



For Cambodia Preacher

# The Principles and the Practice of Reformed Preaching



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## Proposal

1. Book Title: For Cambodia Church The Principles and the Practice of Reformed Preaching
2. Purpose: It aims on giving some benefits for Cambodian church preachers by understanding the principle and method of the Puritan preaching, applying the sermon to contemporary congregation to bring about the reveal of truth.
3. Method:
  - 1) The illumination of Biblical theological application - revealing the principle of Biblical preaching.
  - 2) The historical theological illumination – understanding the development of puritan preaching and the redemptive preaching
  - 3) Practical theological illumination - Making the personal devotional time as making the sermon
4. The relevant preaching to the actual situation – the uniqueness of ( Rhythmical, emotional and passionately elements) Khmer language
5. Examples of Khmer preaching and analysis

## Sequence

1. Introduction:
2. The necessity of Puritan reformed preaching in Cambodia church
  - A. Eight crises of the preaching in Cambodia church
    - 1) The pastor that were produced without training course
    - 2) The several challenge to Cambodia preachers
    - 3) Cambodia missionaries gave up the priority of reaching for variety of ministry.
    - 4) Cambodia church pursues the mteialism
    - 5) Returning situation of the Cambodian preachers was called by God
    - 6) Lack of the sound view of the church that the lay missionaries have
    - 7) The Cambodian pastors want to be independent and self-support ministry.
  - B. The essential method of this crisis is the restoration of Biblical preaching.  
It is the principles of Puritan reformed preaching and its method.
3. The principle of puritan reformed preaching – The theory of preaching in the center of exposition and application informed by William Perkins
4. It consists of exposition and application - the principles of Lloyd Jones.  
The preacher can apply the truth that the preacher understands
5. The method to make a sermon of Cambodian preachers
6. 6 steps
  - (1) Connect your sermon to personal devotional time.
  - (2) Apply our found theme to make the sermon
  - (3) Follow the structure of the triangle (observation, interpretation and application) to treat the sermon text.

- (4) Settle the sermon *telos*.
  - (5) Make the inductive structure of the sermon.
  - (6) Add proper argumentation and illustration to the sermon structure.
  - (7) Connect the sermon *telos* to the revival of church.
7. Examples of preaching of Cambodia preachers. (Expository preaching, topic preaching, evangelism preaching and revival preaching)
- (1) The purpose of preaching of Cambodia preacher – revival of church – we always should contact to the preaching to establish the church of the Lord.
  - (2) The assurance of puritan preachers and their lives - five life direction of Calvin. The life of preacher comes out of his assurance. They need the right view of the Scriptures, Five direction of biblical life.
  - (3) The purpose of the restoration of God's image. - We focus on proclaim righteousness, mercy and faithfulness.

Conclusion:

The purpose of puritan preaching focuses on the revival of the actual situation.

# Chapter 1

## Introduction

My Cambodia Mission ministry took 10 years since 2006 as educational missionary. Stroke, the greatest event in my life that I met was the moment to cover my life with the shadow of death at 50 years old, on 2004 year. I did not know that this event was a motive to serve Cambodia church, the body of the church in the mysterious country, like Paul confessed that as I weak I am strong, out of nothing of hope.

My principle of the practice of my preaching that I had received at the doctor of ministry on 1996 at Westminster theological Seminary in California was shared at Reformed Theological Seminary and International Theological College and Seminary in Cambodia was the first ministry to take the first step to restore my life. Now the Lord bestowed a special health to me and made me walked to the new step for 15 years. “I will lift up your feet and will walk on the high mountain like a foot of a deer” (Habak 3:19,) the promise God gave to Habakkuk prophet was accomplished to me surprisingly.

From 2007 I started my educational ministry at ITCS by eating, sleeping, studying and teaching, if my situation will be worse I will come back to my country, America, then my God provided a special grace to me and to move to the other areas. My health became good for 7 years gradually, at every

weekend ministry that executed as personal ministry presently I serve 15 staffs and 7 branch churches and 27 cell churches in the 25 provinces of Cambodia and tried to make Cambodia Reformed Institute in the Phnom Penh as the mission center and 5 branch schools in the main cities in Cambodia, Baitou, Pursat, Latanakiri, Stung Treng, Our Meanchey etc. was the result of humble obedience to the Lord. Now I expect to the developed ministry in Cambodia and has to share my preaching theory and my practice to the Cambodian preachers by digging my treasures in my closed heart about my Preaching project that was accomplished at the Westminster Theological Seminary in California for publishing my preaching book.

Although for I am a reformed pastor that was called for as a preacher by God although I does not confession “I think that I will preach the Word of God again before congregation” like Richard Baxter, I want to preach the word of God before God and also I will stand up before God in perching the Word of God. I had taught the Old Testament (Pentateuch, historical book, the Major Prophet book and minor prophet books and Poetry books) and Puritanism redemptive historical theology and covenant theology and Biblical Theology etc. was in the virtue of Dr. Ezra Kim, my coworker. I appreciate him for his encouragement to serve ITCS. But in the providence we serve the kingdom of God at the other place, I am fearful heart to serve God because his opening of my enlarged ministry and also I am thankful to God. The vision that build Peniel church at 25 provinces came out of my urgent heart that as I went to the entrance of Preah Veahr to buy cheap cashew at the Kmpung Thom at the Zorsinam day by tuk tuk andas I arrived at a town they did not

know the Bible and Jesus Christ and I challenged the evangelization of Cambodia. As the young brothers that have healthier and more talent should be done but the Lord commanded it to me directly, “you can do it.” And I obeyed it in humble heart. 34 cell churches in 25 provinces were settled by checking up 10 provinces in the later section of this year. I stand up before God although I have no financial, situation and all things are so worse, I want to obey his command by faith.

When these issues and those issues were happened in Cambodia church I want to encourage them and give some answer to the issues by making this book as a motive. I assure that the way of essential restoration out of the compromising his calling to the affection of money and dependence in the world is to return to the biblical calling of a preacher. As the preacher restores his preaching, just these issues shall be solved obviously.

This is an expression to seek the way of some solution to solve these issues that a Cambodia missionary confronts in his teaching ministry and in his pastoral ministry. And also he wants to go to the way of revival by following the greatest command of Christ (Mt 28:19-20, John 21:15-17) and by illuminating the Apostolic command, “preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. (II Tim 4:2)”

The answer of the writer is revealed by a preaching theory and its practice for Cambodia preacher that is found on the puritan reformed theology. And in the chapter two, I point the situation of the crisis of



preaching in the Cambodia church that has the one hundred church history and I will answer that it is the restoration of Biblical preaching overcomes them. As the preaching is recovered biblically, every confusion shall be changed into the order; the emptiness shall be changed into abundance, the darkness into the brightness that is, the way to bear the fruit of the biblical ethic, righteousness, mercy and faithfulness. In short words I believe that the image of God shall be recovered in Cambodia.

And at the chapter three, I will explain my biblical explanation by depending on “the Arts of Prophesying” which was written by William Perkins to treat to the traditional principles of the preaching that the puritan reformed pastors had enjoyed in their preaching ministry at the end time of 16<sup>th</sup> century and the early time of 17<sup>th</sup> century. Then I will apply the preaching theory of William Perkins to it and examine the findings that Lloyd-Jones who observed the fact that true Calvinist was the Methodist Christian of Wales with our theme about the preaching and also I will reveal the idealistic self- image of a biblical preacher. Although we live at the day to discuss the fourth revolution of industry and the Artificial intelligence, in the mission field we pursue the school ministry and academic life ministry, Business ministry, self-support ministry and the visualized preaching ministry etc. are so implantable to the contemporary day but the essential elements should not be changed. Then the writer will point the fact that among the changed stream the tendency of prosperous theology made the true image of church cloudy and also I will stress the restoration of the biblical Apostolic preaching as the revival way that we should pursue on at the Cambodia

mission field that are filled with the 95% Buddhists in the total population, 1500 million which are cultured by their custom. So it should be focused on the biblical preaching that emphasizes the revival of church as our preaching way.

And at the chapter four, I arrange how to make a sermon as 6 steps shortly. I offer the more concrete method that we can apply in their pastoral ministry. If you want to know more detail contents please contact to my two books, the Ten Steps for preaching (the principle and its practice of the Expository Preaching) and Symphonic Preaching.

Then in my ending chapter, the chapter five shall reveal that I stress that the preacher should focus on the spiritual revival and actual devotional life and the operative evangelism in the special condition that Cambodia church has, that is, the financial dependable consciousness for the safety of their actual life. Then I will offer the examples of some sermon of Cambodia preachers and Korean missionary sermon of pastoral ministry. The other book may be made by analyzing their sermon in detail and evaluating them by my biblical theory in the future.

I pray that God outpour the Spirit of revival on Cambodia preacher for church revival.

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At the ground desk of the house of Kampot CEMF staff.

White Young Jeon, Cambodia Educational Missionary

## Chapter 2

# The necessity of puritan reformed preaching

The reason that the writer felt the necessity of the principles of the puritan reformed preaching and its practice is to find out eight urgent situations in Cambodia mission pastoral ministry. What are they?

### 1. **Preaching crisis of Cambodia church**

Although Cambodia has 95% Buddhists of total population of Cambodia, still the church preaches the word of God through the appointed pastors. Then we are worry about that the unlearnt preachers that has self- confident heart preach the word of God to the congregation in dangerous state. Although they have small size church members, the pastor should treat the souls through the preaching. If they feel the good enough about the fact that they treat the small members improperly in the several bad conditions, it is so dangerous before God. So if it is stressed that Bible studying is replaced to preaching, it proves that he do not know how the biblical preaching is so important.

Generally, Among the same reformed preachers, some groups stress that teaching and preaching are same line actually without separating teaching of preaching, but the puritan reformed preachers, like Lloyd Jones did, emphasized the division between preaching and teaching in their preaching ministry. Teaching stresses to transfer the information into the congregation but preaching focuses on the application of the message to the congregation. Basically in Greek *didasko* means informing, communication. It stresses to inform some information so that understanding of the preacher may transfer to the understanding of the congregation. But the *kerusso*, the preaching stresses the activity of proclamation and made them obeyed the message and make them experienced the kingdom of God. Although we meet the limitation of sermon language of the preacher anywhere, it is so difficult that we cannot meet some model of biblical preaching in Cambodia because they have the limitation of knowledge about the urgency of preaching. They have many mistakes because they follow what they listened to in the situation that they do not learn.

It is true that the preaching activity of the Cambodian preachers in the mission field and their pastoral field are fallen down into the confusion in the theological, pastralological and methodological vicious circle. Such an example is revealed in the depression of the missionaries in their preaching ministry. Although the missionaries that were trained the native language preached the Word of God well, they confess the limited line of the expression of Khmer verbal in preaching. And also the effective of understanding between Khmer interpreter and Korean interpreter is very different, because although

the preacher has good theological knowledge, if the interpreter is low of the theological knowledge and the congregation has no the biblical knowledge, the contents can be changed into the other things. This is the fact that is able to happen at Cambodia mission field.

For example, as an evidence, Cambodia church follows a strange teaching that was made by uniting between the view of the external blessing in Buddhism and the secular blessing centric though that is the prosperity theology that come out of the unbiblical Christianity. Therefore, actually they accepted the stream that they pursue the wealth of materialism and secular hedonism as their true blessing than the noble blessing of the Christianity with using any methods and any tools. Therefore, they dropped down the excellent place of preaching into the miserable sorrowful seat to fill his covetous heart with that one. They exchanged the honorable level of the preaching into the humanistic level.

We find out the cause of such monstrous figure of the church through researching for Cambodia church history. In the early time of Cambodia church, the American Southern Baptist Church built 500-1000 church building at Campong Spur for Cambodia church without training program of Christian leaders in expecting their self-support ministry, but they who did not understand the biblical teaching of the church could not sustain the sound pastoral ministry. Although they have church building but the normal preaching ministry can be executed by the pastor. And also they had the pastor position but could not know the excellent character of preaching

because they had no the spiritual sound health. The Baptist church denomination admitted the fault of their mission and stopped their church planting project.

Furthermore, later that, a Korean church built up about 500 church buildings on the same place to build up the renewal of Cambodia church in contemporary day. I think that if they devoted themselves to teach the pastor as the preacher, Cambodia church might be brought up the other aspect for the Christian life. The failure of choosing of their priority brought so miracle result.

At the other day I had visited to preach the Word of God to a Baptist church at Batambang, I saw that they offered the offering at two times in their worship order. I thought that as the truth was applied into their culture wrongly, they can make the strange church life figure by applying it unbiblical.

Therefore, although we speak well of the sacrifice of NGO for proper activity to the temporary situation, if we stay at there and have no more growth in the pastoral ministry, it is so serious thing. So we should take the ideal self-image of true preacher that should be hanged their lives on preaching by realizing the great fact that gave up the excellent primary position of the pastoral ministry for despising the biblical direction. Really the main issue of preaching is depended what the preacher received the message that comes out of the heaven or, not.

## **2. The situation of pastor without training of Cambodia church preacher**

Presently, it is difficult that we find out some pastor candidates in Cambodia church. And also we find out the popular state that the people can preach the Word of God without receiving any ordination in Cambodia church.

In serving to teach my biblical theological subjects to my students for 13 years, although as I asked their calling issue to them, I have heard their positive answers, but as they meet the proper time of ordination, they postponed or. Compromised to his present situation without expressing their glorious impression. As I observe them, although somebody has the qualified level, he likes to postpone without hesitation for several issues. The main issue is the financial state that they can establish for himself and for his family etc. Then the ministry of unqualified preachers for filling the need of the mission field through the short studying class harmed the dignity of preaching.

They break out the standard of the directory of public worship of Westminster Confession Catechism, the pastor is the excellent blessed person but they made the preaching ministry generalized or despised. The absolute truth that the church should be grown by preaching was relativized and the apostolic direction of preaching was lost miserably.

## **3. The several challenges to Cambodia church preachers**

Cambodia church that was accepted about 100 years ago has now the very weak spiritual environment for producing the excellent preachers, the good faithful pastors and the great theologians like Korean church did. I do not have heard such preachers and have be contacted some considerable sacrifice of theological struggling stream until now. I did not see the spiritual leaders, those are, the pastor, the elder, the preacher and the revivalist although the pastoral leadership program at two time yearly, at ITCS, which I had served for above 10 years passionately, which average above 100 students are gathered and a presbytery was made few years ago, I did not see such preachers.

Someday I cast the question to a missionary he answered to me because the first missionaries provided much materials to the Cambodian church to accomplish their purpose for mission ministry. But I think that it is a negative answer. What is the main reason? I think that they lost the biblical preaching in their ministry. They replace the preaching into the gift, praising, alms etc. and they made the Cambodian Christian turned their sight to the other not the listening of the Word of God. The giant preachers of Puritan pastoral ministry and the great Korean preachers devoted themselves to understanding the Word of God, the life of sacrifice prayer, passionate proclaiming of their sermons but for Cambodian church pursued too emotional depended attitude, and their preaching ministry was so weak. Baxter who was a preacher of Puritan thought that before he went to the pulpit he thought that he will not preach the Word of God again to the congregation. And also the congregation felt the urgent environment that he



preached the word of God at the place by the fire of hell. Where are such preachers in Cambodia?

Recently the church, the seminary and Bible College seem to lose many important things easily because of the economic development. As the students that attended to the school returned to his house in the vacation time and gave up his constant studying because of financial issue by his parents or, he himself felt the financial responsibility and gave up his studying for earning the financial responsibility. Really I am wandering to solve those issues.

And also it is so hard to find the candidate of pastor, and rather Cambodia young persons do not like to become a pastor strongly. At the other day I visited to the Batambang institute and Korean Seminary, I visited them and asked for the situation of students, they are so negative because they gave up their studying to get the financial amount for his family. So a seminary tried to help their financial issue by farming the duke in the pool of the school. Although the great building was established on the earth in the great ground without students what is the meaning?

And a certain student has a dream to become a pastor after he has an occupation after graduation out of general skill school. It proves that the longing heart to calling of preacher was disappeared. What is the main problem about this issue? I assure that this is the preaching issue of church pastor. As we compared the financial difficult state of the puritan day in England, which they grew up in the trouble time and influenced on the

contemporary day as the spiritual giants, but Cambodia church still is busy to beg some materials out of the foreigners and grows up childish state and were dropped down into the slump of mammon.

Moreover, because the pastor, the preacher serves the church in taking care of personal farming job and selling job to take care of his family, it is difficult to focus on preaching the word of God in the much stumbling block.

#### **4. The missionaries gave up the priority of preaching ministry for verity ministry**

In following the stream of mission field, the ministry of missionaries cannot help but also have several ministries. So recently I arranged my Cambodia ministry for 13 years, I found 16 kinds of my mission ministry those are; seminary teaching, the pastoral ministry of local church, planting branch churches, self-support ministry (CMF), Evangelism ministry, Translation ministry, Editing the Bible world, Cambodia Reformed Faith Institute, one-day revival worship, IT ministry (computer & hand phone), providing Bible, providing Oriental Medical tools and leading mission team etc. These are not the intended ministry that I settle down before I started my ministry but that I follow their need in my natural ministry in following my present work.

Basically I began with teaching my subjects to Pastoral Leadership class one through two time yearly in my weak state of my body and After that I taught BA and M.Div. classes. Then I thought that if God command to arrange

student shoes, I will obey humbly. I thought that if I was dropped down into the worse state I will return to America, so my wife took care of me two times. However, my weak healthy were restored gradually by the grace of God. I retired at 62 years old out of Peniel Presbyterian church and eating the meals, sleeping, teaching and studying at ITCS for 7 years were my daily life. At the weekend I followed the students and served 8 churches with my joy to the Lord.

Then I considered to help them by some things and began with computer ministry to help the students to lift up their academic power by the means of IT. So Whenever I visited to the America I brought the used computers and repaired them and lend them for them with a contract. In the relationship with them I tried to teach three severe issues those are, thanking heart, saying: I am sorry” and reporting their lives faithfully etc. And also I try to help their spiritual life. Until the ministry is continued faithfully. And I added to supply the Bible, English grammars books, bestseller books etc. Now after I declared my independent ministry, I began to build local church in some areas. For 5 years I focused on evangelism to factory workers at the 2 flats of apartment but frankly I did not attack to them because much budget. Because I found that I am struggling at financial issue to take care of staffs and the churches. So I decided to move into another place that is only one flat to reduce my budget to get some freedom. As I spent 1000 dollars per month I felt to endure well about that issue. Someday I got the problem of my health and I tried to return to America. Then God made my health better



The retreat of such preaching ministry we have hard time to fix it to the financial stream of Cambodia society. So the claim that the mission should be depended on the financial issue. Got the authority and cannot escape out of the snare of materialism, not like the method of the reformers for church ministry. The fact that we lost that although we have no the money the mission should be executed by the preaching the word of God is so tragedy. When the missionary confess that mission should be executed by the financial issue, it is severe challenged against the apostolic claim. Actually the Cambodian mission field should be treated on the poor ministry by some poor missionary, we cannot but help also to focus on the mission financial. So Cambodia workers do not concentrate on the understanding the Word of God, but seem to be used to get the money amount out of the other. So the pastoral ministries pastors are fallen down into the situation of miserable structure try to get some help out of the weak point of the missionaries. The false method leads them and craft and rather it is covetous and sinful. Moreover, somebody ignores much sacrifice that the missionary and the church prepared for his whole life, despising the word of God like a thief and try to derivate out of the church wholly with secular methods. As this is executed by the preacher how can he preach the word of God that is the language of conscience to the congregation? It is impossible. So although their figure seems to be treated, but actually he has no assurance of truth of his preaching. The teaching that the preacher that preaches the applied truth should be stood firm up on the way of God man is the unchangeable truth in

preacher. “But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.” ( 1Tim 6:11)

Like the seed in the thorn that cover the growth with power, financial issue, anxiety issue and pleasure issue in Matthew chapter 13, they made the preaching of the preacher not grown up are the great stumbling block of preaching delivery and preaching application. As the idolatry heart that serves more the material than God shall be disappeared in their heart, preaching shall be taken the power out of God. And also Cambodia stream of preacher to follow the material shall be cured by restoring the biblical preaching like contrasting fiery method against framing fire.

## **6.       Rebellious situation of the called**

And also as I remarked at the above, somebody postpone his ordination although he got sufficient preparation in his situation intensely. The blackness of financial warrant is a big issue but more important issue is not to have the longing heart to become an ordination pastor not for his findings of honorable authority. Sorrowfully. Really the preaching and teaching time makes us experienced the healing power in our heart and the experienced the heaven in Spirit. So B.B Warfield claims that the pulpit of the preacher seems like the throne of heaven. Therefore, although the called preacher got more trouble in preaching time that getting money, he shall be inclined into more positive direction, preaching.

Therefore, the called may be rebellious. So although he stopped to study the Seminary program, he can preach at the other church as an extra job. And also the missionary ignore and accept them because they are limited by the Cambodia assistant pastors for the language, the culture etc. Because they think that preaching is their job and teaching is their proper of financial income. They thought that without calling he can do all things properly.

## **7. The lack of sound view of church of lay missionaries**

The lay believer's missionaries that are not sent normally by the church or, are vested to the mission field by abnormal motive as the elder, the deacon, the kwon Sa and the teacher etc. shall be erasable to take the view of the church that is related to his business mission. They think that mission ministry shall be developed by the issue of financial power. So they confront to the temptation to compromise with Biblical understand of the church.

The missionary is called for the pastor of the pastors. It means that the missionary should be called as a pastor surely. Ephesians chapter 4, the resurrected Lord gave some gifts to the church, those are, the Apostle, the prophets, the evangelists, pastor and teacher. Here the Apostle point 13 Apostles. The prophet is the one in the New Testament as the apostolic level, Mark, Banana, Silus Stephen and Philip. Their authority is Apostolic because they were used specially by God to accomplish the cannon in the early church.

At Bailin an elder missionary came there 10 years ago, he built the church building in the city like a good hotel and built 4 branch churches well with his

native skill. And also he supported the church pastors to the ordained pastor to lead each church. But Cambodia pastors wanted to leave to get independent ministry although they got much benefits out of the church. Actually they wanted to stand firm up by themselves in their lives without any aids. Their issue is to focus on the financial issues. Although the elder missionary wants to stand firm up to devote himself to the pastoral ministry, they did not want to be controlled by the elder missionary. He lamented that it is calling issue. Therefore, it is so difficult that the preacher should concentrate on preaching ministry and preaching ministry shall be changed into an option of his pastoral ministry.

#### **8. Cambodia pastors want to pursue independent ministry**

Cambodia pastors want to stand firm up independently. Where they have several methods in three pastoral ministries, we should cooperate them to the glory of God. These things come out of giving up the priority of preaching in their pastoral ministry. As the church walks toward the center of materials and the center of the safety of the life, not the center of the Word of God, she loses the pure character. They got much burdens in devoting themselves to preach the word of God to preach the word of God.

Just this one is the present danger of the preacher that focuses on the self-support ministry in the mission field. If they postpone the primary issue to get the safety of life, finally it shall be the death. As the result, they cannot do the ministry in the center of preaching the word of God.



To these 8 crisis of Cambodia church our replaced propose is to return to the Scriptures and the restoration of Biblical preaching. Just like when we return to the Scriprues, new work shall be happened, the primary issue of Cambodia church still is to return to the Scripture. Then what kinds of preaching are relevant to Cambodia church? The answer is the puritan reformed preaching. The next chapter shall be treated the historical development of the puritan reformed preaching

## Chapter 3.

### The Theory of Puritan - Reformed Preaching

Dr. Joseph Pipa, who was my mentor in Doctor of Ministry in the Westminster Theological Seminary in California from 1993 to 1996, he pointed that many preachers and many preaching in the contemporary day has been influenced by “The Arts of Prophesying” written by William Perkins in his dissertation, “The development of preaching of William Perkins”.

The principle of his preaching which come out of the Arts of prophesying is so simple. The principle is summarized by two pivots, interpretation and application, or, exposition and implication. In other words, it is to interpret the Scripture and to apply it to the life. Going and coming of the interpretation and the application, the application and the interpretation, it is the method to contact to the congregation that receives the sermon directly.

The principle of Lloyd Jones who influenced on the Korean preachers very much in the several centuries is just this one. We shall work how two principles develop in following the book, “the arts of prophesying” to apply them to Cambodian church situation in this chapter.

#### 1. **What are the Scriptures?**

Historically the preachers that did not read the text preached the word of God, generally after reading the text interpreting the text is the beginning of

the preaching. Therefore, the preacher began with in making a sermon to choose the text.

Then more primary work is to assure that the Scriptures is the word of God obviously. The assurance that the text is the word of God is the foundation of interpretation of the Scriptures. The starting point that the preacher thought it as an obscure conception that the word of God is mixed in the text shall bring several errancy. He still may not know the salvation of the Scriptures as natural man so he cannot preach to the church because he cannot handle the biblical ethic. Why? Because preaching is the work to interpret the Scriptures. Because preaching is to understand the scriptures, to explain it and to apply it to their life to make them kept them in their lives faithfully, without interpreting the Scriptures, no preaching.

Today, some issues of much confusion that Cambodia church has suffered in the preaching field were happened always historically. The important issue of the confusion is the view of the Scriptures. It is the fact that the problem not to believe the Scriptures as the Word of God or, to accept it as human word and human thought, or, by treating the Scriptures artificially as he believing in it as the Word of God actually, several tidings shall be happened. Really the false teaching comes out of to ignore the clear character of the Scriptures, the authoritative character of the Scripture and the completeness of the scripture that the reformers claimed. In a short word, it is depended on “my word (the Scripture) is the Spirit and the life” (Jn 6 :). Like Herman

Bavinck did, as we read the text in the Scriptures, we listen to the voice of God directly out of heaven directly now, we follow this view of the scriptures.

My teacher, Jung Am, Dr. Yun Sun Park, who are a great theologian, a Bible commentator that Korean church begot claims that only the one who depends on the revelation (Scripture) shall be saved in his book, “Biblical Theology”. Here the revelation is the Scriptures; the dependence means the faith to cast himself to the Word, the consideration means his thought, the basic means of human activity. This thought is the channel to express the whole man, the root and the foundation, that is the heart. This view come out of the contrasted action to the Roman Catholic view of the Scriptures in the reformed time was settled down the character of reformed church. The protestant are the group that believes in the Scriptures as the Word of God without any errant elements.

## **2. How can the interpretation of the Scriptures make?**

How shall the Scriptures be interpreted? Traditionally the reformed theology considered the redemptive interpretation of the scriptures. It means that the Scriptures have the stream of redemption. As we interpret the text in the center of Christ we should see the text in the view of Christ. This is called for the interpretation of redemptive history or, the interpretation of the center of the covenant. This interpretation is admitted by Westminster Theological Seminary that is the center of reformed theology in the world and reformed

school follow consistently, which was founded on the Biblical Theology written by Gerrhardus Vos, who was the theologian of Biblical Theology.

1) Vern Poythress, who the hermeneutic professor in the Westminster Theological Seminary loves to, interpret it as more developed style, in the foundation of this interpretation, and who says the God-centric interrelation. The center of redemptive stream is Christ he claims that we should interpret the text on the line of redemptive history by regulating as we treat the Old Testament, we should the interpret the laws and symbolism may have inclined into man-centric interpretation, that is, human ethic or, the moralism and ritualism not the gospel. After that he claims the trinity God centric interpretation on the foundation of redemptive history.

2) The puritan reformed preachers that had Calvinism interpret the text grammatically but pursue the covenant centric interpretation. J.I Packer arranged as followings: “ 1. Interpret Scripture literally and grammatically. 2. Interpret Scripture consistently and harmonistically. 3. Interpret Scripture doctrinally and theocentrically. 4. Interpret Scripture christologically and evangelically. 5. Interpret Scripture experimentally and practically. 6. Interpret Scripture with a faithful and realisyc application. ” Because the Christological interpretation is the structure of interpretation, although their perspective is different, it arrived at the same conclusion but it may drop down into the dangerous situation as they treat to the Old Testament. Then

as they have the perspectives of redemptive history for interpretation they will have benefit in the interpretation.

3) I pursue the restoration of God's image centric interpretation. It means that although it has same root of the above two kinds of interpretation, it stresses more applicatory part and focuses to the Christian ethic. I assure that all theology and its faith should be revealed in the lives, righteousness, mercy and faithfulness because the way that the Scriptures demands just the biblical life and its ethic. In other words, because it should be revealed as the concrete fruit and its crystal of redemption. It is the other expression of God's glory centric interpretation.

(2) This is revealed by casting several questions to the interpretation questions of Vern Poythress as followings,

- (1) How does the righteousness of God reveal in the text?
- (2) What does the mercy of God reveal in the text?
- (3) What does the faithfulness of God reveal in the text?
- (4) What does the text the restoration of God's image say to us?

These questions will make us interpreted the text with the right perspective for they keep the balance in the preaching. The Christ centric life should be the restoration of God's image life. Because it is the fruit of redemption and its expression.

6) We can refer to the principle of interpretation through the diagram of interpretation of the text in the appendix.

### **3. How can we apply the interpretation?**

It is natural that interpretation and application comes out of understanding the contacting situation to the contemporary congregation. Cambodia church cannot escape out of Cambodia culture and its religions. Although the understanding comes out of examining several books and their lives, the Cambodian in the view of the scriptures still is only the sinner under the wrath of God. So we should understand their miserable state and cure them with the word of God. We should choose their necessary text and reveal their example in the preaching.

For example, how can we treat to the issue to give baptism to the beginner? We should interpret it by searching for in the Scriptures and interpret it biblically.

Generally, the interpretation and the application are happened at the same time. Before this is applied to the sermon this is limited the implication to the interpretation of the text itself. The application shall be treated at thinking of personal meditation and personal devotional time. Although the preacher has hard time to apply it because of his much thinking process, but first of all we can apply it to himself and his congregation. In the process, the preacher a big idea out of them. This is the core of preaching and the master key to apply to the congregation.

Cambodia church was revealed the severe appearance to the false interpretation of the Scriptures. They have many versions of the Scriptures and many difficult for interpretation of the limited terminology. And also because they cannot handle the typology and symbolism of the Scriptures they stay in the trouble state. So we need to interpret the typology and the symbolism, that is two pivots rightly, the expression of the revelation in the Old Testament. We can treat it in the view of Gerrhardus Vos basically.

For example, it is helpful to explain the event to look at the fiery serpent and the bronze serpent on the wilderness. Here the bronze serpent itself reveals the typology that is the type of Christ. And to look at it and hang it on the pale are the symbolism. Through this symbolism we learn what is the evangelism is. The action reveals the life of faith on the wilderness and at the same time it reveals how to believe in Christ obviously. To believe in Christ is the simple action that they devoted themselves at the present place. The activity that they cast themselves to look at the serpent completely is our faith. In a simple event the symbolism and typology are harmonized together, the truth that only Christ is our savior and by faith to him we can be saved shall be more abundant and more obvious in our understanding. Just like it the pectoral revelation makes us understood the truth abundantly.

The event to cross the red sea is understood as the baptism of the wilderness church. (I Cor 10:1-2) This passage demands the interpretation of the



symbolism. Egypt points the world, the devil and flesh. And the red sea the stream of the sin. And also dividing event means the work of God's salvation. In other words, it is the figure that God's people receive the baptism. It explains the regeneration that he was died and buried with his sin and was risen again in the spiritual birth. The red sea of the New Testament, the death, the result of sin was removed and to get the new life shall be provided by faith to the merit of Christ. Therefore, we interpret that the crossing event of red sea means the baptism event of the church. Because the Apostle interpreted it we accept it exactly in our heart.

If we accept this symbolism literally, as overcoming the trouble situation or, expecting some miraculous event by casting into the Mekong River and Ton Rebsop Lake as the applicatory word, already we were astray into different interpretation of the Apostle. The preacher that is not apostolic cannot also preach Christ. He only forces to believe his thought not Christ to congregation.

Out of this one the heresy teaching shall be come, and by inputting this one to the unlearned Christians, false theological stream shall be composed and shall contrast against Christ and finally he shall leave Christ.

The interpretation of the preacher is the master key of the sermon. As he know the text and explain it in following his feeling, he may contrast to Christ and force the false teaching to the congregation against Christ and he can establish his Babel tower. So he should study the text exactly and understand it clearly and should return to how to make sermon.

In Summary, the preacher is a faithful man to make the Scripture said to the congregation. Because of the herald of the king he should be faithful to the King. The puritan preaching is to proclaim his found truth by coming and going through the exposition and the application confidentially and boldly. This is the method of the great preacher, Lloyd Jones. The preacher can apply only what he understood the Word of God.

## Chapter 4.

### How to make a sermon for Cambodia preacher

Until now we thought the crisis of preaching and we treated the issue of interpretation of the Scriptures, now we think of how to make a sermon on the foundation. The writer had received the doctor degree out of Westminster Theological seminary in California by studying the principle of Expository preaching and ten steps how to make it on 1996, and also as I served ITCS in Cambodia I had written about Symphonic Preaching on 2001. According two books I will treat 6 steps to make a sermon.

#### **1. Six stages of making a sermon**

##### **1) Connect the devotional time to a sermon.**

The devotional time or, quiet time in the case of Korean church were influenced by the Para church movement, CCC, Navigator, SFC, UBF etc. to the traditional church. Because I have lived at that time, I know the stream well. Then the passionate church members searched for the solution of their spiritual desire at the dawn prayer meeting and the prayer mountain house. By increasing the church members that kept the devotional time, the church tries to apply the Word of God in his personal life gradually. Then many groups tried to fix to the devotional time obviously. And the church accepted the program positively. Accordingly the mission field accepted them as the main program to keep their godly life.

Then the daily Bible which Bible Union published and the living life which Tyrannus published focused on the devotional life in the Korean church in the center of college level. Now some passionate Christians have personal devotional life basically.

When the writer also served the church at South Korea and America I emphasized to keep the personal life in their life for about 30 years in the foundation of Calvinism and also at the mission field for staffs and church members because I believe that as this one is applied to the church members, basically benefits out of them.

So in this principle I stresses the first step, connect your personal devotional life to preaching. It means that at the personal devotional time the preacher chooses the sermon text and use the triangle perspectives, observation, interpretation and application and finally he finds out what today main truth out of God in the processing time. Just like the main idea, word and the conception become the sermon telos. And also as he writes much thought that come out of personal meditation for the materials to make a sermon.

In the expository style sermon or topical sermon always the preaching should be consisted of the impressed truth that he found out in the devotional life. Because we believe that through concrete devotional life the sermon shall be product actually. As we want to do topical sermon, in meditating the concerned theme we settle down a proper text and reach to the sermon

telos (conclusion) through the triangle perspectives. Observation, interpretation and application. This is the gateway to find the sermon telos. Jay Adams's preaching with purpose reveals the fact obviously. He explained the applicatory part and the necessity of application that the contemporary church meets in the criterion the Puritan preaching principles.

## **2) Concentrate on a sermon by the triangle structure.**

Next step to settle down the sermon text is to use triangles method that is, three perspectives of observation, interpretation and application to understand the meaning of the text exactly. These three methods should be used to treat the text properly.

1) First, observation - This is the work to examine the text grammatically, historically and receptively. Then we should apply the principle of interpretation. We can use two principles of interpretation that claims by Augustine, those are, to interpret the Scripture by the Scripture, and to interpret the scriptures by the thought of all Scriptures basically and can add the principle of Vern Porthress's interpretation here. Refer to the diagram of interpretation in Appendix.

To know the contents of the text obviously we should know the meaning of sentence style, the word, usage, parallel passages in comparing of the authority's versions. As we observe the contents by casting 6 principles questions (who, what, when, where, how, therefore) to the text to find the

exact answers. Because the good questions are the master key to interpret the Scriptures. .

2) Second, interpretation when we observe the text exactly we can find out some truth automatically, but we should use our intellectual function by using several tools through the process of studying the truth may be abundant in our understanding. As we execute our work, I recommend some websites in the internet, like Hub Biblos etc. We find many versions and the parsing states of every word through several dictionaries and concordance. Such literal grammatical interpretation needs to observe the position in the stream of redemption, and to give a question, how Christ is revealed in the text and to find the answer out of the context or, all contents.

For example, let's interpret John 6:35. According to the question of interpretation diagram we can search for the faithful answer out of them. "Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. "

1. What is the contrast thing to the meaning of the verses? - The contrast thing of the bread of the life is the bread of death that is, the world and what the world has and human covet.
2. What is the stressed point of the meaning? – Christ is the life.
3. Where does the same thing of the meaning come? – the living water, the eternal life.
4. What character does the contents have rhetorically? – It is a metaphor to interpret it.

5. What is the main point rhetorically? – Jesus is the life.
6. What is the function of that passage? Through the event through the metaphor he stressed that Jesus is the life.
7. Does the verse say the chronical elements? - In the public ministry of Jesus it was the disclosure.
8. Do the verses have symbolism and typology? - The event of 5 bread and 2 fish and the manna event in the wilderness reveal the symbolism and the typology and the reality is Christ.
9. What is the context of the verse? - After Jesus caused the event of five breads and two fish and the Lord explained the meaning.
10. What type does the verse take? – the style of explanation.
11. What type of language was the verse written down? - in dialogue.
12. Does it have emotional elements? - none
13. What is the teaching that the verse gives to the original congregation?  
The verse is to reveal that Jesus is messiah to make them believed by removing their hypocrisy and artificial format and giving true faith. Without the Christological confession, no true salvation.
14. Who are the original congregation of the verse? – Jewish Christian
15. What is the background of the verse? – After the event of five breads and two fish he taught the real meaning of the event to the disciples at that place.
16. What is the background of redemptive history of the verse? – Christ who came to the earth as the reality of the redemption explained it by several metaphor and events.

17. What is the background of the contemporary life? - The time was the poor states to wait for messiah in the agricultural society and the spiritual miserable state for the hypocrisy of the religious leaders.

Through the our sacrifice of the above interpretation we found out the main them in it. When the several important truth was found, we limited to the contents and arranged the words, the verses etc. as one sentence. – In the text Christ is the life. Christ claims Himself as the life.

Third, the Application. This can be inclined into the application to the congregation that is the church as the object of preaching, not personal application in the devotional life. The observation moves to the interpretation and the interpretation into the application. We should settle among my founding truth, the truth that give the most impressed truth that is, what God give now to me. Before we apply the truth to personal devotional life but now we can apply it to the church community. Then we can limit it as the question to one truth. We ask the question, “What does the truth to the congregation? “ And we can answer it and arrange the contents as one sentence.

For example, when we think of the above text continuously, the text says that only Jesus is the life, what actual meaning does the verse give to church members? I explain who Jesus is again, and make them centered Jesus in their thought and their lives and controlled by Him. (Gal 2:20)



And in the case of John 1:51, the ladder in the text points the intercession of Christ, what meaning does it give to the congregation? It means that we can enjoy all spiritual blessing that God prepared in the heaven by communicating through prayer and obedience. So the church can enjoy the grace by the life of faithful prayer through the application of Christ's intercession work. We should enjoy the grace to help in seasoning time by coming and going into the Christ. (Heb 10:19-20)

This is the work to apply the found truth through interpreting to the preaching. In a short word, the last step of the preacher is to prepare the applicatory truth for sermon. Next, we should connect this truth to the sermon actually.

How shall the preacher apply the main theme, "Christ is the life" to the contemporary congregation? Christ, the bread of the life should be accepted directly like eating some foods they have to take deep fellowship by the unity with Christ. The life is only Jesus Christ.

### **3) Settle the purpose of a sermon**

Before we settled the sermon text and the applied truth through observing and interpreting should be accomplished to the purpose of sermon. The purpose of preaching should be made by Exegesis (the interpreting type that

the conception to come out of the text comes to the outside) but Eiagesis (The interpretation type that control the text by the conception and the idea of outside) is danger because it may not be related to the meaning of the text, and can control the text. This is not the word of God that the text points.

So the sermon purpose should be made of a clear sentence with subject and verb. It is the work to connect between the truth and the desire of the congregation because in the center of sermon, them this truth shall be responded by applying the truth to the need of the congregation. So we need much time. Sometimes after we establish a supplementary proposition and arrange the total thing and correct them consistently, finally the sermon purpose may be made. Because the sermon telos is the target that the preacher tries to achieve in that time the preacher offered more time and should strengthen. To accomplish this one, we need to make the sermon points and its sub points. They can be made moment or, more time. According to my experience, the truth that I applied through my meditation and my devotional time become the purpose of my sermon in the much case naturally.

Sermon telos may be not the text telos and the text theme. It needs some insight because it shall be made of connecting to the necessity of the congregation. I can make three purpose of the sermon with one theme to fill the need of the congregation.

**1)** Telos of responsibility proposition: “You should do it because of....

- 2) Telos of possibility proposition: You can do something by...
- 3) Telos of value proposition: You should know that this one is more valuable than that one.

According to the experience of the writer, the category of every sermon almost is covered by these three propositions. If it did not follow this direction, I found that the sermon purpose made the thinking of the congregation confused and moved into the lecture style which lost consistency. Preaching should be separated of teaching. So the telos of preaching should be made of the style of applied truth that can give the contents to the demand of the congregation included the communication of information. Let's think of an example.

As we make the above verses as a proposition, we can say "you can do ... by doing something's. ", "You should do... for something.", "You should say that something more valuable than the other. "

- 1) You can unite with Christ deeply by obeying his word.
- 2) You should devote yourself to Christ because he is the source of the life.
- 3) You should love Jesus who is the life more than the treasures of the world.

For another example, as we set John 3:16 as the sermon text, we can make as followings. "For God so loved the world,<sup>1</sup> that he gave his only Son, that whoever believes in him should not perish but have eternal life".

Sermon telos:

1. The duty proposition: you should love God because 1) the love of Father's unilateral 2) the love of Son's obedience, and 3) the love of Spirit's application to make you received the eternal life by faith.
2. The possibility proposition: you can proclaim the love to the world by knowing 1) Father's love 2) Son's love and Spirit's love.
3. The value proposition: You should reckon that God's love, 1) the embraced love 2) the active love 3) and the accomplishing love, more value than the love of the man

Explanation – the meditation of one verse actually seem to be a sermon to have a long text because the theme of meditation about a long text can be summarized as some special text. Out of one text we can make three propositions, duty, possibility and value. These three propositions are related to all themes of all sermons.

According to my experience, First, as I settled my proposition, I intensely begin with the term, “you” It is to follow the theory of Jay Adams. He claims that by this settlement our sermon can be exchanged into the lecture style out of the sermon style or sermon style into the lecture style. The reason to have many lecture style comes out of the sermon telos that has no sharpen style. As we say “you” as the sermon object concretely, the proposition can be made sharply.

The duty proposition makes us arrived at sermon telos by giving divine burden. So it should be made as the style of therefore should do it because of something. And the point of because should pull out of the text naturally. I pulled 1) because of the love of the Father-God out of “God so loved the world. It is not the love through discussing something, as we are the sinners God loved us without discussing with our opinion. It reveals the original love of God. And the second reason is the love of the obedience of the Son-God. The Son-God has executed fully the demand of the Father-God. So he became into the man and loved the Father-God with obedience and his own people with his sacrifice. It is the love to substitute their sin. Third, the activity of the love of the Spirit revealed that he made a person believed in the love to get the eternal life. Through the process of the personal meditation and interpretation we can make this proposition by this principle.

And also the possibility proposition is made by the purpose to comfort the congregation and to encourage them. This format is to become a format “by doing something, you can do it”. The text says “I am ...” three times. Here we can make something’s by knowing the love of Father, the love of the Son and the love of the Spirit. Of course we should make sure that three loves are out of the text. As we cannot find it we should prove obviously through pulling some pallarel passage. Here we can response positively by understanding the activated love of Father, the love to send the begotten Son, the love to obey the command of Father and the love of Application by the Spirit we can response positively to God.

### **3) Make preaching structure become inductively.**

After that the preacher makes the sermon structure. According to the method of Aristoteles and Ramus to reach to the sermon purpose he can make the points and the sub-points in the center of sermon telos. It shall be made inductively. As we make it as the deductive style, he may be dropped down into artificial temptation, but the inductive method will help to make the points to come out of the Scriptures. The artificial method of illustration and argumentation shall be not helpful rather may be harmful to understand the truth in the heart of congregation. If he wants to make two points sermon should be arranged by the preacher that he makes his congregation understood the contents by the word-playing. The points always should support to the sermon telos and strengthen it strongly. And the structure is consisted of explanation and application or, the expository elements and the applicatory elements. The preacher interprets the concrete words and passages and makes the sub-points to apply them to the actual situation and should strengthen it. So because the point go to the purpose he can adjust the strong point or the weak points of the contents and then finally he should make the purpose arrived to the heart of congregation.

The preacher Jung Am Yun Sun Park that Korean church begot defined that preaching is like hitting a nail on the board well. As he served Chong Sin Theological Seminary at the crisis of separating of the school he preached the

word of God to the students and the professors at the chapel to encourage them to make them known the truth. Then I was impressed by his truthful preaching greatly and for studying time for two years at Hapdong Theological Seminary I got great grace from his preaching at the chapel time. His preaching cast the fiery revival to the heat of all school. The reason was to treat the Scriptures so truly, obviously to contact his understanding to our heart relevantly like he received some gifts out of God. So I evaluate that he was the servant of the word that loved the souls of the church passionately because his thought consisted of the Calvinism and puritan reformed thought. He loved the view of the Scriptures of Herman Bavinck and believed the life-character of the Scripture. And also because he lived as the Scriptures his preaching gave great impression to us greatly. He always treated to the issue of flesh severely in his preaching. He attacked always to himself in his preaching and revealed the will that followed the devotion of puritan preacher as the spiritual giants. I found out the self-image of preacher, Dr. Yun Sun Park and claim that he was the puritan reformed because he revealed the figure of puritan preacher that lived the life of Calvinism in the 16<sup>th</sup>-17<sup>th</sup> century.

In the 3<sup>rd</sup> grade of my seminary time, he entered into the class with two volumns of Fox's Martyr History and shouted out "Korean church should learn the history of this blood" and s asked who translate them into Korean, I listened to this announcement carefully and made a translating team and

made the copies of the book as I went abroad to America. It proved that Jung Am as a preacher wanted to have the work of the life in the church.

The point should be the position to be related to the telos of sermon. As he made 2-3 points for a sermon, he should make the small points to strengthen the telos of sermon. The points need the word play as progressive, graduated type. More important thing is that the points should come out of the text naturally.

For example, as we made some points with John 3:16 we can make an interrogatory question, “How can we enjoy the love?” And can give some faithful answers to the questions.

The sub points should be made to strengthen the points. It should be made of two elements, exposition and application. The exposition is to interpret the text and after prove it directly he should apply them to the congregation. He can lead the response as the question type, or by summarizing them he can stress what they can do. The purpose is the persuasion of congregation and his understanding and his response.

Let’s give some example.

#### **4) Attach a proper argumentation and illustration to a sermon**



And to strengthen the purpose we can add the illustration and the argumentation. But this should not go before the teaching of the text. Every illustration and argumentation is relative but cannot go before the Scriptures, the Word of God.

As we make sure the argumentation, the points, and the sub-points, we meet the theme to solve through the argumentation. In every time we should execute the biblical argumentation. It means the work that we answer biblically. Like John Frame said, our argumentation consists of the defense, the explanation and the attack, but it is better to take the style of explanation. And we can solve this issue by revealing the illustration like drawing the figure. During my busy pastoral ministry in America I made the copies of the illustrations out of living life that were published at Tyrannus press and had used them to each theme of my sermons properly. This illustration strengthens the points and sub points always, to persuade the congregation we should apply then to the themes sharply and should do the role of maid but it should not control the them whether it is this or, that.

#### **5) Add the conclusion and the introduction of sermon**

After we complete the body of the sermon, now the preacher settles down the conclusion of the sermon that the purpose should be expressed and add the introduction that is the contact point between the preacher and the congregation for a complete sermon. The preacher should make the applicatory sermon in order to focus on the revival of the church intensely. As he tries to make an applicatory sermon intensely out of the lecture style,

the telos shall be sharpening. Therefore, he has to have the spiritual burden to make the congregation obeyed the word of God y proclaiming it to you, the part of the church.

And we should finish the sermon making by add the conclusion and the introduction. Then we treat to the conclusion because it should be revealed the telos of the preaching. After that the introduction needs much wisdom because the introduction includes the contact points between the preacher and the congregation. It is important that to fill the need of the congregation, it should be bringing up out of the sermon text. Although the other does not write down fully, somebody write down the introduction fully and come up to the pulpit. Just like this one, a sermon has the organized relationship like a drama and a well prepared food it should be arranged.

After that the preacher should long for the anointing of the Holy Spirit. The preacher observes the inspired text by the leader that received the Holy Spirit, and approach to the purpose of the revival of the Spirit by the work of Holy Spirit and he demands seeking the grace of Holy Spirit.

Just like Elijah who contrasted to the false prophets at Camel mountain by requesting burning the altar now to prove the fact that he was his servant, he obeyed his command and his God is only Jehovah, the preacher has to have the longing heart that is, the fiery revival in his heart and cast the fire to the congregation in preaching.

When we read the diary of Brainerd and Whitefield we see the right attitude of the preacher. Brainerd bowed down in the forest at his promised time and prayed passionately to God, on the way walking to the red tribe American Indians to proclaim the gospel. And the preacher, Whitefield did not enter up the pulpit until he felt the state that was anointed by the Holy Spirit. As he preached the Word of God, the Holy Spirit burnt the heart of his congregation by using his preaching.

The preacher, Hak Kun Kang who is my mentor that I have known in my pastoral ministry is the one of unique preachers because he prepared a sermon in much prayer and much meditation. Sometimes after he prayed much for preaching, as he stood up on the pulpit, he felt the gracious atmosphere in preaching and could say immeasurable words out of his thought in the work of Holy Spirit. And also as I listened to his preaching in my heart I felt to be cast the fiery word out of his heart. He is a faithful preacher for gospel in pastoral ministry. So finally preaching needs to use the language of preacher, his personality and his understanding, but it shall be accomplished by the work of Holy Spirit. So the Holy Spirit is the Spirit of preacher and the Spirit of application in preaching.

In my loved Cambodia mission field, how many preachers reveal the preacher figure? Although some artificial figure is revealed in the field, really do they have revival fiery preaching in their heart? As the other day as I visited to a church Lord's day worship at Takeo, the preacher gathers together his two hands and prayed something's with a small voice according to Video screen.

Although it had a devotional figure, I doubted the work of Holy Spirit; they misunderstood the power of Holy Spirit. Then I felt that Christianity is changed into Roman Catholic Church. It was so dangerous state. Only the work of Holy Spirit the preaching shall arrive at the purpose.

#### **6) Evaluate self- preaching to develop the preaching.**

After he finished his sermon he can examine himself for his evaluation. Because the preaching is the ministry that the called out of God should execute in his church. He should try to examine his sermon and evaluate it sharply and make to develop it. The preaching sermon should be checked by him sharply about the strong points and the weak points. And he should correct it boldly and make his lesson for preaching ministry. Sometime his sermon needs to evaluate by the elders and the wife of the preacher.

Above of all this correction is related to the meditation of the Word of God through the devotional life. He can preach according to the order of the Scriptures and can settle it according to the text that is fixed on the theme of his sermon and he may do as the style of series and some special theme that came out of the text can be preached by the stream of the text.

I have some experience that I preached the whole books in the Scriptures per each book. This is related to the experience that I prepared family sermon for a Christian press each the other month for 15 years.

Because I prepared my sermons in the consciousness that I have to bring about the gospel message although I entered into any book in the Scriptures, my preaching contents is abundant.

But 13 years ago in my Cambodia ministry I changed into the other subject, Biblical theology, the Old testament and covenant Theology, I felt some losing state in my heart, but my heart is amazing time whenever I was offered preaching out of the other and try to study and prepared to proclaim the new things to the congregation.

In my mission field for I preach the Word of God in English, I got another burdens. Then I wrote down fully my content proclaimed it by reading the contents directly. And for my body is some slow to express my thinking of detail contents to my congregation, I felt some burden. The sermons for my 13 years seem to be a treasure. Someday I have to share them to Cambodian Christians and missionaries.

English lecture and English sermon are related to together. It was busy that English lecture is changed into English sermon. Although I preached about 30 minutes, I was not sufficient in my heart. Because I have obvious contents as the preaching object, the good heart to do my best one to God I preached my truth boldly to the congregation. I felt that to translate Korean books into English version so fast to me by using computer. And also for 10 years I translate my Korean sermons into English version. So the experience is helpful to treat English preaching. Some important things should be sent to the specialists for correction as the result English preaching has always the obvious contents and has clear purpose. My preaching theory is the

separation teaching of preaching, But English preaching has limited line in my experience.

When I trained Cambodia workers, after they graduated out of the Bible school soon they should preach the word of God actually. So my ministry is to stress the theory of puritan preaching that they should follow in their ministry. Because the redemptive historical preaching depends on understanding the Biblical Theology, they needed the advanced class. At the other day I had checked up several hundred sermons and I found that they got to settle down the telos of their sermons. Although I checked up their sermons, it is not easy to correct that. So I admitted that at the mission field they can use things, teaching style and preaching style because they should apply the Word of God.

Sometime we need the evangelism preaching. Cambodia has so hot climate. Sometimes the climate brings up some problems, As I observed the workers that serve their duty faithfully with shining body by much sweat, sometime I thought that they are the real faithful worker for Christ, and also I asked that they really live for the gospel. Then I admitted that the easier method will be the puritan preaching. It is to enter into the settled text and interpreted it and applicated them to their lives. The redemptive preaching is led the beginner into obscure state because of much meditation. But in Cambodia when we evangelize 140000 all Cambodia villages, we need to focus on the evangelism preaching. This is the preaching to win the souls.

Although it is easy method, the sacrifice to get the soul and the deep understanding the soul by evangelism should be revealed. This preaching before the public place and personal place needs the clear format and should proclaim the gospel. Continuing pastoral ministry, the preacher should choose a book and preach it consistently. And also I exhort to use the personal check lists of the evaluation for him.

## **7) The sermon examples of Cambodia preachers**

### **Example 1**

1. As I evaluate the structure of his sermon and its contents, I was surprised at his faithful arranged sermon structure because he tried to pull it out of the text. But the contents incline to human ethical direction easily. As the purpose of the sermon shall be accomplished, his preaching may be more effective.
2. The structure: the whole stream of his sermon reveals the theme of total contents seems to be revealed through much meditation. He pulls three points out of the text and moved to his conclusion and soon he tried to connect to the public prayer. It is a pastoral sermon.

### **Example 2**

1. A Korean missionary pastor sermon about I Cor 1:18-25

- His explanation to the text.
- The reason that we should obey the cross.
- The loss of the authority of God's word
- He stresses to express the love of God that the Angels and the devil did not know the secret.
- So evangelism is the wonderful privilege that only the saved can do

## 2. My evaluation:

- 1) He prepared the sermon in the stream of his long pastoral ministry for the Cambodia congregation, as a pastor and a missionary. Through his long experience he made the sermon out of the text in his meditating. He like to preach the contanting contents to the states of congregation per Lord's day worship time to make them understood the meaning.
- 2) His sermon structure was made of a theme (evangelism) centric method on the foundation of systematical practical elements. He focuses on the appeal of evangelism activity.
- 3) He pulled the truth of evangelism out of the text and arranged the orders towards the sermon telos (Evangelism is the privillage of the saved). His structure is persuavive, gradual developed structure. His preaching might provide understanding the meaning of evangelism and encouraging the evangelists.



## **Chapter 5**

### **The preaching -purpose of Cambodia preachers**

Now we have the order that we should treat to the main purpose of Cambodia preachers generally. Cambodia preachers need to focus on following three places. Because they should challenge to achieve on the goal of the Scripture. This shall strengthen in settling of the restoration of God's image down in the church by the Cambodia we can arrange them as three directions about that.

#### **1. The revival of the church**

Above of all Cambodia church should focus the revival of church. It means that the church should go to the place of repentance and faith by in the presence of Holy Spirit they have spiritual fiery heart. This one always should be concluded by the preacher because the Cambodia entered into the spiritual warfare in the mission field. Why? Because one of them is to stay in the socialism system under modified communism that the Christian should not compromise and should pursue the cultural transformation and the other is the fact that under the spiritual, thoughtful, custodial dark oppression of Buddhism although they accept the compromised point with Christianity teaching. Moreover, they are requested that they should choose God or, the materialism in order to be settled down by true teaching of gospel.

The opened way of such transformation come out of only understanding of the Scriptures, the revival should be come out of understanding the

Scriptures. This come out of the work of illumination of the Spirit as the preacher preaches the Word of God. Although I am a Korean American, I started at South Korea. According to the environment of Korean church I attended at the church meetings and accepted the grace through the sermon of the Scriptures faithfully, I knew Jesus and became a pastor and after that I have wanted that I know the Scriptures, truth and proclaim them faithfully to his people. On 2004 I got a urgent stroke at the church ministry and I was risen by the grace of God out of the dead seat, and also I came to Cambodia as an educational missionary until now Actually my primary concern is the revival of the church, and the other ministry, building the church for safety, teaching my understanding to the people of my cell church in 25 provinces as the type of seminar is secondary issue. I assure that as the fire of Holy Spirit was dropped down on the Cambodia church, Cambodia shall be revived by the God. So it is natural that the Cambodia preacher should focus on that issue intensely because they work at the first fighting place for this ministry.

We should contact to the preaching in order to establish the church of the Lord. And the church preaching should be the primary element to build the church of the Lord. Among the great commission of Christ , going, baptizing , teaching and making them kept the Word of God We should be faithful to feeding the church and taking care of it through the preaching. (Jn 21 :) This mission is revealed by checking us up in the mirror of the teaching of our Lord and his Apostles, it shall be revealed more obviously.

Matthew 28:19-20 points four commands for us. I arrange four elements at the following place.

### **1) Evangelism**

(1) Evangelism is the master key for keeping revival fire- I enjoy evangelism time because I experience the revival fire in my heart. Although I was tired of much sacrifice by shouting out the gospel with my mouth at the traffic high way at Ontario on California in America, I felt delightful heart. In Cambodia as I preached the word of God to my congregation passionately, I feel strange joy in my heart. So I call for the revival fire. If the church and the Christian lost evangelism joy, they shall be dropped down in to depression automatically. Then our mast key shall restore do evangelism through reading the word of God and praying to God faithfully.

I think that Cambodia ministry meets a severe crisis at the mission field because many pastor candidates give up to study the Word of God and they hate to become pastor. Without the pastor and church, no revival in the field. Although the great church building and good education system are prepared in us, if they has no the students to have calling of God, It is so meaningless. So we have to awaken to find the way of solution. What is the main solution? This is the practice of evangelism as Christ pointed us. We should first go to all nations and make his disciples and make the church and also teach the word of God. (Mat 28:19-20) In a short word it is evangelism. Then we can restore the revival fire in our church. As we go to evangelism, the Holy Spirit works in us. Cambodia in contemporary time needs these

activities. They should seek the fire in their heart. I want that the revival fire is recovered in the 25 provinces villages.

(2) The Holy Spirit is the Spirit of evangelism - Matthew 28:19-20 mentions making disciples as the great commission on the earth. It consists of three roles of church activities, evangelism; baptizing, teaching and making them obeyed the Word of God. As we know, baptizing points establishing the church, teaching the activity to nurture the church with the Word of God and making the church kept the Word of God. Actually every church and every Christian follow the command on the earth faithfully. This is the foundation of

Church that are stood firm on the teaching of the Apostles and the prophets. (Eph 2:20) It means that the church should reveal the teaching of the Apostles and the prophets in the world. It is to restore the image of God that is, the purpose of church being.

Among four issues, evangelism means the primary issue of the church. The church, first of all, should go to all nations. Going is the actual action and positive activity towards the clear goal. Without going action, evangelism, no baptizing, no teaching and no obeying His words. In other words, without evangelism, no church. So Mark 16:15 also says "goes into the entire world and proclaims the gospel to the whole creation." It stresses evangelism as the primary issue of the church. If the church goes to the all nation, how can she proclaim the gospel? And also after the disciples received the Holy Spirit on the Pentecost day, Soon the resurrected Lord command, " But you will

receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." Here also the Lord emphasized evangelism, "you will be my witness." Evangelism is the primary expression of the power of Holy Spirit. The other word, the Spirit is the spirit of evangelism. The Christian that has the Holy Spirit lives as the witness of Christ that is, the evangelist. The Christian without evangelism is dead. And also the Christian without evangelism already was dead spiritually. But as the church start evangelism, she shall be raised by the power of the Holy Spirit.

## **2) Baptism**

Second we listen to Baptize the born again Christian that was made by the evangelism of church from the Lord. It means to establish the church by leading the Christian into the assembly of chosen people. Without baptism, no true Christian. Why? Because the fellowship of the church is so important for sound growth. Although the church has some troubles, the church should learn purity and peace in Christ. This is the fellowship of Holy Spirit in the church.

Who can give baptism to the born again Christian? Here in Matthew 28:19-20, "you" is not every Christian. Literately, it points only the Apostles who Christ himself taught directly to write down the cannon (the Scriptures) for the universal church.

So Christ called for 12 especially and eats, sleep and work together by permitting to see, to know to observe and to touch etc. In the future the Apostle got apostolic authority from Jesus.

Why? Because Christ wanted to build his church on the world, Christ put the foundation of church in it. It is his teaching, that is, the Scriptures. So every church, every Christian should stand firm on the foundation, Christ's teaching. So Paul said "the foundation of the Apostles and the prophets" (Eph 2:20) Here the Apostles are 12 disciples and the prophet are the evangelists in the early church like Mark, Luke etc. who are related to the prophets in the Old Testament.

Now where are the Apostles and the prophets? It points the only the Scriptures and the teaching. So every Christian and every church should be stood up on the teaching of all scriptures. (66 books) If anybody ignores the teaching of the Scriptures, he walks on the wrong way. Although he sacrificed much tings, he cannot arrive at the goal of Christ. He may incline into the heresy, because he is not Christ's church but human church just like Babel tower. Christ did not say the command of baptism to every Christian. We should respect Christ's teaching. So traditionally, the protestant church has obeyed the command through only the ordain pastor that was called by God in the church.

If anybody does not follow the Scriptures, surely he shall be perished by the Lord. (Rev 22:18-19) Although we serve the command in the mission field, we should be kept for building his church, not my church.

### **3) Teaching the word of God**

Thirdly, the great commission includes "teaching" activity in the church.

1. Who can teach to the Christian? Only the Apostles can do to the church. In other words, only the apostolic authority can do it. After Jesus and Apostle

left to the heaven, who is the Apostles? It is only the pastor and teacher that depend on the Scriptures, the real apostolic role. Eph 5: says " ". Here, now only pastor - teacher are left in the church. This position is the special present for church that came out of the Lord, the head of the church. So the pastor role is so important in the church activity.

Some teachers in the church and some professors in seminary are included in it. But first the teaching ministry is only pastor. So Paul points "the pastor and teacher"(not the teacher but without the definite article teacher), which means to stress the main role of the pastor, teaching ministry.

2. Today church teaching activity should be examined by the pastor in the church. Without permission of pastor, he should stop teaching ministry. Why? Because any teaching contents should come out of the Lord and the Apostle that is, the Scriptures. If anybody breaks out this stream, severe responsibility shall be followed. So historically only the pastor and the doctor has the qualified authority. The general church members listen to his preaching and his teaching well and write down important theme and teach them to his family members. Then the Holy Spirit works in them and enjoys the abundant life in their heart and their life-areas. We believe that only teaching the Scripture can make the work of Holy Spirit. So the church should teach the Scriptures, the word of God to the church members.

Enjoying preaching & teaching ministry

Basically I am an educational missionary to teach ITCS students in my remaining life time. After I served teaching ministry for 10 years in the area of the Old Testament as a professor. Now in the will of God my teaching

ministry may be enlarged for Cambodia churches in 25 provinces. I prepared to share my understanding biblical and theological themes to any meeting. Especially I love to preach the word of God to the church members. Somebody tries to escape the chance; I am different heart. If anybody request preaching in the meeting. I like to obey it soon. After I got Doctor Degree about my major area, preaching from Westminster Theological Seminary in California of America on 1996, I did not apply to many areas because of teaching the Biblical parts without pausing. As recently as I have to visit to Cambodia churches, I got the desire to make the preaching book for Cambodian mission field. May be at the next year January My book may be accomplished at the vacation time. I pray the grace of God for his glory and for Cambodia co-workers.

#### **4) Making them kept the Word of God.**

Fourth, the great commission of our Lord includes making them kept the word of God. Making disciples should be ended by keeping obeying the Word of God.

What is the goal of church? It is to reveal the image of God, righteousness, mercy and faithfulness. (Eph 4:23-24, 5:8-9, Mt 23:23) In other words, it means to imitate Christ and his character and should reveal them in the world. So Christ and his Word should be entertained by the entire world. The authority should be the power in the people.



And keeping means obeying, applying, enjoying, and occupying the whole life, his life should be controlled by the power of God. It points the kingdom of God, righteousness, joy and peace in the Holy Spirit. (Rom 14:13)

And the word of God is the teaching of Christ, His revelation, that is, the Scriptures. So the church preaches it and teaches it and checks them up in their actual life through the pastoral ministry.

Then Christ's promise is Immanuel those are, the abundant life, and the fullness of Holy Spirit and the abundance of the Word of God. Enjoying the kingdom of God. This is the reality of the church. So we know that church is new Eden, kingdom of God.

Resurrected Christ works in it and reveals his glory to the world. "The Lord is the Spirit." (II Corinthians 2:17)

If we disobey the teaching, he will lose the blessing. 1. About making they kept the word of God

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Resurrected Christ works in it and reveals his glory to the world. "The Lord is the Spirit." (II Corinthians 2:17)

If we disobey the teaching, he will lose the blessing.

We should build the church of Christ, not human church like Babel tower. (Mt 16:18) making cell church in Cambodia must be a precious event but we should keep his direction for building his church at 14000 villages in 25 provinces.

## **2. The assurance of puritan reformed preacher and his life.**

I have a vision that the Puritan reformed faith shall be settled down in Cambodia churches in my ministry. Because I felt that Cambodia church are influenced by the paganism through the secular stream of their thought and their lives for long time, they should return to the Scriptures and apply the

life of Calvinism to them and they have to have the vision of God centric life in every area. When at the first, the preacher, that was called for as the spiritual leader equipped by such thought and life, they can overcome the attack of darkness power and make a new reformed country. The book which I expressed, “the theology and its faith of the restoration of God’s image” was concluded to the Christian normal life that was written by John Calvin. We should focus on the preaching of the preacher in order to establish it on Cambodia church.

I mean that Calvin’s teaching on the Christian life that was arranged in his book, Institute that was edited for French reformed church should be learnt to Cambodia church. Because they need to stand firm up on the foundation of sound doctrine and sound life Calvin revealed. It is summarized by the shorter catechism in Westminster Confession, those are, the Apostle creed, the Lord’s and Ten Commandments. This theme s should be preached by the preacher regularly to his congregation, not Bible studying style.

And we need to put the five lives of Christian of Calvin on the purpose of preaching. The life of preacher comes out of the assurance of preacher. This should be come out of the Scriptures, the source of the teaching. The Christian life direction finally we can expect the Christian transformed sound ethic.

The preaching and the assurance of Cambodia puritan reformed were summarized by the life of Calvin. There are five things. We should pursue

this direction in our lives. Our preaching focus on the life and make the church kept the normal Christian life consistently.

I observed that Cambodian church has three elements, those are, and liar, not to say “I am sorry” and not to report his duty that they should correct habitually. I believed that theses habitual faults shall be transformed by the biblical preaching not artificial teaching.

Richard Baxter pastor decided that he shall serve only one church in his whole life. So he was settled down in the Kinderminster town and taught the Catechism and to preached the Word of God to them in his whole life. As he was retired out of that church he could see much changed states, prohibiting drunkard people, teaching the Word of God and praising the Lord and memorizing the Catechism. Just like the ministry of Paul at the Ephesian church for 3years 6 months, the great revival was happened by the grace of God. All minor Asians listened to the Word of God and were transformed greatly. The revival comes out of the passion of the preaching of the Apostle Paul. The revival fire was enlarged into Roman capital in the world to evangelize the all the world. The constant preaching of a preacher brought such revival sufficiently. When Cambodia church follow the preaching of the Word of God faithfully, the Lord shall accomplish his will revival for His glory and the wonderful salvation event surely.

### **3. The purpose as the restoration of God’s image**

The purpose that we want to make the life of the preacher and his preaching reformed is to reveal his euangelion ethical life that is founded on the sound gospel obviously. The transformation of biblical ethical life cannot be made not by the human work and should not be made by it. The righteousness, the mercy and faithfulness should be revealed by the power of gospel as the fruit of the Work of Holy Spirit. I define it the restoration of God's image. This stresses that the focus of the preaching should be fixed on the life of God's people, righteousness, mercy and faithfulness in his personal life. The preacher that should reveal the life of righteousness, mercy and faithfulness in his life should proclaim it to his congregation life that they have to reveal the ethical life in the world. What is the righteousness? It points the righteousness God admits. This one is to establish the righteousness in the church of Cambodia that lost the foundation by revealing the way of restoration and building the pillar in them. When the church shall be restored by this righteousness, she shall be strengthened

And the mercy means the love and the compassion. This is the fruit of Holy Spirit. At the same time this fruit should be revealed to faithfulness. Therefore the preacher should preach three things, righteousness, and mercy and faithfulness in his preaching. Finally the preacher should be sharpening to establish to reveal the character of God. This is the sword of righteousness, mercy and faithfulness. This is the foundation of the laws and the summary of God's character. The conclusion of every preaching should be focus on this area. Then, the preacher shall know what the true revival is.

## Conclusion

In this vacation time I had visited to Ta Mock House which was the last hidden place to escape out of the government authority and he was lived and was trained for the successful achievement with his remnant company as one of his agitating point that was located at a mountain board between Cambodia and Thailand of Endong Meas in Ourd meanchey province.

Then I thought in examining the figure and the history of Pol Pot, who was the dictator of killing field, that if he understood the gospel, through his leadership Cambodia might be changed wonderfully. But he went abroad to French and was influenced by Maoism that was that came out of China's cultural revolution, and trained the youth groups under 20 years old in the forest to use them at his urgent time for achieve his revolution to occupy all Cambodia areas. Although he was failed to arrive at his purpose, we can observe his passion to get it. If he used his passion to proclaim the gospel to all Cambodia, we can see the different result today. Cambodia church need the sincere preachers in them As true preacher that know the gospel truly, will come out into the Cambodia church, their society shall be transformed into the heavenly hope.

Who can do this glorious work? Only the one who knows the Word of God, the Scripture can do it. When they live in the secret place godly and serve the church faithfully and obey the great commission of Christ, then the real wonderful work shall be happened. In the meaning the role of preacher is so important.

I arranged my assurance of the preaching to simply and introduced the principle of preaching and its application, which is the theory of preaching for the restoration of God's image to Cambodia church preachers to establish the kingdom of God. So we should walk to build the kingdom of God on the country of the darkness, but the kingdom of the water and on the green field we shall be built the kingdom of God. I pray that this book shall be used to the Cambodia preachers for this purpose humbly by proclaimed the faith of puritan reformed church and establishing the kingdom of God on the foundation for revealing the creative work in Christ.

"But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. (I Tim 6:11)"

"Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. (II Tim 4:2)"

## Appendix I : Sermon Outline

| text                             | title | date | preacher |  |
|----------------------------------|-------|------|----------|--|
| Introduction                     |       |      |          |  |
| 1. concern                       |       |      |          |  |
| 2. need                          |       |      |          |  |
| 3. connected sentence            |       |      |          |  |
| 4. textual telos                 |       |      |          |  |
| 5. sermon telos                  |       |      |          |  |
| Structure                        |       |      |          |  |
| 1. Division I                    |       |      |          |  |
| 1) explanation                   |       |      |          |  |
| 2) Applicatory                   |       |      |          |  |
| 3) Argumentation                 |       |      |          |  |
| 4) illustration                  |       |      |          |  |
| 5) introgation                   |       |      |          |  |
| 6) transition sentence           |       |      |          |  |
| 7) transition word<br>Div 1-Div2 |       |      |          |  |
| 2. Division II                   |       |      |          |  |
| 1) explanation                   |       |      |          |  |
| 2) Applicatory                   |       |      |          |  |
| 3) Argumentation                 |       |      |          |  |
| 4) illustration                  |       |      |          |  |
| 5) introgation                   |       |      |          |  |
| 6) transition sentence           |       |      |          |  |
| 7) transition word Div<br>1-Div2 |       |      |          |  |
| 8) transition word<br>Div 1-Div2 |       |      |          |  |
| 3. Division III                  |       |      |          |  |
| 1) explanation                   |       |      |          |  |
| 2) Applicatory                   |       |      |          |  |
| 3) Argumentation                 |       |      |          |  |



|                                  |  |
|----------------------------------|--|
|                                  |  |
| 4) illustration                  |  |
| 5) introgation                   |  |
| 6) transition sentence           |  |
| 7) transition word<br>Div 1-Div2 |  |
| Conclusion                       |  |
| 1) Visualization                 |  |
| 2) Summary                       |  |
| 3) Action                        |  |
| 4) Appeal                        |  |

## Appendix II: Personal Checklist for the Preacher

| Questions ( ITim 6:11)   | Theme             | Points       | Explanat<br>ion |
|--|-------------------|--------------|-----------------|
| <b>A Expositor</b>   |                   |              |                 |
| 1. Do I have the heart to pursue the will of God?  | Righteo<br>usness | (1 2 3 4 5)  |                 |
| 2. Do I stand up before God right now?   | Piety             | (1 2 3 4 5)  |                 |
| 3. Do I have faith to overcome the present issue?  | Faith             | (1 2 3 4 5 ) |                 |
| 4. Do I have the love to serve my neighbor?  | Love              | (1 2 3 4 5 ) |                 |
| 5. Do I have a humble heart?   | Humilit<br>y      | (1 2 3 4 5)  |                 |
| 6. Do I endure the present trial?  | Patienc<br>e      | (1 2 3 4 5)  |                 |
| <b>B Expository Preparation</b>  |                   |              |                 |
| 1. Did I study the text?.  |                   | (1 2 3 4 5)  |                 |
| 2. Did I find the sermon objective?  |                   | (1 2 3 4 5)  |                 |
| 3. Did I organize the structure?   |                   | (1 2 3 4 5)  |                 |
| 4. Did I strengthen the structure?   |                   | (1 2 3 4 5)  |                 |
| 5. Did I complete the sermon outline?  |                   | (1 2 3 4 5)  |                 |
| 6. Did I add conclusion and introduction?  |                   | (1 2 3 4 5)  |                 |
| 7. Did I sharpen the application?  |                   | (1 2 3 4 5)  |                 |
| <b>C. Expository Delivery</b>  |                   |              |                 |
| 1. Did I preach God's message through my whole personality?                                    |                   | (1 2 3 4 5)  |                 |
| 2. Did I preach with a sense of authority to control over the congregation and the proceedings |                   | (1 2 3 4 5)  |                 |
| 3. Did I drive something from the congregation while speaking?                                 |                   | (1 2 3 4 5 ) |                 |
| 4. Did I felt spiritual freedom while preaching?   |                   | (1 2 3 4 5 ) |                 |
| 5. Did I feel spiritual freedom while preaching?   |                   | (1 2 3 4 5)  |                 |
| 6. Was I serious about my preaching?.  |                   | (1 2 3 4 5)  |                 |
| 7. Did I had zeal, concern, and warmth?  |                   | (1 2 3 4 5)  |                 |
| 8. Did I had urgency while preaching?  |                   | (1 2 3 4 5)  |                 |
| 9. Did I was persuasive?   |                   | (1 2 3 4 5)  |                 |
| 10. Did I had pathos?  |                   | (1 2 3 4 5)  |                 |
| 11. Did I have the power of the word?  |                   | (1 2 3 4 5)  |                 |

|   |  |             |  |
|---|--|-------------|--|
| 12. Did I have the power of preaching?                |  | (1 2 3 4 5) |  |
| <b>D. Expository Response</b>                         |  |             |  |
| 1. Do church members try to understand the Scripture? |  | (1 2 3 4 5) |  |
| 2. Do church members have true fellowship?            |  | (1 2 3 4 5) |  |
| 3. Do church members pray eagerly?                    |  | (1 2 3 4 5) |  |
| 4. Do church members work in the Holy Spirit?         |  | (1 2 3 4 5) |  |
| 5. Do church members love their neighbors?            |  | (1 2 3 4 5) |  |
| 6. Do church members gather to glorify God?           |  | (1 2 3 4 5) |  |
| 7. Do church members pursue holiness and peace?       |  | (1 2 3 4 5) |  |
| 8. Do church members win the lost souls?              |  | (1 2 3 4 5) |  |
| 9. Do church members show evidence of true worship?   |  | (1 2 3 4 5) |  |
| 10. Are church members faithful their positions?      |  | (1 2 3 4 5) |  |

## Appendix III : Sermon Evaluation Form

|  |             |
|--|-------------|
| <b>I. Scripture Reading</b>                                      |             |
| A. Did he read the text expressively?                            | (1 2 3 4 5) |
| B. Did he read the text clearly?                                 | (1 2 3 4 5) |
| <b>II. Introduction</b>  | (1 2 3 4 5) |
| A. Did he hold your attention?                                   | (1 2 3 4 5) |
| B. Was his sermon <i>telos</i> accurate?                         | (1 2 3 4 5) |
| C. Did you understand the necessity of the sermon?               | (1 2 3 4 5) |
| D. Was the introduction compelling?                              | (1 2 3 4 5) |
| <b>III. Structure</b>  | (1 2 3 4 5) |
| A. Were the main points clear? (Write them on the back.)         | (1 2 3 4 5) |
| B. Did the main points flow naturally from the text?             | (1 2 3 4 5) |
| C. Were subpoints adequately developed adequately?               | (1 2 3 4 5) |
| D. Did the illustrations support the points? (summarize & write) | (1 2 3 4 5) |
| E. Was the application specific? (Explain.)                      | (1 2 3 4 5) |
| F. Did you learn new things from this structure?                 | (1 2 3 4 5) |
| G. Was this structure progressive?                               | (1 2 3 4 5) |
| H. Was this structure Christological?                            | (1 2 3 4 5) |
| <b>IV. Conclusion</b>  | (1 2 3 4 5) |
| A. Did it summarize the sermon?                                  | (1 2 3 4 5) |
| B. Did it present a picture of the contents?                     | (1 2 3 4 5) |
| C. Was the <i>telos</i> accomplished?                            | (1 2 3 4 5) |
| D. Did it challenge you to change your behavior?                 | (1 2 3 4 5) |
| <b>V. General Evaluation</b>                                     | (1 2 3 4 5) |
| <b>A. Delivery and Style</b>                                     | (1 2 3 4 5) |
| 1. Understandable vocabulary                                     | (1 2 3 4 5) |
| 2. Varied and imaginative language                               | (1 2 3 4 5) |
| 3. Voice inflection, volume and clarity                          | (1 2 3 4 5) |
| 4. Gestures and facial expressions                               | (1 2 3 4 5) |
| 5. Eye contact with audience                                     | (1 2 3 4 5) |
| 6. Pulpit presence commands attention                            | (1 2 3 4 5) |

|  |             |
|--|-------------|
| 7. Length of sermon                                    | (1 2 3 4 5) |
| 8. Sense of momentum in sermon                         | (1 2 3 4 5) |
| 9. Sense of coherence in sermon                        | (1 2 3 4 5) |
| <b>B. Effectiveness</b>                                | (1 2 3 4 5) |
| 1. Speaker spoke with confidence and conviction        | (1 2 3 4 5) |
| 2. You were moved and /or persuaded by the sermon      | (1 2 3 4 5) |
| 3. Scripture was ably and carefully taught and applied | (1 2 3 4 5) |
| 4. Title of sermon appropriate to theme                | (1 2 3 4 5) |

\* This depends on the Sermon Evaluation Form used in the D. MIN. Program of Westminster Theological Seminary in California on 1996.

#### Appendix IV Interpreting questions of sermon text

| Text:  | Date:  | Interpreter:  |
|--|--------|---------------|
| Interpreting questions   | Answer | Finding truth |
| 1. What is the contrast to the meaning of the verse?                   |        |               |
| 2. What points are emphasized in the meaning?                          |        |               |
| 3. Where does the same meaning of the verse come out?                  |        |               |
| 4. What are the contents of the verse?<br>(rhetorical)                 |        |               |
| 5. What are the main points of the verse?<br>(rhetorical)              |        |               |
| 6. What is the function of the verse?<br>(rhetorical)                  |        |               |
| 7. Does the verse have chronological elements? (topical)               |        |               |
| 8. Does the verse have symbolic and typological elements? (analogical) |        |               |
| 9. What is the context of the verse?                                   |        |               |
| 10. What locutionary form does the verse used?                         |        |               |
| 11. In which language is the verse written?                            |        |               |
| 12. Does the verse have emotional elements?                            |        |               |
| 13. Does the verse have any formative elements concerning discourse?   |        |               |
| 14. Who is the original audience of the verse?                         |        |               |

|  |  |  |
|--|--|--|
| 15. What is the cultural background of the verse?                  |  |  |
| 16. What is the setting in the history of redemption of the verse? |  |  |
| 17. What is the setting in relation to contemporary life?          |  |  |

The above questions are for me to transform the interpretative principles elaborated by Vern S. Poythress.

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