

The Sermons of Job, Ecclesiastes, Song of songs



Dr. Yune Sun Park

Translator White Young Jeon

Cambodia Reformed Faith Institute

Preface

My spiritual teacher, Dr. Yune Sun Park (1905 -1988) was my example of reformed theology and puritan devotional life in my ministry, because God led me to Him in 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. Now also in Cambodia missionary time I want to resemble him in my ministry, because I love his faithful heart to the Scripture. But I think that I cannot be compared with him actually.

So, according to the stream of my heart, first, I translated Biblical Theology into English and also I translated 68 sermons in his Revelation Commentary into English to prepare to translate into Khmer version for Cambodia church by my translation team.

During I translated his sermons; I saw the passion that my teacher loved the Word of God, the Scripture wholeheartedly. 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.

I have a 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

Job

Sermon 1 **The secret that Job overcomes the temptation** (Job 1:13-22)

Every believer receives the lesson out of the fact that Job received the tribulation. As the believer has peace, their faith becomes weak. Therefore God sometimes permits the planned tribulation to the believers. The tribulation Job met actually had the planned character. As he took four tribulations times, in every time every person visited to him and reported the result of the tribulation. The reports of the tribulation of such four times afflicted Job so much. The devil to know sent continuously to him to drop down the believer. Such tribulation came on Job. Then what was the secret Job overcame it?

1. Making decision

The fact that Job tears his garment and cut his hair revealed his decision. (Verse 20) As the man has no decision he becomes a straggler. The decision can be depended on his life and his death. For an example, when the man rides in the ship and is wretched and then he swam on the board in the water for several days to the earth, if he loses it for his sleeping, his s drowned down in the water. Therefore he should prepare the knife and metal piece and then as he feels the sleepy he should prick his flesh to awake himself. We should accomplish our faith by such decision at this point what we keep in our mind is the fact that all decision does not belong to the humanism but the decision to depend on

God belongs to theism. Refer to Lk 9:51. As Job lied down on the ground and worshipped, (verse 20) as we see it his decision was revealed closer to God. Such decision brings the fruit surely.

2. Treating the received tribulation naturally.

He said, “Naked I came from my mother’s womb, and naked shall I return.” Here, he stressed that the man himself is naked and only has a naked body; he pointed the truth of God that it teaches. That is, the man does not believe in his property and the other possession, but he should take sufficiency by believing in only God. This is the biblical truth. What Jesus suggested, the prayer, “Give us this day our daily bread,” suggests that our all matters do not belong to us but belong to God? Therefore such prayer reveals that the believer always should take sufficiency by only the Lord. Moody teacher explained the word, “The LORD is my shepherd; I shall not want.” in Ps 23:1 and said, “Our abundance does not come out of much possession but comes out of little wish. “ To have little wished means that we do not want the others except only God. David said in the meaning of his sufficiency, “One thing have I asked of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to inquire in his temple.” (Ps 27:4)

3. Believing in the sovereignty Lordship of God.

He said, “The LORD gave, and the LORD has taken away; blessed be the name of the LORD.” (Verse 21 b) As we see this word he does not believe in God in the relationship of his understanding but he believed in God as the absolute sovereignty Lord. He had such faith, if God executes, he justified whatever. He pleased whatever God executed.

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1. “cursed God in their hearts.” (verse 5)
2. “Does Job fear God for no reason?” (verse 9)
3. The activity of Satan should be limited. (verse 12)
4. blessed be the name of the LORD. (verse 21)

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Sermon 2 **Understanding of Job about the death** (Job 6:8-10)

1. He has the desire of death.

Whoever the man makes himself revived. The desire of the life is so strong. Because the man has this desire he has no concern to the other. For this desire he does not keep on the word of Jesus to love the other like your body. The one to love the other is to make himself blessed, the one not to execute this one he leads himself into the deep misery state. The one not to love the other like my body tries to live by flattering the others, by depriving the other's, by depending on the other, and by killing the other. Jesus says, "For whoever would save his life will lose it, but whoever loses his life for my sake will find it." (Mt 16:25)

Not only that, as the man always goes ahead the thought to survive, he ignores God. Because as whoever takes the affection of the life, it is his idol. He does not know to throw away all things for the Lord but he throws away all things to revive himself. Therefore the man should live by the heart to wish to be died. Paul says, "I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day!" (I Cor 15:31) Prov 14:32 says, "The wicked is overthrown through his evildoing,

but the righteous finds refuge in his death. “, Ecc 7:1 says, “A good name is better than precious ointment, and the day of death than the day of birth.” For the death of the righteous is blessed, as a false prophet, Balaam also was inspired by Holy Spirit, he said, “ he wants to become as the death of the righteous,” (Num 23:10)

We have the point that we should understand in this issue. That is, the heart of Job that wanted to die did not take the heart of suicide. For he knows that the right of life and death belongs to only God, he wanted that God gave the death to himself. So Job might not reject some medicine for his trouble body or, might do not reject taking the nutrition. What he wanted to die came out of the heart to commit his life to God.

2. Although he is died for keeping on the word of God he pleased.

Our text verse 10 says, “This would be my comfort; I would even exult in pain unsparing, for I have not denied the words of the Holy One.”

The unrelenting pain might be of course the pain of death. He to keep on the word of God to bring about the word of God said that he pleased even such suffering. As we see such thought,

1) He took the center of God.

It is the best one that in this world and the coming world , we accepts only God as “my God”. The value of blessed coming world is for God is there. Therefore the true servants of God expressed the blessed

coming world used the “God” more than the word, “heaven”. Moses said, “Lord, you have been our dwelling place in all generations.”(Ps 90:1) Asaph said, “Whom have I in heaven but you? And there is nothing on earth that I desire besides you.” (Ps 73:25) Paul said, “Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.” (II Cor 5:8) Ezekiel called for the city that God’s people that is, Israel shall be saved and shall enter into shall be “The circumference of the city shall be 18,000 cubits. And the name of the city from that time on shall be, The LORD Is There.” (Ezek 48:35) The faith of heaven is confessed and expressed by the word, God more wisely than the word, heaven and also it is expressed more properly. The saints to take God-centric thought has the better hope that he keeps on the word of God. Because what he keeps on the word of God means to keep on his covenant. God is God of the one to keep on his covenant. What we should keep on in our mind is our joyful thing. The commandment included in the covenant is not heavy. (I Jn 5:3) Ps 119:56 says, “This blessing has fallen to me, that I have kept your precepts.”

2) Although Job himself is died for keeping on the word of God, he pleased because the fact to keep on the word of God is life. Because the word of God is the life, the one to keep on it gets the spiritual sufficiency. Jeremiah said, “Your words were found, and I ate them, and your words became to me a joy and the delight of my heart, for I

am called by your name, O LORD, God of hosts.” (Jer 15:16) Whoever keeps on the commandment of God and fears him, it reveals the effective like the nutrition medicine. Prov 3:7-8 said, “Be not wise in your own eyes; fear the LORD, and turn away from evil. It will be healing to your flesh and refreshment to your bones.”

3) He looked at the reward to receive after his death. For the man is made of God’s image, the hope of his life is not what belongs to this world but the eternal coming world. Therefore the Scripture testimonies that God gave “He has made everything beautiful in its time. Also, he has put eternity into man’s heart, yet so that he cannot find out what God has done from the beginning to the end.”(Ecc 3:11) Prov 15:24 says, “The path of life leads upward for the prudent, that he may turn away from Sheol beneath.”

Sermon 3 **Devotion and brotherhood- love** (Job 6:14-23)

Our text verse 14 says, “He who withholds kindness from a friend forsakes the fear of the Almighty.” should be revised s followings, that is, “The one to receive tribulation should be practiced by his friend. But he threw away the fear of the almighty.”

1. Keeping on the devotion by loving the brother. (14)

As the believer looks at the poor and misery one, he has the merciful heart in degree not to be able to ignore him. His devotion is related to the brotherhood-love. “Faith, hope and love” always walk together. (I Cor 13:13) The man not to have love cannot take true faith. Prov 14:31 says, “O LORD, you know; remember me and visit me, and take vengeance for me on my persecutors. In your forbearance take me not away; know that for your sake I bear reproach.” Refer to Prov 17:5, 19:17. I Jn 4:20 says, “Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.”

As the man does not love the brother, why does not he believe in God? It is

2. What the believer should keep on in is mind to the misery one. (15-23)

When the believer looks at the misery one, he should keep on the fact God created him precious in his mind. Especially for his poor figure, we should look at him meaningfully and he should think that God

created him precious with hot heart. The point God made in precious is his divine point. Therefore Prov 22:2 says, “The rich and the poor meet together; the LORD is the Maker of them all.” True brotherhood-love is the center of God, it should be practiced. The Samaritan that rescued the man to meet the scoundrel and to be died almost revealed the example. How much did he take care of the dying man? He said, “But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’”(Lk 10:33-35) The fact that several years ago an American soldier brought a misery child not to see the thing for his bad eyes to the United States of America and made him operated and healed him belongs to this example. Just like that, the brotherhood of the one to fear God is faithful so. But the one not to fear God in his heart has no the beauty of his ending. Job taught this point as a metaphor that is, it is like the brook on the desert. The stream of the desert are flown over with much quantity and then at the other place it enters into the sand and then is disappeared. Therefore the men to take trip by following the stream are frustrated at the place that the water was disappeared and also they were dropped down into the troubles.

It is the feature that the love the one to fear God should not stopped down and should be continued until the end. God pleases the faithful one, finally he pays to him. Gal 6:9 says, “And let us not grow weary of doing good, for in due season we will reap, if we do not give up.” The believer has good condition that he cannot help but not to stop the goodness. Those are, 1) He does not believe in himself but the Holy Spirit. The heart of man is weak to be able to be frustrated easily. But the believer does not depend on his heart. 2) He does not treat his bad environment as his issue. Because he does not make it as an idol. As we swim in the water, he should not touch on the land. 3) He does not try to get rapid fruit. As the man expects the rapid fruit. It is easy to be frustrated. Heb 10:36 says, “For you have need of endurance, so that when you have done the will of God you may receive what is promised.”

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Chapter 10 Sermon matters

Sermon 4 Let's obey to God (Job 11:7-20)

The man cannot help but to obey the national laws in the world and natural laws. If he does not obey the laws of the nation he lives, he cannot live there, as he does not response the laws of fire and water, he cannot live too. Fire has the operation to burn something. Despite it is the law of fire, if the man does not admit it and then as he touches his body on the fire, he should be harmed by fire. Therefore we cannot say of the fact that we should obey God.

1. The curiosity of God's attitude. (7-11)

It is difficult that although we know the external part, we know the inner part. But all things come out of the deep place. In the physic in the world also we cannot know the essential principle except the specialist. As a physician, Einstein presented his essential study in the physic, the men read the wirings but they cannot understand it. For God is the spirit, for his attitude is so mysterious, it is difficult to know him. Our text points to God and the words, "the deep things of God", "the Almighty", "higher than heaven", "Deeper than Sheol", "longer than the earth", "broader than the sea" reveal that it is too mysterious that the man cannot measure them. Especially punishing the sin of man is practiced mysteriously. Verse 11 says, "For he knows worthless men; when he sees iniquity, will he not consider it?" For the wicked

sometimes commits sin with his will and does not be afraid of the judgment of God. But they receive the destruction gradually without knowing it in him. In such meaning Jehovah says, “But I am like a moth to Ephraim, and like dry rot to the house of Judah.” (Hos 5:12) This means that for Ephraim to commit sin are punished, they are destroyed gradually like what the dry rot eats. For God’s judgment is so mysterious the one to commit sin cannot help but to be arrested by it. We should keep on this word in the book of Job again in our mind. That is, “when he sees iniquity, will he not consider it?” (Verse 11).

2. The method to obey God. (12-14)

1) Settling the heart rightly. If the man lives rightly first of all he should settle his heart rightly. He should set up his heart to God. But the one to do so is like wild donkey, 1) For having no much stable character, he has no credibility 2) he is not trained (he cannot be hold by God) 3) he run away swiftly.

2) Lifting up your hands, to lift up the hands is a metaphor of prayer; it means the activity to surrender him and to commit his life. The believer cannot establish up his stubborn before God. He should commit his future to God, whether he lives or he is died.

3) Throwing away the sin. The one that he says to obey God but he does not throw away his sin is like to serve two owners. It is short way that as we accept Christ in our heart, we should leave our sin. The

one to serve his parent well, he should be careful of it and he should throw away what his parent do not like.

Our text verse 14 says to throw away the sin so afar. But although the believers also say to throw away his sin, actually sometimes he does not throw away completely and then he installs it in his deep heart so much. The reason that he executes so is for the fact that the sin is rooted in him deeply and become one body. But the sin finally makes him destroyed. Sin always is not the degree that stays like a friend to him; finally it should make great things. In British there was a man to show a snake once. The man showed a big snake in 25 chuck (8.3 m), which the snake was grown up by his hands since 2-3 days of its birth. He trained the snake for 25 years and then he made it not to harm himself by winding his body and screwing it. At this time as the big snake began to wind his body and screwed it, it screwed his body without releasing him until his body is broken out and he was died. Sin is like the snake. But the men do not know it, they embrace it in his heart for long time and also they execute so. Isaiah said the meaning that the sin is like a snake as following. That is, “Behold, the LORD’s hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear. For your hands are defiled with blood and your fingers with iniquity; ... They hatch adders’ eggs; they weave the spider’s web; he who eats their

eggs dies, and from one that is crushed a viper is hatched.” (Is 59:1-5) Therefore we should throw away the sin afar like leaving the viper so far. Prove 5:22-23 says, “The iniquities of the wicked ensnare him, and he is held fast in the cords of his sin. He dies for lack of discipline, And because of his great folly he is led astray.” Prov 29:6 says, “An evil man is ensnared in his transgression, but a righteous man sings and rejoices.” Therefore as we throw away the sin we are closely to God and receive the blessing.

3. The one to throw away the sin and to obey God enjoys the people of God. (15-20)

As we accepts only God we are not afraid of all things, we so not meet any misery. The one to obey God 1) does not need to look back the past things. The regretful things in the past are removed by God through the blood of his son. 2) In the future he is not afraid of as he thinks the future. The future day is dark as we look at it. But God look at it obviously and know them. 3) As he looks at around situation he is not afraid of it. This world is filled with disease and danger. But God is our patron. 4) As he looks at in his heart he is not afraid of it. Our heart is weak and so indulgent. But the Holy Spirit began with the renewal.

Therefore let’s look at only Christ. Only he is our hope. As we throw away our sin, we can live with our bright vision any time and any place.

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Sermon 5 **The hope of the one who meet the tribulation** (Job 16:6-22)

1. Tribulation comes out of God.
2. The faith to look up only God.

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Sermon 6 **Job's Assurance of the coming world** (Job 19:13-27)

The assurance of Job to coming world is not the degree depended on the system of theory. Although the theory is worthy to the truth it is not powerful to rule over the personality. Job takes the assurance of coming world through his actual life in the perspective of the word of God.

1. The prerequisite of assurance

1) He does not expect out of the world. (13-22)

Job was abhorred by his wife and his friends. Accordingly he did not take the affection to the world. The one to attach to this world become dark to the world. Mt 6:22-24 says, "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money." Although he believe in him but loves the world and has no the passion to obey the word of the Lord he cannot taste the benefit of faith and its delight. If we execute the work of the world in such method, it is difficult to success.

As Job was dropped down into the destruction, his wife, his friends and his servants left him afar. Accordingly he cut off the affection to the

world. As the man has no the value of usage, even his family hated him. Therefore to the world (family and friend) we also do not need the affection to the world. As we have no affection to the world we have more assurance to coming world.

2) The purified (sanctified) life (23-24)

Job said, “Oh that my words were written! Oh that they were inscribed in a book! Oh that with an iron pen and lead they were engraved in the rock forever!” (23-24) This word does not mean that he tribulation is not the wage of his sin. He wanted to testimony his pure fact by curving on the rock not to be removed permanently. Just like that such pure one has the spiritual eyes to look at coming world surely. Heb 12:14 says, “Strive for peace with everyone, and for the holiness without which no one will see the Lord.” I Jn 3:3 say, “And everyone who thus hopes in him purifies himself as he is pure.” Refer to I Cor 13:1-13, I Jn 4:17-18. How much sanctification do we take in our lives? Do we also have our purity to transfer our lives permanently into the descendant without shame? Or, do not we want to conceal our activities that the later people do not know? Let’s follow the purity of Job. Job was purified as much he arguments with God. Of course, here, “argumentation” before God did not mean his complaint, but he has the assurance to his purity even before God. For the purified life before God is just the life of light, every purified person should take the assurance of coming world. (I Jn 2:10, 4:17-18)

Among many words that Job testimonies his purification especially following words may be surprised. 23:12 says, “I have not departed from the commandment of his lips; I have treasured the words of his mouth more than my portion of food.” and 31:24-34 says, “If I have made gold my trust or called fine gold my confidence, if I have rejoiced because my wealth was abundant or because my hand had found much, if I have looked at the sun when it shone, or the moon moving in splendor, and my heart has been secretly enticed, and my mouth has kissed my hand, this also would be an iniquity to be punished by the judges, for I would have been false to God above. “If I have rejoiced at the ruin of him who hated me, or exulted when evil overtook him (I have not let my mouth sin by asking for his life with a curse), if the men of my tent have not said, ‘Who is there that has not been filled with his meat?’ (the sojourner has not lodged in the street; I have opened my doors to the traveler), if I have concealed my transgressions as others do by hiding my iniquity in my heart, because I stood in great fear of the multitude, and the contempt of families terrified me, so that I kept silence, and did not go out of doors—.” The degree that we admit the coming world by our theory is short. The faith of such degree belongs to the degree of the word that Indian poet, Rabindranath Tagore said. Tagore said, “ The daily life of the man is it looks like an alley sandwiched between tall buildings. The alley sandwiched looks at the light and then it thinks it strangely and said that it is true. And it thinks that the trash and the dust that it always looks at are true and also it does

not doubt it.” Just like that if the believer believes in coming world in a theory or, a conceptual faith, it is not strengthened. The faith of such an alley sandwiched is short. As we live in the light of God we have the assurance of coming world. The men to live in the light of God know that God’s word is good medicine and use them. Refer to Prov 3:7-8.

2. The contents of assurance

Verse 25 says, “For I know that my Redeemer lives, and at the last he will stand upon the earth.” Here, in the word, “For I know”, the word, “I” is stressed terminology, which is the expression of assurance. The word, “stand upon the earth” means to stand on the dust. Although job loses all things and he is died and finally he becomes a dust, finally the redeemer comes on the dust and then he shall save him. “And after my skin has been thus destroyed, yet in my flesh I shall see God,” (verse 26) He has the only hope to meet God. He had this hope firmly. He treated the other as secondary one but he knew that only God was his primary one.

As we see verse 27, Job concentrated on meeting God in coming world passionately. The view of his coming world is vague and no power. Verse 27, the word, “whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!” the term, “whom I shall see for myself, (’אני)” is an emphasized style. What he said the stressed style reveals his hot wish to see God. The word, “and my eyes

shall behold, and not another” means to believe that for he knew God already after he enters into coming world and he shall meet God he knew before. He assures that the one to be faithful to the life of faith knows God in this world and rejoice him and in coming world he assure to meet God. Accordingly his heart takes tension to long for God so much. In such meaning Job says, “My heart faints within me!”

Sermon 7 **The Life centered in the coming world** (Job 19:25-27)

Verses 25-27 do not say the present world but coming world. That is, it says second coming of Jesus and the kingdom of God. In verse 25, the word, “For I know “ (יָדַעְתִּי יְיָ) is a stressed style. In Hebrews generally, *dkdati* (יָדַעְתִּי) includes the meaning “I know”. Job here added not ani (אֲנִי = the meaning of “I”) to stress his assurance. What is the life in the center of coming world?

1. Fighting with the sin together.

Lk 21:34 says, ““But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. “. As we fight with the sin together our heart become bright and knows the coming world. The one to fight with the sin receives the life of God. A dead fish should be flown below on the water but living fish climb up against the stream of the water. David said, “As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness.” (Ps 17:15)

2. It does not concentrate on the actual sensitive life.

The center of actual sense makes us doubted the truth of God in the future. The second coming of the Lord shall be happened in the future.

But we cannot deny that we should be died in the future. As Noah listened to the word of God that there shall be the flood after 120 years and immediately he believed in it and prepared it directly. But all people to listen to the evangelism that Noah proclaimed did not listen to the word carefully and then they did not repent. As Jeremiah prophesied the destruction of Babylon in the contemporary strong nation. The contemporary people never believed in his prophesy. Although a certain nation in Africa established a king and made him ruled over for 7 years and killed him, there were many candidates to take kingship. Just like that the man does not take the degree of actual sense of the future things. Although the man does not take actual sense to the circuit of the global, he sees the state of rolling ball obviously. So the sincere knowledge neither is nor depended on the actual sense.

For the truth of God to revive our life and to save us and is wide, deep, great and so far, our five senses organs cannot feel it, but it is touched to by only our faith. We should believe in the promise of coming world in the Scripture directly and should wait for the second coming of the Lord. A pastor Campbell Morgan always remembers the second coming of the Lord and he executed his all things. As he got up in the morning he remembered the second coming of the Lord, as he is lied down on the bed in sleep time in the night, he remembered the second coming of the Lord, whatever he do he should remember the second coming of the Lord.

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Sermon 8 **Make the peace with God** (Job 22:20-30)

The man wants the peace. But Peace also has false one or, true one. All peace of this world is false but the only peace God gives is sincere. That the man get true peace he should make peace with God. We should live as followings to make peace with God.

1. He should put the lesson of God into his heart. (verse 22)

The word, “put into the heart” means to put in the heart that the blood and the life move, that is, the affection. Why do not we affect to the word of God? The reason is for I will do as to my desire but not have now the heart to do by the will of God. Why do the men incline into the habit that they want to do? We should know this issue deeply.

Let’s think of the case that the children not to obey. He does not obey the word of his parent. Not only has that he hated to listen to even the word of his parent. Why does not he obey it? Because his goal is wrong. His purpose is not to cooperate to his family affair but he takes to play game with his bad friends by his compulsion of his desire. Therefore his thought always is astray to the thought of his parent. He does not obey the word of his parent but he likes the word of his bad friends than the word of his parent. Just like that as the believer put the goal of his life into God, he does not want to listen to the word of God because he has the wish of his passionate heart with his desire. He is a

believer only his name but he is in the center of himself in his heart. As the man lives in the center of himself, his goodness that he executes, so called for, is not true one. All his works are not related to God in goodness and in evil.

2. He should return to the almighty God. (verse 23)

To return to God should be detailed. In other word, it should not be only the word, but should be practiced sincerely. Then how should it be executed? As we cannot see God in our sight how can we return to Him? It should be executed by leaving the unrighteousness in our tents.

“Unrighteousness in the tent” means the sin of the family. The men to take gentle attitude in the outside, but inside they take the activity of devil. Why do they execute so? Because they know that in the home their faults shall be concealed and also they do not execute without caution. It is the activity that they are deceived by themselves. As the man executes rightly in his home they themselves are prosperous and are developed. Home is the point of criteria in the life of the man. As the children also execute rightly in their home, their future should be prosperous. Prov 30:17 said, “The eye that mocks a father and scorns to obey a mother will be picked out by the ravens of the valley and eaten by the vultures.” These points to the misery of the one not to obey his parent. The children not to obey their parents destroy finally their home and then they become like the one to have no their houses.

Such man has no the criteria of his life in any society and he lives in wandering state and then he should be perished.

The word, “If you return to the Almighty you will be built up; if you remove injustice far from your tents, “in Job 22:23 is precious. As the man approaches to the sin he should be committed sin. Because Sin tempt the heart of the men. Therefore Ps 1:1 says, “Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers;”

3. He should throw away the thing to replace God. (verse 24)

As the above text says, “Oh that with an iron pen and lead

They were engraved in the rock forever! “. We can take the chronicle thought that treats the others except God as more precious thing. We should not do so. We should throw away such thought. We should not affect the best things in the world but should throw away them as the clay and the stone. As we offer our precious treasure to God we should not offer it to God with a regretful heart, after we offer them to God, we should forget it like the clay and the dust. As we offer the precious treasure to God we possess God more precious than them. Verse23 says, “For I know that my Redeemer lives,

And at the last he will stand upon the earth.” (Verse 25) If we accept God as my God why cannot offer any sacrifice for Him? Refer to Mt 6:19-24 Hab 3:17-18.

Then just like that as we make peace with God what blessing shall we receive? 1) He rejoices God (verse26) 2) His prayer is opened and he receives the answer of his prayer. (Verse 27a) 3) He executes what he prayed to God and takes decision. (Verse 27b) 4) His activity should be prosperous. (verse28) 5) as he receive the misery and the despise out of the others OD lift them up rather. (Verse 29) 6) The sinners should be saved by him. (Verse 30) etc.

Sermon 9 **God and Offering** (Job 22:2-25)

When we always live in the center of God, we receive the blessing. Although we have any issues for money, we should not throw away God. We sometime have to stand up at the situation that we should treat the serious matter of money. At some time we have trouble for the issue of our job and the issue of keeping on the Lord's Day. In the case that as we keep on our occupation, we cannot keep on Lord's Day, we should know the serious matter rightly. Is not God more important than our occupation? Although we do not keep on the occupation, we should settle on keeping on the Lord's Day. And we have the time to treat the issue of life and the issue of tithe. We should not stop to offer our tithe. Or, although we have some harm in our lives we should not give harm to the issue to offer to God. As we know the meaning of the tithe rightly we can know that we offer to God rightly.

1. The tithe firstly was informed to mankind from the event that Abraham offered it to Melchizedek.

1) For the Christian believers are the men to follow the step of Abraham's faith, they also should offer the tithe to Melchizedek that is, Christ. (Rom 4:12) For the pastors in the New Testament belong to the Levite tribe, they should offer tithe to God too. (Num 18:26)

2) Melchizedek was not the priest in the line of Aaron but was the symbol of the eternal priest, Christ. For he received the tithe out of Abraham, Christ stays the seat that should receive the tithe out of the descendants of Abraham and all Christians. (Heb 7:9) The system of tithe is not only the system of Moses' laws but the laws of Melchizedek that was the high priest in the world. Jesus told to his disciples that they should offer the tithe to God naturally. (Mt 23:23)

3) The tithe is one of the methods to receive the blessing of God.

Heb 7:6-7 says, "But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises.

7It is beyond dispute that the inferior is blessed by the superior. ". Mal 3:10 says that God gives the great blessing to the one to offer "full tithe ". It says, "Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. ". John D. Rockefeller who became a rich man in the world received 150 dollars as his first salary, as he brought it to his mother and then she taught the tithe to God. Latter as he got one million incomes also he offered the tithe.

2. As we think that even our life should be offered to God, Why shall not we offer our matters? Paul praised the saints of Thessalonian church for their offering and said, "and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us

“.(II Cor 8:5) He again said, “For in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. 3For they gave according to their means, as I can testify, and beyond their means, of their own accord, “.(II Cor 8:2-3) We should offer offering by looking at the tribulation of death in the future.

Sermon 10 **The Life of faith that Job had** (Job 23:10-17)

1. He kept on the truth of trial in his mind and took his attitude.

Verse 10 says, “But he knows the way that I take; when he has tried me, I shall come out as gold. “. After the man is trained by the trial, he has the personality to shine the brilliance. As the tree also is passed through much shaking by the strong storm wind, the wood to have pattern should be made. Then how did Job receive the trial? It was suffered by meeting the trouble situation that he could not find out the Lord in his suffering. (8-9) When we stay in suffering if God is revealed soon, we shall almost have no the trained chance. Then for God does not reveal himself swiftly providentially, we are trained sincerely by God. I Pet 1:8 say, “Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, “. The reason God does not reveal himself to us but said to believe in him is to train our faith. Refer to Jn 20:29.

2. He loved the word of God Verses 11-12 says “My foot has held fast to his steps; I have kept his way and have not turned aside. I have not departed from the commandment of his lips; I have treasured the words of his mouth more than my portion of food.” Let’s review Job’s view of the word of God here.

1) He thought that to follow the word of God is to follow God. The word (verse 11), “My foot has held fast to his steps; “reveals this fact. As we obeys the word of God is not like obeying the dead theory without delight, but to follow God to have infinite live and fullness of joy.

2) Job loved the word of God wholeheartedly. In the word, “I have treasured the words of his mouth more than my portion of food. “, the word, “portion of food. “ () was translated into “ my settlement” by a scholar (Albert Barnes), and the Septuagint (LXX) translated it into “my breast”. Although we choose any translation the hot affection of Job to the word of God was revealed. “ my settlement” means the decision of my hot desire, and “ my breath” also means my hot heart. The believer above of all should rejoice the word of God The end of Jer 15:16 says, “Your words were found, and I ate them, and your words became to me a joy and the delight of my heart, for I am called by your name, O LORD, God of hosts.” What is the reason the man does not please the word of God? First, because he does not take the spiritual sound in his heart. II Tim 4:3-4 says, “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. “. Second, because he does not devote himself to know the Scripture. The reason David said that the word of God is the sweeter than the honeycomb (Ps 19:10) was for he meditated the word in the day and

night. (Ps 1:2) Third, because he did not obey the word of God. The word of God exists for the obedience of the men. There is the reason that the word of God is not opened to the man to disobey refer to Jn 7:17. Fourth, because he does not have suffering Ps 119:71 says, “It is good for me that I was afflicted, that I might learn your statutes. “.

3. He obeyed God’s sovereignty activity. Verses 13-15 say, “But he is unchangeable, and who can turn him back? What he desires, that he does. For he will complete what he appoints for me, and many such things are in his mind. Therefore I am terrified at his presence; When I consider, I am in dread of him.” As the man lives in his whole life there are the things that he himself could not be executed. Therefore the believer should accept the environment to come out of the providence of God well.

Verse 17 says, “Yet I am not silenced because of the darkness, Nor because thick darkness covers my face.” The easier translation of this passage is as following. That is, “For before the darkness comes on I am not cut off and he does not cover the darkness before my face.” The meaning of this word is the reason of his frustration and his fear is for before his darkness (tribulation) comes to him, he is not died. Job fought continuously by his afflicted present situation in depending on God.

Chapter 24 Sermon matters

1. “ “ (verse 21)
2. “ “ (verse 13)
3. “ “ (verse 20 b) Because this world is not the field of the ultimate judgment, all unrighteous men shall not be punished surely. But is obvious that the wicked man received the punishment in the world. It is a standard event that God warned the mankind in the present time and make them repented. It is just the Ilberlbackke (as one person is punished, the others are warned) Refer to Lk 13:1-5

Chapter 25 Sermon matters

1. “ “(verse 2) Only God can give true peace to the man. Because he is the absolute sovereignty Lord to rule over at the most highest place. Therefore we can enjoy the peace through him in the anxious state.

2. “ “(verse 3) The angels are the innumerable military of God. Therefore the saints that his spiritual eyes are opened is not afraid of the military of worldly nations. Refer to I King 6:14-17.

Chapter 26 Sermon matters

1. “ “(verse 6)
2. “ “ (verse 7)
3. “ “(verse 14)

Sermon 11 Of the fear of Jehovah (Job 28:23-28)

We do not point on the ceremony of worship and the system in the fear of Jehovah. Indeed the heart to fear of God is main point.

1. Only God is the object of his fear.

The men are not afraid of the creature but should be afraid of only God. Gen 1:28 says that God commanded that the men should subdue the earth and rule over all creatures. As the heart of the man subdues the creature and rules over them and the heart of man is occupied by them he can know God and love them. But as the man is afraid of the others more than God, finally he should be a worshipper of idol. As the man worships the idol he cannot serve only it but he serves innumerable one.

The reason that the matter is executed so is for the creature cannot give the sufficiency to the man. The fact that the Indian serves lots idols of 350 million is informed. Rather, it is foolish that they accept even the cow as the object of their worship and many people are starved, although the cow harms the agricultural crops, they ignore it.

What is the method that God reveals himself to the mankind? He reveals the fact in the covenantal relationship. In other word, according to the principle that he accomplished what he says so he reveals his righteousness, his completeness and also especially his faithfulness.

The Scripture of the New Testament and the Old Testament is the system of the word to have the relationship of covenantal activity. Therefore our short answer to the question, “ How can we know the existence of God?” Our short answer is, “God is the one to give the word of the Scripture.” Although it is a short answer, it is concretely and the perfect answer.

We should keep on in our mind the fact that the covenant of God is so beautiful and so complete. The covenant is not effective for few say and few months and the word to bring the eternal effect. Ps 111:5 says, “He provides food for those who fear him; he remembers his covenant forever.” Although before the covenant shall be accomplished yet, we look at the covenant we please with the faith and the hope, after it is accomplished we should take infinite delight. We are not afraid of what we do not know, we are afraid of God to know so by his covenant. The fear is just the faith.

The fact that we have such faith also does not come out of ourselves. It also is the fact that the covenantal word of God is accomplished in our heart. If we receive them as the centered grace, when things go wrong, we belong to the corrupted world, we reveal the all vanity and all sin by such things revealed as we possess them. We do not receive that such things are the centered grace. The true grace that we receive is to know the Lord and believe in him by understanding the covenantal word and by experiencing it.

The word, “The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.”(Prov 1:7) means that as all other knowledge is used by the heart to fear God, it has true benefit. The knowledge not to have the fear of God gives only the harm poison to the mankind. The development not to have the fear of God makes the man fallen down into the mechanized tendency. As the man becomes so, he can find nothing like righteousness and mercy out of the man. Because the men are dropped down into the flowing of utilitarianism he should be lost the human beauty. For they do not fear God they should be cut off from all wisdom to give all benefits to himself and the others. Finally it brings about the destruction of the world.

2. He should honor God truly.

1) As we fear God, we should not fear God like the devil did. Although the devil fears God but does not love God. Jam 2:19 says, “You believe that God is one; you do well. Even the demons believe—and shudder!” This conviction of James is the object of the one not to believe in God.

2) As we fear God, we should not fear God like Pharaoh and Nebkanezarr did.

Pharaoh and Nebkanezar also praised God as the miracles of God were happened. As Pharaoh looked at the plague of hail he confessed that he

committed sin. (Ex9:27) Nebcanezzar listened to the interpretation of Daniel's dream and then he told Daniel, "The king answered and said to Daniel, "Truly, your God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery." (Dan 2:47) As anyone look at the scene of God's miracle, who cannot be taken the fear? But God admits to fear Him sincerely and pleases it as some miracles are not happened, more than to take fear God as the miracles are happened up.

3) As we fear God, we should not fear God like the Pharisees did. Although we reveal the devotion externally as his heart is not purified it rather is the sin to deceive. God looks at the heart of the man mainly. (Ps 51:6)

Sermon 12 **The Man of practical Faith** (Job 29:1-17)

Job missed the practical life of faith in his healthy time as he met the tribulation.

1. Job walks with God (1-11)

In the fact he walked with God, we can analyze as three elements first of all. They are as followings. 1) It was the fact to hit to the living power of God's word. The word, "when his lamp shone upon my head, and by his light I walked through darkness," (verse 3) means it. 2) It was the fact that he took to feel God's love. The word, "as I was in my prime, when the friendship of God was upon my tent," (verse 4) means it. Two experiences of the above is that is, the experience to walk with God. (Verse 5 a) As the believer understood the truth of gospel at the same time, as his heart is burnt with his love are the evidence that God walked with him what is it the fact to walk with God? The experience of two disciples to go down into Emmaus is just it. (Lk 24:13-32) 3) It was the fact that he is prosperous in all things. He took prosperous matter and received the respect of many men as his special personality. (6-11)

2. Job walks like a good Samaritan. (12-17)

He treated the misery situation of the misery persons as his present situation and helped them. As his confession, the word that he said, "I

was eyes to the blind and feet to the lame.” revealed this fact. Such practical life revealed the fact that he loved his neighbors as himself. Refer to verses 12-14.

The fact to love the neighbor as his body includes the fact that to love the other means to love myself actually. In other word, my faithful personality is developed by loving the neighbor. Therefore the Christian believer has the reason to love the other passionately and its motive as he loves himself as he loves the others. Because Job loved the others truly he himself was grown greatly. It is proved by the word, verse 7-11, 18-25. Especially verse 23, “They waited for me as for the rain,” is the representative word. That’s right. As the man loved the neighbor as my body, he is developed into wide self from narrow self. Therefore we should not forget the word (Act 20:35), “It is more blessed to give than to receive.””

Chapter 30

1. “ “ (verse 1)

2. The fact that his face was (9-10) means to be despised extremely. Receiving the despise from the others is afflicted severely. But it is benefit, because before he receives such mock, he does not know the meaning of suffering as the mocking of Jesus. (Mt 26:67) We learn Jesus more deeply as we are suffered for the gospel. Refer to Phil 3:10-11.

3. “ “ (verse 20) As we see this word, 1) Job knew that for he was a faithful believer, he knew the suffering under God's wrath. The fact God did not answer the prayer of Job means that he responded as the attitude of God's wrath to him. As the one feels God's wrath shall be dropped into the situation not to endure God's wrath. (Is 2:19, Rev 6:15-17) Despite of it, many people in the present time stand up under God's wrath (Jn 3:36) they do not feel some suffering. 2) Although Job does not receive the answer of prayer he prayed continuously. At this point he was like David. (Ps 22:1-2) It was the devotion that his strong faith (13:15) that although God kill him, he depends on God brought.

Chapter 31 sermon matters

Chapter 32 sermon matters

Chapter 33 sermon matters

Chapter 34 sermon matters

Sermon 13 The prayer that can be answered (Job 35:9-13)

Joel 1:20 says, “Even the beasts of the field pant for you because the water brooks are dried up, and fire has devoured the pastures of the wilderness.” Ps 104:21 says, “The young lions roar for their prey, seeking their food from God.” What does such word mean? It is not the meaning that they pray in consciousness. The fact that as they cried out for their food God gives eating food to them means that it seems to be the fact that they prayed to God. Therefore such word rebukes the one without prayer secretly. The animals also pray why do the people pray to God? If the animals cry out to God gives the food to them, as the man cries out to God why shall not give the food? Refer to Ps 104:27-28.

1. Let’s seek God to make us praised the song in the night.(verse 11 a)

“In the night” means the time of tribulation and suffering. Indeed it is difficult to endure the suffering time. But as God walks with them it is the delightful time. One day consists of 12 hours day and 12 hours night. Rather all trees and all crops are grown up more in the night time. Jesus says, “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” (Mt 11:28-30) When we have

difficult and heavy time, it is the chance to bear the yoke of Jesus together. Then we got some good thing.

We should not want to remove the tribulation and suffering out of us. We should pray that as he makes us praised in the tribulation and the suffering. God please to listen to such prayer. God does not please that we always stay in the baby faith. We should learn some deep things. Jesus also said, “Although he was a son, he learned obedience through what he suffered.” (Heb 5:8) We try to avoid the suffering essentially. But as we are suffered inevitably we have the fact we should keep on in our mind. It is the fact that great treasure stays in it.

2. Let’s seek God to teach the wisdom. (verse 11 b)

What is the wisdom? It points to, “And he said to man, ‘Behold, the fear of the Lord, that is wisdom, and to turn away from evil understands”, as Job said, (Job 28:28) Prov 14:27 says, “The fear of the LORD is a fountain of life, that one may turn away from the snares of death.” God teaches the people the fear of God but he does not teach it to the animals. Because the animals have only body but has no the soul to know God. Therefore all animals do not know God. But the man knows God by the work of Holy Spirit. After the people experience all things they know the work of God there. The general Myung Sin Chae, Korean military general to send to Vietnam lead this military and arrived at the seashore of Vietnam and he stayed at the

seashore for storm and did not arrived and then stayed for one week on the water and waited for it. If then the Vietnam communist attacked to them, the Korean military were dropped down into the dangerous state that they almost might be defeated Therefore general Myung Sin Chea testimonies that the fact not to have attack of Vietnam communists was the interference of God. God teaches the men his living fact. 1) He teaches us his power. Job 36:22 says, “Take care; do not turn to iniquity, for this you have chosen rather than affliction.” 2) As the believer mistakes, God reveals his living fact by giving discipline. Job 5:17-18 says, “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.” 3) God reveals his living fact by punishing the unbelievers. The king Herod to kill James with the sword was arrogant and was died by punishing from the heaven. Act 12:21-23 says, “On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them. And the people were shouting, “The voice of a god, and not of a man!” Immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last.”

Chapter 35 sermon matter

1. “ “ (verse 7)
2. “ “ (verse 11)
3. “ “ (verse 13)

Chapter 36 sermon matter

Chapter 37 sermon matter

Sermon 14 **Of the beauty of the global** (Job 38:1-7)

What God stressed at this part is the fact that he created the global. Because he created the global beautifully, it says that the angels also praised.

1. He created the global as a house. (4-6)

House is the place the man lives. Then our text said that God created the global as such purpose. The word that God set the foundation (verse 4 a) and measures the structure of the aspect. (Verse 5) are the terms to construct the houses. As God built up the global, he made it as the place the man lives. Is 45:18 says, “For thus says the LORD, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited!): “I am the LORD, and there is no other.” For today the cosmos, this science are developed is affirmed. The moon has no air but the global has it. And the light also shines in the world of global more than the world of moon. Although the moon world cannot adjust the temperature but the global provides the good condition that the living things can be survived.

2. The relationship between the global and the other stars. (verse 7 a)

In our text verse 7 says, “When the morning stars sang together”. As God created the fact that the global, the other stars praised is the poetic expression which makes us known the fact that they focus on the global. In the contemporary day the cosmos scientists think that they shall occupy the world of moon in the criteria of the world of moon. And then they think that the mankind of the earth shall go to the world of other stars and can live there. For example, for the mars and the Venus are located at the place not to be far out of the moon world, it suggests that in the near future the astronaut shall be sent there.

But I believe that there is no better world of stars than the global. As we see in the Scripture, we think that all celestial body serves in the center of the global. A certain scholar says, “For there are immeasurable invisible stars, what kinds of service shall they execute?” They claim that there are the independent stars not to be related to the global. And such stars may be the good place that living things can live like the global. But the word of God to the stars as the Scripture always reveals exist for the benefit of the people to live in the global. Although the development of global may bring about some benefits to the mankind, we cannot expect that the mankind can find out some starts that the people can live. But we can believe in the enlargement of cosmos development. Because for God commits to the man the mission to occupy the earth, he warranted the development of science in man’s intellect. (Gen 1:28) Of course, the word, “subdue the earth” (Gen

1:28) does not mean the prophesy of future thing on the man but at the contemporary day, they should work only the natural duty. But as we see this word, it is sure that God gives the wisdom to occupy all creatures to the man. Therefore it promised that the man knows some parts to the heavenly stars and can be related to in some degree.

3. The angels sang by seeing the creating of the global. (verse 7 b) The important purpose the angels praised is to praise God to create the global. The fact that the global is beautiful is to have the beautiful contents in the point of God's masterpiece. The man also should praise God as looking at the system of the land. Ps 8:1 says, "O LORD, our Lord, how majestic is your name in all the earth!" This poet felt the beauty of Lord's name (revelation) to create it by looks at the beauty of the earth. In our text (verse 7) the praise of the angel also comes out of this reason.

Today the American spacemen went into the world of moon and looked at the world of global, and said that the blue light of the global, its red light and its white light are so beautiful. As whoever felt the love of God to be establishing the beauty of the global, he cannot help but to feel the wonderful impression before the beauty. Among the men especially the Christian believers are more sensitive than the angel and deeper than them. Only the believers experience the love of God's redemption and his mercy and also they experience to become God's bride and His sanctuary. Although the angel feels the power of God

and his wisdom and his holiness, they do not feel the redemptive love of God.

Chapter 38 Special Reference

History and revelation

The word, history points to the world of time and space in the theology. I go to treat three revelations through the history in this thesis. Those are, the revelation through the natural world, the revelation through Jesus Christ and the revelation through the Scripture.

1. The revelation through the natural world.
2. The revelation through Jesus Christ
3. The revelation through the Scripture.

Chapter 39 Sermon matter

Chapter 40 Sermon matter

Sermon 15 Repentance **of Job** (Job 42:1-6)

Job is a person “was blameless and upright, one who feared God and turned away from evil.”(Job 1:1) Jm 5:11 says, “Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.” Job was the man of patience. As 7:11, 23:1 revealed, the record that Job took complaint. But here Hebrews Siak (סִיחַ) expressed as “complaint” means to lament. The word, “to complain” in Hebrew has the other, that is, it is Lun (לִּין). (Ex 15:24, 16:2, 7, Num 14:2, 16:11, 41) Although Job had the horrible tribulation, he did not complain God and depends on him until the end. He kept on the faith consistently weather his peaceful time or his trouble time. Despite he stayed at it, Job repented what he should repent for his sin. (Job 42:9)

1. What is the sin of his repentance?

He said that he repented his sin that he said in his ignorance before God. (Verse 3) 1. “Ignorance” is not the other one, but it means his question that he did not know that although he had no so horrible special sin, what the reason that he got so horrible suffering is. Of course, he took such question but he kept on his faith. But it is fact that he argued with God with some question. The believers have several

questions. For some examples, “I believe in Christ why is my business worse?”, or, “I believe in Christ why did my children die?” etc. The sin of ignorance of such kinds should be repented.

2. The method of God to make him repented.

By the event that God Himself made Job repented He made him experienced God’s omnipotence. As we experience the power of God we understand our ignorance. In our text, verse 5 says, “I had heard of you by the hearing of the ear, but now my eye sees you;” He understood the sin of his ignorance by experiencing the power of God. The faith of experience is precious. There are several things that God gives us experienced faith, those are, 1) the experience to receive the answer of prayer 2) The experience to get joy by obeying the word of God. 3) The experience to receive the healing of disease 4) the experience to take burning heart by understanding the truth, 5) the experience that the pastor receives the word and preaches it powerfully. 6) The experience that the view of life should be transformed etc. Whenever the believers receive the power of God his difficult issue should be solved.

3. The attitude of his repentance.

He lamented by himself. Here, the word, “I lament “(ܐܬܝܬܝܬܝܢܝ) means to despise himself. For the people lift up themselves they commit sin for they do not know. But as they treat themselves as dust and ash, God lift

them up. A believer in the Western world said, we should affirm in his heart that we are third one. The word, “I am third one” means that “God is first, the other is second and we are third one.” Abraham also said that he is “like dust” (Gen 18:27) as the man feels his sinful feeling he treat that he is low. Only as the men commit great sin should not quilt feeling, but as he commit small sin he should do it. Although we have no obvious much great sin, we have much small sin. We cannot count our small sins for ourselves. Although is so tiny it harms much vegetables with much numbers. David says, “For evils have encompassed me beyond number; my iniquities have overtaken me, and I cannot see; they are more than the hairs of my head; my heart fails me.”(Ps 40:12)

Essay the historical character of Job

G. Fohrer, a scholar of the liberalism said, “The story of Job begins with the imaginative literal style without exact date and year.... Like not to have the expression of some years, there were no the expression of genealogy and geography.... So Job was not the general person to be limited by the time but a symbol of the one of suffering to be able to anytime and anyplace.” (Die Erzählung beginnt ohne genauere zeitliche Angaben im marchenhaften Stil: Wie die Zeitbestimmung fehlt, so verzichtet die Erzählung auf jede enealogie und geographische Naherbestimmung. Hiob doll nicht als zeitgebundene und bedingte Person erscheinen, sondern als Beispiel und Symbol des leidenden Menschen, wo und wann auch immer er lebt. – Kommentar zum Alten Testament, Das Buch Hiob, 1963, s. 71)

Such view of Fohrer was wrong. According to the testimony of the Scripture (Ezk 14:14, Jm 5:11) Job was the historical person.

Essay The Issue of God's Image
Essay The history and the revelation

Sermons of Ecclesiastes

Sermon 1 **All things have the limitation** (Ecc 3:1-11a)

In this part Solomon stressed that all things in the world have the time and duration. Whatever should be changed without having the eternity? Verse 1-11 recorded 29 times the word, “is a season”. In this fact we should keep on some points that all things are changed and took the duration in our mind as followings.

1. For all things are not able to keep on the permanent, they do not strengthen.

They are just like the wave of the sea. The wave is lifted up highly and swiftly it is sunk. We should not depend on the things of world and believe in them like the wave. We should trust on only God and believe in only Him.

2. We should not be arrogant for we have the changeable things in the world.

The one to possess something should look at the state that he shall not possess it not far. Therefore Paul says, “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,” (I Cor 7:29-31)

3. We should believe in the sovereignty Lordship of God and take the peace.

Whatever in this world is not executed without knowing God all things are developed by the hand of God? Ps 31:15 says, “My

times are in your hand; rescue me from the hand of my enemies and from my persecutors!” Although we meet any time we should believe in the sovereignty Lordship and should obey it. Ps 62:8 said, “Trust in him at all times, O people; pour out your heart before him; God is a refuge for us. Selah” Although we meet any situation we should not build up our stubborn and should know to obey it. To the one not to obey at all things, Jeremiah says, “I have paid attention and listened, but they have not spoken rightly; no man relents of his evil, saying, ‘What have I done?’ Everyone turns to his own course, like a horse plunging headlong into battle. 7Even the stork in the heavens Knows her times, and the turtledove, swallow, and crane Keep the time of their coming, but my people know not the rules of the LORD”. (Jer 8:6-7) A young man that had sent into Africa as a missionary had learnt there for one year and then he was died for his disease. But he looked at the Lord at his situation and said, “I am good enough for the fact that I became a stone founded in the deep water for building up a bridge for Africa mission.”

Briefly, we should not take affection to all things in this world and we should long for only eternal God. Therefore verse 11 said, “He has made everything beautiful in its time. Also, he has put eternity into

man's heart, yet so that he cannot find out what God has done from the beginning to the end.”

The man should believe in only God as he looks at the fact that all things in the world have the duration and change. Moreover for the changed things are immeasurable in the beginning and end of the changed things we should look at only the Lord at any moment. Refer to verse 11 b.

Sermon 2 The **activity of God and our attitude** (Ecc 3:1-13)

1. For all things have the limitation what shall the human attitude be executed?

The word, “time” in verses 1-8 of our text come 29 times. Such expression gives the special lesson. It gives us the lesson that all things should be passed away swiftly. As we see this word, first, we know that all things should be passed away swiftly. second. We know that all things should be passed away swiftly. These two things make us lived rightly by transcending the character of the thing, whether it is good time or bad time, in our heart. It, like verses 12-13 says, “I perceived that there is nothing better for them than to be joyful and to do good as long as they live; 13also that everyone should eat and drink and take pleasure in all his toil—this is God’s gift to man.” This word should be treated that the man always should accept to execute goodness as his purpose with delightful heart. In other word, the purpose he eats and drinks should be to accomplish goodness. The word, “also that everyone should eat and drink and take pleasure in all his toil—this is God’s gift to man.” means it. As we see it, the purpose that the man lives is not to escape his sacrifice but to offer his sacrifice. Therefore in the world the anxiety and sacrifice we meet has no any problems. For we are born at this world to offer sacrifice, as the sacrifice works and trouble works visit to us, it is not the strange issue to us.

2. All sacrifices can be overcome by the hope to long for the eternity.

Our text verse 11 said, “He has made everything beautiful in its time. Also, he has put eternity into man’s heart, yet so that he cannot find out what God has done from the beginning to the end.” Here, the word, “, he has put eternity into man’s heart” means the heart to long for only true God actually, which is the operation of fifth. The one to long for God does not need to take some affliction in the world. Because his hope is just God Himself. If God is our hope he is able to go by accepting sweet heart to the affliction he permits us. Not only that, like the last part in our text said for we cannot measure the beginning and end of our present trouble, in other word, because the beginning and end of the issue belong to the hand of God, and we cannot rules over it with our free heart, we should put it before God and should look at only God. God does not make the one to look at him failed. As the one not to know the beginning and end of the issue despises the rule of God and his judgment in his arrogance and controls them with his will, he should receive his woe surely. Although it is a pleasant thing, as he meet the issue he should not do with his volition without relating to God and should not be dropped down into it.

Or, it is fault that in the case that the thing is a great trouble thing, the one to meet it does not depend on God, if he is worry about it like he

can escapes it with his power. He should take care of it well by accepting God in such thing.

Sermon 3 **The providence that God the men understood the truth** (Ecc 3:16-22)

1. The fact that treatment of the good and the evil in the world is not discerned but is confused. (16-17)

Our text verse 16 says, “Moreover, I saw under the sun that in the place of justice, even there was wickedness, and in the place of righteousness, even there was wickedness.” The evangelist understood something in seeing this fact. It is the fact that God has the judging time in the future. (Verse 17) In other word, what is not discerned in this world should be discerned in coming world. . The believers take the unfair things in this world from the worldly people. That is, they receive much unfair things, but the believers should feel the judgment of God in the future strongly for such unfair issues. Refer to Jn 15:18-19.

2. God makes the men thought the fact that the human life is not different to the life of animal.(18-21)

In our text verse 18 says, “I said in my heart with regard to the children of man that God is testing them that they may see that they themselves are but beasts.” The death of the body of the man seems to be same to the death of animal. The one to know such vanity truly searches for the spiritual life and the life of coming world. But many people in this world are failed before this difficult issue (the issue that sees the same

thing between the death of man and the death of animal) intellectually. In a meaning the evangelist said again, “Who knows whether the spirit of man goes upward and the spirit of the beast goes down into the earth?” (verse 21). It means that the evangelist himself does not deny the coming world but rather he got the faith of coming world the one to understand the fact is so few in the people to belong to the world.

Therefore the man should be faithful his received mission with delight. (Verse 22) As we execute what we received in the actual world rightly by the word of God, we know the coming world gradually. Obviously. Our text verse 22 says, “So I saw that there is nothing better than that a man should rejoice in his work, for that is his lot. Who can bring him to see what will be after him?”.

Sermon 4 **The Principle of the activity that we should take in the holy assembly** (Ecc 5:1-7)

1. We should become the one to listen to the word of God well
(verse 1)

It said that the sheep should listen to the voice of the shepherd. (Jn 10:3-5). The purpose that the sheep listen to the voice of the shepherd is to follow the voice of the shepherd. Only the sick disease sheep do not try to listen to the voice of shepherd. Luther said, “True faith is not to request that Christ accomplish something but to obey his direction.”(“Wahrer Glude schreibt Christus nicht vor 9was er tun soll), sondern weiss sich darin zu schicken.) He again said that obedience is better than miracle. Because God works through the man the one to obey him can see the miraculous work, but the one not to obey cannot see such affair. A certain believer of Congo prayed, “Lord, if you are a needle, I will become a thread.

2. We should say a little. (verse 2)

The text says that when we pray we should not say many words, should not say rapidly. Because in the assembly the things that the servants of God should execute are the kind of offering. For God stay in the heaven and the man stays on the earth we should be careful of. (Verse 2 b) The fact that God stays on the heaven

means the fact that God judge. And what the man stays on the earth means the thing that the man cannot be a special being.

3. We should keep on what we vowed before God. (3-7)

What did we vow to God? It is what we vowed to God at our baptism ceremony. The vow is “As he asks, “Do you vow that you accept Jesus as your savior and your king and obey his command and his teaching? “to us, we all replied yes”. This means that we vow to believe in it and obey it. This means to vow that we are died with Christ and live in the new life with Christ. But now do we believe in it and obey it well? We should not follow to our faith and our obedience with only word. Let’s review what we keep on our vow well as following in us. Because we confessed Jesus as our king we should follow him. As the believer accepts Christ in him is died in him, his soul is lived in the heaven and then he receive the blessing of resurrection as the Lord come again. What the Apostle Paul learnt out of Jesus was just this one. He said, “ “. (Phil 3:10-11).

Sermon 5 **The Seven vows of the pastor** (Ecc 5:1-7)

Ps 15:4 says that although “the vow in his heart” is harmful to him he should not be changed. Our text verse 5 says, “It is better that you should not vow than that you should vow and not pay. “. What he does not take vow means not to be joined into Christ; of course it is not good. But for he takes vow but does not keep on it is the rebellious activity it is worse activity. As the man is rebelled by the other he gets affliction how much pain does God get? As we received the holy status we took vow with sweet heart. we promised that we shall not serve ourselves eternally but serve only the Lord. So can we retreat? How can we leave out of the seat to get life and grace?

1. Do you believe that the Scripture of New Testament and The Old Testament is the Word of God and also they are the exact inerrant only laws of faith and duty? “Yes I believe in it directly. For the word, “only” comes out of confessing, the confessing one should believe in only the word of the Scripture and should love in it. Here, the confessor promises to keep on the pure fidelity to the word. Luther said, “True faith is to ignore all things but hold on only the word of Lord wholeheartedly and nakedly. And also the faith and the word are united by the connection of bridegroom and the bride. Just like that the word of God has the relationship of our inner man deeply.

2. Do you accept the Creed of this Presbyterian Church, the Westminster Confession Keywords, and the Questions and Answers of the Westminster Confession with a sincere heart, knowing that they are a summary of the teachings of the Old and New Testaments? Yes I believe in it directly.

The fact we confess the doctrine does not stop to treat only a letter and a concept but the activity of faith to know the Lord. The teaching of non-doctrine is like the fact not to have the obvious truth that we can devote our lives to. It finally must be the skepticism. After the Creed of this Presbyterian Church and the Westminster Confession and the Questions and Answers of the doctrine were announced publicly Scotland to accept it took many saints of martyrdom.

3. Do you accept this Presbyterian Church's political and disciplinary ordinance and worship directory as legitimate? Yes I accept it directly. This confession treats the aspect of practice of the activity of church groups. The criteria of discernment that the pastor permits it as the normal one comes out of the Presbyterian politic and the disciplinary ordinance and worship directory. Actually for this is the one God pleases, the Presbyterian churches got much benefit. The Scotland church to accept this one was revived and purified but the British church to reject this one was dropped down into the center of

compromise. Because this Presbyterian Church's political and disciplinary ordinance and worship directory are biblical, the pastors participated into them should treat the attitude of ministry with the fear heart of God and should serve with the mind of worship. Here cunning trick should be treated as the sin.

4. Do you pledge to cooperate with your brothers and sisters in the Lord? Yes I accept it directly.

Act 5:29 says, "But Peter and the apostles answered, "We must obey God rather than men." Then does it evaluate the fact that they obey the co-workers lowly? Never. Only this word is the expression taken by comparing with God. The dictatorship is dangerous work to invade into the authority of God. It is difficult that only the one in the people executes rightly.

5. Do you admit that your desire to become a pastor was born out of your love for God and your original desire to reveal the glory of God by spreading the gospel of His only begotten son, Jesus? Yes, I admit it directly.

Here, to seek the holy status of pastor is to demand what he wants out of the heart to love God. The pastor is the one to be died for the flock of sheep. Only the one to love God can do it. The fact that the man loves God is finally to become he well. Therefore the one to have wisdom loves God. As they concentrate on private desire of pastors, they should be thrown away by Him.

6. No matter what persecution or opposition you face, do you resolve to persevere and faithfully protect the truth of the gospel and work diligently to promote the sanctification and peace of the church? Yes, I vowed it directly.

The holiness of church (to keep on the truth) and her peace is so precious the pastor should not sufficient to only the personal holiness and her peace. As she devote herself to only peace without holiness. The church cannot become truly, and also as she concentrates on holiness without peace, the church cannot be established. As the pastor devotes himself to two things faithfully, h the above two things should be kept on for God walks with him.

7. If you are a believer and want to become a pastor, you must faithfully carry out your duties, duties toward others, and responsibility for your duties to glorify the gospel and set a godly example before the church that God has commanded you to manage. Do you accept? Yes I admit it directly.

Here, the pastor should reveal the example of devotion. The example is power in the church ministry. The pastor status does not executed by the power of world or, forcedly.

Sermon 6 **The labor and the man** (Ecc. 5:15)

1. Labor is the ethic

1) The labor is virtue that God established. God led the first man Adam into the Garden of Eden and made him ruled over it and kept on it.” (Gen 2:15) Then the Garden of Eden was so joyful place. But God did not say any word that his created men should eat well and take the recreation. This is the different point to the pagans. The pagan religion expressed that the first golden time of man is the period that they plays well. Jesus worked without having the time taking foods. (Mk 3:20) God remembers the working animal in the animals. He says, ““You shall not muzzle an ox when it is treading out the grain. “. (Duet 25:4) And he says, “Where there are no oxen, the manager is clean,

2) But abundant crops come by the strength of the ox. “. (Prov 14:4) Because the work is the precious virtue God said that they should work six days in seven days passionately. (Ex 20:9) Because the labor is the virtue good God gave, as the man obeys the responsibility of work well, they can take good sleep well. Therefore Ecc 5:12 says, “Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep. “.

3) The labor is the virtue of the obedience to the command of God to eat after your sacrifice. God said, “By the sweat of your face you shall eat bread, till you return to the ground,

for out of it you were taken; for you are dust, and to dust you shall return.” (Gen 3:19). As the man to commit sin works passionately, his false character is controlled; the virtue to receive the proper salary can be nurtured. I Thess 4:11-12 said, “and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, 12so that you may walk properly before outsiders and be dependent on no one.” Eph 4:28 said, “Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. “. Therefore the one to eat without taking sacrifice is the one to rebel God. The Apostle Paul said, “as we pray most earnestly night and day that we may see you face to face and supply what is lacking in your faith? “ (II Thess 3:10) Therefore as the man eats with his effort he can escape the sin before God. Despite it is so, somebody save his property and play and eat it, he takes several kinds of covet and he has no peace in his heart. Ecc 5:10 says, “He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity. “.

2. The neglecting is sin.

The men should choose his occupation by his talent. And he should not work temporarily but as he always works regularly, he gets his purpose. The old custom of Korea knew that it is good that to play without working. The destroying song, “Let’s play let’s play let’s play at the youth time, as we are old we cannot play should leave in our country.

The word of scripture condemned the neglect ion. Prov 6:6 says, “Go to the ant, O sluggard; consider her ways, and be wise. “, Prov 6:7-11 says, “Without having any chief, officer, or ruler, she prepares her bread in summer and gathers her food in harvest. How long will you lie there, O sluggard? When will you arise from your sleep? 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.” And “As a door turns on its hinges, so does a sluggard on his bed. The sluggard buries his hand in the dish; it wears him out to bring it back to his mouth. The sluggard is wiser in his own eyes than seven men who can answer sensibly.”(Prov 26:14-16) “A slack hand causes poverty, but the hand of the diligent makes rich.”(Prov 10:4) Jesus pointed on the one not to work and called for “But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? “. (Mt 25:26)

Sermon 7 **The delight to come out of God** (Ecc 5:18-20)

1. Amusement of eating and drinking.

Amusement to eat and to drink does not come out of a sumptuous feast but comes out of living by the word of God. 9:7 reveals the fact obviously. “Go, eat your bread with joy, and drink your wine with a merry heart, for God has already approved what you do.” We do not get amusement for good food. The taste of food can be changed by our ages. As we are young we enjoyed any foods but as were old, we do not taste any food specially. The meaning of our text is the fact that as we eat any food we should take only spiritual joy. Rom 14:17 said, “For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.” Therefore the above of verse 18 means that we can enjoy it that as we eat the food we should eat in the position of making peace with God. Ps 69:22 says that the one not to make peace with God has a state that his eating table becomes snare. As the king Belshazzar eats and drinks a finger was appeared on the wall of his right side and wrote the letters, “Immediately the fingers of a human hand appeared and wrote on the plaster of the wall of the king’s palace, opposite the lampstand. And the king saw the hand as it wrote, the letter, “MENE, MENE, TEKEL, and PARSIN.” which informs the declaration of destruction. (Dan 5:5, 25-28) Then what is the method to make peace with God? It is the fact that

we lament our sin and should be corrected. The one to say, “And behold, joy and gladness, killing oxen and slaughtering sheep, eating flesh and drinking wine. “Let us eat and drink, for tomorrow we die.” (Is 22:13, I Cor 15:32) that is, the one to enjoy this world become the enemy of God. (Jm 4:4) Prov 17:1 said, “Better is a dry morsel with quiet than a house full of feasting with strife.”

2. Having amusement in the labor.

Verse 18 a in our text says, “Behold, what I have seen to be good and fitting is to eat and drink and find enjoyment in all the toil”. As we enjoy the joy of work we should evaluate the right labor preciously. The one to escape right effort always has no joy.

1) As we say the sacrifice for life we should devote ourselves to do it that our power can handle. When we execute any work, it is right that as we executes whatever as we work as the good purpose to serve God. And we should execute them in offering much sacrifice. Ps 128:2 says, “You shall eat the fruit of the labor of your hands; you shall be blessed, and it shall be well with you. “.

2) Especially we should sacrifice for the Lord. Above of the entire one to serve for the Lord receive the blessing to walk with the Lord. It is important that in several sacrifice for the Lord, the sacrifice to confront to the sin is so important. (Heb 12:4) Paul said that this effort is the effort of birth. (Gal 4:19)

Sermon 8 **Two parallelisms** (Ecc 7:14)

1. We should rejoice at the prosperous day.

The Hebrew word (הֵיָה בְטוֹב) of the word, “be joyful” means “to make him become well”. The men sometimes were dropped down into the special unbelief at the good time by indulgence neglecting and arrogance. Then why do they become? Because At the easy time the people live for their body so much. At the day of British Mary queen the saints came out of the prison and returned to their homes, the most people were corrupted. It is easy that in contemporary day the believers in the peaceful time do not pray in awakening should be corrupted.

What do the remnant believers in North Korea do in this time? Because the Soviet Union has many faithful believers in severe persecution, they made them become the psychopath and put them into the psychopath hospital and also in Bulgaria the faithful believers were cast into the pot of severe dogs. (Jesus to the Communist World, Inc, “The voice of the Martyrs”)

We should know that if we met the good day, in any time the bad day shall come into us, and we should keep on the faith life faithfully. It is called for that it is the wisdom to prepare the future day. In this prepared day our duty should be the fear of God. I Sam 12:24 said

“Only fear the LORD and serve him faithfully with all your heart. For consider what great things he has done for you.” What is the reason that the Scripture said so much? Because who does not take the fear of Jehovah, why does the Scripture say so much? If the one saw God that crossed the red sea like the land by his power, who does not take fear to God? Who do not take fear God who destroyed 185000 Assyria military at one morning in one day (Is 37:36) by sending the angel? But if we think only such fear, yet we are not the men to fear God. We in actual life should live in fear of God as followings. Those are, 1) we should despise God to be wait for long time to make us repented. Refer to Rom 2:4. 2) in this world we should despise God to work by the quiet word (the Scripture) more than by the majesty of miracle and wonders. Refer to Me King 19:12-13.

- 3) We always should live in the simple life before God to see in the hidden state. Refer to Mt 6:1-4. 4) As we receive honor out of the people he should not love it. Refer to Lk 16:15.
2. We should think at the trouble day.

The Hebrew word (חַשַּׁב) of the word, “consider” means “to see”. It means that we should see what we can see in the trouble time. That is,

- 1) It means the fact that I myself am a sinner. As the men meets in trouble he can know his weakness. As the much rain come on, leaking point of raining is revealed.

- 2) It means to look at the other. As the man takes peace they despise the other. But they meet the tribulation they are reduced and make them admitted the others.
- 3) It means to look at the judgment of God. At the time of tribulation especially the wicked persons are judged. Then the believers to look at the judgment in the last day of world.
- 4) It means to look at the fact to live with the Lord. The one to see it prepares to meet the Lord. The preparation is not the other but devote themselves to do more complete passionately to God. As the man devotes himself to God the devil comes on there and claims it. Therefore he should offer himself to God faithfully not to belong to the devil.
3. The economy of God not to know the future.

The reason not to know the future things come out of God's will. Rather it is benefit to us. Because as it is so we can believe in only God. If we know the good future we shall take concern to only it but they shall not believe in God. Not only that, as we know the future misery things, we may use the human wisdom for we are anxious on them. Finally for the man does not know the future thing he believes in God. As we believe in only God we get much benefit without having no the relationship of future things. Augustine said, "We should treat the day that we meet as the ultimate day in our whole life. "

Sermon 9 **Let's offer the material to God** (Ecc 11:1-6)

The word in our text reckoned to offer the offering to God as planting the seed' that is, it means that as he offers matter for God, he will be paid by material to him latter. Then, in offering them our text teaches some important things to us.

1. We should offer to God abundantly.

Verse 1 says, "Cast your bread upon the waters," "To cast it on the water" means to offer to the Lord without affecting and with so generous heart for the Lord like he throws away easily. Verse 2 also says "Give a portion to seven, or even to eight," "seven" means many people; "eight" means more people than them. Just like that the saints should work with the material generously. Verse 4 says, "He who observes the wind will not sow, and he who regards the clouds will not reap." This means that for he is saved to offer some to the Lord he does not execute for he is connected to this one and that one. In the world although they say to serve only the Lord, lots of the people see only the stream of wind and hesitate.

2. The reason to offer.

1) As we offer matter to the Lord, surely he shall be received by God. Verse 1 said, "for you will find it after many days." Which means that although long time is passed through after long time they should be

paid surely? I expectation that we the men expects the blessing of God, they take tendency to receive the blessing swiftly. But for the man is mayfly, they should long for the blessing in the future. Verse 6 says, “In the morning sow your seed, and at evening withhold not your hand, for you do not know which will prosper, this or that, or whether both alike will be good. “. As see this word, we should devote ourselves to offer to the Lord continuously. The saints who were s called for Norris devoted him to offer to the Lord. Once his wife asked, “How can we live? Noris replies, “Let’s believe in only the promise of God written in the Scripture and let’s pray. “

2) For the continuous tribulation are happened on the earth one of the methods that the saints prepare it is to offer the matter to the Lord. In fact that the saints offer the matter, they the sacrificial heart for the Lord shall be nurtured, he can stand up firmly in the time of tribulation, and he is revealed as the trained one in the degree not to save his life. Not only that, because he does not save the matter in the regular time and offer it to the Lord, he receives thee grace the Lord pays at any situation. In the meaning, verse 2 b says, “For you know not what disaster may happen on earth.” This means that it is appointed natural law that the tribulation in the world is happened. As the cloud is filled with raining it is right law to be poured down on the earth, as the tree is dropped down, the dropped place is stays at that place it also is the appointed law. Only the one to see the tribulation in the future does not save the matter but offer them to the Lord.

Sermon 10 **Remember the creator as youth time** (Ecc 12:1-8)

1. What does it mean to remember the creator?

It means that all creatures should believe to have their creator. We cannot think that all things came by chance. It is easier than believing that all things are happened by chance to believe in the miracle. Then what should the attitude of heart to remember the creator take? They are faith, hope, love, humility and sacrifice. Whom shall we believe except almighty God to create the heaven and the earth? Whom shall we take the hope except God to create heaven and earth? And we should become to one to help the other. For the Lord of all heaven and earth is creator God, we cannot say whatever as ours we should help to the others until our power is limited. Not only that, we should be humble, because were nothing in the other day and the creator created us. And the one to remember the creator should be set the position that should sacrifice for creator. For he gives all things to us, we should offer our lives to him. Now in the nations of communism the faithful believers offer their lives to keep on their faith. The Soviet Union applied the criminal law 277 and then they executed the saints. A saint, Khmara was gathered in underground church and sentenced to 3 years in prison, and then he was punished wickedly his tongue was cut off and finally he was died. (Jesus to Communist World)

2. Why should we remember Jehovah at the youth time?

1) The youth time has much temptation. This is the proper time to like the pleasure, for they misunderstood the days at this time, they know that they live for long time, at this time they believe in his physical power but do not know the human weakness.

2) It is difficult to serve the Lord and to follow him the youth time because the mind power and physical power are strong. There were all powerful workers followed the Lord at their youth time. Hudson Taylor was a faithful believer at his youth time and then went to China as a missionary at 21st century. As Moody worked at shoe repair shop he was led by a Sunday teacher, Kimball and then he knew Jesus. The youth time in the life is the best chance they were devoted themselves to offer to God. The people devoted to God are successive at any jobs. Prov 3:6 said, "In all your ways acknowledge him, and he will make straight your paths." That is, it means that we depend on God to create all things and should execute.

Sermon 11 The **Basic mission of the man** (Ecc 12:12-13)

1. Keeping on the duty and happiness.

Our text says, “The end of the matter; all has been heard. Fear God and keep his commandments, for this are the whole duty of man.” Here, the word, “the duty of the man” (כָּל־הַדָּאָה) means “all things of the man”. Therefore Septuagint (LXX) is translated into “the total life”. Levi interpreted, “This is totality of the man that is, the essential law of man”

Therefore the meaning of the above word is the fact that the man has the structure that cannot help but to fear God. Ecc 3:11 says, “He has made everything beautiful in its time. Also, he has put eternity into man’s heart, yet so that he cannot find out what God has done from the beginning to the end. “. Therefore the fact that man does not fear God is foolish for he already denies himself. If the man ignores the fear of God, he is nothing.

What does it mean to fear God? It does not mean only the external figure to honor God but actually to fear God. Therefore 5:7 stresses the executionism and says, “For when dreams increase and words grow many, there is vanity; but God is the one you must fear.” According to what the man fear mostly is settled the principle of all his activities and also the fact of his happy activities. As we are afraid of what we do not need our fear, the life of non-truth should be revealed the non-truth

brings about the eternal misery. As the man fears only God, he should be happy.

2. Every man should be judged.

The reason that the essential duty of man is the fear of God is for the reason that every man should be judged in goodness and evil in his activity. Although we observe the long experience, we can know that God's judgment had been happened in the world. It was a historical fact that at the moment that Pope John XXI boasted building of the palace Viterbi, he was died for the roof was dropped down. Through such passed history we can see the fact that Good's judgment was happened directly. But the fact that the judgment is not happened in the world yet reveals the event of great judgment does not come. The man receives the providential judgment in the world and in the last day of the world they receive the great judgment. As we believe the judgment of God faithfully our life should be changed surely. As Williams Booth, the Salvation Army founder believe the judgment of God in the last day of the world, he became an example of sacrificial evangelist. And also a great revivalist, Charles Finney also thought the judgment after his death and made decision and entered into a forest and prayed for all day long and then he received the great grace.

The Nihilistic Thought of Buddhism

1. Ontological Pessimism
2. Intellectual Pessimism
3. The different point between Christianity and Buddhism

[The end of the Acts Sermon by Dr. Yune Sun Park]

Soli Gloria Dei