

The Voice of Cambodia Reformed Faith Institute

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CEMF Kampot Pastoral Reform Leadership Seminar at PreySamnang Peniel Presbyterian Church (Evangelist Charany Yoeun) The second seminar aims on education for Kmpot pastors (40 pastors and church leaders were attended) executed by 3 speakers and two coordinated pastors, to the theme, “ feed my lambs (Jn 21:18)”. CEMf plans to have the next seminar on September 2022.

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.

Cambodia Reformed Faith Institute

[Letter of the Editor]

Praise the Lord for his wonderful mysterious working in this situation.

In this section of my CEMF ministry for 6 months (September 2021- March 2022) I see the hand of God in our lazy situation. I appreciate God for his working in us. Really he works in our ministry through desire, Holy Spirit and our sacrifice (Philippians 1:6, 2:12-13)

I can share the evidence to you for His glory in Cambodia church as followings.

1. First evidence, although we expected negative ministry in the trouble situation. God made different result actually. Frankly according the actual situation, I focused on literature ministry by translating and editing good books, etc. In the grace of God I could start Calvin's Institute - Khmer version by CEMF translation team. Today I make sure to finishing the primary books for Khmer version or, English version for 10 books to include 5 volumes of Calvin's Institute that is translating now. It is a wonderful ministry seed in the future.

2. Second evidence, God made us established 2 church buildings in Ratanakiri Endong Meas and Oyavdav areas through devotional sponsor's church and sponsors' sacrifice. And also continuously, God prepared to build up the church at local area. Especially my co-worker, Dr Hang Rock Kim sacrificed for this ministry through voluntary heart of South Korea Dea Doo church and humbly serving of Dr. Grace Oh in America. I believe that God accepted their living sacrifice. (Rom 12:2) for the revival of Cambodia churches.

3. Third evidence, Khmer Korean Hansol company, Deacon Moon Sun Kang served for our ministry before God. He devoted himself to God and our ministry by offering and supporting many kinds' gifts for mission field to Cambodia church, at the last year he donated some shirts for children and in this year he provided 20 boxes of mask (total 12000 sheets) for our ministry. CEMF provides them to 18 churches – the branch churches, the cooperated church and the cell church and the others: elementary school students etc. Except above evidences God prepared all things for his ministry. Already we should prepare to build up another church building in Cambodia area. May the grace of God be with all staffs, all sponsors and all church members and 14000 villagers in Cambodia.

In Christ.

Dr. White Young Jeon, the editor.

Corner of Biblical Apologetics – defense, explanation and attacking

Recently we observe some heresy in Cambodia mission field. One of them influence on the Cambodia Christians by the means of technology instrument and financial aids. So CEMF makes sure what the sound doctrine in the Scripture through my book, *Reasonable Reformed Doctrine* as the sound salvation issue.

Sanctification and perseverance of the saints

Main Points

1. Sanctification is the gracious work of Holy Spirit to purify the sinner, to renew all character of the man, the image of God, and to make us executed the goodness.
2. The sanctification happened in the heart of the man influences on all whole life of the man.
3. Sanctification influenced on the some part of the man but the spiritual growth of the Christian is not perfect in the world.
4. The good work is not complete deed but the work out of the principle of love to God and the activity of faith.
5. Perseverance is the continuous work of God that the grace of God begun out of the heart of the believer approaches to the perfection.

The doctrine of justification moves into the doctrine of sanctification naturally. The devotional life in the state of justification to serve God is called for sanctification.

- 1) The character of sanctification and its character - Sanctification purified the sinner and renew the all character of the man; the image of God to make them worked goodness is the continued gracious work of Holy Spirit.

I Thess 5:23 Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.

Heb 2:11 for he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers; this is not legal in the contrast of the justification but the activity of recreation and demands general long term and never arrives to the perfection in this life.

If it belongs to the supernatural work obviously, the believer should cooperate to arrive to the sanctification by using the means in his identification diligently. (II Cor 7:1 Col 3:5-14 I Peter 1:22)

II Cor 7:1 since we have these promises, beloved; let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.

Heb 12:14 Strive for peace with everyone, and for the holiness without which no one will see the Lord.

The sanctification is not the product that is given out of the regeneration, but it strengthens the new life, developed it and protects it. It consists of two parts and it points to purified from the pollution of the sin in the human nature and its corruption gradually. (Rom 6:4, 5 Col 2:12, 3:1-2 Gal 2:19)

Rom 6:6 we know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

Gal 5:24 and those who belong to Christ Jesus have crucified the flesh with its passions and desires.

It is happened in the heart of the man and naturally it influences on the total life of the man. (Rom 6:12 I Cor 6:15, 20 I Thess 5:23) It will bring the transformation of the external life from the one of the innate transformation. The man should cooperate to the work of

justification because of warning to the repeated evil and temptation (Rom 12:9, 16-17 I Cor 6:9-10 Gal 5:16-23) and exhorting without pausing for holy life. (Mi 6:8 Jn 15:4-7 Rom 8:12-13 21:1-2 Col 6:7, 8, 15)

Eph 4:24 and to put on the new self, created after the likeness of God in true righteousness and holiness.

Col 3:10 and have put on the new self, which is being renewed in knowledge after the image of its creator.

- 2) Incomplete sanctification in the present - The sanctification influences on the some part of the man the spiritual growth of the Christian is imperfect in this world. They should fight with the sin for he lives in the world. (I King 8:46 Prov 20:9 Is 64:6 Dan 9:7 I Jn 1:9) And also they should seek the forgiveness of sin (), aspire the greater perfection. (Rom 7:7-26, Gal 5:17 Phil 3:12-14) This truth was denied by the perfectionism which claims that the man can arrive to the completeness in the world.

Rom 7:18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.

Phil 3:12 Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own.

They commanded that the Christian should be perfect (Mt 5:48, I Peter 1:16 Js 1:4), and says that some persons are perfect. (Gen 6:9 Job 1:8 I King 15:14, Phil 3:15) And it claimed that they who were born out of God cannot commit sin. (I Jn 3:6, 8-9)

But the fact that we aspires the perfection does not means that the man is perfect. Moreover the word, "perfection"

Does not mean the state not to commit sin. Although Noah, Job, Asa were called for perfection, but the history proves the fact that they had sin. Obviously.

And John says that the new man does not commit sin obviously and Christians does not live in the sin. If we confess that we ourselves have no sin we ourselves are deceived and the truth does not stay in us. The Apostle John said. (I Jn 1:8)

I. Justification and good work

Sanctification approaches naturally to the life of sanctification. This is called for the fruit of sanctification. The good work is not the complete deed, and comes out of the principle of the love of God and also is the work of faith. (Mt 7:17-18, 12:33-35 Heb 11:6)

And the good work is the activity that try to accord to the revealed will (volition) of God intently, (Dut 6:2 I Sam 15:22 Js 2:8) and is to make the glory of God been the ultimate goal. (I Cor 10:31 Col 3:17, 23)

Only they who were born again by the Holy Spirit can work the goodness. But this does not mean that the one not to regenerate cannot do the goodness. In the meaning of the other aspect. (I King 10:29-30, 12:2 14:3 Lk 6:33 Rom 2:14). According to the common grace of God they can have the work to accord to the laws and their duty, and can have the great purpose. But their activity always does not produce continuous fruit, because the root of spiritual love does not reveal the faithful obedience to the laws of God, finally they cannot arrive to the glory of God.

I Sam 15:22 And Samuel said, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams.

I Cor 10:31 so, whether you eat or drink, or whatever you do, do all to the glory of God.

Heb 11:6 And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

In the contrast of Roman Catholic's view, we should claim that although God promised the free reward of grace to us, (I Cor 3:14 Heb 11:26) The good work of the believer does not become their merit (Lk 17:9 Heb 11:26) The good work of the believer does not become the merit (Lk 17:9, 10 Eph 2:8-10 Tit 3:5) the necessity of good work in the opposite of Antinomies. (Col 1:10 II Tim 2:21 Tit 2:14 Heb 10:24)

II. Perseverance of saints

The perseverance of the saints suggests the continued activity that the believer should keep on the way of salvation naturally. In strict speaking, the assurance of human salvation is depended on accomplishment of God. Perseverance is defined that the work of God's grace, started in the heart of believer, is the continued work of Holy Spirit to approach to the completeness.

This doctrine is revealed in the Scriptures obviously. (Jn 10:28, 29, Rom 11:29 Phil 1:6 II Thess 3:3 II Tim 1:12, 4:18) And as we believe in the perseverance of God in the world we can arrive at the assurance of salvation. (Heb 3:14, 6:11 10:22 II Peter 1:10) Except the reformed the other denomination does not like this doctrine. The claim that this doctrine is wrong to the teaching of the Scriptures because the Scriptures warn the betray (Heb 2:1 10:26), exhort to keep the way of salvation (Mt 24:13, Col 1:23 Heb 3:14) and record the cases of betray (I Tim 1:19, 20 II Tim 2:17, 18, 4:10)

Such warning and exhortation suggest the possibility of derivate and reveals sufficient evidence according to each case. But in fact warning and exhortation means that God works directly and makes the man cooperated at the whole work only but it is not evidence that true Christian can betray God. (Rom 9:6 I Jn 2:19 Rev 3:1)

Jn 10:28, 29 I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, ^a is greater than all, and no one is able to snatch them out of the Father's hand.

II Tim 1:12 which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that day what has been entrusted to me

II Tim 4:18 The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him is the glory forever and ever. Amen.

[Editor Page]

The view of the life in the reformed

Written by Dr. Jung Am, Yune Sun Park, translated by White Young Jeon

Roman church put the church between God and the man and tends to block the direct fellowship between God and the man. But the reformed does not accept any mediator except Christ.

The reformed rejects the thought to worship the heroes. At Geneva there is not only the memorial stone of Calvin, but also his cemetery was covered by grass and only small board was established. The Liberal Theology also claims non- determination between the man and the man. But For the system of the thought itself does not claim the Lordship of God, the non- determination between the man and the man is not established truly, and the world of freedom to have true harmony dose not realize strongly.

The reformed treats the relationship between the man and the man in the center of the Lordship of the God. In other words, Because he think the fact that the man was created in the image of God together and the fact that all man were the sinners that shall be perished naturally, he does not take attitude to claim to the others and the man of the same level. At the same time here he does not despise the plan of God that is revealed in the same

persons. In other words, God provides each other talent and chance to each person. Accordingly the man stresses that the people should do service and take responsibility. And to the one to serve to take responsibility he should be treated worthily in the Lord. Accordingly the society of the reformed is accomplished in the powerful dignity environment, with true harmony and orderly freedom world.

1. The reformed and science

The Christianity does not despise the science. Because after God created all creatures and command to the man to subdue all things, rule over it. (Refer to Gen 1:28) The severe religious warfare that was happened in Dutch (1572-1609) was the fighting between protestant power and the power of the Old religion in Spain. Then Dutch shed much blood to establish the reformed truth. After the country overcame the warfare directly, did not strengthen military force, but the result that it tried to establish the development of science established the University of Leiden. As we know well, the Dutch invented the telescope, the microscope and the thermometer.

(1) The reason to believe the freedom of science

Nobody cannot block the activity of science. The ecclesiastic of the Old church in the medieval age oppressed the pure activity of science was a great regret. Such treatment of the authority of politics or, the corrupted ecclesiasts are not worthy to the laws of God. If the claim of the science has no truth, it should be persevered by pure the scientific theory. Through the auguring by the freedom of science several theories will come out. But because the all theories we cannot think to need that the science and true religion will be contrasted each other.

In the pure meaning the pure science and true religion does not fight each other. Because Jehovah God who revealed true religion created all laws in the natural world which is the laws of the science. Therefore although the wrong science that left out the truth does not despise the true religion reasonably. Because the wrong science also can process by

depending on the confidence (the assurance to the laws of creation of God) that can be the foundation of true religion. The basis of studying in any activity of the science is the confidence. For example the concepts that in the foundation of speculation, that is, to be pain, to be heavy, to be sweet etc. is not the institute truth that we should believe in directly. Just like this thing the science, any kinds of it, is established in the basis of confidence. So the science and true religions do not fought each other.

(2) The reason to believe the predestination of God

The one who believes in the predestination of God believes that all creatures in the universe are unified by one God. If we do not believe in the predestination of God , Then all things of the world has no consistent character, irregular, uncertainty and accident, Then because the world is not the world of the order, it is not the object to study. In the world any systematic knowledge cannot be constructed. Therefore the faith to the order of the unification and strengthen and order encourage the science.

(3) The reason to admit the area of science

Calvin attained to understand the principle of creation from starting point of the cross. All knowledge and all wisdom are concealed in Jesus, the righteous sun. (Col 2:3). As the religion of salvation the Christianity solves the issue of salvation of the man. The result does not only influence on the salvation of the soul, but also on all creatures that God created with the soul. True believer sees the time by the view to see the eternal world. The eternal things and timely thing should be unified in Christ. God created all things in the heaven and the earth and reveal his glory in the creation Therefore the Christian believer does not contrast as dualism between the eternity and the time. Then the old Christianity despised the aspects of time committed false not to be important to the science. The salvation Christ gave is not only personal salvation but also the meaning of the salvation of the universe. (Mt 19:28, Rom 8:21)

The reformed respects the science. Peter Plasmus in Arnsteldam is a great preacher and also an evangelist to have abundant knowledge in geography. Therefore in the contemporary

day many sailors used his map. The reformed does not stress the eternality and respects the timely issues God created and also stresses to study more deeply than the non-believers.

(4) The reformed and common grace

The reformed does not only find out the love of God out of the special grace (The salvation of Christ) but also find out of common grace. Common grace is the grace that the believer and non-believer enjoy. Kuyper thought the common grace as followings, God's grace has two kinds, two things are presupposed the total depravity. The one is the special grace; the other is the common grace. The special grace is the grace of regeneration related to the eternal salvation, and it removed the disease pain of the sin and removes the root of sin. At the other hand, common grace controls the character of sin some part. But because of the operation the human society persevered some kinds of the order and the righteousness. Not only that, Kuyper revealed the positive aspects of common grace again, God perseveres it that the mankind may reveal the bestowed talent some part. Therefore common grace also is the virtue God gives mercy. If God abandoned them into the sins, they shall be perished completely. But God controls the power of their sin by his grace and preserves the created talent.

Calvin said, in his institutes, "We should not forget the wonderful gift that Holy Spirit gives. It is the talent that mankind received commonly. The special grace that Holy Spirit communicate with the believers sanctify them, at the other aspects, there is the work of Holy Spirit to preserve all creatures. " (volume 2 chapter 2 verse 16) (Refer to Ps 36:7, 104:3, 145:9 I Cor 3:1-2 Heb 6:4-5, compare of Gen 6:3, Ps 81:11-12 Act 7:42 Rom 1:24, 26, 28 II Thess 2:6-7)

Calvin also said as followings. "We see the people who tried to live in virtue with simple native character. Of course we cannot despise that among their virtues there are some wrong things in essence, but the other good thing that we can take."

Hopefulness for the Next World

Written by John Calvin from True Christian Life Chapter V

I. *What is with earth, if compared heaven!*

1. Whatever glory we must subtract from the sinful love of life, we may add to the desire for a better world. It is, indeed, true for pagans that the greatest blessing is not to be born, and the next, to die immediately. For without knowledge of God and true religion, what else would they see in life but unhappiness and misery? Nor was there anything unreasonable in the behavior of the Scythians who mourned and wept at the birth of their relatives, and who solemnly celebrate at their funerals. But their customs did not avail them in any respect, for without knowledge of true faith in Christ they did not understand how something which in itself is neither blessed nor desirable could be conducive to the benefit of the devout believers. And so, the views of the pagans ended in despair.

2. It should be the purpose of believers, then, when they estimate this mortal life that they understand that, as it is, it is nothing but misery. For then only will they try to diligently and with increasing cheerfulness and readiness to mediate on the future eternal life. When we come to a comparison of heaven and earth, then we may indeed not only forget all about the present life, but even despise and scorn it. For, if heaven is our fatherland, what is this earth but a place of exile, and this life but a journey through a strange land?

If leaving this world means the entrance into Leal life, what else is this world but a grave? What else dwelling on this sinful earth, but being plunged into death? If deliverance from the body means complete liberty, what is this body but a prison? If to joy the presence of God is the peak of happiness, is it not

misery to be without it? For, until we escape out of this world, "we are absent from the Lord." Therefore, if the earthly life be compared to the heavenly, it should undoubtedly be despised and counted as a failure.

3. But the present life should never be hated, except in so far as it subjects us to sins, although even that hatred should not properly be applied to life itself. However, we should become so weary and scornful of it that we may desire its end, though we should also be prepared to remain in it, as long as it pleases the Lord. In other words, our weariness should keep us from fretting and impatience. For this life is a post at which the Lord has placed us, and we must stay at it until the Lord calls us away.

Paul, indeed, laments his lot that he is kept in the bondage of the body longer than he would wish, and he ardently sighs for deliverance. At the same time he rests in the will of God, and states that he is ready for either, to stay, or to leave. He acknowledges that he is bound to glorify the name of God, either by life, or by death; but that is belongs to the Lord to determine what is most expedient for his glory.

4. Therefore, if it is fitting for us "to live and to die for the Lord, "let us leave the limits of our life and death to his decision and good pleaser. At the same time let us ardently desire and continually meditate on death while we despise [the vanities of] the present life in comparison with future immortality. And, let us on account of our enslavement to sin wish to leave this life, whenever it will please the Lord. II Cor. 5:6; Rom. 7:24; Phil. 1:20; Rom. 14:7 and 8.

[Back to the Bible corner]

"David and Me" Turn with me to 2 Samuel 11

Dr. Hang Rock Kim , CEMF CRPLS Director

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.

"David and Me" Turn with me to 2 Samuel 11

Intro: The Bible is quite honest in its record of great men and women.

It not only records their good deeds and testimonies worthy of our example, but also their failures and sin which were written for our admonition and warning.

Take one of the finest kings of Israel – David, a man after God's own heart, yet sinned on many occasions.

His most grievous sin was probably his affair with Bathsheba and the killing of her husband Uriah.

David found out just how easy it is to sin and to displease God.

What sins did David commit?

1. *Sin #1: Adultery (2 Samuel 11:2-5)*

2 Samuel: 2 "One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful."

David saw her and wanted her. (even though she was a married woman) (her husband is David's own soldier fighting in the front line of the battle for him and his kingdom)

David sent someone to get her.

David committed adultery with Bathsheba.

2. *Sin #2: Deceit (2 Samuel 11:6-13)*

David finds out that Bathsheba is pregnant and comes up with a plan to make it look like that baby is not his but her husband.

David has Joab (military general) go get Bathsheba's husband, what is his name? Uriah, and tell him to take a couple of days off in Jerusalem and spend time with his wife.

Unfortunately for David, the plan did not work. Uriah did not go home because he felt like it would not be fair to the other soldiers.

David even tried to get him drunk and then to send him home, but that did not work either.

3. Sin #3: Murder (2 Samuel 11:14-27)

David's plans have not worked. David has no choice but to get rid of Uriah.

David sends a letter to Joab that puts Uriah on the front line where the battle is the toughest. Once Uriah was on the front line, he was put in a no-win situation and was killed.

David killed Uriah and married his wife Bathsheba

David committed sins against God and against Uriah, and against Bathsheba.

David committed adultery with a married woman.

He stole Bathsheba from her husband. He Killed her husband, Uriah. And He lied to cover up his terrible sins.

According to Mosaic Laws, he must have been stoned to death.

But two very strange things happened in 2 Samuel 11 and 12.

Two humanly incomprehensible things happen.

Number 1. God punished the baby, not David the sinner, the adulterer, the killer, the liar.

God sent Nathan the prophet to confront David's sins. When Nathan the prophet confronted David about his sins, he immediately, humbly confessed his sins.

2 Samuel 12:13, "Then David said to Nathan, "I have sinned against the Lord." Nathan replied, "The Lord has taken away your sin. You are not going to die.

V. 14, But because by doing this you have made the enemies of the Lord shows utter contempt, the son born to you will die."

V. 15, "After Nathan had gone home, the Lord struck the child that Uriah's wife had borne to David, and he became ill." Who struck the child? The Lord killed the son of David and Bathsheba.

V. 18, "On the seventh day the child died..."

David and Bathsheba gave birth to a child, and that child died for the sins of David and Bathsheba. (Instead of them, in the place of them)

This history that happened about 3000 years reminds us of the story of Mary and Jesus. In the New Testament, The Woman by the name of Mary Gave birth to a child called Jesus and that child Jesus died for her. (The baby died for sinners.)

(Mary symbolizes the church, the church gives birth to the baby, the baby died for the church.)

Revelation

That's why there were three Maries near the cross of Jesus when he was dying.

Have you ever wondered why there are so many Maries near the Cross of Jesus?

John 19:25, "Near the cross of Jesus stood his mother (Mary), his mother's sister, Mary the wife of Clopas, and Mary Magdalene, the prostitute."

And In the gospel of Mark, Mark recorded another Mary: Mary the mother of James the younger.

Mark 15:40 "Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome."

Mark 15:47, "Mary Magdalene and Mary the mother of Jesus was where he was laid."

Matthew 28:1, "After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb."

Mary gave birth to a child, and that child died for Mary, the woman, the church, you and me.

The woman symbolizes the church.

What is the church? The Church is you and me.

Woman, the Church gave birth to a child and the child died for the church, the Mary, you and me.

The church / the woman / the virgin Mary gave birth to the child and the child died for the woman, the church. (Ephe. 5) (Gen 3:15)

That's how God designed the program of salvation.

That is the redemptive history.

That is why the Dragon, The Devil Satan, frantically tried to stop the woman from giving birth to the child in the Book of Revelation.

Revelation 12:1-5, "A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. 2 She was pregnant and cried out in pain as she was about to give birth. 3 Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on its heads. 4 Its tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that it might devour her child the moment he was born. 5 She gave birth to a son, a male child, who "will rule all the nations with an iron scepter." And her child was snatched up to God and to his throne. 6 The woman fled into the wilderness to a place prepared for her by God, where she might be taken care of for 1,260 days."

This is a profound mystery. This is the Gospel.

That's why Apostle Paul said in I Corinthians 1:2, "I resolved to know nothing while I was with you except Jesus Christ and him crucified,"

Ephesians 3:8, "Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ."

Ephesians 3:12, "In him and through faith in him we may approach God with freedom and confidence."

This is the gospel.

I Corinthians 1:18,19, "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate."

I Corinthians 1:22-24, "Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Another strange thing happens in 2 Samuel 12.

Number 2. After the death of his child, it seems like David is celebrating the death of his child.

2 Samuel 12:20, "Then David got up from the ground. After he had washed, put on lotions and changed his clothes, he went into the house of the Lord and worshiped. Then he went to his own house, and at his request they served him food, and he ate. 21, His attendants asked him, "Why are you acting this way? While the child was alive, you fasted and wept, but now that the child is dead, you get up and eat!"

They were puzzled by his strange behavior.

David knew that his sin has been forgiven by the substitutionary death of his child.

He knew the child paid for his sin.

He understood the gospel.

The death of David's baby foreshadows the death of the Son of God.

The death of David's child typifies the cross of the Lord Jesus on the hill of Calvary.

That's why in the book of Psalms, there are so many messianic prophecies written by David.

2 Samuel 11 & 12 foreshadows the death of the Son of God to forgive sins of his people.

You are a sinner, just like David.

You are no better than David.

You tell lies,

You commit adultery.

Jesus said, in Matthew 5:28, "But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.

You have killed people. You say, "I have never killed anybody."

Jesus said, in Matthew 5:21,22, "You have heard that it was said to the people long ago, 'You shall not murder, [a] and anyone who murders will be subject to judgment.' 22 But I tell you that anyone who is angry with a brother or sister[b][c] will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,'[d] is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell.

You are a sinner. Sinner deserves judgment and hell.

But Jesus died for you, sinner. He received judgment for you.

Jesus took your judgment, your punishment and paid with His own precious life, with His own blood.

He died for you.

Romans 3:10-18, "As it is written: "There is no one righteous, not even one; there is no one who understands; there is no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one." "Their throats are open graves; their tongues practice deceit." "The poison of vipers is on their lips." "Their mouths are full of cursing and bitterness." "Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know." "There is no fear of God before their eyes."

1 Timothy 1:15, "Christ Jesus came into the world to save sinners – of whom I am the worst."

God loves you! And He died for you to forgive your sin.

Romans 5:8, "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us."

John 10:11, "I am the good shepherd. The good shepherd lays down his life for the sheep."

John 3:16, "For God so loved the world that He gave his begotten Son, whosoever believes in Him shall not perish, but everlasting life."

Acts 4:12, "Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved."

More than 90% of Cambodia's population is Buddhist. They are heading toward hell.

Buddha cannot save you.

Mohamet cannot save you

Confucious cannot save you.

Only Jesus Christ can save You.

And do the work of God.

What is the work of God?

John 6:28, 29, "Then they asked him, "What must we do to do the works God required?"

Jesus answered, "The work of God is this: to believe in the one he has sent"

Romans 1:17, "The righteous will live by faith."

Do the work of God.

Be crazy about the gospel, not about your life, success, achievements.

Stop living your life for yourselves.

Start living your life for Jesus Christ and Him alone.

Humble before God and before others.

"You are the salt of the earth."

In this fallen world, believers are to be a preserving, flavoring, and healing salt for those who live in darkness.

When Jesus spoke to His disciples, He called them "the salt of the earth" (Matthew 5:13). In those days, salt was the only way to preserve food. As Christians, we too have a preserving effect on the earth because we have the only message that can deliver people from the corruption of sin and give them eternal life.

This means we are to be a spiritual influence in the lives of people around us. Just as salt enhances the flavor of food, so a Christlike character and godly lifestyle can be an example that draws others to the Savior.

They will notice our joy and contentment and may desire to have those qualities, which are available only through a relationship with Jesus Christ.

Salt also has unique healing properties, as does the gospel. If we take a moment to listen to people's hurts, we'll have an opportunity to offer the truth that brings spiritual healing to those trapped in the darkness and despair of sin.

But remember that Jesus also warned us not to lose our saltiness. If we tolerate sin in our life, we'll be just like the world. To be a positive influence for Christ, we must guard against falling prey to temptation.

"Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings."

1 Peter 5:8,9

[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 Eighth Part]

9. II Cronicle

Introduction

Raymond B. Dillard says "Jerome wrote, "The book of chronicles, the epitome of the old dispensation, is of such importance that without it anyone who claims to have knowledge of the Scriptures makes himself a fool." And anyone who claims to know Chronicles without having a thorough knowledge of Scripture would be making an even bigger fool of himself, for least of all books of the Bible can it be studied in isolation."(A. Saltman) According to his division we review the contents of II Chronicles, as followings: 1) the chronicler's Solomon (1-9). 2) Theology of immediate retribution (10-36) in perspective of restoration of God's image.

I. The Chronicler's Solomon (II Chron 1:-9:)

1. The Answer with Fire (II Chron 7:1-22)

When Solomon's temple was accomplished and was offered the worship to God, God answered with supernatural fire. Then two things happened in there. First, He bowed down and worshipped to the Lord. The fire means the symbol of the presence of God. Then the worship with together is natural response (3) true worship has the pretense of God and the Work of the Spirit happens. Without this worship there is no life. When we are humble and seek something to the Lord, wonderful healing shall happen (14) second, he experienced the

love and goodness of God. (3) With music instrument they glorify God. Then God restored the way of praising. (13-14)

2. The eagerness of the first love (II Chron 8:1-18)

The early kingship of Solomon who had built the temple for 20 years revealed that the beauty of the first love, obeying the Word of God. First, it is the eagerness to pursue to the holiness. Solomon who took the Pharaoh's daughter as his another wife did not permit to move her in the palace of Jerusalem for the holiness of the ark. The holiness is the same standard of His people. Second, it is the eagerness to worship to God. Solomon who knew that the worship was the center of Israel devoted himself to offer the burnt offering (12) and kept the Sabbath day, the monthly feast, and the appointed feasts faithfully (13) and made the Levite kept the order of priest and help them with praising and praying (14). God watch out the worshipper that offers to God in the truth and in Spirit.

3. The more excellent glory than Solomon (II Chron 9:1-12)

Some visiting of the king of Saba and the king Hiram who were heard of the Wisdom of Solomon is a symbolism that Christ opened the door of salvation towards the pagan. Who is the king of kings? First, he is the one that solves all problems. And also he is the only answer of all problems and has the master key that cannot contrast against him. And he is the almighty God that has the key of the Sheol. Second, he has the abundant wisdom. Even though Sheba's king confessed that Solomon's actual wisdom was more excellent than the rumor, Jesus Christ himself is the source of all wisdom. (Mt. 13:42) In Christ the treasure of wisdom and knowledge have been hidden (Col. 2:3) Third, He pleases the devotional life of the saints. Christ is greater than Solomon who received the present. Christ wants that all saints offer their body to God as living sacrifice.

4. The blessing that Solomon had (II Chron 9:13-31)

After Solomon finished building the temple he was blessed greatly by God. How could receive the blessing? First, it is the blessing of covenant. It is the accomplishment of the

blessing that God promised in genesis 1:27-28. He had been filled of lots of property and governed over broad territory from Euphrates to Egypt that includes in the covenant of David. However the Christians received the excellent blessing than Solomon's, the grace of Holy Spirit as the reality of blessing (Eph1:3) Second, it is the blessing of wisdom. His wonderful wisdom reveals Christ who comes into the world at the last day. All Christians possess all treasure of the wisdom and knowledge in Christ. They are the baggiest wealth in the history in Christ's grace. Third, how did they taste the blessing? They enjoyed the blessing by the fear of God. Unless they leave the faith the blessing shall be changed. The Christian is able to enjoy the blessing in following God and His Word as the invisible being that they cannot see.

II. The Theology of immediate retribution (II Chron 10:-36 :)

Some part of Solomon's kingship revealed the reality of Christ's kingship. God had led the redemptive history according to the covenant of grace revealed by Abraham and David obviously. After the dominion of Solomon 16 kings of Judah revealed the reward of punishment. Then we can see the theology of immediate retribution according to standard of discernment that is the restoration of God's image, righteousness, mercy and faithfulness.

1. If we be humble by ourselves (II Chron 12:1-16)

When Rehoboam fought against Shishak, the king of Egypt how did God fight against him according two kinds of attitude? First, The arrogance of Rehoboam prohibited God's works. He departed from the law of God (1) and he strengthen himself to refused to follow God and fall doen into the very dangerous state. Not to depend on the Lord wholeheartedly and not to admit him everything is sin. Appearing as the type of arrogance and pride, it finally make totrust himself more than God. The final state ids the destruction and the death. Second, he solved the problem by his huimility. When he listened to the warning of the people and corrected it, God gave his compassion to him to overcome the attack of Sishak. The Lord permits his grace to the humble person. Among several confusion when we keep

the humble state we can overcome always. So we should approach to the the Lord and the scripture that is the source of humility.(I Tim 6:3-4)

2. The method of victory (II Chronicle 13:1-22)

We can learn the precious truth through a small event of redemptive history because we see the event to overcome the warfare of Jabiah and Jeroboam. How did the victory of the Christian reveal in the text? First, although they will be weak, if God will be with God he can overcome them.(16) The event that 40 hundred thousand militaries can overcome the eight hundred thousand as the double number depends on only the help of God. We should concentrate on being with God than the weakness. Second, when we trust to God we can overcome it.(18) The simple principle that God shall be with him who trusts on the Lord shall always be applied to every area. This is the faith. But the one who fight with the Lord shall not be prosperous. (12) Although they had possess their profane and their lackness, if God hold them with his right hand, they shall become strong and shall overcome them. Then they should be go to the place of the repentance. When we take on the full armor of God, he can overcome any situation. Let us claim the glorious promise in our lives. (Ephesian 6:10-18)

3. Let us approach to God closely (II Chronicle 15:1-9)

When Israel fall down into the idotary than the fear of the Lord, they become weak and the warfare shall not be finished. What revival happened in the day of Asharah, a prophet? First, the inspiration of God's spirit revealed in the starting point. As the Spirit come on Asharah the king was impressed by his message. Through the positive action of a man the Holy Spirit works. The fire of revival flames through the obedience of Asharah and Asa. He destroyed the all altars of idols and recovered the altar of God towards God. The peace of God come on them as he approached near God by deprived the royal position of his grandmother owing to her idolatry sin. (16) True revival is to approach to God. When our heart approaches to the Lord more passionately, then the word of God come on them and the work of Hoy Spirit shall be happened.

4. The life used until the end by God (IIChronicle16:1-14)

Although the king of the reformation Asa ruled over the Judah completely he was failed until the end of his life. What shall we do to be used by God until the end of our lives? First, we have to trust the Lord wholeheartedly. Why did Asa who trusted on the Lord fall down into the corrupted state? Because he was ignored his management he was failed after his victory. Owing to the consciousness of contest he trusted on his wisdom than trusted the Lord (3-4). Only one who learnt to trust God at small things can sustain his victory in his life. Second, he trusted on more the means than the Lord.(12) When he took feet disease, he trusted the medical doctor more than the power of God. This is the main point to failure that takes care of his victory. Common grace can not be primary in Christian life. The hidden grace of common grace shall be found by the eyes united by faith with God. We should caution the movement that the means lead the gospel faithfully. We have to set the means on the original position not to make the means as the purpose.

5. Let us Seek to God(II Chronicle 17:1-19)

We can see that God provide his power to one who seek passionately God's face through the life of Jehosaphat.(6) How could they receive such result? First, he took the will of God first in his heart. (Mt 6:33) He sent the teachers who could teach the law and made them taught the people (8-9) and destroyed the high place. When they studied the Scripture and know the wisdom, they shall attain to the complete salvation. (II Tim3:16-17) So the study of the scripture is so precious. Second, to him four grace, those are; 1) the strengthen his inner person (1) 2) the enemy are afraid of them. (11) 3) God attached the people to him (14-15) 4) his glory was attained on the climax. (18:1). To know the word of God and to obey them in their lives shall be the ultimate goal of the saints. When we seek God, we shall be blessed by God. Let us go to the world of the Scripture. (Revelation 1:3)

6. We misses Michaah (II Chronicles 18:12-27)

God revealed His will by the prophets in order to establish his will. God who said his will through Asara and Hanany now, warned him by Michah obviously. It was that as Johosaphat shall go to the warfare with Ahab, he shall be failed. The prophesying of admonition by Michah was the will of the Lord. Although he was persecuted by the false prophets, he was very bold (23-27). One who is persecuted owing to the righteousness, he shall be rewarded. (Mt 5:10-12) The Christians who were called for the prophets of the day can work God's ministry with spiritual authority. Let us keep the faithfulness in our ministry.

7. Faithful God (II Chronicles 23:1-15)

The dynasty of David met the great crisis because of the cruelty activities of Adalrah. While she killed all the sons of the king who was passed away to rule over the nation, did not turn off the lamp of Israel by protecting Joas out of her unrighteous action. At what points was God faithful? First, Jehoaydah used the high priest. God prepared his worker to reform Israel later in the very dangerous state by making Joas to be escaped. God was faithful by preparing the great persons behind the great reformation. Second, in the accident event the hand of God was faithful always. Although Satan attacked with strongest craft to God, they can not overcome God's wisdom. After the birth of Christ the cruel dominion of Heroth could not break God's wisdom. In the eschatological time when the complete salvation shall be accomplished in the world by the faithful hand of God.

8. True reformation (II Chronicles 23:16-24:3)

God prepared the hidden works of God for spiritual growth of his own people and the reformation of the church. How did Jehoadah who God used at that day, reform Israel? First, he arose the renewel of the covenant.(3-5) God restored the covenant by reminding the past covenant, that is, the principle God is their God, and they are God's people. The renewel of Christian, the revival of the church, the reformation of the society should come out of the basic principle. Second, God restored the renewel of worship. (17) God destroyed the high place and restore the worship. The relationship between parent and children, husband and wife, and king and servant should be expressed by the corporate worship.

When the worship become sick, the covenant shall be destroyed. So after we were saved out of sins we should learn the truth of the worship of spirit and truth and execute it in our lives. Third, the renewal of the life was revealed in their lives (18-20). The God-fear faith should be revealed as the fruit. And also the prayer of Paul relate to the renewal. (Col 1:9-12) Let us apply three principles to our lives.

9. Attach to the revelation (II Chronicles 24:17-27)

As soon as Jehoadah had passed away, Josiah was corrupted and left God by receiving the temptation (17-18). What sins did he commit? First, he killed Zechariah who warned with right word. (20-22) Josiah who served God rebelled against God received the request of repentance and he killed the prophet. The heart that left out of the revelation was corrupted such things. Second, he did not know the heart of God. Within one year the urgent situation that the small number of Aram killed many Israelites was happened. This was the hand of God's discipline. But they killed Josiah by a certain strange method. The ignorance of revelation influenced the wicked things. Joash and his servants, who was the faithful servant of Jehovah as Moses, had chosen the death in their dominion. Let us attach to the revelation. (the Scripture)

10. The complete heart (II Chronicles 25:1-28)

Although Amaziah was honest he was not evaluated as the king who did not serve God wholeheartedly. What is his failed point? He killed all men who were joined into the rebellion plan (13) but did not kill their children according to the regulation of the law. Although he trusted on the Lord but did not depend on the Lord completely by preparing the 100 thousand militaries spent much extension. And also he followed the wisdom of a prophet (7) but brought up the idols after the victory of the warfare with Edom because of his unfaithful heart. (14) The intermediated state that takes the cold state as well the hot state was very dangerous. It was arrested by Northern Israel (20-24). The constant victory of the church that was saved by faith was happened by offering their bodies as living sacrifice

to God. (Rom12:1-3) The spiritual intermediated state can not stand firm on the way of the truth. Let us love the Lord wholeheartedly.

11. The man who walks on the right way (II Chronicles 27:1-9)

Joram revealed the king who walked on the right way but the people was corrupted (1-2) How did he walk the way and what result did he bring? First, we should be honest before God. We should live to follow not the standard of the man but the criteria of God and his Word. (2) It seemed to receive the influence of his father's discipline. The faith of the fear of the Lord, that is, Coram Deo (in the presence of God) made us to walk on the way of the life. The life of the saints depends on the the consciousness of God's presence. Second, he becomes gradually strong (6). When we admit God anytime, everything, we can be led by God. (Proverb3:5-6) He constructed the temple and the temple wall and overcome the warfare against the Ammonite. (3-5) Above of all, he revealed the progressive development than momentary miracle. The more glorious event in the later time than the early time was revealed by the blessing of God.

12. When we descends down (II Chronicle 28:1-15)

In the life of king Ahab we can find that the punishment of the Lord was very tragic. God enlarged Aram, Assyria,, Palestine and Edom and lowed Israel. When we are lowed what shall we do? First, we have to search for the inner idols and throw away them. (3) The essential reason that Judah was lowed was their idolatry. The idolatry is the expression of covet. They should fall down into the darkness by serving his desire not to thank to God and glorify Him. We should throw away the horrible modern idols that were called for materialism and secular hedonism. Second, we have to seek the mercy of God. (8-15) True repentance includes the faith. The judgement of God is the purpose that he destroyed them but restored in Christ. The cross is the expression of the most judgement and the greatest mercy for true hope. Third, we should trust only God. Ahas had unbelief of the Lord but our victory depends on the faith. Let us approach to the Lord as we were lowed.

13. The renewal of covenant (II Chronicle 29:1-36)

How did the covenant renewal of the king Hezekiah reveal? First, it was revealed by the cleaning of the temple.(15-16) He cleaned up the profaned temple by the word of Jehovah. To clean the temple of the Christian heart were accomplished by repentance and faith. Second, he renewed the priests (20-24). One of important things for the faithful duty of the priests was the cleaning of the priesthood. The priesthood was very dangerous position to be easy to have the covet before God because they took care of all holy things. Third, they offered the offering of praising to God. (28-30) He appointed Asab and made him offered the offering to God. God who offered his living sacrifice to the Lord once of all makes us offered the offering of praising, good deed and the alms always to our neighbors. (Heb.13:15-16) Let us offer the spiritual worship in truth to God.

14, The Detailed Revival (II Chron. 31:1-21)

The vision of Hezekiah was in detail and made the spiritual revival and the way of the prosperity. How did the revival reveal? First, the restoration of the worship was revealed. (2-5) They devoted themselves to restore the renewal of worship by removing the idols and high places that they had served for long time. True revival means to live as true worshipper. Second the restoration of devotion was revealed.(6-10) To offer the offering to the idols was stopped and made them to offer the tithes and the contribution according to the Law. After the temple was cleaned up the grace of God comes on them the people of God was sufficient and the offering to God was overflowed. (10) The revival is to bring about the life to offer abundant grace to God. True revival is to make the revival in his money pocket. Third, the restoration of the life was revealed (11-21). The gathering offering was divided fairly to use the life expense of the priests according to the goal of offering. The priest received the privilege should live to worship successfully to God. When they search for God and obey God with one heart they was successful.(21)

15. The Absolute Victory (II Chronicles 32:1-23)

The absolute faith of Hezekiah was the comfort of the people in the crisis of Sennacherib's invasion. What does the Christian take in his thinking? First, he should know that it is the necessary fighting. (1-6) Although Hezekiah followed the word of God faithfully, the invasion of Sennacherib was happened. (1-2) In whether the prosperity or the poverty, God trains his own people moment by moment. The evil spirit who is our enemy attacks to us every moment. Therefore we should be awakened always and take all full armors. And whenever anywhere we have to have the spiritual tension. Second, we overcome surely (7-8) Hezekiah stopped the stream of the water and build the castle and encourage to the people (3-7) but without God's help it shall be empty. Although to criticize God very heavily, God can demolish them momentarily and revealed the Lordship of God. In order to enjoy the victory of Christ we have to trust the Lord who is the warrior and participate into the present warfare faithfully.

16. Listen to the revelation (35:20-27)

Josiah who was the reformer king was dead by an arrow in the battle of Chalgemis. Jeremiah and all Israel had lamented deeply at the sudden event. Why was that event happened in Israel? Here are two reasons. One reason is not to have the humble heart to God who is sovereignty Lord who control over the low and the high. The people of God should learn the faith of Lordship that begins with the Lord, by the Lord and to the Lord. The other is not to hear carefully the voice of God who was told by Neco, the Egyptian king. In other words he was not faithful to the revelation of God. The people of God need the absolute revelation, the Scripture and these enlighten of the Holy Spirit.

17. The Unshakable Kingship (36:1-10)

The monarchy of Judah that was taken in the spiritual chaos through Jehoiachaz, Jehoiachin, Jehoiachin and Zedekiah had been finished in history. Jehoiachaz was arrested into Egypt,

Jehoakin into Babylon and Jehoakin governed the dark time and Zidkia was killed in the miserable state. However although the kingship of man was destroyed the eternal kingship of Christ has been continuous in the providence of God. The Kingship has not been shaken by the hand of God. (Dan7:13-14)

(Continued)

[Professor Lecture 2]

The Study of the Kingdom of God by Jesus

by Dr. Paul Han

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

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

[Part 1] (Sequence and Introduction)

Sequence

1. Introduction

2. The Kingdom of God in the Old Testament
 - 1) The background of Judaism in the Old Testament
 - 2) Melek and Malkut of the Old Testament
 - 3) People of the Old Testament

3. The Kingdom of God in the New Testament
 - 1) The basileia of the New Testament

4. The temporal concept of the kingdom of God

- 1) The already promised kingdom of God (Genesis 3:15-)
- 2) The imminent kingdom of God (present perfect tense)
- 3) The kingdom of God in the present (present tense)
- 4) The kingdom of God to come in the future (future tense)
- 5) The Kingdom of God that will come with Jesus' Second Coming (Apocalyptic).

5. The Kingdom of God proclaimed by Jesus

- (1) How does the kingdom of God come?
 - (1) Frequently used (movement poems) in the kingdom of God
 - (2) It is entirely in the sovereignty of God
 - (3) The benefits of the kingdom of God (the hidden kingdom)
 - (4) The kingdom of God as a new temple (house)
 - (5) The kingdom of God and the kingdom of Satan
- 2) When will the kingdom of God come?
 - 3) The initiative of the kingdom of God
 - 4) The two sides of the kingdom of God (coming and dwelling)
 - 5) already (already) and yet (yet)
- 6) The difference between the kingdom of God and the kingdom of heaven
- 7) The concept of the Kingdom of God in the Synoptic Gospels
 - (1) The proclamation of John the Baptist
 - (2) Lessons from children
 - (3) The quarrels of the Pharisees
 - (4) The kingdom of God revealed in the parable of Jesus
 - * Parable of the sower (Matthew 13:3b-9)
 - * Parable of the weeds (Matthew 13:24-30)
 - * Parable of the mustard seed (Matthew 13:31-32)
 - * Parable of leaven (Matthew 13:33)
 - * The parable of the hidden treasure (Matthew 13:44)
 - * Parable of the Pearl of Great Price (Matthew 13:45-46)

* Parable of the net (Matthew 13:47-50)

(5) The kingdom of God revealed in Jesus' Sermon on the Mount

* The blessing of the poor in spirit (Matthew 5:3).

* Blessings of the pure in heart (Matthew 5:8)

* The blessing of the peacemakers (Matthew 5:9)

* The blessing of those who are persecuted for the sake of righteousness (Matthew 5:10-12)

6. The Kingdom of God in Acts

1) The Kingdom of God as the central theme of the book of Acts

2) Future Kingdom of God

3) Jesus as Ruler and Savior

7. The kingdom of God revealed in Paul's epistles

8. The Kingdom of God revealed in the Book of Revelation

9. The Kingdom of God and the Gospel of the Cross

10. The Kingdom of God and the Church

11. The Kingdom of God and Miracles

12. Conclusion

1. Introduction

The most powerful theme flowing across the Old and New Testaments is the kingdom of God. The Lord's method of teaching it differs depending on the audience and field, such as preaching, healing, exorcism, and parables, but he made the kingdom of God the core of the gospel from the beginning. The teachings of Jesus are often called the "gospel of the kingdom" and "the gospel of the kingdom of heaven" (Matthew 4:23-, Luke 4:43-). The first message of Jesus, the fulfillment of the Old Testament prophecy, was "Repent! The kingdom of heaven is at hand!" (Matthew 3:17). "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel" (Mark 1:15-). While sending out his disciples, he said, "The kingdom of God has come near to you" (Luke 10:9-). To summarize this naturally,

it was a declaration that (1) the time is fulfilled (2) the kingdom of God is at hand (3) repent and (4) believe in the gospel”.

The Lord's Prayer that Jesus taught his disciples also had the core of it about the kingdom of God. He not only said to pray for the kingdom of God to come to this earth, but also praised God, the King of kings who rule over that kingdom. It ends with a doxology. This was the one way of Jesus's message at the beginning of Christ's public life. On the other hand, what he did while he was on this earth for 40 days until his resurrection and ascension into heaven is also a word about the kingdom of God (Acts 1:30).

The kingdom of God has two sides as follows. The first means the heaven of heart that comes to the hearts of the saved saints, and the second means the heaven of a place where they dwell after death. Therefore, the kingdom of God is the place where God's will (rule or reign) is done. Sadly, until now, the Korean church has understood the concept of a future place to go to the kingdom of God (Heaven) (Rev 21:1-8), but we believe that the true kingdom of God comes first as a present concept of presence in our hearts. Don't forget So, the Bible says that coming takes precedence over going. In other words, because the kingdom has already come into our hearts, those who are saved can enjoy the joy of the kingdom of God on earth. Also, we must long for the final kingdom of God that we will enjoy after the second coming of Jesus Christ. Then, under God's perfect rule, we will experience the eternal kingdom of God. In this dimension, all pastors should play the role of a catalyst with the right teaching to introduce the right kingdom of God to the members.

The church is the present and eschatological community of Jesus serving the existing kingdom of God. In this last hour, which is located between the resurrection of Jesus and the long-awaited second coming, that is, between the end times, like the early church, we must proclaim the kingdom of God to the whole world by saying 'maranatha' (Come, Lord Jesus!). This model is the early church. The church is an already established missionary witnessing community of the kingdom of God. In other words, we are sent into the world as

witnesses of what Jesus has already accomplished. Therefore, the church must believe in the clear evidence of the already existing kingdom of God and the achieved victory, and live for the kingdom that has not yet come true. This is because the church can no longer contain the agape (love) within the church just as it cannot contain the gospel in the church. It must also go into society to witness the kingdom of God. So-called, going to the ends of the earth as the Lord commanded is the purpose of the church's existence (Acts 1:8-, Matt 28:18-20).

The kingdom of God is the central idea of the Bible. That kingdom is the kingdom of God's direct rule, and it is the core of the gospel that Jesus taught when he came to this earth. Jesus proclaimed the gospel of the kingdom, saying, "Seek ye first the kingdom of God and his righteousness" (Matthew 6:33). This is the core and presentness of the gospel proclaimed by the Lord. As such, the core value of the 'Kingdom of God' (βασιλεία τοῦ Θεοῦ) basically means the rule and reign of God. Although this term is never used exactly in the Old Testament, it is used more than 187 times in the New Testament. The kingdom of God was mostly used by Jesus, and Jesus' disciples and Pharisees already knew it. The Messianic kingdom they had been waiting for was understood to them as the realization of the kingdom of God, or a harbinger of that realization. The traditional concept of two generations of Jews also shows this concept of the kingdom of God. They believed that at the end of this age, or this world, a "generation to come" (ie, the age to come), or "the world to come," would come. The coming of the kingdom of God they had hoped for was the coming of the world to come. This concept of the future "generation to come" was a term that appeared frequently in Jewish apocalyptic literature and was identified with the coming of the kingdom of God.

[Professor Lecture 3]

The Story of Jesus: I do not condemn you either John 8:1-11

By Dr. Grace Oh

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

[Part 4]

Before Jesus, everyone in this world was a sinner who had been sentenced to death.

Sin entered to the world by Adam who disobeyed God and everyone was destined to die for sin as God said, "you shall surely die".

While humans were still sinners who deserved death, God had opened the way of life to us. God said anyone who believes in Jesus Christ will "surely live forever"

even "the sinners who surely die". When we believe that Jesus Christ is as Savior, we are

justified while we are still sinners. And we will have an eternal life of salvation.

Although we have believed in Jesus as Savior and became righteous through salvation, it does not make us perfect people who never sins. Even if we believe in Jesus, we still commit sins because of our sinful nature.

No matter how faithful saints they are, there cannot be any sin.

The Apostle Paul, also known as a saint, also struggled with his sinful nature. Romans 7:24 says, ; What a wretched man I am! Who will rescue me from this body that is subject to death? It was not a confession Paul made when he was a non-believer. He said this while he believed in Jesus and was an apostle. In his mind, he wanted to obey the law of God, but because of his sinful nature, he was a slave to the law of sin.

It is also Christian life. Christians believe in Jesus, but we still make mistakes and commit sins because of our sinful nature.

After doing something, we regret later, ;Why did I do it?", "I should not have done that to

him..." We realize our own wickedness and weaknesses.

How does Jesus deal with sinners when struggling with sins? And what attitude should we have toward those who grieve for such sin?

Let's share what kind of attitude we should have as Christians about the problem of sin in our daily life.

1. One day, Jesus was teaching people in the temple.

At that moment, the scribes and Pharisees brought a woman to Jesus. The woman was a woman who caught in adultery. People made her stand in the middle and asked Jesus what to do with this adulterous woman.

But if you look at those who brought her, we can see that they were condemning the wrongdoings and sins of others. It is the attitude of people to condemn and accuse especially for those who have hostile toward them.

This woman was caught in adultery. There is no excuse. People cruelty brought the woman to a place where many people gather because she sinned. But what is worse than the woman who sinned is their attitude toward the sinners. A lot of people surrounded her and accused her shameful sin. They condemned the woman harshly for her sin.

However, it was not the woman the Pharisees and scribes condemned, the attack was ultimately on Jesus.

The reason they brought the woman to Jesus instead of just following the law was to accuse Jesus.

The Pharisees and scribes knew better than anyone what they need to do according to the law of Moses.

Deuteronomy 22:22 says, ; If a man is found sleeping with another man's wife, both the man who slept with her and the woman must die. You must purge the evil from Israel. (NIV); They asked Jesus with an obvious answer on how to do it.

;This is what it is in the law of Moses, what do you think?;

What they wanted to prove was that Jesus was a sinner who is against the law. They knew Jesus would not say that this woman should be stoned to death because they knew Jesus loved, healed on the Sabbath and spent time with the sinners.

If Jesus opposes her stoning, this is also against the law of Moses, so it is an opportunity to bring charges against Jesus. They say that they obey the law of Moses, but they used it to condemn and accuse others.

It is characteristics of sin. It makes people sin. People use it to condemn and criticize each other. And people are trying to display their righteousness by condemning others. This is what most people do about sin.

2. What does Jesus say about those who furiously condemn others for sins and wrongdoings?

The answer is simple. ;The one without sin among you may be the first to throw a stone.;
"Are you qualified to throw a stone at her? Take a look at yourself."

People were greatly shocked by the word of Jesus. Those who tried to strike a woman with a stone had a guilty conscience. They went away one at a time beginning with the elders, only Jesus and the woman were left.

This is the reality for everyone. We are not righteous enough to condemn and judge the sins of others. Yet people condemn others because they see the sins of others very well while they do not understand about their own sins. Even if they realize their sins, they justify and nicely cover it up.

There is a joke. This joke expresses well about tolerance towards ourselves and being judgmental towards others.

If others are silent, it is because they have no ideas. If I am silent, it is because I am considerate. If others ignore traffic signals, they are criminals. If I ignore traffic signs, I am a victim of the wrong traffic system. If a married person has a romantic relationship with another person, it is an affair. if I have that relationship, it is love.

There may be people, even in the church, condemn others and justify themselves.

It is common to easily condemn others and tolerate oneself.

However, Jesus gives these instructions to his disciples because he knows a human tendency.

Luke 6:42 says, "how can you say to your brother, 'Brother, let me take the speck out of your eye,' when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother's eye" (NIV)

There was a woman who loves to gossip about other people. She never let go of other people's weaknesses and mistakes. She pointed out and spread rumors to embarrass them. So, her neighbors did not want to be around her. One day, her mother came to her house. She sat by the window and talked about the filthiness her neighbor.

"Mom, look at the laundry drying rack next door. Isn't the laundry so dirty? How did they wash it? How do they put on dirty clothes like that? It is Nasty." Then her mother said, "take a look closer. It is not your neighbor's laundry that is dirty, it is your windows that are dirty."

There is no one without flaws. Therefore, there is no one who is qualified to condemn the flaws and sins of others. Yet if he confidently condemns others, he may be ignorant towards his own sins.

When Jesus told them the one who has not committed sin may be the first to throw a stone at her, people began to have a guilty conscience. They used to see the sin of an adulterous woman, but when they heard this, they looked at their own sin. Once they realize their own sin, they could not stone her. They all left the temple one by one, the older ones first. Whether older or younger, no one is free from sin. Who can say I have no sin so I can condemn and judge others? It is wise to look at myself before looking at the sins and wrongdoings of others.

3. When Jesus said the one who has committed no sin may throw the first stone at her,

those who condemned the adulterous woman left the temple with their own conscience. And there remained only the woman taken in adultery and sinless Jesus, the only one who could condemn the woman. Jesus is the only one who can judge her.

However, Jesus does not condemn and judge the woman like any other. Instead, he says: "I do not condemn you either, go and sin no more";

There is difference between Jesus who did not condemn and the people who left without condemning. The Pharisees and scribes were not qualified to condemn the sinners because they are the same sinners. But Jesus has no sin so he can condemn and judge. Yet, Jesus says he will not condemn either.

Through this, Jesus confirmed the reason for his coming to the earth.

In John 12:47, If anyone hears my words but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world; (NIV)

It is not that Jesus did not know about her sin. He knew very well about her struggles and shams with sin and how she was controlled by the power of death. Because Jesus knew very well, he was compassionate toward her. So, he forgave her sins and gave her salvation.

Summary

The reason Jesus doesn't condemn others is not because he does not know their sins. Jesus had compassion on them and forgave them because he knew very well that people were struggling with the power of sin and it was painful for them. He has saved you and me from the power of sin by taking all our sins on the cross.

Although Jesus Christ has been forgiven our sins, sometimes people have a tendency to condemn and criticize others for their sins and faults.

But this is not what Jesus wants.

Jesus encourages us not to criticize.

Matthew 7: 1-2 says, Do not judge, or you too will be judged. 2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to

you.

Not to criticize, but to considerate and gentle with each other.

Titus 3: 2 says, to slander no one, to be peaceable and considerate, and always to be gentle toward everyone.;

When we find the faults and sins of others, we should not condemn them but we should share the feeling of pain. When we see sinners, we should take a look at our own sins, we

7 should be compassionate, considerate and gentle. Instead of being self-righteous by judging others, we should see our own sins and weaknesses to feel their pain and to comfort them.

If we are condemned and judged by Jesus Christ, there is no one alive here.

I believe we received forgiveness and salvation by the mercy of Jesus Christ.

Let's accept the weaknesses and faults of others with forgiveness and love of Jesus Christ rather than passing judgment and criticism on them.

WLS students, families, and churches, let's overcome the evil and become one in unity with the love of Christ

1. Have you ever been condemning and criticizing someone or have you been condemned or criticized for something?
2. What was in your mind when you were condemned or condemning someone?
3. How did Jesus treat an adulterous woman condemned for sin? Why did he do that?

Be kind and compassionate to one another. (Ephesians 4:32)

Healing a Broken Heart

There is no one who is completely well. Just as there is no one righteous, no one has in perfect health. You may say you don't have any diseases, but there is. You just aren't aware of it. Even doctors don't know about this disease. It doesn't appear on CT scans. This is the sickness of the soul. A physical illness is not only a human illness. There are mental illnesses and soul sickness. The external illnesses may be healed by operating.

However, the soul sickness hidden inside is difficult to heal. It is difficult to heal because it is a long-term condition.

Some suffer from physical illnesses, but most suffer from soul sickness. Soul sickness makes life unhappy and unsuccessful. It is also a symptom of illness. Physical illnesses have effects on individuals, families, and society. The soul sickness also negatively affect individuals, families and the daily lives.

We all have hurt someone and have been hurt at some point in life. Some have been hurt by their parents since childhood and others have been hurt by their siblings. Some have been hurt by friends at school, others have lived unhappily because of emotional abuse by their teachers. A husband and wife hurt each other in marriage. Some wives are emotionally hurt because of stubborn husbands. Work and social pressures can damage emotional health. A wife has been unhappy because of her husband's family. Harsh words from her mother in law such as her sister- in- the law is wealthier and has a higher education leave deep scars on her heart. There are also church wounds. We get sick in our souls and sometimes the soul sickness affects our physical health and makes us unhappy. The sick soul is not good at home life either. Work life is not good. So, there are many people who live distorted lives. Psychologically, the symptoms vary. They experience various mental disabilities such as anxiety, depression, alienation, shame, invalidity, inferiority, anger, mental distraction, delirium, compulsion, disbelief, and fear.

I think about this. How much has it changed since we accepted Jesus? Does a wife say to her husband, "You are not the one who used to be after accepting Jesus"? And to a wife, who used to be rough, bitter, and critical accepted Jesus and changed over time, does her husband tell her, "I am thankful you have changed after following Jesus.? And parents to their son, "you make me proud". And a daughter-in-law sees her mother-in-law giving her life to Christ and sees life transformation over time. Does she say Our mother-in-law is like an angel.? When my mother-in-law sees her daughter-in-law, does she say, She is more than a daughter- in- law to me."?

Repentance is a simple event.

From the center of the world to the center of Jesus,

From self-centered to the center of God,

From my greed to the holy vision of God

It is changing the value. But changing myself is not easy. Turning the goal of life or changing the values can be a one-time event, but the change of my inner self is not so easy. We say the sermon touches our hearts, but our inner self doesn't change. By accepting Jesus, we became children of God. Through the experience of the Holy Spirit, we also experienced a transformation. However, we still have our old ways, it means that we have not been really healed yet.

When your body is sick, you look sick. The smile disappears. So, when you look at yourself, you see a gloomy face. It is a sign of soul sickness. A person who doesn't smile when others smile is also a person who has been hurt.

Some people who are hurting others don't even realize they hurt others. Husbands do not feel they are hurting their wives with harsh words. Exploding his feelings, he often says, "at least, I don't hold a grudge against you. He thinks that his words wouldn't hurt his wife, but it is strong enough to break his wife's heart.

There is one obvious thing. Broken people are the ones who like to argue or disagree in a relationship. Healing is needed. In order to heal the brokenness, first, you have to find what has damaged. The disease can be healed when it is revealed. It cannot be healed when it is hidden.

"Get rid of all bitterness, rage, and anger, brawling and slander, along with every form of malice (Ephesians 4:31)

Bitterness refers to harsh and toxic words that hurt people. Those who cannot live in harmony have toxic mindsets. We have to know people with toxic mindsets cannot have a

good relationship with their spouse, in laws, parents and church members.

"Rage" is a temporary and uncontrollable anger.

"Anger" is a constant feeling of annoyance that doesn't appear outwardly. It is the feeling hidden inside.

"Brawling" refers to a noisy quarrel out of anger.

"slander" is to gossip and say negative things about others.

Like this, all toxic mindsets are based on human nature.

Since all human beings are sinners, nobody is born good. In addition, if people get hurt by others as they grow up or if they don't receive enough love due to parental death, the brokenness is added to their sinful nature and becomes toxic mindsets. And they treat others poorly. Those who have bitterness, anger and slanderous lips should know, even if you repent with tears and apologize immediately for mistakes, it still hurts others.

To heal, you first need to know your illness.

You need to know the disease so it can be fixed.

So, it is important to know your illness.

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To be kind and compassionate with one another (Ephesians 4:32). Being kind is to care. Being compassionate is to speak gently. People who have strong, rough, loud personalities or who like to argue with others should try to be kind to others. As time goes, by, you have to see yourself changing.

Example – calling dog

The love we received from God was mercy and compassion. Therefore, we should pray we could have a heart after God.

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; A gentle answer turns away wrath, but a harsh word stirs up anger (Prov 15: 1)

It is easy to be kind to people who are nice. But it is hard to be kind to those who are rude. Anyone can love or be loved. But it is the love of Christ that loves others despite persecution and affliction.

If you love those who love you, what reward will you get? Are not even the tax collectors doing that? (Matthew 5:46)

We should pray that we can love one another. We need to pray for those who persecute and hate us. We often pray for our jobs, provision, and our children but we usually don't pray like "Lord, please change me. Although it is more important, we mostly pray for other things.

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We should pray about us being temperamental, speaking harshly and making others upset.

Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. -Eph 4:32

Forgiveness is the expression of absolute love of Christianity that gives life not only to those who forgive but those who are forgiven. So, forgiveness is the only way to win the evil and change. As God has forgiven me, I should be able to forgive myself and others.

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We commit sins and it is God who forgives our sins. This is grace. When Jesus was crucifying on the cross, Jesus cries out like this "Father, forgive them, for they do not know what they are doing." (Luke 23:34)

Who are they? They are the people who accused and mocked Jesus. They are the ones who crucified, put a crown of thorns on his head, pierced his side with a spear and did all kinds of evil. So, they should be the ones who are subject to God's judgement. But Jesus is praying for their sins to be forgiven.

It is necessary to continually forgive others just as the heart of Christ love. The one who understands this first forgives.

It is not easy to forgive others. It is hard until it is no longer I who live.

Forgiveness is not easy. We should let go of our egos.

Forgiveness is for ourselves. If we are filled with negative thoughts, it could ruin us. In order to forgive, I must first understand the person who did. Understanding the person who did can greatly help to forgive.

It is God's will to heal those who are hurt. It is not only for those who hurt others but those who are being hurt.

There are many people who are broken because of a bad childhood. 80-90% of criminals who are in jail have a tough childhood. And it is us who should help them heal.

It is our true love, forgiveness, and reconciliation when we love and bless even our enemies. The love of this blessing can heal the stubborn and hard-hearted souls . And it can make us one in the Lord.

How many bad experiences we have in life? But we won't be able to experience peace before we resolve these issues. The peace will not remain in my household either. My children will not be able to grow well in God's grace. My work life is not blessed.

Everything is unhappy and painful. If we who believe in Jesus cannot forgive, would it be painful and miserable?

We should forgive and love our enemies with the love of the cross that the Lord has given us.

WLS, let us experience transformed life and amazing grace through this love.

I will forgive and love any enemy with the love of the cross that the Lord has given me.

WLS Lets make a wonderful history where you can change and change our lives through t love.

I will forgive and love any enemy with the love of the cross that the Lord

[Epilogue]

The church history points that reformed church influence on the contemporary church as main stream to establish the true church. Then we should remember that the powerful stream has been revealed by literary movement, publishing the Scripture, sermons and godly booklets to the Christians.

Mercifully, Cambodia mission field has been inclined into the easy method like simple evangelism papers, Basic Bible theme etc. and actuary majority church pursues on the emotional stream and habitual boring activity and same issues etc. because church members stay in the low level of understanding. Although we admitted the methods, we should reflect our ministry for them in the future. Although we meet 100 years since accepting gospel, 1922, it is important to review our situation in the light of Biblical method. So CEMF focuses on publish sound books for the church and concentrate on translating. And CRFI continuously shout out our narrow way that is, the way of the life through our voice Bulletin. In this year we will publish them to share the truth with mission field. So 3 time pastoral eldership seminar we provided Calvin's true Christian life. To share them to them. I pray that God provide the illumination of Holy Spirit to realize the reformed teaching.

In Christ

April 01 2022

Dr. White Young Jeon, president of CRFI & News Letter Editor
