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*Kampot Prey Samnang Presbyterian Church One Day Revival Evangelism School
ceremony of baptism by pastor White Young Jeon*

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.

[Letter of the Editor]

Greetings in Christ.

Like Paul says, "We must go through many hardships to enter to the kingdom of God." (Acts 14:22), Covid-19 issue makes us considered much truth in our situation. Whenever I check up the contemporary day through mass media in Cambodia, South Korea and the United States of America, I love the wonderful work of God in the confused time. I believed that Christ keeps on his wonderful promise in his people. Especially for Cambodia mission field too, I see the mysterious work in his people. Although I heard of the bad news to increasing of variant virus, it is interesting to watch out the faithful hand of God in struggled time. After we are suffered by God's hand we shall be transformed into more purified state to use to his glory.

In this situation we can make the creative ministry for this situation for Cambodia church in concentrating on literary ministry in translating and publishing and making Bible studying books. Now Calvin's Institute and Bunyan's Pilgrim's Progress are translating by CEMF staffs. And also we could start the positive ministry of zoom, which prepared the curriculum of CRFI in the future. I expect to open several classes for CEMF staffs soon.

Especially publishing CRFI News Letters cooperates to arrive our goal properly. This volume includes the essays of Dr. Paul Han, Dr. Grace Oh, Dr. Hang Rock Kim, Dr White Young Jeon constantly. And also Dr. Joshua Park who is the Doctor of Administrative laws and a pastor, was accepted in our ministry by

CEMF. Moreover he is the director of Gospel Bible Academy in America. I am glad his joining to our ministry through survey of all the Scriptures by using PPT.

May the grace of God be with my CEMF staffs and Cambodia church leaders.

July 01 2021

In Christ

Dr. White Young Jeon, editor

[Editor Column]

The Definition of Two Graces and the Union

For the right knowledge and wisdom in all things are begun with settling the Biblical definition, we think of the biblical definition of our terms. What do the Scriptures define two graces?

1. The definition of common grace

According to the explanation of Herman Bavinck (1854-1921) who was a great theologian in Dutch, it is better to explain the preposition of one revelation that the general revelation and the special revelation were united to understand our purpose. It is natural that the common grace that was begun with the creation was related to general revelation and also the special revelation is related to the special grace. So we cannot think that common grace is not separated of the general revelation. Revelation is the root of grace and its source. God who reveals obviously his divine character, his power and his will revealed the

kinds of all graces directly and indirectly to the world according to his purpose. This revelation was revealed to the nature and also to the man himself who is called for micro-cosmos.

Basically general grace was permitted by God not for the glory of the man but for the glory of God. (Rom 1:20-21, Col 1:15-16) So we should put the result of common grace on the creator and his creative purpose by observing the general revelation because it is the creation of the center of the man for God's glory.

Therefore as we observe common grace rightly, naturally we find out the character of God that is, his goodness, righteousness, wisdom and faithfulness etc. Of course the observation also shall be permitted to only the heart of the one who was adopted and illuminated by Holy Spirit. The Psalmist of Psalms 19 knew this fact and saw the work of God in the stream of general grace and praised God and also returned into the harbor of special grace and wanted to live as living sacrifice that his all meditation and his whole thought shall be offered to the Lord. Just it is the self-image of the one to enjoy encountering of two graces, common grace and special grace.

Let's think of three things that belong to common grace.

First, natural creatures –Common grace has the natural gifts as the divine primary gift which was offered to the man. This has the character of general revelation to reveal divine power and its character and the means of the creation to preserve all creatures, to control them and to cooperate them. In other words it is called for providence that is the hidden hand of God to control his own people. Before the sin entered into the world, these creatures were a scene of the activity of all cultures. But as the sin entered into the world the common grace produced the sinful fruit in the world became the sinful means although it revealed the harmony in relating to the creator and the creatures one another. However God permitted that every natural law works still, not to break out until the end of the world

appointed to accomplish the redemption. (Gen 8:22) And also we enjoy to get the benefits of our survival to come out of the covenant of the nature.

And because the natural laws in the creatures or, included into common grace, the development of science and culture belongs on this area and the hand of God's rule should be permanent.

Second, the nature of the man. The conscience of the man, who is the spiritual being but the human character in physical function that is the ethical function also belongs to the common grace. Conscience points the function of the laws that discerns the goodness and the evil. In the trichotomy, which claims to consist of the spirit, the soul and the body have different function; the function of the spirit has communication institute, and conscience and the one of soul, intellect, emotion and volition. So the human community life is able to be composed in the world. Here the man knows obscurely the creator and religious activity, to devoting himself to the creator, was happened. The religious activity was closed to common grace deeply.

Third, cultural work belongs to common grace. Basically the cultural work of the man to manage the creatures and to occupy them was planned by God in developing in the flowing of time and bringing up the fruit of recovery of God's image. Although common grace was used by the sinful culture as the tools of darkness but in Christ this cultural work should be revealed to redemptive activity through the calling of Christian. So the work of evangelizing demands Christ-centric transformation in the cultural work. It means that to redeem every area is the mission of the church. Therefore as we see it, the area of common grace is very grand. As it is related to the redemptive grace, this area belongs to evangelization in the plan of God. In other words it is called for restoration of God's image.

2. The definition of special grace

Common grace is the grace through the general revelation that divine character and its power and his will are revealed through the all-natural creatures, but the special grace the grace of the redemption through the Scriptures, the special revelation which is related to salvation. It means that God revealed the way of salvation, those are, the necessity of salvation, the method of salvation, the result of salvation, etc. that we can know completely through the Scriptures, the special revelation.

Therefore the Scriptures itself do not say the other special revelation and no revelation is expected except the Scriptures. (II Tim 3:16-17) It is the special grace that is, the redemptive grace that was offered to the chosen people. This one was not given to everybody, but it was offered to limited people, the covenant people. It is the unique grace to us in order to enjoy its abundance. So the redemptive Christian does not despise common grace and does not think of it as secular things. Rather he accepts the grace in thankful heart and focuses on the mission to obey the special command of Christ in order to redeem all creatures in Christ. because the cultural mission that we should occupy the earth (Gen 1:26-28) should be transformed into the mission to recover all creatures by the gospel. (Mk 16:15, Co; 1:23 Mk 13:10 Acts 1:8 Rom 8:22)

So the Christian devoted himself to establish the kingdom of God by the icon of redemption and defenses explains and attacks to the world positively. In other words, he devotes himself to any situation to establish the new creation in Christ. (Mt 28:19-20, I Cor 5:17, Eph 2:15 4:24 Heb 8:13) Then the Holy Spirit works, the lifted Lord was glorified and we participate into the redemptive economy and enjoy the grace on the earth and finally we enter into the eternal kingdom when Christ will come into the world again. So as we understand the relationship of two graces rightly we can make new work in our lives. Recently because some people cent rate on the benefits of the present situation, they interpreted the absolute character of special revelation, the Scriptures wrongly by dropping down the authority into exiting experience and miraculous means and also brought about

the corrupted fruit by breaking out the absolute authority of the Scriptures and changing the view of the revelation. Although the world shall be changed, the special revelation that is the absolute character of the Scriptures can be not changed and should not be changed because it is the evidence to make the transformed god and some idols. Misunderstanding of encountering between two graces will produce such fruit. So we should live in the balance of encountering of two graces as the sound people of the Kingdom of God.

3. The definition of the harmony of encountering of two graces

As we discuss our theme, enjoying the harmony of meeting of two graces, common grace and special grace, primarily, we should define the harmony that two graces meet each other biblically.

Here, encountering means the redemptive event of God. As the common grace did not execute its role sufficiently for the sins, God revealed the reality of two graces obviously at first in history by incarnating his begotten son, which is the primary example of the reality of meeting of two graces. (Jn 1:14) "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. " As soon as the man had deprived out of God, God gave the promise of restoration one-sidedly and also he revealed it symbolically and typologically. Finally he revealed in the first in the world by the incarnation of Christ in the eschatological time. (Heb 1:1-2) The special grace entered into chaos, darkness and confusion in common grace and God accomplished His will through common grace by controlling them and filling of the divine grace. In the meaning the incarnation event of Christ was the beginning and foundation of the complete encountering of two graces. Paul who knew this reality says, "Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory." (I Tim 3:16). The harmony of encountering of two graces has the obvious division but a union that is, the copy of the unity of Trinity God in organized union. The one is the eternal absolute union; the other is the God centric depended union.

As we thought at the above, the harmony of common grace and special grace points the state united to accomplish harmony the special grace that works on the scene of common grace restore the dead common grace by its power. In the vision of Ezekiel, as he proclaimed God's command to the dried bones, they became a great military (Ezekiel 37:1-14) and as the living water, which was begun out of the bottom of the sanctuary, flowed into the dead sea the dead fish was resurrected and the dead sea was restored (Ezekiel 47:1-12) This figures revealed the harmony to encounter two graces, common grace and special grace. Finally it pointed the fact that Christ accomplished one united grace. In one word, the redemption which two graces is united in Christ in the ultimate goal of God's plan.

[CRFI's Voice] What is Reformed Faith? (4)

The Right Use of the Present life

written by John Calvin, from True Christian Life Chapter V

Let us avoid extremes.

1. Just as scripture points us to heaven as our goal, so it fully instructs us in the right use of earthly blessings, and this ought not to be overlooked in a discussion of the rules of life. We cannot even avoid those matters which serve our pleasure rather than our needs. But that we may use them with a pure conscience, we should observe moderation, whether we mean the one, or the other.

2. This the Lord prescribes in his Word, when he reaches us that for his servants the present life is like a pilgrimage in which they are traveling towards the heavenly kingdom. Even if this earth is only a vestibule, we ought undoubtedly to make such a use of its blessings that we are assisted rather than delayed in our journey. It is

not without reason, therefore, that Paul advises us to use this world as if we did not use it, and to buy possessions in the same frame of mind as when we sell them.

3. But as this is a moot question, and as we run the danger of falling into two opposite errors, let us try to proceed on safe ground, so that we may avoid both extremes. For there have been some people, otherwise good and holy, who saw that intemperance and luxury time and again drive man to throw off all restraints unless he is curbed by the utmost severity. And in their desire to correct such a pernicious evil they have adopted the only method which they saw fit, namely to permit earthly blessings only in so far as they were an absolute necessity. This advice showed the best of intentions, but was far too rigid. For they committed the every dangerous error of imposing on the conscience of others stricter rules than those laid down in the Word of the Lord. By restricting people within the demands of necessity, they meant abstinence from everything possible. According to them it would be scarcely permissible to eat and drink anything but dry bread and pure water. Others sought even greater rigidity, like Crates of Thebes, of whom it is told that he threw his treasures into the sea out of fear that unless they were destroyed he himself would be ruined by them.

4. On the other hand, there are many nowadays who seek a pretext to excuse intemperance in the use of external things, and who desire to indulge the lusts of the flesh. Such people take for granted that liberty should not be restricted by any limitation at all; but to this we can never agree. They clamor that it ought to be left to the conscience of every individual to use as much as he thinks fit for himself.

5. We must grant, indeed, that it is not right, or possible to bind the conscience of others with hard and fast rules. But, since Scripture lays down some general principles for the lawful use of earthly things, we certainly ought to follow them in our conduct. I Cor. 7:70 and 31.

[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.

The Peace of God

"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." (John 14:27)

Contrary to popular belief, peace is not attained by manipulating circumstances. People think that if they could just rearrange their situation, then life would be wonderful.

But that kind of self-reliance is both misleading and unbiblical. We might arrive at a temporary calm, but fixing a problem outside of the Lord's will won't provide lasting peace.

The truth is, God's peace is available no matter how painful and hopeless your situation seems. A tranquil heart comes from trusting Him.

We can have peace in the midst of our trials because the Lord walks alongside us. Our relationship with Christ provides all we need to face difficulty - including courage, wisdom, guidance, and comfort.

Jesus promised peace for those who trust in Him, and He delivers on His promises.

Our part is to take one day at a time and believe that He will carry us through.

Our Father wants to see us demonstrate faith. We can depend on Him to meet our needs and bestow the divine peace that surpasses all comprehension.

"I have told you these things, so that in me you may have peace. In this world your will have trouble. But take heart! I have overcome the world."

(John 16:33)

"Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you."

(1 Peter 4:6,7)

"Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed."

(1 Peter 4:12-13)

[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 Fourth Part]

5. II Samuel

Introduction

Matthew wrote that David was the same level of Abraham in his genealogy (Mt.1:1) and also Paul testifies that David knew the core of the gospel, the remission of sin (Rom 4:7-8), though he lived in the Old Testament, and our Lord had explained that David was inspired by the Holy Spirit when he called for Christ as his Lord (Ps.130:1, Mt 22:43). David's monarchy that was united with the theocracy was dependent on the eternal decree of God. This was expressed by the first example that was revealed by the redemptive ethic in the New Testament. This meant that David had enjoyed the abundant grace in Christ through

the work of the Holy Spirit. We can think of an example in his attitude towards the Ark of the Covenant (II Sam 6: 7 :).

When Obed-Edom served the Ark for three months in his house, God blessed him and his house. After that, David transported it to his palace following the regulation of the law. Then he danced very joyfully. Also, he blessed his house by the grace of the Holy Spirit. How could he be delighted so greatly before God? First, he could stay in the center of the Word of God (12)—because the death of Uzzah astonished David, he had kept in silence for three months and decided on the transportation of the Ark to Jerusalem. When the Ark came into Jerusalem, David danced among the crowd in the presence of the Holy Spirit. The symbolism of the Ark means the Word of God, the presence of God, Eden, Christ, and the Holy Spirit. Therefore, accepting the Word of God is serving the Holy Spirit. Unless they honor the Word of God, the Holy Spirit does not work in it. As are the results of the carnal desire, Satan and worldly desire works in them. However, if they love the Word of God, the Holy Spirit shall work in him successfully. We can find such wonderful things in the life of David.

Second, he possessed the delight of the Spirit. When the Ark came into Jerusalem, the action that David danced before the crowd proved the fact that he was inspired by the Holy Spirit, because the Spirit gives us delight. Mary's song, Hannah's song, Deborah's song and Miriam's song had followed within the same stream of the Holy Spirit. The common theme of their songs concentrates on the sovereignty of Jesus Christ for the salvation of His people. On the last day of the world, God will reveal the Lordship of God in the world obviously. According to the prophecies of Isaiah, although God shall make the Nile River of Egypt dry because of their sins, God shall finally restore them in Christ, making them speak the tongue of Canaan and making the sanctuary of God in the center of Egypt by God's absolute hand. And God shall make them call for God as their Lord in delight for it is part of the Holy Spirit.

Third, he blessed his family and his people. Complaining had been changed into thanksgiving. Even though he had suffered many pains, he could bless his family and his

people. In the Spirit, the actual accomplishment of Genesis 12:3 is the outpouring of the Holy Spirit (Gal 3:14).

This essay shall treat the following theme as 1) the role of the Holy Spirit in the monarchy of David, 2) the blessing David longed for and 3) the eternal covenant in his life to understand the meaning of the restoration of God's image in the second book of Samuel.

I. The role of the Holy Spirit in the monarchy of David

First of all, it is very meaningful to review the role of the Holy Spirit in the perspective of redemptive history because we can see the whole picture in the revelation. The work of the Holy Spirit in Genesis is the same as the work in Acts. Also, the Spirit of creation is the same as the Spirit of redemption. What is the role of the Holy Spirit of the monarchy of David?

1. Honor the Holy Spirit (II Sam 1:1-16)

A certain Amalekite man brought Saul's crown and bracelet to David, who had fallen into sorrow, as proof of Saul's death to receive a reward. What attitude did David have at this report? How was his fear-faith of the Lord revealed? First, he established the righteousness of God by killing the Amalekite man, because David knew that to despise the anointed means to despise God. He did not admit the man's merit of killing Saul; rather, David condemned him for he executed harm against the kingdom of God. David had a sharpened heart to seek first the kingdom and His righteousness. Second, the respectable attitude toward the anointed was unique. David's sorrow for Saul's death clearly showed his true motive of loving God's kingdom. The faith of the fear of the Lord always walks in the way of truth. The anointing pointed to the Holy Spirit. To honor the Spirit reveals true faith. We must admit the personal work of the Spirit and follow his true lead any time, any place.

2. David's Heart (II Sam 1:17-26)

The lament of David for the death of Jonathan and Saul proved the heart was in accordance with God. What was revealed in his song of sorrow? First, he taught that their

calling was very precious (19-21). God called for them as the warriors of Israel. God's calling was the first important time because he respected the glory of Israel. Second, he admitted that Israel had gotten benefits by their sacrifice (24). He lamented their death by remembering to bring the peace of Israel. Third, he admitted that the anointing worked for them (21). The reason that he respected the anointing was the only way to overcome the corrupted flesh. He assured that all blessings—wealth, honor, power and abundant eternal life—comes from anointing. We did not receive the timid heart but the heart of love, power and sincere heart (II Tim 1:7). We should keep such a heart as we receive the anointing heart.

3. David's view of Blessing (II Sam 2:1-11)

What did his fear-faith of the Lord reveal? First, he moved in asking everything to God (1). David walked with God simply by obedience of Judah tribe to God's answers and staying at Hebron. As soon as Saul had died, David removed any temptation to deal with everything with his own heart and followed the will of God faithfully. To pursue the Holy Spirit is the way to overcome temptation. The saints should walk in this way in his life. Second, he had faithful faith by rewarding and blessing the Jabez Gileath. Above all, he sought the blessing that was focused on grace and truth. True blessing should be revealed by grace and truth by following the anointing. It is summarized by the love and the imitation of God's image. True blessing points to the imitation of God's image and other things are just extra blessings. The saint should enjoy all blessings that come from Christ (Jn 1:14).

4. The Insight of the man is disability (II Sam 2:12-32)

Through seeing conflict between Saul's monarchy and David's monarchy, how can we find that the human insight is very foolish?

First, the righteousness of the kingdom of God shall be established in chaos. God had made the monarchy of David inclined to victory. As the kingship of Jesus was proved in the confusion of the storm, the kingdom shall be established absolutely in it. Second, through arguing with each other, the righteousness and mercy of the kingdom of God was revealed.

Asahel run to Abner to kill him, but rather he was killed. When God stopped his hand to lead them, he shall be destroyed although his talent and his skill shall be excellent. The kingdom of God should be established by obeying the will of God humbly (Proverbs 3:5-6).

5. **Bring Michael** (II Sam 3:1-16)

The truth that respects the created order of the family is alive in all ages. If this truth was ignored by mankind, God would condemn them absolutely. How did the text reveal such truths to us? First, because Abner was charged with adultery of Saul's concubine, he was killed by Joab (27). Although he helped to establish David's monarchy, his greedy sin and his adultery were not forgiven by God; He is God of eternal righteousness. Second, the reason that he encountered many temptations was due to the complicit of family life (1-5). It was a great snare for him not to follow the principles of creation, monogamy. So, David called for Michal to come to himself by Abner, although Michal despised her great love (13). Our first love to the Lord is never able to be changed. Let's respond toward our first love.

6. **David Who Hated Sin** (II Sam 3:17-39)

By the exile of Abner out of the house of Saul, although David's monarchy grew up strong, many problems occurred in the nation. When Joab killed Abner violently, though he had no weapon, another crisis fell on the monarchy. How did David respond to them?

First, he hated sins. Since he hated sin, he rebuked Joab severely (28-29, 39). Second, he pursued the righteousness of the kingdom of God. He himself lamented the death of Abner and had a funeral ceremony. David's intent towards these two events: the death of Saul and the death of Abner, proved the main purpose to establish God's kingdom by returning the will of the people in chaos (36). Really David sought first God's kingdom and His righteousness. The David of the Old Testament focused not on establishing his own kingdom but to establish the eternal kingdom on the earth. Only Christ can accomplish it. We should follow God's righteousness by leaving even any form of our sins.

7. Essence of the fear-faith (II Sam4:1-12)

We see the fear-faith of David by his attitude toward the two men who brought Saul's and Ishbosheth's head.

First, he respected the anointing of Saul (11). The anointing that points to the three positions of the Old Testament (king, prophet, and priest) means the ministry of the Holy Spirit. The humble heart of obedience is the feature of such fear-faith.

Second, he loved the righteousness of God. The genuine fear-faith can establish his righteousness by following the Holy Spirit, because he saw the reality of God's kingdom. To pursue the Holy Spirit and to seek righteousness shall be a blessing, despite our struggle in any crisis. When we devote ourselves to the Lord, God shall be glorified. Let's keep true godliness that is able to be admitted by God.

8. The Work God Accomplished (II Sam5:1-10)

although the faithfulness of God was revealed obviously by becoming a king, it was the seat of an intermediate state. What is the reason? First, the purpose of David was not become a king of Israel but to establish the theocracy. In other words, he wanted to enjoy the glory of Christ as the source of true victory. To enjoy the salvation of Christ must be a true blessing. To meditate on the Word of God is a true blessing as the Psalmist confessed, "Only the Lord is my true blessing." Second, God who strengthened the ministry of David gradually worked by Immanuel and got the double-yolked egg of all blessing. To be with God makes us even stronger. In the process of Christian salvation—those are justification, sanctification and glorification—the Lord provides the blessing of blessings (Rom 8:29-30). Let us enjoy the blessing of Immanuel as the participator of this blessing.

9. Christ, the King (II Sam 5:11-25)

David who was royalized as the united king of Israel by moving the capital to Jerusalem, was still unstable in his nation. Although David had 11 children with his wife and concubines, he knew the way of the king very well. It was the obedience to the Lord. He obeyed the Lord by asking everything to God. What do we discover here?

First, God is still the king. He himself ruled over Israel but He accomplished His purpose by human kings. Only He is the warrior who fought against the enemy. Second, Christ is the king. In the David's Psalms, we can find that the object that he sang about as his rock, his refuge, his fortress, his power and his watchtower was Christ in the New Testament. He assured that the only king is Christ Jesus who should come to earth. Only Christ is the king, but the saints are his servants to serve him. Only Christ fulfilled his salvation by his cross, but we were saved out of miserable sins by believing in Him.

10. Uzzah's Death (II Sam 6:1-11)

The theocracy through the united monarchy of David was settled down by bringing the ark of covenant to Jerusalem. In the process what did the death of Uzzah mean? First, David was afraid of God because Uzzah had died directly by touching the Ark of the Covenant intentionally. As he was born into the priestly family, he had learnt and knew the method of transporting the Ark of the Lord very well. So his deed was very intentionally in his life. If he was punished by God for wrongfully treating the temple, the tabernacle, and the ark—the symbols of God's throne—how is the wrong attitude towards the Scripture, the Holy Spirit, the gospel and worship more serious? The Corinthian church was punished by God because of the way they treated the communion, resulting in the weak, the sick and the dead (I Corinthians 11:30).

Second, the blessing that comes on the house of Obeth Edom stands in contrast of the curse of Uzzah. The blessing of God comes to anyone who obeys the Word of God, the foundation of all blessings. The grace begins with burning passion and also more importantly, grace shall be sustained by obedience.

10. Festival of worship (II Sam 6:12-23)

Verse 21 says, "And David said to Michal, "It was before the Lord, who chose me above your father and above all his house, to appoint me as prince over Israel, the people of the Lord—and I will celebrate before the Lord" (II Sam 6:21). The passage points to the uniqueness of worship. David, who saw that the ark had entered Jerusalem, danced

joyfully because he understood the true meaning of worship. So the worship of David was offered by God although he seemed to receive the mockery of the people and Michal was punished by God (23). It is natural to reveal joyful elements within spiritual worship and true worship. True worship includes the worship to bow down before God and a festival of praising and dancing as the emotional response out of the inspiration of the Holy Spirit. Furthermore, to do goodness and alms should follow them in their lives (Hebrews 13:16). Celebration without worship seems to be like the deeds of Uzzah. The worship is not learnt by celebration but the celebration by worship, like the tree is first before the fruit.

II. The Blessing David Longed for (II Sam 7:1-29)

Verse 27 reveals that David's faith showed his remembrance of God's grace that God permitted to him, thanking God and repaying the Lord passionately. What was it? First, he wanted to build the temple of the Lord by comparing the tent to his palace that was built with cedar. He knew very well that only God is the king and His people should live by obeying His word. God's heart was pleased.

Second, that he should seek the eternal blessing pointed to the salvation of Christ's future coming. He sought not to receive the blessing only as a family, or a nation, but a blessing that should come to all nations (Gen. 12:3). David tasted the abundance of salvation in Christ. Paul proclaimed that the church in Christ had been received with all blessings (Eph. 1:3). We who received the same blessing should always be pleased by the blessing in Christ Jesus.

1. David's Vision (II Sam 8:1-18)

In the text, we find the vision of David. First, he lived faithfully on his own. David devoted himself to inside things and outside things in order to settle down the nation. His occupation of outside enemies came from God. All victory is mine in the gospel of Christ. Any where I stay and any place I walk shall be mine in Christ absolutely. Only God can occupy all things by the power of Immanuel.

Second, David not only settled down the nation but also established the justice of God's kingdom (Mt. 6:33). After he occupied the enemies, he established the kingdom of God and concentrated on the kingdom to glorify God. The Christian should establish the righteousness of God in his remaining life after he is saved out of miserable sins. Any time, any place, he should follow the kingdom and his righteousness (Mt 6:33).

2. Righteousness of God's kingdom (II Sam 9:1-13)

Also the text reveals that David establishes the righteousness of the kingdom of God. First, it was revealed through the compassion and mercy. David's compassion to Mephibosheth was the fruit of the Holy Spirit who was the Spirit of God. It was a picture of love and righteousness kissing each other. His merciful attitude that he allowed the grandson of his enemy sit at his table reminds us of the grace of Christ. If I open the door to my heart after listening to His voice, He shall come into my heart and enjoy the festival table with each other (Rev. 3:20). In daily life, we should approach the seat to enjoy the love and truth. Second, his devotion to establish righteousness has never changed. David also devoted himself to establish righteousness and justice always before God. The saved Christians should concentrate on producing the fruit of the Holy Spirit. So the Spirit came to us and gave the Word of God as our spiritual bread (Mt 4:4, Deut 8:3).

3. David's Method (II Sam 10:1-19)

How did David overcome the craftiness of his enemy? First, he was not controlled by the craftiness of his enemy. The execution that cut their hair on their chins and made their hips broken informed them the declaration of the warfare against them. The wicked action of Ammon that responded the grace as the shame made David established the righteousness of God. When the believer bestows goodness to the world, they may expect a good response. But when persecution without cause returns to us, we have to keep in the line of righteousness. Second, he revealed his self-defense in order to establish the righteousness. Before they are attacked without cause, following righteousness is very difficult. But among such confusion, we may be led astray out of the way of righteousness. Let's seek the

wisdom of the Holy Spirit.

4. The Way of Restoration (II Sam 12:1-14)

The temptation is hidden in the way of the saints as always. How did David restore within this corruption?

First, temptation approaches us more strongly in times of victory than of suffering. Prosperity is more dangerous than suffering. As he saw Bathsheba who was bathing, his desire was burning in his heart. Although he hid his sins before God by using his kingship, the figure of godliness and natural means, God revealed his wicked sins.

Second, he was forgiven by God when he listened to the rebuking voice of the Holy Spirit and repented of his sins soon after. In the moment of committing sins, God bestowed his great mercy to David and rebuked him with much entreatment through the work of the Holy Spirit. According to his spiritual trials and his confession, God revealed his miserable state with the fear of the Lord, feelings of burden and separation in himself through the illumination of the Holy Spirit. So David could repent as soon as he received the rebuke of Nathan. The effectiveness of the cross made him approach true forgiveness as he repented to God (I John 1:9). True repentance shall be executed before God.

5. The wisdom that uses goodness from evil (II Sam 15:1-37)

The wisdom that transform the wicked (12) comes out of the heart that fears God. Early as Joseph had in his life such persecution was revealed in David again. He could listen to the voice of God in Shimei's curse toward David who escaped and took refuge in thinking the will of God. (II Sam 16:5-14) First, he knew God was watching over him. He believed that God permitted the mockery to train him. Therefore, he could overcome the temptation of his company exhorting him to kill Shimei for his cursing. Because David could see the invisible hand of God, he could overcome the fleshly desire. He who saw that God paid his own sins remained in the seat of repentance and he also saw the seat of the healing hand of God, because he could see that God knows the troubled day and he can be restored to the day of prosperity by God. This is true grace among days of suffering. Although he

knows the recovery of love, David did not speak in arrogance, but humbly with fear and an affectionate heart to God.

6. The Refuge (II Sam 17:1-14)

Although the unrighteous craftiness is revealed to rule over the world, the righteousness of God can be established eternally in the earth. Although the rebellion of Absalom and the wicked craft of Ahithophel seems to destroy David, God works in it. Absalom's deed that he chose the craftiness of Hushai and rejected the craftiness of Ahithophel was the hand of God's decree (14). The reasonable way is not the absolute way to solve the problems. For only the Lord establishes anything, it is prosperity. If God does not establish the house, it shall be empty and if God does not keep the house, the awakened guard is meaningless. Among the present suffering, we should primarily hold onto the will of God. The principle of seeking first God's kingdom and His righteousness and everything shall be received by God should be same today. From little things, we have to trust Him and enjoy His grace.

7. The True Aspect of the Believer's Blessing (II Sam 22:1-20)

Within this passage is revealed proof that David saw the Messiah who should come in the future and believed in him as the absolute savior before BC 1200. First, he had the same faith of the fear of the Lord as Abraham and Paul did. Here my rock, my fortress, my refuge and my God mean faith in the one and only Jesus. He received the faith of the way, the truth and the life (Jn. 14:6). Both the Old Testament and the New Testament reveal that faith in Jesus alone is the salvation and the gospel.

Second, David runs to the refuge of the Word of God and followed it in secret. David was met with tribulation in his life but ran to the refuge of the Word of God and followed him quietly. As a result, he ran over high places in times of tribulation like the feet of a female deer. The overcoming grace comes out of faith that we believes in the only Jesus and his word. This is the true blessing that the believers could receive.

8. The Way of the Original Blessing (II Sam 22:21-28)

How did David overcome the tribulation in his life?

First, he hides within the Word of God. As he meets tribulations, he follows righteousness and does not the evil and escapes wicked. One who hides in the refuge of the Scripture is the wise man, as we are attached to the Scripture like a worm attaches on the body (Ps.1:3). Second, God repaid it to him. God pays out His mercy to the one who gives mercy, His completeness to the one who gives the perfection and His purification to the one who has purification, but His discipline to one who deceives. To the humble, God provides his salvation, but to the arrogant, he provides misery. In the contemporary day, we have to return to the original gospel and attach to sound doctrine in order to see the spiritual world in them. This is the restored way.

III. Eternal Covenant (II Sam 23:1-7)

What content did the eternal covenant of David include? Verse 4 reveals four promises expressed by three metaphors; those are: the sun shining in the sunset, the morning light without a cloud and the shining brightness on a sprout of grass after the coming of rain. Everything relates to the character of light. Truly, David had lived in the living hope and sufficiency in abundance and renewal in suffering. He experienced good things through some problems and was protected by God in the crisis of death. His refuge was God and His word. He was assured that to meditate on the Word of God in his heart shall be the blessed state. His promise is the Christian blessing that God promised in Christ. Because Christ is the light, the Christian who remains in Christ can enjoy this wonderful light.

1. The Wine Offering that was Poured on the Lord (II Sam 23:13-35)

Just as Paul did, when we offer ourselves to God as a drinking offering, the will of the Lord shall be accomplished. The text reveals two drinking offerings to God.

First, the drinking offering of three warriors was offered to God. This is the drinking offering of three warriors of David (Josheb-basshebeth, Eleazar, and Shammah) who brought the water of Bethlehem's well by entering through the barrier of enemy for David, the man of the Lord who was the lamp of Israel. It was a drinking offering to God. The offering that

they offered at that moment could establish the theocracy.

Second, David's offering was offered as a drinking offering to God. David's beautiful offering was a drinking offering by pouring the water on the ground, an offering to be lifted up to God. It is very precious to follow the Lord humbly in order to offer all things to the Lord. The Lord is waiting for such a broken heart.

His heart was moved by God. It is main reason why his heart to build the temple was moved into a heart of arrogance. However, as soon as he saw his miserable state, he soon repented and sought to be forgiven by God. Then David confessed, "Shall I drink the blood of the men who went at the risk of their lives?" (17). The repentance is the means to stop the famine. It is not good to cling to only his benefits. To admit David's faith came out of the heart of repentance. Second, God's mercy—as we repent to God, the mercy of God shall happen. When we repent truly, we shall be resurrected by God's grace. The main key to solve the problem must be God's mercy. Whenever famine may come on us, we should kneel down before God and repent our sins to Him. Then God shall bestow his precious grace to us. The confession, "hit me" makes the new work in our lives.

3. The Accepted Offering (II Sam 24:18-25)

When David encountered famine, how did he offer his accepted offering to God?

First, he followed righteousness. Although he received some favor without paying the price, he bought it by paying the proper price to the owner because he has the heart to follow the righteousness of God. After he paid the proper value to the owner, he establishes an altar for God. Christ was the Lamb of God to pay the debts of our sin, in order to make our God to be sufficient, as our righteousness. We received his merit to offer his righteous offering to God by faith.

Second, David offered the peace offering and burnt offering to God. Only the atonement offering of Christ's death can remove every famine because of his absolute effectiveness. David's prayer for his nation Israel itself was the offering. As the prayer ascended to God, the famine stopped. The true supplication of the saints shall bring its wonderful effects to

us.

Conclusion

The human kingdom of Saul was destroyed by the Almighty God because of the activities of the autonomous as Adam, the first man, did in the Garden of Eden. But the monarchy of David revealed the light of hope towards the redemptive stream of Christ. So, the monarchy of David was the first example of the theocracy, that is, the kingship that was shown by the channel of the human dominion.

Although the original theocracy had been revealed by God in the day of Exodus, in the day of wilderness and in the day of the settlement of Canaan, essentially their characters depended on the same stream of redemption, the restoration of God's image—righteousness, mercy and faithfulness. But the typology had several aspects. David's theocracy related to the kingdom of New Testament more closely, because of their similarity. So, it is meaningful to examine the stream of the Book of II Samuel to understand the kingdom of God. David, who was a type of Christ, executed the kingship in the grace of the New Testament. He had enjoyed the redemptive grace and revealed the redemptive ethic in the world although he lived before Christ's incarnation. The cause of his struggle was always the same issue—his sinful desire. Through his spiritual experience, we learn the directed life for the restoration of God's image.

(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)

[Third Part]

Chapter 3 the Evangelism Strategy

The one who commands the evangelism to us is not the pastor but just the Lord himself. Evangelism is not our choice, but the mission that every Christian should obey and the greatest command of the Lord. But recently the social recognition is the worst to the church. The false pastor, Tae Min Choi in striking of the influence policy, the abuse of authority

Evangelism is the command that the Lord gave before his ascend directly, the sacrifices of Sewall Ho, the government decent of financial treasure of Myoung Park Lee, political social confusion of Koi An and Kwan Holon Chun and spreading of corona infection that heresy Man He Lee of new heaven and new earth and Paul Choi of intercrop all nations center (BTJ) and appearing of the useless claiming of vaccine gave deep harm into the Korean and planted negative image in them. The non-Christians shouted out that we want to crush the church building, the church is the kingdom of corona and now I was afflicted for church, because of the church, we cannot continue business and are harmed by the church. Although we listened to such blames, the extreme pastor claims that we should devote ourselves to offer the face to face worship with the spirit of martyrdom. They claim that the government of Moon Jae In belongs to the party of communism and for communism is atheism, atheism is Satan. Where did the claim come to them? Such wicked influence made the stumbling block which stops the evangelism of Korean church become the determined motive that stimulated abhor and despise. In spite of it as we review the Christian history of 2000 years, we got the dark history of persecution and martyrdom among such yokes, we do not need to be afraid of the power of darkness, because this world is the seen that Satan acts broadly. (Eph 2:1-3).

In the Acts the Lord commanded his disciples to wait for the promise of the father (14), "He said to them, "It is not for you to know times or seasons that the Father has fixed by his own

authority. 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.” (1:7-8) in the gospel of Luke the Lord says, “And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.” (Lk 24:49). And also “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Mt 28:19-20) Furthermore more positively make the latter generation been alive. (feed my sheep). (Jn 21:15-17)

As I remarked at the introduction, we can find out them at John chapters 3-4. What is different? The one is a Jewish highest intelligence but the other is a low miserable person. The one came to Jesus with his spiritual issue and then returned without solution in trouble. But the other was solved her spiritual problem by the Lord. The one was the settler of Jerusalem but the other the settler in Samaria that the Jew despised as a half-breed. And the one was to return without any respond, the other met Christ and changed her hometown (evangelism scene). And the one was male and the other female. And the one had his name (Nicodemus) but the other had no her name (a Samaritan woman) As we observe John chapters 3-4 we can feel more truth concretely experimentally.

1. Evangelism is the answer of the actual spot

As we know it soon, as we went to the evangelism scene. The non-Christian got the success but soon shall be destroyed. After they were destroyed by failure and destruction, almost they return to the church. Although we love it impressively, like we meet an actress, the time that they were come back after their destruction takes of long time. As we look at the state, although the man of spiritual dull state ignores it, but the awakening person will think that finally they should take evangelism to them. Gospel is not the negative or the positive in thought. The gospel is super natural issue to embrace everything. Especially, the conservative denomination, Presbyterian Church got many negative messages. For example,

heavy message, like cross trial, the meaning of suffering etc. oppresses on the church members.

Generally Buddhism terminology, like "I pan sa pan", "Chun bang ji chuck", "yea dan bub Suk", "the monk cannot cut off his hair by himself." has so negative image. Still in the Korean people lives in the negative attitude and cannot go towards the hopeful place. To enjoy the travel we have three conditions. First, the burden should be light. That's right. As I got travel I felt the sense. With the baggage as I immigrated to America we cannot take travel. Second, the company should be good. Although as I alone got travel it is good but we can feel loneliness. If my company is not proper in our travel rather it is better to stay at house. In our word there is Kiri Kiri (together together). "Mackerel with mackerel, tuna with tuna, flounder with flounder." And third, we should have our house to return. We cannot travel continually. So the travel should be enjoyed.

It does not mean to despise the trial for the Lord. As our thought is negative and our faith life is oppressed by something it shall inclined into the legalism. The man who grows up in this background become a pastor may be dropped down into this place. In the contrast of it the full gospel church proclaims the positive message and positive thought. As it is called for I do not agree with tri -salvation, but the message makes the members been lightly and flid in the sky. They may be revealed to have much academic level. So they the people are gathered easily, the construction of church building is started strongly. If it is impossible they declare the fasting duration without permitting some rest. So they claim that it is the blessing way and most pastors agree with it absolutely.

Two things that full gospel church stresses are keeping Lord's die completely and offering of thither. They claim that as they keep two things faithfully they shall be blessed by God. This issue should be learnt by us. Nobody denies the fact that the increasel of number and establishing the church building are so fast than the others in South Korea. We can see that the Yeido Full Gospel Church and the other churches revealed the dynamic growth and their big size. So we should not forget that the gospel to believe Christ and enjoy it makes

us become positive thought that belongs to the supernatural power. Why shall not this powerful grace apply to me? All cause must me because I do not break out me. Col 2:2-3 says that all treasures of all knowledge and all wisdom are hidden into Christ. We believe that to find this one and experience it is the purpose of evangelism and theology.

3. Really how many evangelism fruit do you get?

The convert that I say means the one who I evangelized and was saved and lives now by faith. I believe that in my life if I got above three converts, God bless me and makes me overcome at any occupation. And if the one that I evangelize was used as pastor and a missionary, did you think of how God bless me? This spiritual blessing will continue to his latter generation. It is the vision of God. The word that if the Holy Spirit comes on you, you shall be my witness to the end of the earth is not false. We generally live without knowing the blessing of evangelism. The thing that makes the old Christian revived is important but the conversion of the non-Christian is more important.

Dr. Mcgarvron, who was the chancellor of Fuller theological seminary said that moving of a Christian to B church from a church is not evangelism but the oriental moving. So as in the perspective of God it is not fruit and in the view of financial it is not income. Today most churches of in immigrant state the mega church revival follows this stream. It is like a similar metaphor. As a great mart enters into a town, 200 small shops shall be disappeared. Although any pastors blame to this issue, fact is fact. Let's think of it in the center of God. At the introduction of the Theology of Evangelism, that Dr. Abraham Kuiper who was the scholar of evangelism wrote, he claimed "until now all evangelism and all theology to be practiced was not the center of God but the center of man. And from now we should make the movement of evangelism in the center of God.

And also now God wants that in the evangelism scene we as the watchman of gospel save the one who are the slaves of Satan. Everyone who does not take evangelism is

introduction and the evangelist is the essential. If we got 3 souls of non-Christian by my evangelism our life shall be successful. Again I emphasize evangelism is not to touch the Christians but non-Christian. The old Christian is general church members but the unbeliever is the one who does not believe and has many friends of wine and gambling etc. In other words they are fallen down into the pleasure of world. Just like the lamp shines brighter in the darkness, unbeliever has more unbelievers than the old Christians. The morning star is brighter before the sunrise. If an unbeliever is changed into Christian wonderful revival shall be happened. Therefore we at least should make the evangelism straight for above three souls and practice it.

4. Evangelism shall be made as you hold the covenant. (Acts 13:48)

Evangelism does not do automatically but as we hold the covenant, it shall become. It is easy to find out the soul to be saved in the scene because God hid those in the evangelism place. If the wicked person persecutes us, he is the children of Satan not the hidden disciple of God. Then it is easy to think so. And it is more important that we proclaim the gospel with some fruit. Look at Joseph. He enjoyed Immanuel at the house of Potiphar and the palace of Egypt. That is, he proclaimed God with the fruit of covenant. As knowing that soon we should finish our conclusion. Really if God is alive and you are true children, evangelism shall become obviously. If the others have much concern to the others, if we devote ourselves to evangelism wholeheartedly, God will take responsibility me and my church and our generation. To proclaim the true gospel means to inform the truth that the gospel solved every problem is sound theology and sound church. And we need the sound life of Christ's disciple.

Just like Paul we should find out the truth that there are all secrets in Christ and in God. (Phil chapter 3) If it is true, no important things is except evangelism. Evangelism is the work that resurrects the soul that shall go into hell. The Lord said that if one soul will be saved, the heaven festival shall be happened (Luke 15:7-) as we stand up as the evangelist,

we do not need any anxiety. After we are died, the work of salvation shall be happened. Because the gospel is powerful and God is alive and God – Holy Spirit will be with us. As we arrived at South Korea in the night by airplane, we are surprised at seeing red color crosses on the church building, even everybody experienced this situation. However if the other religions reveal such lights to us, I think that what shall be happened? As I visited to Cambodia mission field and arrived at Phnom Penh in the capital of Cambodia, I saw the strong dark situation. Why does Cambodia night sky have different state than the figures of Korean sky?

In the contemporary day there are three kinds of church. (1) The church to do evangelism faithfully (2) the church to proclaim the gospel to the public. 3) The church that has no the gospel. If it belongs to the high level countries there is no gospel. The church without having gospel is noisy because the people are gathered. And the man who proclaims the gospel easily may be met with the people to think of the gospel easily. However the church that proclaims the gospel was gathered together by the people to love the gospel, even though the distance is long. As God sees them which one God please? Although the church building is so grand and so beautiful, if they have no the gospel, it is not valuable before God. Even though church building is great and beautiful, there is no the gospel contents. What situation is the Germany church to beget Luther, a reformer, and what is the British church to beget Spurgeon, John Knox, John Wesley, and the Swiss churches to beget John Calvin and how about American church to beget Jonathan Edwards, Charles Finney, Moody. This is the present situation in Taupe churches and American church.

Church building was changed into McDonald restaurant. Although each country is different, but generally in the laws the city uses the church building is preserved as museum. Only the outside wall is preserved then inside of building was remodeled and gives the rent to MacDonald or, Starbucks as commercial usage. As we know well, the Crystal church building in the United States of America was transferred into Catholic Church. Korean great church

buildings were sold by the heresy because of the debts of bank and also a certain church building was transferred into the pagoda of Buddhism.

As we proclaim the gospel roughly, it is difficult evangelism and difficult mission. Mission fund out of South Korea is so much into the outside really. Only Manila in Philippine has over 1000 Korean missionaries. The Korean oversea missionaries reach to 30000 now already it overpassed the American missionary's number. They live by the amount of South Korean churches. Therefore although they received such amount, if they do not proclaim the gospel to the others, they are deep rooted evil and benefit the enemy against God. Just like this there is no bad person. As the government knows the fact to send much amount to the mission field, what shall they say?

Is it the end? The financial amount to mission expense is so immeasurable. If it is for true gospel, it is so blessing, but most of them are not true. As we visited to the mission field, the missionary built the seminary building and church buildings by the support of South Korea and American church, but because he took against his sponsor church for different opinion, finally he established his kingdom and was changed into construction realtor or, invest person. Such miserable thing came out of covet of missionary, I believe that God surely condemn it surely before God. How precious the mission offering is, It must be the offering the saints sacrifices with their tear and their sweat. I know well because I observed the mission field obviously. So now I do not support mission offering for the suffering of missionary after I check up the identity of the missionary in detail and if it is possible after I visited to the mission field, I should decide it. It should be not treated lightly. Always we should discern false points around the category of grace and faith because we need to establish the sound view of mission and the sound church.

James 1:15 "Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death."

[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

[Fourth Part]

III. The Christian education of the early age

The education of the early church age received the educational methodology of the Jew exactly. It was the method of Hebrew national, traditional education. It was to interpret the Scripture and to memorize them. As the education of Hebrew family, the early church considered the family education and the church worship was executed by dividing two parts: the first part was the lecture and worship and the second part was the worship with communion for the baptism members.

Jesus had learned at the family and the synagogue according to the traditional educational method of the Jew and taught to their disciples. The contemporary time when Jesus had learned at the Judea district had 80 synagogues. It was resulted by legal policy that Simon, the royal family of Histone, which ruled over the nation for AD 70-80 made the children education to, became the educational duty. This system was applied to the early church education authentically.

Jesus nurtured the disciples for 3 years. The educational method of Jesus was practical education through their actual lives. The man who was learnt should practice them in his life. The disciples of Jesus lived with the teacher and learned the feeling and doing training that was moved the knowledge into the deed.

The Apostle Paul was the great teacher who practiced according to the family education, the synagogue education, and the Rabbi education that he had been received. He had nurtured the disciples and taught at the synagogue and executed the mission and education that Jesus committed on to him. At the time that he has no any synagogues as Jesus did, he taught at the side of river, the corner of road, and taught and preached to the people at any assembly. Paul thought that the teacher position was one of the gifts of Holy Spirit. (Rom12:7, ICor.12:28) And the Christians of the primitive church considered the teaching and learning was the part of God's calling. So the Christians in the time thought "the teaching of the Apostles (Act 2:42) "to serve the Word of God (Act 6:4) as the educational mission of the church. We can get the answer in the greatest command. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." (Mt 28:19-20)

In such meaning the education of the primitive church contained the essential attributes that the church can grow up as the church. We can see the fact out of the churches that the Apostles had established. Peter and the other Apostles taught at the temple (Acts5:21, 25, 42) and Paul taught the gospel at Antioch (Act 15☺ and debated (Act17:1-2:17) And He taught continuously for 18 months at Corinth. (Act 18:1, 11) At Ephesus he preached for 3 months (Act19:8) and at the library of Uranus he preached every day (Act 19:9,10) and also at the prism of Rome he taught the word of the Scripture.(Act 28:23-31) Just like this the reason the apostle emphasized the education was not to expect complete Christian faith without knowing.

1) The organized activities for the proclamation of Christian faith

At the first time the Christianity was preached through the community of the Jew. But, because the different points between the Christianity and the Judaism were revealed, the Christianity took the freedom out of the demand of Hebrew Law. Paul, as the missionary, preached the gospel at the most the minor Asia and the main cities of Greece. And also he activated at Rome. By him and several missionaries this new religion spread rapidly to the

world according to the supplying road of Rome.

As the great emperor Constantine (306-337 dominion) ruled over Rome, the Christianity were spread into all areas of eastern imperial of Rome and the western imperial of Rome. Although the heresies did not disappeared completely, after about 500 years all people of the imperial of Rome became the Christians. In the period, the mission activities passed over the board of Rome. But the period of separation, after about 500 years, when it was identified the Christianity as the proclaiming the Christianity considered the spreading speed of the Christianity was slow. On 7-8 century, the Arabs invaded them and exchanged into the dominated power of Islam out of the half areas of the Christianity. But during this period the Celt and British missionaries proclaimed the faith to the western and eastern areas of Europe and also the Greek Orthodoxy church missionaries activated at the eastern Europe and Russia. In 950-1350 the Europe was evangelized into the Christianity completely and also Russia was changed. And the mission for Islam areas and the eastern areas were begun.

In 1350-1500, the Christianity had met the period of reduction suddenly. The new empire, Osman Turk, occupied the Arab nations and destroyed the emperor of Byzantine. The eastern Christian churches had been demolished and by the fast disease few hundred missionaries died but nonsuccesses can continue it.

2) The Christian education in the day of church fathers

The church fathers that were influenced from Paul and the other Apostles treated to the education importantly. Origen and Augustine devoted themselves to establish the education rightly. The Age of the Fathers was mainly practiced by two methodologies: the dialogue method and Question-Answer method.

Alexandrian Catechetical School was a Catechetical school that mail was taught to the baptism candidates. By this influence this education was executed at the mission field.

The first educational director was Pantanes and his successors were Origen, Clement, etc.

And the textbook was always the Scripture. In part the educational methodology consisted of the oral communication, those are, question- answer, and the dialogue. The educational duration was 2-3 years until receiving the baptism. The educational purpose of question- answer method consisted of "the training of ethical life, the master of Christian tradition and the training of Christian faith and life."

Except this question- answer school the big city had the catechetical school. This was the high educational institute that was established to apology the Christianity against the philosophical thought. From here the theology and the Christian philosophy was developed and, after exchanged the national religion out of the Christianity, the pastors were educated. But the theological education for pastor's nutrition was begun by the church and the supervisor association at the early of 4th century. At AD 529 it was systemized by the national law.

[Epilogue]

I started this ministry with the humble heart that cultivates the wilderness and plants one wheat grain in the soil. Basically two conditions help me, those are, Covid-19 issue makes the heart of people pursued on the truth in their heart and also I have the assurance that if anybody sees the blessed world, he shall love it, take it and enjoy it.

Mainly four professors, Dr. Han Rock Kim, Dr. Grace Oh, Dr. Paul Han and Dr White Jeon have contributed to make these volumes (I, II, III) about the uniqueness of reformed theological faith, the importance of back to the Bible, evangelism and Christian educational history. Continuously in this IV volume, we meet Bible survey and systematic theological summary for understanding the Word of God.

Especially, CRFI staffs are translating two books, Calvin's Institute and Pilgrim's Progress. Moreover in the 100th Memorial Day since 1921, when Cambodia received the gospel firstly, the translation ministry is so an existing job because the church should be grown up to the level of maturity though understanding the reformed faith stream.

And I am glad to put the systematic theology summary written by Dr Woon Se Yeo, who had served at several seminaries in South Korea, the America and several mission field in his whole life. Now he serves as an advisor of CRFI.

And also I thank God that two professors, Dr. Joshua Park and Dr. Ki Duck Lee about Administrative Laws and Child Education. They treat Bible Survey and Child education for Cambodia church.

And also I appreciate CEMF translator team for their faithful serving to this goal. May the grace of God be with the readers and Cambodia church leaders.

July 01 2021

Dr. White Young Jeon, president of CRFI
