

# The Voice of Cambodia Reformed Faith Institute

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*Kampot Prey Samang Peniel Presbyterian Church One Day Revival Evangelism School  
This building is the memorial church of elder Sang Sun Lee, that was established on  
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This bulletin aims on sharing the sound doctrine to encourage Cambodia Christians and to make them obeyed to go to evangelism in order to occupy 14000 villagers in 26 Cambodia provinces.

**CEMF**

[Letter of the editor]

Greeting in Christ.

Historically, reformed faith has been developed by sharing their understanding and their lives through documents, books etc. one another. Cambodia has a proper time to execute this ministry to strengthen Cambodia Christians biblically and devotionally, because of several troubles happened in their situation added with Covid-19 issues.

As I published several articles to inform the line of Cambodia Reformed Faith Institute, I got amazing heart to achieve on our goal. Continuously several professors articles shall be read through the proper means, email, face book, and website etc.

I appreciate all writers and all translators for their faithful serving for God's glory. This bulletin consists of the articles of same professors, Dr. Grace Oh, Dr. Hang Rock Kim, Dr. Paul Han and Dr. White Young Jeon.

May the grace of God be with this publishing activities and co-workers and all Cambodia Christians. We believe that God shall permit the wonderful day of God's glory.

In Christ

Dr. White Young Jeon, editor

[Editor Column]

## **The Dawn of Redemption**

The core of salvation, redemption and atonement, in short, is forgiveness for Paul thought that redemption is forgiveness, or forgiveness is redemption (Eph1:7). Why should the Christian understand redemption?

First, because the stream of redemption is the center of our salvation. The creator God pleases the salvation of the people but the limited people, only his own people, shall be saved out of their miserable sins and be provided with a wonderful grace to them. Genesis 3:15 promised that through the death of the descendant of a woman, the head of the enemy would be destroyed, but the woman would be harmed by Satan, through the process of much suffering. It means that the redemption shall be accomplished by God. This is the redemptive seed. All of history has been moved for the center of this event. Our lives in the 21st century and the small and big events in the world are only a little stream in a greater river. When we follow the river, we finally attain the ocean of redemption, and as we follow the ocean of redemption, we shall find a mysterious river in God's goodness by being harmonized with all things. Therefore, as we admit that our every event is related to the redemption and think of everything in relation to it, we can get the right answers in our life. As the horizon of redemption and the horizon of our lives meet, we can live the best meaningful life. We should show this harmony of these two horizons to suicidal men.

Second, redemption was accomplished by God's work. The redemptive stream is controlled by God's hand, creation and providence. The one who created all things rules over all things concretely. It is called the providence and interference of God. The hand of God that interferes to deal with the sparrows that are only worth two for one coin is almighty, faithful and mysterious. When a sinner is regenerated by God and possesses eternal life, the hand that interfered has worked in every event and every person in their life, in order to reveal the restoration of God's image.

Even in my accidents or in the things that I can do for myself, the Lord has worked there in it. Even in my ignorance, the Lord holds me. In the storm of suffering, God accomplishes His redemption by miracles, by making us endure, in order to train His people. As we trust His faithful hand and obey Him, we shall be made complete. As we live in the chaos and confusion, the Christian should enter into the stream of redemption.

Third, because the redemption is the present place of spiritual victory. Out of the center of redemption, the fountain of forgiveness shall come. The constant forgiveness of sin like a living stream without pause is the reality of realities. So we cannot say that the ultimate victory of the Christian is wealth and honor and glory in the external world. The aim of our worship, devotion, evangelism, and mission is to combat against the sin. So as we eat and drink, go and stay, learn and teach, and support ourselves, etc., we should be expected to pursue not committing sin. The purpose of Paul in Romans is to reveal the restoration of God's image, but on a deeper level, he wanted to make them fight against the sin in their personal hearts. As the completeness of redemption is slowly approaching, let's see the dawn of the completeness of redemption in our day

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[CRFI's Voice]

## **What is Reformed Faith? (2)**

### **1. Considering Reformed Faith**

I did not have any sufficient time for some reasons, to share the theme, "What are the reformed theology and its faith?" As I promised to my readers, I want to think about that theme. I would like to introduce a giant theologian, John Calvin and his golden booklet, "The True Christian Life" to you because I think that the contents reveal the reformed thought and its life very well to us easily, summarily. Basically the booklet was written by John Calvin to teach the French reformed church (1550). I am preparing an educational program for mission field as using the inductive

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

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

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[Back to the Bible corner] Dr. Hang Rock Kim , CEMF director, CRPLS
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*He had served as Africa Morocco missionary for 5 years and has PH D of Oriental Medicine in America and studied Moody Bible Institute and Westminster Theological Seminary M. Div.*

### **Prayer**

"...We have not stopped praying for you and asking God to fill you with the knowledge of His will through all spiritual wisdom and understanding."  
(Colossians 1:9)

Paul's prayer for the church at Colossae is an example of what God desires to do in every believer's life. Although the Lord wants to hear about our physical and material concerns, we should also bring our spiritual needs to Him, as the apostle does in Colossians 1:9-14.

Paul prays for:

1. The knowledge of God's will. In order to understand what God desires for us, we need spiritual wisdom and insight, which come from His Spirit and Word (Col. 1:9).
2. A Walk Worthy of the Lord. This includes a desire to please God in every area of life, to bear lasting spiritual fruit in all we do, and to grow in our knowledge of Him through His Word (Col. 1:10).
3. Strength for Steadfastness and Patience. The Christian life is a marathon, not a sprint. We need God's mighty power in order to persevere to the end (Col. 1:11).
4. Gratitude for Salvation. We should never forget that we have been rescued from sin and darkness and transferred to Christ's kingdom (Col 1:12-14).

There is nothing more effective than praying God's Word back to Him, because our Father promises to hear and answer requests made according to His will (1 John 5:14-15)

"Pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints."

(Ephesians 6:18)

"Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus."

(1 Thessalonians 5:16-18)

"On reaching the place, he said to them, "Pray that you will not fall into temptation."  
(Luke 22:40)

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[Professor Lecture 1]

## **The Restoration of God's Image and Its Faith**

*By Dr. White Young Jeon, CRFI, president*

*This article expresses the theology and its faith of Dr. White Young Jeon and shall be edited into 10 times.*

[The Second part]

### **Chapter 1 Introduction**

#### **1. Research Motive:**

The theme of the restoration of God's image is the ultimate purpose of the faith and theology that I have pursued my whole life. The inspiration of this theme is brought up through the process of my faith. When I was a freshman in high school, I accepted Jesus Christ as my Savior and soon read the scripture and participated in the church passionately. At that time, I met a certain limitation in my Christian life. If I received eternal life, would I experience it in my life? So I, who had joined the Methodist church in Kangwon-do in South Korea, tried to force myself to experience grace. I wanted to experience the emotions that I had seen and I wanted to feel something in my religious life that was evaluated as spiritual by my neighbor. Since I understood the idealistic blessed life of a Christian. Such aspirations seemed to point towards studying the Scripture. One day I asked, "What shall I do?" about my troubles to a counselor who prayed every morning time at the church and could give me a right answer. She responded, "You should read the Scripture regularly." After that day, I made the decision to read the Scripture every day and I love to read contents of Scripture as I studied other general school subjects. I remember that the work gave me joy and hope and a holy passion.

Nevertheless, my concern was to experience ecstasy in the form of a miracle or a

phenomenon; my vision was to become a revival evangelist in my future.

One day, when I was preaching Psalms during the morning, I found that the Scripture was very strange. I tasted the sweetness of Scripture in my heart and decided that studying the Word of God was the focus of my whole life. After I met Jung Am, Rev. Yoon Sun Park, my concentration on the Scripture itself grew more passionately in my heart because of his godly life and his powerful preaching. Additionally, Rev. Kang Hack Kun, my senior pastor and my mentor, influenced me by his faithfulness to the Scripture and his pastoral ministry through his preaching. Now I also aspire for the same grace of God that rests on his ministry.

For about 30 years, I have studied the Scripture and preached and taught the Scripture to my congregation every day and have found that the restoration of God's image is the goal of my pastoral ministry, my preaching and my teaching. After I got a stroke in the year 2004, a very serious sickness in my life, I realized that the theme was made clearer through my suffering. The restoration of God's image made me happier in searching for the meaning of suffering. This fact has flowered among my educational mission in my Cambodian ministry, at ITCS.

## **2. Research methodology**

In order to prove that the restoration of God's image is the ultimate goal among every ministry, I will address several areas. I will examine the examples used in the scripture and will reveal the truth by interpreting the symbolism and typology to know the process of development. Also, we will know how the restoration is developed in Christ and connect to the purpose of the contemporary church and Christian life. And last, I will show the detailed life through Calvin's direction of the Christian life.

### 3. Necessity

Why do we need to understand RGI as the purpose of every ministry?

- 1) For it is the purpose of the church's existence.
- 2) For it is the purpose of the pastoral ministry.
- 3) For it is the ultimate purpose of missionary activities.
- 4) The purpose of preaching
- 5) The purpose of theology
- 6) The purpose of the Christian ethic and social participation
- 7) For it is the detailed methodology of the healing ministry. Every salvation should be expressed in the place of common grace.

### 4. The Recovery of an *Imago Dei*-Centered Interpretation

#### Introduction

The recovery of God's Image (*Imago Dei*) is the ultimate purpose of my theology and my pastoral ministry. It is based on the Scripture and the reformed theology. When I was a seminary student, I had been influenced by the reformed exposition in the Westminster Short Catechism written by G. I. Williamson. Moreover, I had been inspired by the teachings of M. G. Kline's book, the *Image of Spirit's Glory*, and some books of Edmond Clownery, Sheridan Poythress, and the Puritan Preachers, etc. As a result of my studies, I would like to teach and preach about the perspectives of the recovery of God's Image. By the grace of God, I will approach the Reformed Hermeneutic with such a perspective. First, we need to understand the theory.

#### I. What is the recovery of God's Image?

1. Recovery means the redemption, restoration, and accomplishment of the covenant.
2. God's Image points to Christ's image (Ephesians 4:23).
3. Sin had broken God's Image, but God's grace recovered the broken Image.

The recovery of *Imago Dei* includes every thought, every theory, every life, and every ministry to glorify God and fully enjoy Him forever, according to the administration of God. In short, it is the state of the fulfillment of God's fullness (Eph 3:20).

## II. The Development of the Recovery of God's Image in the Bible

### (1) In the Pre-creation

The recovery of *Imago Dei* is set in the Trinity God. The image of the Father, the image of the Son and the image of the Spirit are expressions of God's attributes. The common attributes of God in the Westminster Confession are explained in six characteristics. These are: wisdom, power, holiness, justice, goodness, and truth (WC Q4-A.) We can summarize them into three characteristics—righteousness, mercy, and faithfulness—that are the essential nature of the Scriptures (Mt. 23:23). The first man was created by the blueprint of the council of Trinity (Gen.1:27-28) into a being whom possessed these three elements. This was in order to fill everything with the images of God. It can be interpreted as God wanting to fill all creatures with his attributes. The recovery of *Imago Dei* is to follow the absolute will of the Trinity.

### (2) In the Creation

Creation is the first appearance of God's administration. For six days, God created the world into a masterpiece that the Trinity God rejoiced in fully, forever. The reason was not for the deep, great, wide, and long abundance that the creatures themselves possessed, but for the appearance of the immeasurable abundance of *Imago Dei* that was planted in them.

The full divine character in the creatures resulted from the word of the Trinity God. Therefore, the Word of the creator itself is an expression of God's attributes.

According to Poythress's observations, the Word includes three elements: meaning, control, and presence. The Father controls all things, the Son is the meaning itself, and the Spirit is present in everything. All creatures were full of the image of God (Rom.1:21).

### (3) In the first Adam

The first man, Adam, had been made by God's image to rule over all things for the glory of the Creator—by the appearance of His characters. The man was made in God's image according to the decision of the council of Trinity (Ge.1:27-28). The first Adam, before disobedience, had the structure and function that was filled with righteousness, mercy, and truthfulness in his being.

However, these characters soon transformed into darker states because of Adam's sin. Just as the earth existed in darkness and deep chaos, man exchanged the light for the darkness of Satan's image.

God made Adam in His image; therefore, we can find traces of God's image in Adam. We guess that God had an eternal plan for His glory that He gave to mankind made in God's image. God's image was expressed in the characteristics of God—righteousness, faithfulness, and mercy. It includes three aspects of intellect, emotion, and volition (affection), which are seated in the heart (soul). God's Image includes free will to glorify God and to enjoy God forever.

### (4) After the corruption of Adam

As soon as Adam had fallen into sin, God began a covenant of grace with Adam in order to recover *Imago Dei*. The salvation that Genesis 3:15 shows us includes "what the recovery of *Imago Dei* is and what God's method to recover *Imago Dei* is." In the verse, 1) we can observe that the recovery of *Imago Dei* means having a union with God (Immanuel), 2) God Himself shall save His people with His Almighty

power and salvation shall be accomplished through the death and resurrection of the seed of the woman (Christ), and 3) the recovery is, through the eschatological event, completed through spiritual warfare.

After that, the history of mankind followed the direction of the recovery of *Imago Dei*. Abraham, who was the main fountain of the covenant of grace, and Israel, the model of the people of the covenant, had been nurtured by the revelatory picture and explanation towards the progressive recovery of *Imago Dei*. Therefore, we can find justification, sanctification, and glorification as the reality of the recovery of *Imago Dei* in the lives of patriarchies of the Torah, and the abundant fruit through the history of Israel. We can listen to the spiritual songs through the Israelites' Psalms and Proverbs, and we can shout with the prophets for the eschatological hope in the complete picture of the recovery of *Imago Dei*. The Biblical ethic means the recovery of *Imago Dei*, the fruit of faith.

#### (5) In Christ

By the entrance of Christians in the world, the image of God shone more than O.T. age for Christ Himself is the Image of God (Col 1:15). So, when we see Christ, we can see the true image of the attributes of God (Jn 1:1-14). John exhorted us to see God, to touch him, and to have a living fellowship with Him every day (Jn 1:1-4).

#### (6) The Role of the Spirit

The death and resurrection of Christ is the only fountain that erased our dreadful image and renewed it into God's glorious image. Every Christian that believes in Him has already possessed the recovery of God's Image in them through the implicative role of the Holy Spirit. Paul says that we transform into the Image of God by the Holy Spirit (II Cor 3:18). In other words, it means that we are transformed through the recreating work of the Trinity (II Cor. 5:17, Eph 2:10). This

has been completed by the ministry of God of the Word in the Spirit (Phil 1:7).

Sin had broken God's image. Righteousness was changed into unrighteousness, faithfulness, into falsity, holiness into covetousness. God's image had changed into the Devil's image. It was recovered in Christ, the eschatological mediator (II Cor 5:17, Eph 4:23). As soon as the first man had fallen into sin, God promised the recovery of God's Image and revealed the symbolism in many manners to us. The first redemptive revelation is Genesis 3:15, the salvation through the seed of the woman. And when the man and woman were expelled from the Garden of Eden by God, God made them take off their fig-leaf clothes and wear animal skin on their bodies. This is a symbolism of salvation and emphasized the salvation of Christ's death in the New Testament (Jn 1:14, Col 1:17).

### III. The application of the meaning of the recovery of *Imago Dei*

When we look at the symbolism and morals in the Scripture, we first have to walk through the mirror of Christ. Then we can find out the abundance of the recovery of *Imago Dei*. In what areas does God reveal the recovery of *Imago Dei*?

#### (1) Three positions in Christ

The three positions of priest, king, and prophet are revealed in Christ again. A Christian is a prophet, a priest, and a king in Christ (I Pet 2:9).

The Priest should focus on mercy, the prophet on faithfulness, and the king on righteousness. The Spirit descended to reveal these three characters in the church. The death, the resurrection, and the ascent of Christ prove these positions are the center of the set example and criteria in the church.

#### (2) Three Ethical Fruits in God's Image

Three positions were expressed in the ethic of life as righteousness, faithfulness, and mercifulness (cf. essay of the intrusion ethic written by MGK). Ultimately, ethic is the content of Christ's image, the fruit of the Holy Spirit and the flowering of the sound doctrine. Paul explained these as the fruit of the light (Eph 5:9). In summary, there is righteousness, mercy, and faithfulness or righteousness, love, and trustfulness. In the O.T., they are expressed as love and faithfulness or righteousness and mercy (Ps 136:1-26). The Christian has three positions—the king, priest, and prophet—to reveal the gospel to the world.

### (3) God's Image (three elements) in the Word

The Word of creation has three elements that can make three fruits as the channel of creation. Whenever we meditate on the Scriptures, we can see the content of God's Image. The Christian who is born again through the Holy Spirit with the Word of God (I Pet 1:23) must grow up in God's Image with the word of God (I Pet 2:1, I Tim 3:16-18). If anybody does not depend upon the Word of God, he cannot be saved out of the curse of sin. One who is truly blessed is a man who meditates on the Word of God (Poythress observed that the Word of God has three elements of God's image—meaning, control, and presence. Frame tells us that it is authority, control, and presence).

### (4) The elements of God's Image in the three positions of the Church

Righteousness, faithfulness, and holiness—the three features of God's image—are correlated to the three positions (priest, king, and prophet) of Israel, as the church of Old Testament had kept in their lives. Holiness is the center of the priestly position, faithfulness is the center of the prophet's, and righteousness is the center of the king's. Even though sin twisted the function of these three positions dark, Christ as the head of church has renewed them through the activities of these three positions

in the Spirit. This is because they are positions of the Messiah and characteristics of God's Word.

The pastor, the elder, and the deacon, that are emphasized in reformed theological administration of the church, are continuations of the three positions in God's Image. The pastor must be as trustworthy as a prophet, the ruling elder must have the righteousness of a humble king and the deacon must have the mercy of a priest in Christ. They are models of God's Image, for the church members to resemble them.

This is the application of God's Image to the church. Therefore, the church pursues the Image of God filled with the divine characters that God Himself possessed originally (refer to my lectures on the Timothy epistles).

#### (5) The Three Ethical Fruit in the Church.

The Eschatological Church should show the ethical elements as an expression of God's Image. The recovery of God's Image in life is the telos of all the ministries. The teachings of the Lord and Apostles have emphasized this point. The ethic of the church must be the recovery of God's image. These ethics are righteousness, faithfulness, and mercifulness. This is the life of revelation, the life of the Holy Spirit, and the life of redemption. In other words, they are holy and glorified (Vos). By its life, God was glorified and His people enjoyed the grace in order to attain the ultimate goal in their pilgrimage through the Word of God.

#### (6) The consummation of God's Image

Parousia of Christ will be the consummation of God's image. Parousia shall be filled by *theophany* that is in the glory of the presence of God filled with the fullness of *yada (ginosko)*. The Spirit will reveal the Image of the Spirit as an image source of holiness and glory.

When we approach the Hermeneutic by the understanding of the recovery of God's Image, we get to learn the Biblical interpretation that depends on the

redemptive revelation. Moreover, we can learn to apply this to preaching the Word of God to the contemporary church.

#### 4. Practicing the recovery of *Imago Dei*-centered interpretation

##### (1) Principles

1) It is the Biblical interpretation (fusing of two horizons)—reformed hermeneutic points to Biblical interpretation. Interpreting the Scripture, it is mainly used by the scientific activity that observes the relationship of the verses with other verses. So, we must understand that there are two kinds of widely interpretative principles; those are "the verse with other verses", and "the verse with the main stream (redemptive history) of the whole books" (Augustine). The best activity of interpretation looks at the contact points between the horizon of the Bible and the horizon of the interpreter. In other words, it means that the interpreter will implicate the verses to his life. This is an interpretative application. Above all, the interpreter must follow the main stream of the whole book (Redemptive historical view).

2) It emphasizes the interpretation that depends on the redemptive historical theological view (Biblical theology)—Redemptive historical view is the foundation of reformed theology. It starts at the belief that the Scriptures are the Word of God. Therefore, the interpreter should deeply understand Biblical theology.

3) It is God-centered interpretation (Poythress) - God points to the Trinity that are Father, Son and Spirit. Because the Scripture is the word of God that the Trinity inspired, we need the trinity God-centered interpretation. Because the trinity of creation and redemption works in the interpreter he can interpret the text rightly, it is possible to do God-centered interpretation.

Poythress emphasizes this point in his recent book, *Language a god-centered Approach*. In there he proposes three perspectives, those are: meaning, control and presence that exists in language itself.

4) It is the interpretation for expository preaching to build up the church. The purpose is to preach the word of God to the God's people. Biblical interpretation should result in preaching in order to attain life-changing results. When the interpretation attains the purpose of preaching, the fruit will finally be produced. This means that the telos of preaching is the recovery of *Imago Dei*. Also, the telos of interpretation is the recovery of *Imago Dei*.

5) It is the interpretation for salvation that absolutely depended upon the revelation. The revelation is the Scripture. True salvation comes from depending on the revelation (the Bible); this speculation includes all areas of life.

(2) Methodology (cf. the principles and methodology of Poythress p121)

Step 1. Original time and context

- a. Understand the person who is God's spokesman (the personal perspectives)
- b. Understand the text itself (the normative perspectives)
- c. Understand the circumstances of the audience (the situational perspective)
- d. Understand the total importance of God's message.

Step 2. Transmission and its context

- a. Understand the people who transmit the word: official tradition bearers and more broadly, God's people.
- b. Understand the transmission of the text and its message (the normative perspective). Both textual criticism and the history of interpretation are involved.
- c. Understand the situation of transmission. Understand narrowly the concerns of scribes and broadly God's plan for history.
- d. Understand the total importance of God's speaking to the whole church through the Scripture.

(1) Understand with different focuses.

- a) Understand later use of the passage (the exegetical focus).

b) Understand how the passage fits into the body of growing revelation (Biblical theology).

c) Understand how the passage fits into an entire body of teaching on various topics and issues (systematic theology and Christian living).

(2) Understand Christocentrically.

(a) How does Christ fulfill the passage by climaxing its truths and employing its wisdom, righteousness, and holiness?

(b) How does Christ fulfill the facts of the passages by fulfilling its promises and predictions and bringing to a climax the historical struggle to which the passage relates?

(c) How does Christ fulfill the personal aspect of communication (the prophet as the mediator)?

### Step 3. Modern text

a. Understand what God is saying now through the text and the larger context of Biblical and systematic theology.

b. Understand your situation, as controlled by God.

c. Understand your gifts and capabilities and those of other speakers or hearers with whom you are communicating.

d. Understand the total importance of God's calling to you as speakers and/or hearers.

### Conclusion:

The recovery of *Imago Dei*-centered interpretation is founded by the God-centered interpretation in order to teach and preach the word of God. And it points towards the fulfillment of God's character according to the interpretation of the passage in the accomplishment of God's administration. The proclamation of the

interpreted word shall realize the Kingdom of God in the heart, the family and the work. This is the revival and reformation.

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[Professor lecture 2]

<b>A Study on the Church Growth and the Methodology</b>
<b>of Preaching in the Acts by Dr. Paul Han</b>

***Dr. Paul Han is the doctor of preaching and visualized theory.***

And also he has served as the president of Cambodia Mission Foundation (CMF)

#### Introduction

The 21th century that we lives, is struggled severely by global economic crisis, terror, nuclear war, the break of family, drug without protection, the corruption of the youth group etc. What is the most necessary thing in this day? We can discuss the political safety, economical abundance and military safety. And also the socialist and family counselors can propose the important help to us but it is true that they can solve all issues in the contemporary. Because these issues make us exited continuously in us and also corrupted us. Actually these issues are the spiritual one that the world cannot solve them but only the Scriptures can solve them absolutely. The Scriptures teaches that their background reveals the spiritual world that we cannot see. Although the greatest library to have many books in the world cannot this spiritual issues, but only the Word of God, the Scriptures says it to us.

Unfortunately the Jews did not know the fact even they have the Scriptures. Although they admitted that Jesus is a man but denied his divine character. They

got strong hostile heart against the descendant of the woman in Genesis 3:15 which came the man as the accomplishment of covenant, rather they tried to kill him. But Apostles proclaimed following message. Acts 5:42 says, "And every day, in the temple and from house to house, they did not cease teaching and preaching that the Christ is Jesus." Confidently. I ask that the Apostles who trembled before Christ was crossed in the horror sold his Lord to the enemy, betrayed him and did not believe his resurrection and escaped into the secret place, how can they proclaim the gospel boldly to the world? As we know, the people who went to the tomb of the Lord by believing in the promise of his resurrection after 3<sup>rd</sup> day were weak women. Their transformation came out of seeing Christ's death and his resurrection. Therefore we should pursue the fact of their transformation before and after the resurrection of Christ.

At the field that the sun shines strongly, a deer that a hunter pursues has thirsty seek the water. But for it has no water the deer digs the small stone and sand like feeling something. It is the figure that the contemporary non-Christian that did not meet Jesus and the religious men reveal. Is it an extreme expression? Although they now have many things in their successes, they were fallen down into deep spiritual harmfulness and swamp that they cannot be come by themselves. They include the couple relationship issue, family issue, economical issue, next generation issue and human relationship. More closely as we observe them, the successful group suicides in hungering, the famous actresses are adducted by the drug and also the famous persons take divorce in 3-4 times. In this chaos time the church that makes them be alive, rather, the world teaches the church upside down. Let's look at recent happened events. Now the Korean society reveals the violent fit to the church. The merchants sued to the church in group and the people escaped out of that area because of the horrible issue.

Although we have the right theology and a wonderful method of evangelism, our present scene. Presently the merchandise power was destroyed. The present poisoned situation shall not be compared. But we should not give up the evangelism. Korean church has walked through the oppression of Japan, like Roman suffering time. For it is the command of God and lots of man in the present situation run away into the hell. Generally the people say that the unhappiness of all mankind came out of the sin. It is not wrong words but we may be deceived by Satan through the saying. But more essential corruption of the man was begun with obeying the word of Satan by disobeying the Word of God. But we should make them obeyed Christ and become the children of God by accepting Him as their Lord.

The fact that evangelism and mission are the great commission of the church are informed by the one who attends to the church for a long time and the other who have the church official position. If we stress it, it shall be an invaluable word. But how can we take evangelism to the world? We should give some answers to them. Evangelism need to understand the evangelism and theology. Abraham Kuyper who had the major of John Calvin's theology said that salvation comes out of believing Jesus Christ, that is, as we believe in Jesus Christ, messiah who God will send and had come out of God. As evidence as we see that the Pharisees religion in Israel was fallen down and the church of God was established. Therefore the command that the Lord gave is the evangelism that we should go, whether the one accept the gospel or, the other does not accept It, by overcoming the ignorance of evangelism and mission. We have no medium area in our attitudes.

Therefore the Lord said, "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." (Acts 1:8) and "And he said to them, "Go into all the world and proclaim the gospel to the whole

creation.”(Mk16:15). Therefore the evangelization of the entire world is the direction of the life and its goal that any saints should obey and achieve it. Then let’s know the fact that that God use for evangelism out of the actual scene of evangelism in John chapters 3-4. In the discourse between Jesus and Nicodemus in John chapter 3, he was the student of the highest school in the Jewish society and knew the Scriptures and taught it to the people, a leader, but he did not know the spiritual world. As the Lord said, “you should be born again” he answered “ ”strangely. Then the Lord hit one answer to him immediately, ””(Jn 3:10- ).

Although we have the Scriptures we cannot know the spiritual world. It is like the situation of corona 19 that we never be able to experience that we are suffered now. These questions should be asked to all church leaders. Actually Nicodemus was the Pharisee of Pharisees, the leader of the Jews (Jn 3:1- ) and the teacher. (Jn 3:10). In the same case we can think Saul and Apollo. (Acts 9☺ Actually before Saul knew the gospel he was the teacher that was oriented by the Laws and also he was admitted that he kept on the Laws by persecuting the early church, and also before Apollo knew Christ he was a frequent scholar of the Laws like the same line of Saul. (Acts 18:24-28) What is the vision of God?

However, not like Nicodemus in John chapter 3, A Samaritan woman in chapter 4 was a low level person, knew that Jesus was a Jewish man, believed that Jesus was Christ who God sent and also he became a dynamic evangelist in her village by herself. Surprisingly chapter 3 reveals the name of Nicodemus but chapter 4 does not mention the name of the woman. Here we can learn that what the evangelism is and what is the evangelist.

The shot of golf is so important. Whether he hit driver or iron, the point is depended on hitting shot. When he hit driver 300 in his thought, if it did not drop down on the fairway but O.B. or Bunker, how does he get much struggling? There if he is failed repeatedly he lost hit time. So we should hit shot rightly in our lives. We should not move to temporary area except evangelism and mission but we should hold the eternal covenant of Christ to achieve the complete successful occupying. We should make the Stream of Long River flown strongly. If whoever believes in Christ and hold his covenant faithfully and go to the present place, he can overcome more evil person than Saul too by the power of the gospel. In the funeral trip nobody uses a truck to bear many burdens. Only there is alone. As we say in the world we should not lose my time, my materials and my gift in vanity, but should invest them to evangelism of God's gospel.

The evangelist Paul exhorted Timothy who is his faith son as followings. "I have fought the good fight, I have finished the race, and I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing."(II Tim 4:7-8) That's right. The award of the kingdom of God is the disciples that we should remain in the world through the evangelism. God promised such awards to us if we hold his covenant

And obey the mission. We are not the person who enjoys the wealth, the nobility, honor and glory but we put our hope into the kingdom of God and long the awards of the kingdom and should live the evangelist in the world. So Paul says, "But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ,"(Philippians 3:20)

[ Professor Lecture 2]

## **The History of Christian Education**

**By Dr. Grace Oh**

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[Second part]

### **II. The Faith Education of the New Testament**

#### **(1) The Education of Jesus**

The Christianity is the religion of Jesus Christ. Jesus accomplished the reconciliation between God and the mankind. Jesus worked to build the kingdom of God and established his church by that ministry. The Christianity began with the life of Jesus. As the Christianity was begun by the life of Jesus, the Christian education was begun by the education of Jesus.

The Scripture said that He taught and preached the gospel of the kingdom of God and healed the diseases and all the weak. (Mt 4:23 Lk 6:17-19) His ministry includes various ministries for the redemption of the mankind. Calling for Jesus as Rabbi, that, is, the teacher points not the narrow meaning, but the educational life for the redemption because the life of Jesus who he loved, served, offered his life on the cross for our salvation must be the contents of his education.

#### **1) The Situation of that day (politic, economy, society and religion)**

Politically, the territory that Jesus activated was Palestine (Cannon) under the dominion of the Roman Empire. It was the place that Hebraism and Hellenism was crossroad each other religiously and culturally. Among such cultural environment the Christianity was begun based on the New Testament, the ministry of Jesus. And the cultural forming of the

Christianity was operated by two cultural and religious influences greatly

In the age of Jesus, the region of Galilee was departed from the cultural influence of Judaism. And also it was surrounded around the cultural influence of the city and was departed quite far from Samaria. So we may understand that he received little influence of Hellenism and was limited to the men of Galilee.

a. The religious society of the Jew was very corrupted

The Judah society had some high tension between the rich and the poor. Especially the corruption of the religious leaders who were corporate to the Roman authority was popular. ( Ex: the event of cleaning the temple, Mk11:15-17).

Such things in the religious godly Judaism partly awakened them by contrasting Roman dominion and Messianic hope and expecting emotion. And in every areas of Israel territory the eschatological renewal movement happened. (The baptism movement of Baptist John, the movements of Pharisees, Essen sect and Kumram community etc.)

b. Two types of the eschatological view in Israel

By the dominion of the Rome the depravity of freedom was developed into the expectation of the future. Especially the eschatology that expects two directions governed over them.

First, the reveled eschatology.

They did not expect something about present world and are waiting the eschatology of the world, the judgment of last day and new world. It was to expect the promised son of man in heaven. (Dan 7:13) It means that the son of man will come into the world and judge the world and shall establish the coming kingdom.

Second, it was the national hope nationally.

Because of the fact, the people expected that one new David shall make to give freedom out of Roman dominion. (II Sam 7:11-14). They expected that He shall throw away the roman and establish the righteous and peaceful kingdom on the earth. It was to expect the

hope of the Old Testament continuously. In the day that such political and religious contradict act was climaxed, Jesus was revealed as the savior to open the way of salvation for the people toward the future that God shall complete. The Apostle Paul wrote such situation as follows: "But when the set time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship. " (Gal 4:4-5)

## **2) The Purpose and Object of the Faith Education**

Jesus was born by Virgin Mary and was grown up at Galilee and was baptized by John the Baptist and began the public ministry. He was the son of God, Christ and the Lord in divine nature. The purpose of His incarnation was proclaiming the will of God. As God He was as John proclaimed. We have to understand His education at the background. He proclaimed and taught the kingdom of God as the purpose of his education. (Mk1:14) Any place he proclaimed the kingdom of God and taught it. His concern was the lordship character of God's kingdom and the coming of the kingdom of God. He was the preacher of the gospel as well as the teacher to reveal the kingdom. Especially He worked as the teacher for three public ministries. And also he was faithful to teach the kingdom to his people. In this meaning He was the true teacher of teachers.

His ministry was very powerful and gave much impression to the people and also changed them by his main ministry of making disciples. "Because he taught as one who had authority, and not as their teachers of the law. "(Mt7:29).

### **a. Jesus taught the Scripture as the law scholars (the Scribes)**

Jesus taught the Scripture at the synagogue and debated with his counters. The people gave some questions to Him. For example, they included the commandment and its use. Then Jesus answered the obvious questions to them. His interpretation of the Scripture was admitted by the people as the one who had the authority. Because of it He was called for a rabbi as the lawyers and the Scribes.

At his teaching the people was surprised greatly because he taught with the specific power

in different means of the lawyers (the Scribes) of Judaism. (Mt7:28-29). Whenever Jesus taught the Scripture He always revealed the original meaning to them. " "(Lk10:27 Duties. 5:3 Lev 19:18)

Because of it He interpreted the standard will of God. " "(Mt7:12)

And Jesus interpreted the Sabbath day, not as the burdens to the men, but a chance of blessing for the men (the day of blessing). Therefore, the Sabbath day was permitted to the man as well as was proposed to help the men at that day obviously.

#### **b. The Sermon on the Mount of Jesus**

He had begun with "repent for the kingdom of God has come" (Mt. 4:17) in his public ministry and gave us the first teaching as the Sermon on the Mount. He taught the attitude of the life that the people of God's kingdom should live. (Mt 5:1-12) His sermon revealed the purpose of the biblical Law obviously. And he strengthened the meaning of the Law sternly. For example, "You have heard that it was said to the people long ago, 'You shall not murder and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell. (Mt 5:21 ff.)

Here, Jesus revealed that the murder began out of the heart and the hate and he should overcome against them Because of this one the other method of the divine will about the obedience and the Law was revealed.

"For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven."(Mt.5:20). Because classical ethical system was the question that made the people to be hanged on the rope of obedience and order more than before. However, the Law could not provide the freedom to product the better person. At such a meaning, Jesus's teaching made the Specialists of the

Law surprised at and opened the literary meaning hidden in the Law and also he told them as a methodology as of "" But I tell you that anyone "in order to realize the meaning for themselves.

**c. The Word of the eight blessings**

Passed over the literary understanding new views should be approached to God in order to allure the people, because the author Matthew first of all praised the eight blessings in his project in the sermons on the mount. And Jesus did not criticize the people by the teaching of the Law but revealed a new way in his heart.

"Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

Blessed are those who mourn,  
for they will be comforted.

Blessed are the meek,  
for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness,  
for they will be filled.

Blessed are the merciful,  
for they will be shown mercy

Blessed are the pure in heart,  
for they will see God.

Blessed are the peacemakers,  
for they will be called children of God.

<sup>10</sup> Blessed are those who are persecuted because of righteousness,  
for theirs is the kingdom of heaven. (Mt.5:3-10).

And Jesus did not tell what they should execute first and revealed their state to them because they experienced the mercy of God out of them. "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for

anything, except to be thrown out and trampled underfoot. "You are the light of the world. A town built on a hill cannot be hidden. "(Mt 5:13-14)

### **3) The educational method of Jesus**

Jesus used the unique and creative method of education. He used them relevantly according to the features, their concern, the learning environment and the contents of the learners, and also he taught many crowds by the lecture style.

He used the method of question styles and pulled their thinking and understanding out of them by casting the main questions to them.

#### **a. Jesus taught the metaphors manly**

When he taught the kingdom of God he used the metaphors very much as he confessed

Not to teach the other methodology except the metaphor. Of course the method of debate was applied to them. Often he revealed as the greatest image by rebuking them but revealing the example of education in the gentleness and love.

So we should learn the essential educational method from Jesus. And He made the hearers to imagine the invisible kingdom of God by applying the metaphors. And also he taught to use the things as the birds in the sky, the lilies in the wilderness, the wind, the vine and the fig tree etc. When he found the merchants in the temple he purified it and taught the lessons of the temple. (Mt.21:12-13)

He, through the metaphors, made the hearer to see what he told them by opening the window of understanding to solve and to explain all the issues.

He taught the relationship between the man and the Sabbath day to the Pharisees who had criticized. (Mt. 23:23-28) And also he taught who the true greatest is by standing up a child among them. (Mt 18:1-4)

When Jesus said something He visualized his teaching in the heart of the people. At several

times, although they have no intellectual function, He made them to see the mysterious serene in order to make them confessed "I see it", "I see I too." Even though until they approached in front of Jesus, they were blinded to the issues of the lives as the slept persons, they were prepared to confess their faith to Him. They knew the principles of the life and God and gave thanksgiving to Him. Jesus was the one who provides the vision to the mankind especially in the world.

He taught by using many metaphors, as the Witten expression of "Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. "(Mt.13:34) Among his teaching 30-40 metaphors were revealed to include "the metaphor of shattering the seeds (Mt. 13:3-9), "the metaphor of the good Samaritan" (Lk 10:29-37) etc.

To a question "Who is our neighbors?" He responded the good behavior of a Samaritan in storytelling "a certain man descended toward Jericho."(Lk10:29ff) To the question that Peter asked to Jesus about John's future "what shall this man do?"(Jn 21:21) He answered "you follow me." And at a time to a question, "can few people be saved?" Jesus answered "enter into the narrow door." (Lk13:23) These were the method of his metaphor. In other words, He made them to use their intellectual function of their spiritual insight and their understanding of the reality. And also "listen to it, one who has the ears." (Mt11ff) He used relevant teaching methods by telling to the congregation with the proper method of the congregation.

#### **b. He taught as the dialogue (discussion)**

His regulation and that taught the beautiful proverbs, short phrases, faith and ethic etc., that is, the theology of God were the words written through the remembrance of the fishermen of Sea of Galilee. Above all He used the oral tradition method of education. He taught not by writing but by the saying.

He did not write except one time (Jn8:18) but taught with his verbal word in every case. .

The farmer who scattered the seed should take of them until he will take the harvest. God

expects the earth and another crop. Jesus did not abandon the scattered seed of the word in the heart and take care of them until the harvest. The Word is the life that is planted deeply and is grown up in their heart forever. His Word does not need to write down on the paper. The seed with the life was planted in the heart. This seed never been dead since it was rooted in the heart from generation to generation and grown up powerfully.

When a certain rich young man came to Jesus and asked "Teacher, what good thing must I do to get eternal life?" Jesus led that he himself could find out the answer by some discussion. (Mt19:16-22) And when Nicodemus came to Him in the night (Jh3:1-21) and a Samaritan woman by the well (Jh4:7-42), He led to find the problems and the answers for themselves by some discussion for a long time.

Such these things the discussion method was used not in the assembly but in the teaching of man to man.

**c. He taught as the examples of His life.**

Above all, the reason that the disciples were persuaded by His teaching was to teach by" his life itself". As he taught the serving, He himself revealed the example of humility by bringing the water and cleaning their feet with his hand. And He taught "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet "(Jn13:14). After He taught to the crowd, He revealed the example of prayer by going to the quiet place and praying by himself. He was a friend of the abandoned person in the society and revealed the love, the obedience and self-denial until choosing the death on the cross. His methodology of education was what his teaching came out of deep spirituality and personality naturally. The contents and teaching of his education was his life itself.

As Jesus rebuked the Pharisees and the scribes who said something but did not keep sternly told them "So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach. "(Mt 23:3).

One of the important educational methodologies was the education through the life. In

other words, his life was the teaching. By practicing what He taught and revealing the example He trained the disciples to follow His example.

As Jesus taught "But I tell you, love your enemies and pray for those who persecute you, "(Mt5:44) He Himself prayed for the men who nailed His body on the cross. " But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. "(Elk 23:23)

The death and resurrection of Jesus proved that his teaching was not a simple saying.

For his teaching of prayer, He Himself prayed all night. About the love and the service, He Himself did not teach to the disciples He Himself cleaned their feet with handkerchief to clean their dirty feet. He is the greatest teacher. About what he taught He Himself practiced with his devoted attitude, and also by not a format but wholeheartedly a nature attitude He revealed the example.

The educational method of Jesus was to have the intimate fellowship with the learner and to love them with His example. Augustine said the mind of love kindle up flame to the other" Jesus was the eternal holy teacher. Because his mind of the love all his disciples could have burning passion always in their hearts. The fact that they loved one another was not the stern legal relationship but the joyful and glorious relationship. Although the disciples made Him always frustrated and made Him disturbed in the faith, the hope and the love and they failed, because of the heart of Jesus's love, they had been grown up by their loving relationship.

In loving his disciples Jesus had always removed their stumbling block obviously. After the Calvary and the Pentecost were passed over them, finally they understood the redemptive main mission completely amend devoted themselves to the mission obviously to them and assured the meaning of their lives deeply and devoted themselves to it to proclaim the gospel until the end of the earth.

**d. His commandment of education (Mt 28:19-20) make the disciples, Jesus is the teacher of teachers.**

"You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. (Jn13:13)." Jesus who called Himself for the teacher was the highest primary teacher.

Above all, His education possesses the authority. As Matthew wrote in his gospel "Jesus had finished saying these things, the crowds were amazed at his teaching, "(Mt 7:28). Among teaching of Jesus the vague terms as "perhaps" or, "It may be" or, "I think of" did not exist. Always He told obviously as the term "Truly I tell you" as the meaning that his words came out of the Father. The meaning of to be different to the Scriber suggested that they always told as Moses said so" "Rabbi some told so." and "the Law and the prophets tell us such thing." As this one the Scribes did not reveal his own name and opinion clearly, in other words, their books were depended on some books and told through the other persons.

At the first time the crowd mocked and looked at Him surprisingly, respectably because of His attitude of his authority they finally were impressed. Because his words came out of his real experience and he told the real words of God they accepted Him as the only teacher who can teach about God, who was sent by God directly.

Jesus had the considerable patience to teach to the appointed learner. And He did not want to force them but respected their personality. Jesus did not use the power of miracle meaninglessly. After He taught to the disciples, for the short time soon sent them to every local because he expected the effective of His teaching actually.

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[Epilogue]

Praise the Lord ! For his leading our ministry of CEMF, ODRES, CRFI and CRPMLS etc. in his providence for evangelize 14000 villages in 26 Cambodia provinces. In the second CRFI second newsletter edition consists of the continuous articles of same professors of this Institute. Especially I appreciate Dr. Paul Han for his precious essay about evangelism in the Acts. It will makes us opened how to do evangelism in our ministry.

And also the perspective of the short article of Dr. Hang Rock Kim, Back to the Bible stimulates spiritually to concentrate on the Scriptures. And also Dr. Grace Oh makes us had some vision to educational direction in our heart for Cambodia church by reviewing the history of Christian Education. And my edition, the theology of Restoration of God's Image and its faith was revealed to Cambodia church publically to challenge them for grow up in Christ faithfully. I expect to listen to your evaluation for strengthening my assurance.

If anybody wants to share your good articles to the contemporary Christians, I welcome them for Cambodia churches.

Especially for 2 months I observed our ministry that we got several trials, and dangerous accident of a missionary, an emergency situation of a missionary in headquarter, and surprised threat of a staff. But in our prayer God provided more wonderful grace to us. We thank God for his grace. I pray that the one who read this edition shall be understood the truth and they devote themselves to evangelism, the great commission of the Lord. May the grace of God be with you all.

March 01 2021

Dr. White Young Jeon, president of CRI

