? Despite it is, in the affair of God what he feels trouble is the atheism thought to say there is no God and the anti - Christianity thought for claiming that Christ was not died on the cross to replace us.

Not only that, the one to execute God's work in neglect first of all receives the curse in his heart. Prov 24:30-34 said, "I passed by the field of a sluggard, by the vineyard of a man lacking sense, and behold, it was all overgrown with thorns; the ground was covered with nettles, and its stone wall was broken down. Then I saw and considered it; I looked and received instruction. A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man." This word means that like for the idle person does not work for the field of himself, the thorns and bushes are spread, he does not work the faith like seed all complains all doubts and the other all sin are covered on his heart. Our faith is weak like seed, it seems to exist or not to exist. But as we live by the word of God and for God, the seed comes out of the seed and is grown up gradually. In the other hand, as the believer neglects the faith activity like the believer sleeps, the devil enters into him it swallows the weak conscience like the seed. Jesus said, "but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away." (Mt 13:25) As we read the diary of John Wesley as he was busy for the work of the Lord, there was no any doubt to God.

3. The one to neglect the work of Jehovah has no the fighting power.

The man was created by God and received the heart to long for the eternity. (Ecc 3:11) If he has no the heart to long for the eternity he cannot be treated as a man. The fact that the man longs for the eternity is different point to general animals. This is the element that makes him brought excellent development than the general animals. He has the consciousness to run towards the eternity. Accordingly he fight with the stumbling blocks in the environment around him together. He fights with the block of natural world together, especially he fights with the sin of mankind. The one who fights well with the block of natural world is called for the man of culture, the one who fight to the sin should be called for the children of God. The other is the qualification of overcomer that gets the eternity. The man is the one that executes the work of God in these two fighting. Especially for the believer takes the fighting as the children of God, the tension in his life is great unspeakably. In this thing, the greatest enemy of the believer is just idleness. Therefore the Scripture says that the idleness is the evil, and judges the servant not to work by saying ““You wicked and slothful servant! (Mt 25:26)”

In such meaning, the Scripture stresses the effort extremely. Mt 11:12 says, “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force.” II Tim 4:2 said, “preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. “. Briefly, to live in the word of God and to proclaim it is the important affairs of the believers. The fact that the believers see all atheism thought, idolatry and moral corruption and ignore them is the evidence of his idleness and then accordingly it is the attitude to receive the curse. Can we see how horrible corruption around our environment. Let’s think of a faithful believer, Tagi in Africa. He does not

have the day not to proclaim evangelism in his daily life. One day as he was sick and was lied down, he prayed that he prayed to evangelism. At that time there was raining. The men to escape the rain entered into the house of Tagi, he took evangelism to them.

Chapter 48 sermon matters

1. Although among the men to rebel the Lord someone is not punished sometimes (verse 11) finally he should receive all punishment in one time and then was destroyed completely. For example, it was like the fact that the nation Moab was destroyed. (1-9) therefore the sinner to enjoy the peace for long time should look at the day that installed punishment come on once and should repent.

2. The one to take God's work was born in the world for taking he mission, as he is idle to this work he cannot help but to be cursed. (verse 10). Such man loses the reason to exist in the world. Although the man ignores the idleness as sin, God settled down it as a great sin. Therefore it points to the sinner to do wrongly and said, “ “. (Mt 25:26) Refer to the interpretation of verse 10.

The purpose God lifted up Babylon was to punish the nations to be full of sin in that time through the nation. Therefore as Babylon took the idleness, they should receive the curse. God helped much righteous warfare. (Refer to Heb 11:33) Our believers have warfare which is the spiritual warfare to fight against the devil (Eph 6:12) Our spiritual warfare comes out of the great commission of the Lord, as we are idle about that he should bring about the curse.

3. For we keep on long peace in us we should not think that it shall be kept eternally. Because the one to spend long time in peace also belong to the hands of sovereign Lord. To them the time of judgment not to escape the tribulation should be come into them.

4. The idolatry always brings about the shame (failure) to the man. Because the reason is for although the idol is not the object that the man depends on, they depends on the one to depend on what he cannot depends on should be fallen down finally. (verse 13)
5. The one not to repent is dark in his heart and finally he moves in insane violence and then should be fallen down finally. Just like the one to drink wine takes continuously and then finally he is drunkard and is fallen down. (verse 26)
6. The men to despise God have chosen people and to mock them receives the misery payment finally from God. (27, 28)
7. Arrogance is the leader of destruction. (Prov 16:18) The reason of Moab destruction was for jut this son. (29, 30)
8. The non-believers do not take sorrow for they lost God but they cry for the matters. (31-39) The Moabite cried out for destruction of fruit and grape vine (verse 32), and also they cried out for drought of water- source. (verse 34) But the cry of the prophet comes out of the reason to see their destruction. (verse 31)
9. The prophesy of God's prophet should be accomplished directly , the prophesy actually should be treated as historical fact and should be believed in. (Refer to the interpretation of verse 42.
10. After the man commits sin as he escapes it, the issue of the sin is not disappeared. The judgment finally catches the sinner finally. (43, 44)

Chapter 49 sermon matters

1. The punishment of God to the sinner always should come on once. (1, 2)
2. Although the man boasts whatever and depends on it, the day God snatches out it should come on surely. (verse 6)
3. God remembers his mercy in his wrath; he has the day to restore the punished one. (verse 6)
4. The man depends on the wisdom and Dedan depends on the depth, but the day that these two things should not be needed come on surely. Because at God's judgment nothing cannot endure. (7, 8)
5. God's judgment is fair, although the one receives his grace, if he commits sin, he cannot be escaped the judgment. Therefore moreover non believer cannot be escaped the judgment. (verse 12)
6. As these nations of in the world are full of sin, they are attacked by other nations which are not accident but come out of God. (verse 14)
7. Edom was afraid of the invasion of the enemy for they dwelt at mountain. The people of the nation boasted the cliff of rock and the high top of mountain as the benefit condition of national defense. But it was their arrogance that they are deceived. Because God should destroy the one to depend on the other except God surely except himself. (verse 16) Refer to Is 3:1-3. As God helps can make the strong one shamed by the weak one. (Verse 20).
8. Although the nations not to believe in God accomplish the most beautiful one, they shall meet the destroyed day once for the wage of their sin. (verse 25)

9. As God punishes the sinners they make what they depend on in their cases. The nation of dessert depended on livestock farming, the day not to use it shall come on them. (Verse 29) and also they depends on the depth of dessert, even it is useless. (Verse 30) and they relies on the wide area of desert in the benefit area infighting strategy, even it shall be useless. (verse 31)

10. Although for the fighting strategy is excellent, they were the nation to overcome any wars, finally they shall be destroyed for the wage of their sin and they receive the judgment to scatter around several sides. (35, 36) God principles some persons often (Prov 29:1), but he endures the others for long time finally he judges them once. Rom 2:4, 5 says, “Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance? 5But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed.” The Old Testament also reveals obviously the affair that God sent Christ to save the mankind as the movement of salvation in the world. In the meaning, although the tribe Elam was destroyed, the fact that they also should be participated into the salvation of Christ was written now. (verse 39) As the accomplishment of the prophesy we can see Acts 2:9, there were the men of Elam in the people to listen to the gospel of the Apostles.

Chapter 50 sermon matters

1. The man cannot understand the prophesy of God for he says the great one, but it is the truth. It has sincere contents that can publish it to any pagan in the world. (verse 2)
2. Although a nation is so strong, she should not be arrogant. Because God to hate the arrogance sends stronger nation that soon, he punishes the arrogant nation. (verse 3) Refer to verse Jm 4:6.
3. The one to persecute the church (in the Old Testament Israel) receive the punishment of God, the believer's approaches to God more closely and feels the sincere character of God's covenant. (4, 5)
4. God does not ignore the one to persecute the church and finally he destroys them. (Refer to the interpretation of verses 6-16)
5. Although God punishes the believer to commit sin temporarily but as they repent he forgives and treats them as the person without having the sin. (verse 20)
6. The one to stubborn without repentance has the day to be slipped down by taking the snare. It comes out of the judgment of God. (verse 24)
7. God always punishes the arrogant man. (29-32) Refer to Ish 10:12.
8. As the men do not believe in him but believe in the other he destroys what they believes in. (35-37) this is the activity of his love.
9. The fact that the Babylon nation was disappeared completely in history became as the prophesy of Jeremiah, (39, 40) How much horrible a word of God is!

Chapter 51 sermon matters

1. God breaks out the strong nation as his chosen people was taken unfair affairs, and delivers the good people. Of course only he knows the time to do so. (1-6)
2. The chosen people of God also take the thing to be punished for his committed sin. But as they is lowly in humbly and repents and concentrates to execute the righteousness, finally God reveals their righteousness and delivers them. (verse 10)
3. The one to depend many matters he has the day to be destroyed for the wage of his sin. (verse 13)
4. Like despising God in encountering to the idol, the nation to take the activity to contrast to God should be destroyed soon. (15-19) and also the person to take such attitude should be destroyed soon.
5. It is good to become the tool that God uses. But the one to stay in such state may be dangerous. Because as he stays at the state to punish the others can be arrogant. As he does so he is arrogant some degree little by little, it is installed in little thing, finally he meets the day of punishment. (20-24)
6. God controls all nations and executes easily as saying his command to accomplish his will. (27-32) be careful of the command word, to do” in this part. (the end of verse 27, the end of verse 28) As his economy is stood up his work should be accomplished exactly. (verse 29)
7. Salvation comes out of only God. But the one to receive the salvation as the day of salvation comes on; they should his activity by obeying his word. (45, 46, 50) Refer to II Cor 6:1, 2)

8. God endures the sinners for long time but as their sin rises on the climax state, he cursed by his righteousness. (verse 56 b)

9. He prophesied the future of pagan nations not to know God. The purpose to do so is to fear God more by his chosen people especially through seeing the accomplishment of the prophesy.(59-64)

Chapter 52 sermon matters

1. The wrong direction of one leader can destroy many listeners to receive his direction. (2, 3) Therefore James said that the one to become the teacher receives greater judgment. (Jm 3:1)
2. What God prophesies finally should be changed by the history. For his word is accomplished exactly it is the horrible word to the unbelievers at the same time, but it is the word of hope for the believers. (4-16)
3. The fact that the pagan brought the vessels of Jerusalem's temple was the punishment of the hypocrite to depend on only the temple and its instrument not to depend on it in saying depending only God. (17-23) but the sin that brought about the sanctuary vessels and used them as secular purpose also is great.
4. The event that Jehovahkin was released gives a great teaching to us. (31-33) It reveals that God saves us in the deep tribulation obviously accordingly it reveals that we should endure for long time in the suffering too.

The Lamentation of Jeremiah

Sermon

1. Our Hope (3:19-24)
2. The one to wait for God (3:25—26)
3. Let's return to God! (3:19-41)

Sermon matters

Chapter 1

Chapter 2

Chapter 3

Chapter 4

Chapter 5

Sermon 1. Our Hope (3:19-24)

Our environment is trouble and famine. Any places have bitterness like mugwort. Accordingly our heart gets frustration. But we have hope. The criteria of our hope are the mercy of Jehovah God.

1. Infinite Mercy (verse 22)

1) God has the mercy to love the sinner. Except God who loves the sinner? Moreover who loves the sinner to contrast to himself? The word, ““For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life “(Jn 3:16) means that he loved the wicked men like world (World has the wicked feature). Although the man himself has evil but he does not feel the admonition of the wickedness. But God recognizes the admonition of sin indeed. Despite it is so, the fact that he loves the world is the great love.

2) As God’s mercy is the one to give all things as he repent. The fact that God gives whatever to the repented sinner is established by giving all things except the begotten son.

2. Renewal mercy in every morning (verse23)

For God is alive, he executes goodness in every event to me. The fact I is suffered also gives me benefit. Ps 119:71 said “It is good for me that I was afflicted, that I might learn your statutes. “.

3. To whom is the mercy of God renewal? (verse 24)

To the one to say, “ Jehovah is my inheritance in his heart sincerely. That is, he is the line to say that Jehovah is my portion sincerely. For he wanted God shall do not the grace of God come to him?

Sermon 2 The one to wait for God (3:25—26)

1. Waiting for with tension beauty. It means to devote him to do and taking sacrifice and pray with his whole effort. “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you “means to pray in the criteria of promise. To pray continuously so means to pray with the tension- beauty so. This is the faithful character of faith. Such faithful character is not merit and righteousness too. It is only the method to treat God as God. God look at the object of faithful character of prayer and then he answers. Someone asked to a faithful believer, “Do you have great faith? “ He replied “my faith is not great but my God is great.”

2. Waiting for means to take rest in the Lord and to pray. Somebody asked to a dying believer, “Shall you go to hades? “ He replied, “If I go to hades God lost greater loss than me.” This is the word that he stands up firmly on the faith that God sacrificed his begotten son to give the eternal life to me, never permit to be dropped down into hades.

Sermon 3. Let's return to God! (3:19-41)

The man is the one to leave out of his present seat. Is 53:6 says, “All we like sheep have gone astray; we have turned—every one—to his own way; And the Lord has laid on him the iniquity of us all.” Lk 15:12-16 says that the man is like prodigal son left his house. It is fact surely that man does not stay at the place he should stand up and astray out of it actually. His heart always does not execute the goodness he should do but execute the evil that he does not want (Rom 7:19), accordingly he stand up at the unstable state in summary for he left out of God, it is needed absolutely that he should return to God. Ps 62:5, 6 said, “For God alone, O my soul, wait in silence, for my hope is from him. He only is my rock and my salvation, my fortress; I shall not be shaken.” We should return to God with our heart.

1. The life- evidences of the one not to return to God.
- 1) Accepting the sin in his heart. 2) Not committing his all problems to Christ completely although he wants to get salvation. 3) He takes the contents for only external religion. 4) The wrong motive in executing all holy responsibility that is, executing as the motive of his flesh. 5) Depending on his righteousness. Although we believe in Jesus, we do not depend on Jesus's righteousness but depend on his righteousness is the destroyed imagination and it is a destroyed image that he himself is savior. Actually we are the people not to execute righteousness completely. As we think that we are righteous by ourselves rather we become dirtier. Joseph Allein said, “As you do well mostly, make sure the thing that you leave yourself but go to Christ. “ (An Alarm to The Un converted p 49) 6) although he loves Christ with his word his heart loves the world more. (Phil 3:19) 7) He hates the one to respect

himself and takes jealousy. (Mt 18:32-35, I Jn 3:4, 15) 8) He loves compliment and honor extremely. (Jn 12:43, Gal 1:10) 9) He loves the pleasure extremely. 10) He pursues on warranty of flesh safety and neglects the salvation of soul.

2. The one not to return to God is dropped down into following misery.

1) God contrasts to him (Mt 7:23) As God contrasts him, (Ps 7:11-13, 34:16, 50:22 Ezek 14:8 Zech 11:8, Duet 32:41, 42) who can help him? 2) All creatures contrast to him (Rom 8:22) If all things can say they shall rebuke to the non-repent men. A donkey rebuked Balaam (Num 22:28-30) All things lament for wrong usage to the men. 3) Satan controls the one not to repent wholeheartedly. (Eph 2:2, 6:12) The non-repent man is faithful servant to obey to the devil well. Although they do not see devil and feel his little suggestion only, they obey it very well. 4) The sin of the one not to repent is not forgiven and is installed as the mountain.

3. The direction that the one not to repent should receive.

He, first of all, investigate his activity well and he should know how he himself the great sinner is. Lam 3:40 said, "Let us test and examine our ways, And return to the Lord! ". The man is the sinner and also has the character that he does not think that his sin is serious and avoids his responsibility to it. The painful disease of man already was begun out of Adam. After Adam committed sin he was asked by God. Then he returned to Eve. Just like that the fact that the man has unconcern to his guilt is another great sin.

Let's think of the fact how great sinner we are! Firstly as we look back our lies, we have no the hours without having sin at any place and any time.

Second as we look at our heart, there is no even one in our heart not to relate to sinful poison. Above of all the inside heart of our being is the source of sin we should hate mostly. As we investigate our sin just like that our heart cannot help but to feel pain. At the early time, After the event that British bishop Jewel (1553-1558) canceled the truth he believed in before his enemy, as he got trip to Germany and arrived at Frankfort and preached at a church and felt painful heart for his fault to cancel his truth and he lamented greatly. This is the result of repentance to treat the sin as the method to count them. And as Cleveland became an American president one child sent his repented letter to him. It was the contents that he used two stamps illegally. This is the activity to count sin.

After the man investigate his sin so and understand them, he should return to God. Our text, "Let us lift up our hearts and hands to God in heaven:" means it to lift up heart and hands means faith. The faith is to depend on him wholeheartedly that man may save out of God. We have no the object to depend on only God. "Who believes in himself? Self has the day to be dropped down into frustration. Who believe in his friend? They meet the time that they is died and left finally. Who believe in money? The day that it should leave. Who believe in honor? The day that the tongue of one person deletes it comes. Believe in God. Then you cannot see eternal failure." (Moody) As Hudson Taylor was died on the last dead and said, "For I am so weak, I cannot read the scripture and does not pray too. But Me as a baby I am lied down on the arms of God." This reveals the fact that his heart depends on only the Lord without shaking. "Faith" has the highest point that he does not believe in himself but believe in only the Lord and take rest.

Chapter 1. sermon matter

1. Whoever should not be arrogant in the day of happiness. Because as the day is changed the unhappy time should be come to him surely.
2. As the man loves the world without loving God, he should never been loved by what he loves (the world) at the last judgment day. (verse 2)
3. What the man is met by the wage of sin is dropped down into the hands of enemy. (3-5) therefore although he is not afraid of sin but he should know the last point the sin leads. He should not commit sin for the sin is horrible.
4. As the leaders of Jerusalem had led the people boldness in the peaceful time. But now the day of tribulation they shall take coward like deer (verse 6) Always false leaders follows so.
5. As the sinners not to repent hold the power and commit sin continuously, they reveal that the illegal seems to be right justifiably. Then there is no the one to point their fault. But God makes the time that they cannot move surely. Then their identities are revealed and then are pointed to the unclean one (נִידָא = nida) before the world. (7-9)
6. The people of God do not use the holy instrument rightly and depend on them more than God. God treats it as sin on their activity and transfers them into the hand of their enemies. (Verse 10 Refer to Is 39:1-8.
7. Because the punishment God's people receive is given by God himself the power to remove it belongs to only God. (verse 14) Refer to Job 5:17, 18.

8. The one to repent does not complain God but should say that God is righteous. And he avoids the guilt of them but they bear them sweetly. (verse 18) Refer to Ps 51:4.

Chapter 2 sermon matters

1. The people who see the grace of God and his love as the life does not have horror that he seems meet his wrath. Therefore the prophet says as the lamentation to be “sorrowful” (אֵיכָה) (1-3) The words, “anger “ (אֵץ), “his wrath “ (עֲבֶרְתָּ), “in fierce anger “ (בְּהָרִי-אֵף) are revealed in this part, which it stresses that the destruction of Judah nation was the result of God’s wrath to come by their sin.
2. For they do not repent until the end the people to contrast God finally they become the enemy of God to endure for long time. (4, 5) So all things also become their hostiles.
3. The people of God boast the other by leading God crushes them. (6-10) The Jews in the day of Jeremiah boasted the temple (“tabernacle”) more than God, and the king and the priests and false prophets and the elders boasted their position and power more than God. Therefore they finally were perished.
4. In the history of mankind the plague of famine sometimes was happened especially many things were happened by the warfare. Because of the sin that the men loved food more than God and found out them. (11, 12)
5. The mission of religious leaders is so important. (verse14) They are the men to tell right vision to the nation. As they do not so the people go to astray. (Prov 29:18)
6. When the people of God receive his punishment by not repenting their sin, they were drooped down until in mocking of unbelievers. (Verse 15) because they do not repent and the sin they commit sin until the end bring to the name of God obviously. (Rom 2:24)

7. The one to give discipline the believers is just God. (verse 17)
Therefore the one that forgives the man rise up them also is only God. Hos
6:1-3 said, “Come, let us return to the Lord; for he has torn us, that he may
heal us; he has struck us down, and he will bind us up. After two days he will
revive us; on the third day he will raise us up, that we may live before him. Let
us know; let us press on to know the Lord; his going out is sure as the dawn;
he will come to us as the showers, as the spring rains that water the earth.”

Chapter 3 sermon matters

1. Jeremiah exhorted forcedly their repentance by making the Jewish nation understood the calamity of the warfare. (1-8) it is difficult that whoever understand the meaning of trial. Suffering is the one of human difficult troubles. Who can interpret its cause, its result rightly obviously, as he meets the trouble? Jeremiah saw the meaning of national trial by the inspiration of God obviously.
2. The hope of man is depended on only the mercy of God his compassion. (21-24) Refer to the interpretation of the text.
3. It is right that the man should not control great god but believe in him and waits for him. Refer to the interpretation of this part.
4. When the believer bears the yoke of suffering God gives, it is the best way to accept it. (27-39) Refer to the interpretation of verse 27-39.
5. It is the only living way that the sinner corrects his behavior and return to God. (40-41) Refer to the interpretation of verse 40-41.

Chapter 4 sermon matters

1. The fact that the Jewish nation took the honorable character like “gold” came out of knowing God and serving Him. (1, 2) Refer to verse 7.
2. For the wage of the sin that the mankind loves more the food than God, they sometimes meet the tribulation of famine. (3-5)
3. When the one to receive much revelation of God commits sin it is greater than the sin of the one not to know the word of God essentially. (Verse 6) refer to Lk 12:48.
4. The activity that the Judah women boiled their children and ate was the action of devil. (Verse 10). Not only that, the sin that they, at the early time treated living God as nothing and bruised his glory was more severe devilish activity.
5. The fact that the military of Babylon invaded into Judah nation was not guessed by the gentile. (Verse 12) The reason that they did not think so God of Israel at the early time, the work of salvation executed for the Judah nation that should be informed to all nations. Despite it is so, the Jews did not believe in God and committed sin until the end. Therefore the fact that the sin was so greater cannot help but to be admitted. They were invaded by Babylon for the sin.
6. The destruction of Judah nation came out of the sin of the prophets (false prophets) and the persists. The destine of the nation that could be survived as

they served God rightly was bore on the shoulder of the religious leaders.
Refer to Prov 29:18.

7. To enjoy the destruction of the enemy is to commit sin to make himself
destroyed. (Verse 21) Refer to Prov 24:17, 18.

Chapter 5 sermon matters

1. God does not know what the trial of the people is, according to his holy will he has the time not to take care of them. Then often it is easy that we think that God does not take care of their suffering. But even such time the saints should not frustrate and pray continuously. (Verse 1). It is the powerful faith. Living faith takes the stream of tribulation as the foundation of his activity.
2. As the believer affects the property like God so much, God gives it to the other. (verse 2) Refer to Is 3:103. Therefore the believer should know that his property does not belong to his but belong to God. (I Cor 7:30, 31)
3. The plagues written in this chapter actually are accomplished, in the early time, only by the contents that Moses prophesied in Deuteronomy chapter 28. Read the chapter 28 of Deuteronomy in detail.
4. The fact that Judah women were shamed by the eponymies (verse 11) came out of the wage of luxury sin to serve him not to serve God. (Is 3:16-24)
5. The man does not please God but pleases only the world. Therefore God sometimes snatched their joy. Some times for God sent the tribulation to them they have no any delight. (verse 14 b – 15)

[The end of Jeremiah and Lamentation Sermon by Dr. Yune Sun Park]

Soli Gloria Dei