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*Ratanakiri Eandong Meas Jarai Church Building is constructed by Soth Korea Dea Doo
Church*

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]

Greetings in Christ.

John Calvin, who was the reformer in Geneva, taught biblical attitude in the famine and plague states in the world like Covid-19 pandemic to the Christians. It is the so persuaded direction to us because he himself had lived and served the church at Geneva in the time of pest plague, which the quarter people of total Europe population were died included his wife, his son and his closed friend. But he took Scriptural attitude at that time and directed us to take two attitudes in the sever time. First, we should repent our sins and our neighbor's sins. Through suffering time, God points on the hidden sin in the Christian and stresses to leave out of them for our purity, and God points the sins of non Christians for punishment to establish the justice in the world. Second, He demands the devotional life in our present situation to sanctify us actually. So we should enter into the secret room for our personal prayer and meditate the Word of God to develop our godly life. Although anybody despised them, God shall achieve his purpose in the contemporary day. Really we observe his wonderful lead the church in the world.

CRFI aims on following the teaching of John Calvin for we admit what he understood truth in the Scriptures as our example in our lives. Continuously several professors' articles shall be read through the proper means: email, face book, booklet 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.

May 20 2021

In Christ

Dr. White Young Jeon, editor

[Editor Column]

Daniel's Prayer

What did Daniel, who to relieve the great grace from God do? Just like a big mountain that is lifted up alone on the plain, because he was used by God in the time that his national authority was lost at the pagan land, the church should follow his example. In other words, he was the man who revealed the image of God, righteousness, honest before God in that day. He revealed the example in three areas.

First, he revealed the example of godliness. At his youth time he knew godliness. Although in his whole life we cannot see that his godliness came out of his father or his mother or, some prophets, he knew that heart that loved God and feared him. Because of keeping this godliness before God, he could refuse the privilege to be joined into the loyal table. It was the special food that they offered to idols. It means that he did not admit other gods except Jehovah God. As Daniel 1:7 says that Daniel and his three friends settled their will not to be profiled by eating the loyal food with his three friends.

When the will was informed to the supervisor, he was tested well without shaking. God gave the gift of Holy Spirit and revealed the will of God in the

dark day. Godliness was begun with the decision of his heart and made us to concentrate towards God. Among the personal elements that consist of intellect, emotion and volition, the volition is the representative of man. As we keep the purity of heart the hand of God shall be with him. In the much crisis Daniel experienced the hand of God. Our day needs the godly men like Daniel.

Second, he was the example of the Word. His gift was to know the dream and to interpret it. As the cannon was not completed God who reveals dream, vision, real word, miracle, and Urim and Thumim was the word God. The dream of king and its understanding came after his prayer revealed the will of God. Daniel who interpreted them was a man of the Word. The role of his gift connected to the dominion of Babylonia, Mede and Persia. When we see that he respected the Word of Jeremiah, It proved that he loved the Word of God. Just like at the other time Joseph became the primary minister in Egypt by interpreting the revelation of God, he followed the same line. When the Scripture was interpreted rightly, the authority of the kingdom shall be established and we can live in the world by the power.

Third, he was the example of prayer. Godliness and Word should be started through prayer and made revival and bring up some fruit. The pronoun that he was a man o prayer comes out of his practical obedience n his life. At his second floor he kneeled down three times per day to pray in thankfulness to God while opening the Eastern window. Prayer opens the door of spiritual world. The wisdom, the power, the illumination of the Spirit and the solution of problems shall come out of the secret room of prayer. The churches of our contemporary need the habitual prayer of Daniel in our lives.

[CRFI's Voice] What is Reformed Faith? (3)

<p>Knowing God and knowing ourselves</p>

<p>written by John Calvin, from Truth in All Time</p>

I. All men live in the order that they might know God

You know you cannot find a man anywhere, however uncivilized or wild, who is without some idea of religion. This is because we have all been created to know the majesty of our Creator and, in knowing it, to think more highly of it than anything else. We are to honor it with all awe, love and reverence.

Unbelievers seek only to wipe out our memory of this sense of God which is planted in their hearts. Leaving them aside, we who claim to have a personal religion must call to mind that this present life will not last and will soon be over. We should be to seek God. We should spend it thinking about immortality.

Now, eternal and immortal life can be found nowhere except in God. It follows, then, that the main care and concern of our life should be to seek God. We should long for him with all the affection our hearts, and not find rest and peace anywhere except in him alone.

2. The different between true and false religion

It is commonly agreed that to live religion is to live in real misery and to be in no way better than wild animals. This being so, no one will want to be considered as being entirely indifferent to personal religion and the knowledge of God.

But there many difference in the visible form that religion takes. This is because the majority of men are not really affected by the fear of God. Nonetheless, willingly or not, they cannot escape from the idea that there is some divine being whose power either holds them up or bring them down. This idea keeps coming back to their minds. Struck by the thought of such a great power, in one way or another they revere it. This is to avoid having too great a contempt for it, for fear of provoking it to acts against them. However, living in disorderly way and rejecting all honesty, they exhibit an obvious lack of concern in the way they disregard the judgment of God.

In addition, because their estimate of God is governed by the foolish and thoughtless conceit of their own mind, and not by his infinite majesty, they actually turn away from the true God. This is why, even when they make real and careful effort to serve God, it turns out to be a waste of time. It is not the eternal God they are worshiping, but rather the dreams and illusions of their own hearts.

Now there is a fear which would most willingly flee from the judgment of God but which, being unable to do so, dreads it more than ever. True godliness does not lie here. It consists, rather, of a pure and true zeal which loves God as a real father and look up to him as real Lord; it embrace righteousness and detests offending him more than it does dying.

And all those who have this zeal do not set about rashly fabricating a god in line with their own wishes. Instead they seek the knowledge of the true God from God to himself, and do not conceive of him as being different from what he reveals himself to be and what he makes known to them.

3. What we must know about God

Since God majesty is intrinsically above and beyond the power of human understanding, and just cannot be grasped by it, we must adore its loftiness rather than scrutinize it, so it as not to entirely overwhelmed by such brightness.

This is why we must seek and consider God in his work which, for this reason, the scripture calls manifestation of what is invisible (Rom. 1: 19-20; Heb. II.I) because these works portray to us what we could not otherwise know the Lord.

We are not talking here about empty and frivolous speculations which keep our mind in a state of uncertainty, but of something which it is essential for us to know something which does us good, and which establishes in us a true and solid piety, that is, faith mixed with fear.

In looking at this universe, then, we gaze upon the immortality of our God. It is this immortality which gives rise to the beginning and origin of everything which exists. We gaze upon his power which has created such a vast system and now sustains it. We gaze upon goodness which was the very reason why all these things were created and continue to exist. We gaze upon his justice who displays itself in a marvelous ways in the protection of good people, and in the punishment of bad ones. We gaze upon his mercy which so gently puts up with ours sin, in order that it might call on us to put our lives straight.

Indeed, it is so very necessary for us to be plentifully taught about God, and we really ought to let the universe do it for us. And it would do, if it were not for the fact that our coarse insensitivity is blind to such a great light. But it is not only in being blind that we sin. Such is our waywardness that; when considers God's works, there is nothing that it does

not perceive in an evil and perverse sense. It turns upside down all the heavenly wisdom which otherwise shines so clearly there.

We therefore have to come to the Word of God where, through his works, God is very well described to us. There his are not evaluated according to the perversity of our judgment, but by the standard of eternal truth. We learn there that our God, who is the only God, and who is eternal, is the spring and foundation of all life, righteousness, wisdom, strength, goodness and mercy. Everything which is good, with no exception whatever, comes from him alone. And so it is that all praise should rightly return to him.

And although all this things appear clearly in each part of heaven and earth, it is ultimately in the Word of God that we always truly understand what is the main goal towards which they are heading, what their value is and in what sense we should understand them. Then we go down deep inside ourselves and consider how then Lord display in us his life, wisdom, power , and how is he exercises towards us his justice, kindness and goodness.

4. What we must know about man

At the beginning, man was formed in the image and resemblance of God, so that he might admire his Maker in the dignity with which God had so nobly invested him, and might honor him with appropriate thankfulness. But man, trusting in the enormous excellence of his nature, forgetting it had come from and whom it continue to exist, endeavored to exalt himself apart from the Lord. He therefore head to be stripped of all God gifts, on which he foolishly provided himself, so that, divested and deprived of all glory, he might know this God who had so enriched him by his generous gifts, and whom he had dared to despise.

This is why all of us who owe our origin to Adam's descendants, and in whom this resemblance to God is erased are flesh born from flesh. For although we are made up of a soul and a body, we never feel anything but the flesh. The result is that whatever aspect of man we look at, it is impossible for us to see anything other than what is impure, irreverent, and steeped in numberless errors, set itself against God wisdom; the will, wicked and full of corrupt affection, hates God's justice more than anything; and human strength, incapable of any good dead whatever is, is furiously inclined toward iniquity.

[Back to the Bible corner] Dr. Hang Rock Kim , CEMF director, CRPLS

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.

Fire !!!

"Those who trust in the Lord are like Mount Zion, which cannot be shaken but endure forever."

(Psalm 125:1)

Passion to serve the Lord and share the gospel will ebb and flow throughout a believer's life. Some choose to settle for a lukewarm existence. Others stop ministering altogether and drift aimlessly through life.

But whenever we feel indifferent, we should try to rekindle the flame of passion that was first lit at the moment of salvation.

How to rekindle the fire of passion:

1. Pray for the Holy Spirit to fill - or control - us afresh. That requires self-examination and repentance of any sins the Lord brings to mind. It also means giving back to God the right to reign over our life.

2. Think about what was (and what wasn't) happening in life when passion last burned brightly. What external pressures and activities affected your spiritual life then and now? Think about how you can prioritize such things wisely.

3. Devote a day or more to retreat and refocus on the Lord. Meditate on His words of encouragement , such as Isaiah 41:10. This way, instead of fixating on our problems, we can remember He is our shepherd in every situation.

The passion we experienced at salvation can be ours again as we focus on the Lord.

"So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand."

(Isaiah 41:10)

"But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint."

(Isaiah 40:31)

"Our help is in the name of the Lord, the Maker of heaven and earth."
(Psalm 124:8)

[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 Third Part]

Chapter 2 Biblical Definition of the Restoration of God's Image

First of all, as the foundational work to attain the purpose, it is important to identify the Biblical concept of the restoration of God's image. Restoration in here is able to be interchanged by salvation or redemption. Restoration is not to return to the original state of Adam, but to approach to the higher dimension. In other words, it is the eternal state of God towards Adam, that is, the state of being united with God, as a man who has eternal life, in the state of a man who shall be filled with God's fullness (Ephesians 3:18). Although some may misunderstand that man just shall be returned to the negative aspect without having the positive aspect of redemption, here, restoration means to return to the original

plan of the divine economy, that is, the complete union with God according to the trinity council. In short, our salvation begins with the restoration out of our own sins and go to the seat of unity with God.

So, the saved individual in Christ becomes a man who is united with God in his soul by the work of the Holy Spirit; a man who has an eternal life, which is filled with God's fullness.

So, we should define "God's image" correctly, as the original image of God that our soul should be restored by God.

1. What Is the state of the Restoration of God's image?

According to Dr. Kline, when the field that the Spirit of God's glory were hovering was evaluated by God, was in darkness, chaos and confusion, the image of God points to the most beautiful state that the beautiful God saw. The work through which God made the man in His image through the Trinity council suggested the purpose of salvation.

About this point, Kline points to two facts: to want to make the man as the Son of God and to make him into a sanctuary that He can abide in. The man who is made in the image of God should represent the state of being filled with God's character. God, who made all things with his goodness, led man into the Garden of Eden. This represents the sanctuary of God. Just as a Christian shall be saved out of his miserable sin, he shall also be a sanctuary where God dwells eternally. So, the restoration of God's image is actually a life of enjoying God's life and the state to dwell in the house of God eternally.

As we define above, the restoration of God's image is, in the eternal economy of God, the purpose of the existence of the world and the target that God's people should attain to. In the Shorter Catechism of the Westminster Confession, the first question is: What is the ultimate goal in your life?" and the answer, "To glorify God and enjoy him fully," is the applied expression of the restoration. In fact, the restoration of God's image means that our salvation begins with the mandate of applying God in our lives and then having fellowship

in order to obtain spiritual grace.

We can think of it by dividing it into three parts. The restoration of God's image means to bear a resemblance to the loving character of God the Father, to participate into the redemption of God the Son (Rom 8) and to join in the power of the Holy Spirit.

2. The interrelationship between the Father-God's image and the Son-God's image

The image of the Father God, Christ's image and the Holy Spirit is interrelated, unified, with one another.

The Lord emphasizes that the fact that the Father's image was revealed through Christ's image shows that the Son-God comes from the Father-God, that is, they can substitute each other. Furthermore, the Lord stressed that the one who see Him sees the Father. Whoever sees Christ sees the Father-God. Whoever contacts the love of Christ can see the value of the Father's love. The one who is contacted to His righteousness knows the Father-God's righteousness. The one who is contacted to the faithfulness of the Son-God knows the unchangeable faithfulness of the Father-God. The Father-God wanted to reveal His character through human form to the world, for sin came into the world; He was pleased to reveal His divine character through His Son. So, the Son-God is the begotten son of the Father-God united, abiding in his bosom. Therefore, whoever knows Jesus Christ, he never fails to know the Father-God. So the image of the Son-God is united with the image of Father-God.

Like Paul described several times about Christian salvation, to imitate the image of his son is same as imitating the image of father-God.

3. The interrelationship between the Father-God's image and the Spirit-God's image

In Ezekiel 1:28, "The image of glory of Jehovah (demot kabod adonai) points to the glory of

the Spirit and His image. It reveals that the ministry of the Father-God and the Son-God are not to be separated and were united with each other, because the work of the Father-God and the work of the Spirit-God are revealed as in unison and harmony. So the Scripture expresses that the glory of the Spirit is the presence of God. Seven spirits in the Revelation of John stressed exactly this point. The verse, "They were full of seven eyes" means that the image of the Holy Spirit revealed in the world fully.

4. The restoration of God's image points to the glory of God

According to Puritan theologians, the image of God means the glory of God. So "dok" and "kabod" means the center that all weight are inclined. So God, God's throne, God's character, God's presence, control and power should be put at the center of all things. All of these display that the image of God points the glory of God. As the image of God is restored, it is the glory of God, the center of God's glory, meaning that the image of God, righteousness, mercy and faithfulness is the center.

5. **Summary:** Finally, we see here that the personal image of each person of the trinity are interconnected. It means that the divine character of the trinity is the same divine character; we are unable to divide them. If any person is revealed short of the complete divine character, he is not the Biblical God. Therefore, the restoration of God's image is to reveal God's character and also, revealing Christ's image came out of the incarnated Christ. Therefore, the restoration of God's image is the restoration of Christ's image.

This is to reveal the three spiritual ethical fruits: righteousness, mercy and faithfulness, from Ephesian 4:13. In other words, it is the new character that is revealed in a Christian. This new character is the original character that the Spirit rules over, which Peter expressed to participate in the divine character. In other words, it is to reveal the divine character reflected in the ethical relationship. The revealing of the divine character through nature that had been hidden by sin was revealed through the regenerated soul; faithfulness, holiness and mercy. Simply put, it reveals his eternal love, justice or faithfulness.

6. We should make sure while reviewing the relationship of these three characteristics, that we settle that these three characteristics are the representative character of God's image. The three concepts of righteousness, mercy and faithfulness that the writer used come from on Matthew 23:23. ""Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others." And justice and love are based from Mark 11:15. Goodness, righteousness and faithfulness come out of Ephesian 4:23; the fruit of light was interpreted by the Apostle. The reason I love to talk about these three elements—righteousness, mercy and faithfulness—is to depend on the teaching of the Lord and his Apostle faithfully.

Now let's review these three elements and their relationship.

1) First, the character of righteousness – Righteousness is not a representative of God's characteristics. The righteousness is interrelated with holiness. The fact that without abiding in righteousness, none can reach salvation means that righteousness is the criteria of all things.

Vos explains that Biblical righteousness is divided into several things; those are: 1) a righteousness of cognizance, (taking account of all moral conduct (Hos 5:4,6,14; Ish 28:17), 2) a righteousness of retribution (Jehovah is righteous as the One who punishes sin), 3) a righteousness of vindication (an attitude or intent in God, 4) a righteousness of salvation (II Chron 12:6, Ezra 9:15, Neh 9:33, Lam 1:18, Dan 9:14), and 5) a righteousness of benevolence (Dan 4:27, Ps 112:3,9, Prov 10:2) (Vos p. 251).

When we consider these as we review the Scripture, sometimes as we discussed it, we think that it is righteousness because the foundation of righteousness is faithfulness. Righteousness without having truthfulness, or truth, is false. So, we admit that our justice, uprightness and faithfulness, belong to righteousness.

2) Second, the character of mercy – Mercy is expressed by mercy or love. Here, mercy

points to God's sacrificial love. Mercy without love, or love without mercy, is false. The place that the Scriptural love was expressed most is revealed in the metaphor of a good Samaritan. In this passage, the Samaritan had pity in his heart as he saw the Jewish man's state means, *esplanchnisthe*, the deep compassion just like when a mom bird look at the troubles of her kids that are threatred by some enemy and slain, her heart is broken. His broken heart is compared to one similar to a bird who is watching her baby that is dying. This heart was revealed by voluntary response that follows the greatest love. Actually, in the metaphor, the good Samaritan is the Lord himself; his mercy points the mercy that was expressed on the cross. This same mercy comes out of the great love of the Father-God, the voluntary love of the Son-God and the unspeakable lamentation of the Spirit-God. So, the Apostle Peter says, "But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. (II Peter 3:8-9) Although the laws reveal obvious righteousness like a sharp knife cutting something, at its foundation, the character of love includes infinite love and mercy at the same time. The character of God that is revealed in the category of love is the image of God that the Christian should reveal.

3) Third, the character of faithfulness – Faithfulness is trust that is the foundation, the essence and the root of all these characters. Without the faithful work, every moment of righteousness and mercy becomes false. Therefore, the God of the Scripture is faithful and he accomplishes everything by his faithfulness. Then where does faithfulness from? It comes out of God and His word. This Scripture is also the expression of all trust in the faithful God. Every work of creation, providence, redemption and consummation depends on faith. This faithfulness should be the foundation of the personality of a man of God and of his ministry, because all his messages begin with faithfulness and proceeds in faithfulness and consummates with faithfulness. So, the worker is called to be the faithful man, and the church is called to be the pillar and the foundation of truth. The laws without faithfulness and the gospel without faithfulness is never considered. This faithfulness is the purpose, the

method and the conclusion of saints.

Contractedly in the perspective of God's doctrine, the character of God consists of the common attributes and the uncommon attributes, Herman Bavinck divided it as some parts. He especially suggested on three characters as the main representative elements to me. Among these, I love to arrange them as three characters because of the settlement of the Lord and the Apostles. The restoration of God's image, righteousness, mercy and faithfulness are from Matthew 23:23.

Furthermore, to strengthen these three characters as the image of God, we need to review Luke 11:42, ""But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others. "These different terms came out of other expressions of Matthew and Mark, for other purposes. And the Psalms of David praised Jehovah God for his eternal love and faithfulness. As we arrange these concepts, we find that the restoration of God's image is the most essential element of creation and theocracy. It is also the wheel that had moved the history of Israel to the center of redemption. After the gospel came from God, the main concern of the Lord and the Apostles was to put on the restoration of God's image, the essence of redemption. It is expressed by the character of continuity between the Old Testament and the New Testament.

The demand of the Laws in the Old Testament was not destroyed but was continuous in the gospel and was revealed more beautifully until, finally, the restoration of God's image was revealed as the center of redemption. And the fact that it was revealed more obviously was because it is the ultimate goal of the stream of redemptive history. Although the Apostles used other terms for them, they gradually approached the vision of the restoration of God's image. (II Cor 6:1-3) *(continued)*

[Professor Lecture 2]

A Study on the Church Growth and the Methodology of Preaching in the Acts by Dr. Paul Han
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Dr. Paul Han is the doctor of preaching and visualized theory.

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

[Second Part]

Chapter 1 What is the evangelism?

We always teach that we should become a mature Christian through love, devotion and service. It is the system to drop down into the religious life. The most stupid action is to teach to boil the water without giving any purpose. If the water is boiled, we should put any coffee and any green tea into it. If the water arrived at 100 degree is boiled continuously, later it shall be reduced and the pot shall be busted finally. Evangelism should be settled why I proclaim the gospel, what I proclaim it. It means to settle the purpose of evangelism and its target. What God gives us is to throw away all things that Satan gave us and hold the gospel... Then what are the things Satan gave us? They are self- centric life, honor centric life, boasting centric life, materialism centric life and success centric life. These are the present address of the non-Christians and all religious men. If we stay at this one, we cannot do evangelism. Then what did God give us? God gave Christ, the kingdom of God and the fullness of Holy Spirit. Evangelism is to the people who self-centric life, materialism centric life and success centric life to introduce Christ who is the light of life and make them enjoyed Christ and lived as the people who enjoy the kingdom of God and the fullness of Holy Spirit. It is not simply introduce our church and announce the pastor to them.

Evangelism is the great mission of Christ in the world. (Mt 28:18-20, Mk 16:15-20, Lk 24:13-35 Jn 21:15-17 Acts 1:8). Evangelism is the greatest commission that the Lord remained and his will. There is a saying. Although he is a disobeying son, if his father in his sick bed is died and committed something to him no

body shall obey it. Evangelism is a command but the command and will of the Lord. (Mt 28:18-20) The church cannot despise his command and cannot ignore it. Let's look at Mt 28:18-20.

18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.
19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Here we observe four verbs, those are; 1) go 2) makes disciples 3) baptizing them 4) teaching them.

Here is deep secret. Evangelism does not do in the church but at outside. In other words, Activities in the church, worship, Bible Study, service, fellowship, serving, offering are so important the greatest operation of the church are evangelism and mission in the outside of the church. Actually worship, offering, serving and discipleship training are connected one another. As evangelism and mission do not execute effectively, the church become like closed water and then the closed water shall be smelled. So the problem shall be happened, as the church has much division and separation, it is difficult to find evangelism because it is the closed water. The divided church reveals the death of evangelism and the kingdom of Satan shall be activated.

When we observe some message that God provided to Ezekiel who was a prophet at the early time, we can see the urgency of evangelism. Let's review Ezekiel 3:18, "If I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked person shall die for^d his iniquity, but his blood I will require at your hand." It was so horrible word. How can we do evangelism to the neighbors? First of all we think the non-Christian and make them listened to the gospel. This is the standard of evangelism. And make our all church members listened to the gospel. At the event of the Passover feast, Israel all patched the blood of covenant and all Egyptians listened to it. The Israelite the first sons were alive and the Egyptian fire sons were died. This is the different point. It is our important careful point that they all listened to the Word of God. So we put here the purpose of evangelism.

1. Evangelism is to shine the light into the darkness.

Now we see the movement of wrong evangelism so much. At one day as I was waiting for on the line, a certain man gave an evangelism paper to me and said to exhort me to go to the heaven by believing Jesus. After that he brought an offering box to me and forced me to put offering into it. Then I was felt burden and also the others might be felt it. And then as he returned to me and said some things to me continuously although his contents are not wrong in his strange face. I felt that he got some spiritual problem in him although he proclaimed the evangelism; rather, he blocked the way of evangelism.

Although Jonah went to Nineveh and shouted out to come the plague soon and The Baptist John was put on camel clothe and shouted out on the wilderness, but now is not such same time. These activities block the door of evangelism. At one year ago, when I was waiting for the airplane at the entrance, a man approached me and greeted and also shouted out "Jesus heaven, unbelief hell, unless believe Jesus you shall be dropped down into the hell." Although his contents were so good but he gave abuse to many people. And in South Korea when a new city was made, there are about 10 sign banners on the street sides. Among them seven banner may belong to the churches. They did not inform the revival news but announced the church. It is natural that as the unbeliever looked at them they shall have trouble heart. In the contents we can see "Our church has good Word etc." Where is the church not to have the good word? It means to call for the other church members but it is the block to evangelism to the neighbors. How should we do evangelism? If we enter into the guard of the local area the church members will understand the meaning, that is, to become the guard that makes the local area activated And to settle a clear purpose and to find out the souls out of the hand of Satan is evangelism. Here we should think of the future of person and the one of church and the one of country. Billy Hangks who is the scholar of evangelism said this one. If the church walks as the present style, within 25 years the Christianity may be reduced. So we should not follow the present method. We should make evangelism disciple to know the gospel obviously.

2. Evangelism is to search for the chosen people of God. (Acts 13:48)

Although I mention it at the chapter 4, God hided his chosen people at the present scene. So the evangelism is an easy searching the treasures. Acts 13:48 says, "When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed" This one is

not be searched for at the office and the classroom. Although there it is possible to discuss and to debate but the chosen people of God is not there. In the contemporary day although the theology developed and lots of dissertation of evangelism was arranged in the library God's plan does not focus on them. "All who were appointed for eternal life believed." The disciples that lived with Jesus together, although they come out of Galilee fishermen they searched for the chosen souls and informed the messages and made the souls been resurrected, but the contemporary theologians discuss the evangelism at the office and the classroom and revealed the methodology but they lost the evangelism present scan sadly.

Encountering Philip and the Ethiopian eunuch (8:26-40), Saul and Ananias (Acts 9:1-15), Peter and Cornelius (Acts 10:1-11), Paul and Lydia (Acts 16:13-15), Paul and the guard of the Philippian prison were the blessing that could be made at the evangelism place. (Acts 16:27-31). So for evangelism is not what we do it but what it is made, it is easy. (Acts 1:8-) If Paul was not prisoned at Philippian prison, were the guard and the his family saved ? The guard kept the prison in his whole life, he might be ended.

One day, as I brought my evangelism team to the evangelism scene. At that time our church had evangelism team that went to the evangelism place at every Lord's Day after noon. And also they testimonies their much evangelism result publicly. Of course I, who was the senior pastor did not take rest but went to the evangelism place together and led the movement of acceptance, Surprised we brought the result that we made 3000 souls for one year. The people who went to the evangelism scene always feel that it is the spiritual battle. In a time after I made a person accepted Jesus in his heart, he confessed "Why did not you come to me at early time, for some in my family was died without Jesus." Then I felt sorrowfully and made sure of the accomplishment of Acts 13:48, "And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed." However a certain man although I tried to proclaim the gospel passionately, confessed "It's ok to go to hell please do not say Jesus to me. In other words this situation was happened at the scene of evangelism.

Here I do not claim the uselessness of lecture of evangelism (mission) and train by concentration on the scene of evangelism. The Lord dwelt with his disciples together and finally he sent them to the scene of evangelism by bestowing the power to heal the diseases and drive the devil (Mt 10:1-) because the scene of evangelism was occupied by Satan. Therefore without sending the evangelism the train is useless, without training sending is dangerous. It was the Acts. The scene of evangelism is not revealed by the theory of lecture. The field and theory are different concepts. Sorrowfully the people who supported the Trump, on January 6 2021, entered into the American national assembly building and made big trouble

event belonged to the extreme evangelical Protestants, that Franklin Graham who supported to Trump. As we know, he was a son of Billy Graham. He made shame on the face of his father that proclaimed the gospel in his whole life surprisingly.

3. Evangelism is to experience Immanuel. (Mt 28:20)

The Lord left his great commission as his will to us and promised "I will be with you eternally." Although anybody asks that God of Immanuel gives effective at evangelism time, actually the evangelist experiences the event of Immanuel. So the disciples that were frustrated before the event of the cross devoted themselves to proclaim the cross and his resurrection and stressed "you killed Jesus." "Now you should repent your sins and receive the remission." (Acts 2:22-24) What is the Immanuel the Apostles experienced? If they had the unbelief, how could proclaim such wonderful message before the enemies of the cross? Therefore the evangelism gives us the more interesting event and offers new activation of spiritual warfare for God be with them

[Professor Lecture 2]

The History of Christian Education

By Dr. Grace Oh

Dr. Grace Oh has the Christian Education Ph. D. and church music, MA

[Three Part]

4) Jesus and the children

In the books of gospel written by the adult for the adults reflects the fact that the children should been grown up as children. They had no the purpose of the prophesy or, the ultimate salvation, or the prejudices. They were in silence to the attitude of social atmosphere easily and devoted themselves to the educational process of family and synagogue in order to transfer the traditional faith and life completely. So there was no

mention about the children, but the Scripture suggested that the children were some able persons in hopping and playing before Jesus and the Apostles.

- Obviously Jesus did not express busy figure or, angry attitude. He embraced the children in his arms. (Mk10:16)
- He made the children to sit down in the center of crowd and revealed the example for teaching the adults through the children. (Mk9:36-37)
- He explained once the pray game of children in his metaphor for the adults did not give his caution about his ministry. (Mt 11:16-17)
- The Lord warned most strongly to make the children to been slipped and led into the wrong way. (Mt. 18:5-6)
- Jesus remained the crowd that, although they belonged to the waked things in the world, they loved their children by bestowing the best present to them. (Lk11:13)
- While the disciples of Jesus were auguring one another about their primary position Jesus called for a child and stood up before them. (Mk9:33-37). And he proclaimed that whoever does not stay at the low seat as a child will not be entered into the heaven and explained that the children stay in the seat to look at the face of God in heaven directly. When we observed Matthew 18:1-10 not simply, but symmetry it was proposed as one of very difficult methods.
- He did not propose the direct teaching and preaching of the children.
- And also he did not emphasize the evangelism of children and their repentance.
- And He did not try to make his disciples.
- Such trends that were revealed in the books of gospel about the children were flow in the total Scriptures constantly.
- The children should obey their parents(Ephod 6:1)
- Their fathers should edify them with the teaching and correcting of the Lord. (Eph.6:4)

- The men who have the positions of supervisor and deacon and elder should edify their children faithfully and successfully. (1 Tim 3:1-4, Titus 1:6)
- The father should not make their children been fury not to fall them into the frustration. (Col3:21)

The above contents are the educational issues of the New Testament. The Scripture does not mention the educational process. Actually the synagogue education of the Jew is not mentioned in the Scripture. The successful educational method of Jesus is not to give the simple information but to meet and to live together with them. The passage, "Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these." "(Mt. 19:14) mean that he wanted to meet them, although he was very tired.

True education is to meet as well as to live. Even we taught the Scripture to the children one time per day, we should not think to accomplish our educational duties. When we meet them often and live with them we can find their need and provide the valuable influence to them actually.

(2) The educational contents of Jesus

The kingdom of God

Because he has the passion and the obvious vision he teaches and proclaims the kingdom of God obviously and actually to his disciples. He called for the disciples in order to make the fisher of men. He himself sent them and commanded that the kingdom of God has been at hand. (Mt 10:7)

As mustard, although the kingdom of God was very small, later it shall become powerful as the birds in the sky gather in the big mustard tree. And as the yeast that the woman put into three bowls of the power for swallowing it completely. (Mt 13:31-33 Mk 4:30-32, Lk 13:18-21) The kingdom influence to the world absolutely.

He invited them to participate into the kingdom as a farmer hid the found treasures in the field and bought them with the value of his whole property. (Mt. 13:44-46)

Jesus taught to make them open their eyes in order to see the kingdom and take the hope

in their hearts.

And he taught that they prepared the kingdom as the 10 wise virgins did.

His educational purpose was to realize of God's kingdom. It was not a medium but to proclaim the kingdom, to declare the repentance of person, the community and society and also to make them to accept the dominion of God.

The realization of the kingdom of God was the purpose of education as well as his whole public ministry. As Matthew wrote to teach, to preach the kingdom and to heal the diseases, he related to the kingdom of God.

His educational purpose was to make them known the kingdom of God. He made them awakened and understood the kingdom of God by personal explanation. He taught to be born again and to accept him as the children. And he urged that the society and the church leaders should be repented before God. He prepared his disciples in order to realize the kingdom of God. Making disciples was the channel to accomplish the kingdom of God as the great purpose.

(3) The education place and object of Jesus

The place that his ministry was expected was the present environment of every life. Synagogue, road, mountain, field, on the water, side of the well, house, table, and festivals were his educational place. All the situation of his life as the place of his activities.

His teaching ministry was not the special object but the great congregation to preach the kingdom of God. Living with his disciples together he taught the truth of God's kingdom and trained them as the workers of the kingdom.

Jesus who called for 12 disciples and always lived with them and taught stayed at the house of Accrues (Lk19:5) and also entered into the house of Maria and taught the people. (Lk 10:38)

As many people saw the miracle and followed Him to get some foods, He compassionated them like the sheep without the shepherd. (Mt 14:14) He fed the crowd, healed them and taught them.

The religious leaders as the arrogant Pharisees, or the scribes who criticized the teaching of Jesus, were taught by Jesus.

The mythology of his education reveals us the way of contemporary educational methodology. At the perspective of the educational purpose, educational contents, educational place and educational object, he revealed to realize the kingdom of God. Jesus at the situation of the life taught all people who he had met and trained his disciples and used the proper objects and the contents that fit the contents.

Jesus was the greatest teacher to teach to the mankind as his life that He gave his life to them.

[Epilogue]

The state of Lock-down in Covid-19 issue that I experienced in the first in my life made my heart been dark for negative ministry in Cambodia field. Then the main job was to gather the prayer meeting and studying the Word of God at settled time. We had four prayer titles, 1 opening the door of CEMF evangelism, 2. Protecting our church staffs out of the dangers, 3. Removing covid-19 out of Cambodia and the entire world and 4. Receiving the healing power and fullness of Holy Spirit, in this situation and gathered together in my room to do them. Then as now I observed the result, I find out that our Almighty God answered as wonderful situation to us. Then we will arrive to the divine goal in our ministry continuously. Through this event we start to study education class for our 24 staffs and coordinators in this confused situation by using zoom.

Moreover then God gave some wisdom about CRFI ministry to translate reformed books and editing them to share the truth to all Cambodia churches. Basically this ministry was planned by my starting ministry because of my weak health. In the abundant grace of God I concentrated on the activity of evangelism and planting

the cell churches in 26 provinces. (CEMF present branch churches were established by divine provinces. It is an amazing event. Then God made me reviewed CEMF ministry of my original ministry, to publishing reformed books and devotional booklets for Cambodia church future. Just this lock- down time is proper in my ministry. And also I wanted to activate my school, CRFI actually, now it is good chance to make Bible classes and Theological classes by using zoom. I am surprised at the mysterious hand of God.

Especially in this News Letter I added John Calvin's theme to 4 professors' essays for introducing the reformed thought and its faith to Cambodia churches. I appreciate the writers for their sacrifices and their serving.

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

Although we walked through the dark tunnel temporarily, God provided the restored grace to our ministry. I see that the Lord works before us who follow his direction humbly faithfully for only his glory. This edition shall be developed for his hand for proclaiming the gospel and its true life. I pray that God works consistently for his great commission to Cambodia churches. May the grace of God be with you and your family?

May 20 2021

Dr. White Young Jeon, president of CRFI
