

◆GOALS◆

Godly Worship Service
Raising Kingdom Workers
Evangelizing Korea
Evangelizing World
Social Service for Local Area

The Biweekly Choong Hyun

I love you, O LORD, my strength.
(Psalm 18:1)

For to me, to live is Christ
and to die is gain.
(Philippians 1:21)

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'98 Short Term Summer Missions Make Disciples of all Nations

Short Term Missionaries are Preparing Themselves by Teams



"Go! Make disciples of all nations!" is the theme of the 1998 short term missions program. The schedule and the list of leaders is listed below. There are seven teams being sent to six different countries, from June 20 to August 11.

Short term missionaries of Choong Hyun are having regular meetings by teams in order to learn some basic language skills and Christian songs in the language of their missionary country. They are also trying to learn the cultural and religious situations as they pour out their hearts in prayer for the evangelism of each nation. In particular, the most important goal for this short term summer missions trip is

to make evangelism possible through one-on-one work. For this reason, they are giving every effort to explore the uniqueness of each mission field and the possibility of evangelism. They are also trying to develop suitable methods for evangelism in each country and to make gospel tracts specific to each country. Most

of all, they are preparing themselves by giving full control to God who has called them as ambassadors of Christ.

The mission committee expects to see many young people of Choong Hyun devoted to world missions. The church also expects to see a burning desire in the hearts of the entire congregation for the Great Commission of our Lord Jesus Christ so that even the current economic crisis can be overcome. The people of Choong Hyun must pray for and provide continuous support for the short term missions programs this summer as we realize that this is the most important task that we have.

Field	China 1	Bangladesh	Sudan	Sri Lanka	India	Mongolia	China 2
Period	6/20 - 6/29	6/25 - 7/4	6/27 - 7/10	7/22 - 7/29	7/23 - 8/3	7/28 - 8/4	8/5 - 8/11

Second Seminar for Pastors in Egypt June 16 - 19 in Egypt

The mission committee and the session of the church has granted the funds requested by Missionary Joon Kyo Lee to have a second seminar for pastors in Egypt. Missionary Joon Kyo Lee has been helping Egyptian pastors since 1996 and opened this seminar to them in order to help them proclaim the gospel of Jesus Christ in the most effective way. This will be the second seminar from June 16 to 19 on "Developing Spirituality of Pastors and Church Growth." About sixty Egyptian pastors are invited. Missionary Joon Kyo Lee selected the

Egyptian pastors who were recommended by the regional presbyteries, generally the pastors who are under forty years old.

The outlook for the future of missions is not bright in the midst of the economic crisis that we are facing, but the people of Choong Hyun must renew their hearts and see the importance of evangelism and have faith in God who makes world evangelism possible. We must pray for the churches in Egypt so that the movement of the true gospel may begin.

Spiritual Training for Male Parish Leaders It Is We Who Must Restore Spirituality to the Parishes

After the second service of Wednesday, May 20, Senior Pastor Sung Kwan Kim gave a special lecture at the spiritual training for male parish leaders on the role of male leaders in each parish group.

There were more than 150 male parish leaders in attendance. This was the largest gathering for this meeting since the beginning of this training in March.

Pastor Sung Kwan Kim gave lectures on the first few verses of the gospel according to John, chapter nine

and challenged them with the question, "How would Jesus react in such a situation?" We must abandon our preconceptions and judgments in order to follow the guidance of Jesus Christ. The leaders' position in each parish can be carried out, not by our own wisdom, but by the wisdom which comes from above.

As we face our current economic crisis male leaders must be spiritually alert to bring a revival in our homes and parishes.



Notice

We Deliver For You

Do you know that the young people of Choong Hyun are going on short term summer missions? Are you praying for them?

These are your sons and daughters, brothers and sisters. Six countries were selected for the mission field this year. They are Sudan, Bangladesh, India, Mongolia, China, and Sri Lanka. The church is looking for clothing, shoes, stationery supplies, and medicines. The young people of Choong Hyun are delivering these goods to them with your love. These are some of the poorest countries in the world. Let us not just say the words of love, but let us show our love by providing their needs.

Do you want to participate at this time? Then make your donations to the mission committee on the fourth floor of the Mission Center Building, Room #406.

Two Baskets of Figs

(Jeremiah 24:1-10)

After Jeconiah (king of Judah) was taken captive to Babylon, Jeremiah received a vision from God about two baskets of figs set before the temple of the Lord (v. 1). The first basket contained perfectly ripe figs and the second basket was filled with rotten figs; the poorest quality of figs that were totally unfit to eat (v. 2).

God asked Jeconiah to describe his vision, which he did, so that He could then explain its significance (vs. 3-4). He told Jeremiah that the good basket represented King Jeconiah and his followers and that the bad basket represented King Zedekiah (king of Judah) and his party (vs. 5,8).

God also revealed His plan of handling each of the two baskets. The good basket of figs would receive His blessing (vs. 6-7). The bad basket of figs would receive His wrath (vs. 9-10).

Jeconiah and Zedekiah typify the two distinct classes of the house of Judah. Obviously, the one stood far higher in the sight of God than the other.

Both classes tend to grow in the extreme; either very good or very bad. Figs do indeed either grow to be good or bad. No matter what, they will either taste good or they will taste bad. The character of the fig determines its growth and final outcome.

As character develops further along its base on which it is founded, the importance of the base becomes clear. A good base will produce good fruit and a bad base will produce bad fruit. This shows us that good men are inclined to grow better and bad men worse.

When we look more closely at the history of this time period, we see that the good figs were the Jews who suffered most severely from the invasion of Nebuchadnezzar (king of Babylon). They were torn from their homes, robbed of their property, and driven into captivity.

Looking at their circumstances from this perspective one might assume that they were indeed the bad figs - terrible, nothing, not good at all because at their present time they were having a really terrible time. On the other side, the bad figs represent the seemingly more fortunate Jews. The invasion passes them by and leaves them still in their homes and in quiet.

They are the ones who escape entirely from Nebuchadnezzar and settle later in Egypt. Even Zedekiah thinks he is lucky; that this outcome is far better than his fellow country men because now he has a chance to be king.

It appears at face value that the good figs are suffering more than the bad figs. Why? Why do righteous men suffer?

The best way to answer this question is to reflect on the story of the man who knew sorrow and was well acquainted with grief - the man named Job. He was a true servant of God who experienced the loss of his children, servants and livelihood.

He even experienced painful physical sufferings. His three friends thought that all suffering is due to sin. No greater mistake can be made than that of his three friends. For in their eyes, Job was guilty of something. Why else would terrible things be happening to him? They repeatedly tormented the innocent man to repent. What a big mistake - it almost cost them their lives.



By Sung Kwan Kim
Reverend

"This wonderful biblical message is the same message of Jeremiah, Jesus' suffering on the cross was the ultimate affliction so that we might have eternal life. Our light afflictions are temporary when viewed from the perspective of eternity. The cross is the best way to go! ..."

"... Let us be the remnant that resembles the good fig basket. Let us confess, repent, and through the cross of Jesus Christ, be unified with God. We need the plan to lasting blessedness with God. Jesus is alive! He showed us on the cross the way we must go, so let us just go."

We have a tendency to judge others in the same way and this story should serve as a stern warning to us to avoid such a mistake. For we learn from the young man named Elihu, who sat in on the older men's conversations with Job, that suffering is often the means of purifying the righteous. Great misfortune is certainly not an indicator of great guilt. More often than not, it is the reverse.

God may bless and honor His better children by sending severe trials to them. A good man should understand this and not be surprised at the advent of trouble but expect it and recognize its fitness.

For God looks favorably on those who submit to His chastisement. The good figs represent those Jews who obey the message of Jeremiah and submit to the invasion of the Chaldeans. The bad figs represent the others who resist and reject the message of God. Why? The reason is that it is easy for them to live for the world and hard for them to live for God.

They view life from the world's perspective. They belong to the world, society, and politics. They are self-centered. The good way requires them to suffer imprisonment and the bad way brings them freedom. They do not look at life from an eternal perspective; so they view the good way as bad and the bad way as good.

The bad way looks good - it is easier and more comfortable. Although the bad way will lead to their final doom, they do not see the long run. All they can see is that the good way will lead to their suffering now.

Therefore, the hardest suffering may lead to the happiest result. Jeremiah's vision shows that the Babylon captives are to be restored.

During their suffering they proclaim God's message to the foreign country they live in and its king. They confess their sins, repent, and pray to come back to their country to rebuild the Jerusalem temple. Their short, sharp suffering will end in ultimate good. Whereas the bad basket's temporary escape from suffering will be followed by final ruin.

From this we must learn that God's chastisements are temporary and that they will give place to lasting blessedness. Nor momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal (2 Cor. 4:17-18).

This wonderful biblical message is the same message of Jeremiah. Jesus' suffering on the cross was the ultimate affliction so that we might have eternal life. Our light afflictions are temporary when viewed from the perspective of eternity. The cross is the best way to go!

Currently, our country is suffering. The International Monetary Fund (IMF) is not helping our terrible economic decline. Every country is politically, socially, and religiously looking at South Korea as a country with severe problems. Let us be the remnant that resembles the good fig basket. Let us confess, repent, and through the cross of Jesus Christ, be unified with God. We need the plan to lasting blessedness with God. Jesus is alive! He showed us on the cross the way we must go, so let us just go.

Conversion of the Ethiopian Eunuch (Acts 8:26-39)

On the Day of Pentecost the Holy Spirit came down as the primary catalyst (agent) in the spread of the Gospel into the world. After Jesus ascended into heaven, He sent the Holy Spirit to keep His mission moving. The book of Acts shows us how Jesus worked through the Holy Spirit to continue working with His apostles. Especially, it shows the Holy Spirit's dictation to the apostles (cf. Acts 8:29; 11:28; 15:28; 20:23; 21:4, etc.).

Through the Holy Spirit, Jesus gave His apostles the power and motivation needed to extend His Kingdom. This is a miraculous thing, which is vividly displayed in today's Bible message. It reveals God's amazing grace in blessing the Gentiles.

The story starts with Philip receiving orders from one of God's angels to go to a specific location on a desert road (v. 26). Naturally, Philip goes there and finds an Ethiopian eunuch on his way back home from visiting Jerusalem. The eunuch had traveled all the way to Jerusalem to worship (v. 27). Now this is truly amazing. Solomon's great prayer in the Old Testament testified that indeed foreigners would come to Jerusalem for His name's sake (cf. 1 Kings 8:41).

Not only that but we read that from beyond the rivers of Ethiopia My worshipers, My dispersed ones, Will bring My offerings (Zephaniah 3:10). So it is here that you see this really happening. You see a foreigner with a heart for God. You see that the Old Testament is being fulfilled - that God's Word is really true!

Philip found the Ethiopian sitting in his chariot reading the prophet Isaiah (v. 28). Then the Spirit said to Philip, go up and join this chariot (v. 29). Here is the first command of the Spirit to Philip. Philip does not have a vision or plan of his own; his motivation is totally influenced by the Holy Spirit. He runs up to the chariot and hears the man reading Isaiah, and asks him a most important question: "Do you understand what you are reading" (v. 30)?

Of course, the Ethiopian did not understand because the passage that he was reading related to Jesus and he knew nothing about Jesus. He invited Philip into his chariot to explain the particular Scripture verse he was then reading, which was Isaiah 53:8. He was led as a sheep to slaughter; And as a lamb before its shearer is silent, so He does not open His mouth. In humiliation His judgment was taken away; Who will relate His generation? For His life is removed from the earth (vv. 31-33). The Ethiopian wanted to know who the prophet Isaiah was talking about, himself or someone else (v. 34).

Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him (v. 35). Wow! Having just Old Testament (for that was the only written Word of God at that time), Philip explains the story of God's one great plan of salvation in Christ.

How? But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He heard, He will speak; and He will disclose to you what is to come (John 16:13). These things include the meaning of Christ's death and resurrection as well as His return.

"Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him (v. 35). Wow! Having just Old Testament, ..."

"... Jesus set the foundation for the apostles to start the mission in full motion around the world. That's how we, Choong Hyun Presbyterian Church, received the Gospel. That's why we, Choong Hyun Presbyterian Church are now God's people and thus commissioned by Christ with the power of the Holy Spirit to continue His mission throughout the world."

These wonderful things are found in the Old Testament; that's right, Christ is in all the Scriptures! Jesus is the only key that unlocks the treasure of the whole Bible.

Remember how Jesus explained himself to the two people on the Emmaus road. Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures (Luke 24:27). This actually shows us that the Old Testament does not lock out foreigners (Gentiles). Our tendency is to view the Old Testament as a religion belonging only to the Israelites. Paul also preached for three Sabbath days to the Gentiles of Thessalonica, Berea, and Athens from the Old Testament (cf. Acts 17:1-2). Through the validation of the Spirit, we see that the Old Testament witnesses to Jesus Christ. This helps us to understand why the whole Bible, and not just the New Testament, is so important.

The apostles were commissioned by the risen Lord to worldwide witness (Acts 1:8), however, their mission was incomplete without the anointing of the Spirit. Only after Pentecost were they empowered by the Spirit for their ministry of word and deed. Their witness to Christ was not only empowered, but also guided and validated by the Spirit. Having direct knowledge of the incarnate Word and being sent out as authorized agents of the Gospel, the apostles provided the authentic interpretation of the life and teaching of Jesus. Not only that, but the revelation transmitted by the apostles and preserved in its written form in the New Testament thus forms the basis of our preaching and teaching in the church today. In other words, biblical authority now consists of both the Old and New Testaments.

After Philip's preaching, the chariot came across some water and the Ethiopian said, "Look! Water! What prevents me from being baptized?" And Philip said, "If you believe with all your heart, you may." And he answered and said, "Believe that Jesus Christ is the Son of God" (vv. 36-37). So Philip and the Ethiopian went down into the water and Philip baptized him (v. 38).

This is how the spread of Christianity began. The Ethiopian knew God and took a long trip to Jerusalem because he wanted to worship God. The Holy Spirit asked Philip to go and touch the Ethiopian. The Ethiopian believed the Gospel message and was then baptized and thus converted to Christianity. This shows us that whoever respects the Israelites' God - God touches. The Ethiopian had the right heart, Philip had the right question, and the Holy Spirit had the power to reveal God's wonderful grace in Jesus Christ. The result is conversion: the wonderful turning from darkness to eternal light.

Now then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? (Rom. 10:14). Jesus set the foundation for the apostles to start the mission in full motion around the world. That's how we, Choong Hyun Presbyterian Church, received the Gospel. That's why we, Choong Hyun Presbyterian Church are now God's people and thus commissioned by Christ with the power of the Holy Spirit to continue His mission throughout the world.



Tent-Making Mission in Early Ministries of Apostle Paul

Tent-making missions' strategy is a good way for individuals to go to the mission field. Apostle Paul, the very first missionary from the early church to the Gentiles, had a job of making tents while he was spreading the gospel (Acts 18:2-3). In other words, 'tent-making missions' means that a missionary is able to take care of their own finances while on the mission field.

Many missiologists insist that the modern missionaries around the world must be 'tent-making' missionaries just as Paul, the greatest model in the history of missions, was. The missions movement of Moravia, Germany, and the missionary work of William Carey, the father of modern missions, were definitely 'tent-making' missions.

1 Corinthians 9:6-14 gives another perspective on the 'tent-making mission' and its background and



situation. Apostle Paul knew the intrinsic mission of the church which must be carried on with support from the church. But the Antioch church which sent Paul and Barnabas as a missionary did not have a fully developed organization and the church itself was facing financial difficulties so that they could not lend a helping hand to their missionaries. The

churches that Paul planted were literally small house churches. Therefore, the reason that Paul did not ask for financial support was not for theological reasons, but because of the circumstances.

Paul was trying to be an example as a missionary who can earn his own living so that he could help others. 1 Thessalonians 2:9 says, "Surely you

remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you."

Also, Paul recommended that the churches participate in the missions work by providing for the needs of the missionaries (Philippians 4:15-16, Titus 3:12-14).

Therefore, 'tent-making missions' strategy is just one method that a missionary can apply depending on the circumstances. 'Tent-making' or professional missionaries who go to countries which suppress missionary work can be particularly effective. Modern missions need the approval and support of the church with the appropriate directions and principles. It is our task to develop ever more effective strategies in doing the work of the kingdom of God.

The Republic of Botswana Need for True Gospel

Botswana is a nation consisting of primarily desert lands in the southern portion of Africa. It is 600,000 square kilometers, mostly covered by the Kalahari Desert. The capital is Gaborone which has 130,000 people. Botswana's total population in 1995 was 1.5 million people, comprised of 83 ethnic groups. Most of the people are Bantu people living along their border with South Africa. About 71% of the country is literate in the official languages of English and Tswana. There are a total of 26 languages. Three languages have complete Bible translations; one language has a New Testament; two others have portions of Scripture.

Botswana was a colony of the British Empire until 1966. With independence, Botswana established a stable, multi-party democracy, which was very rare in Africa. Though the country was faced with severe droughts in the 1980's their economy continued to grow through wise use of earnings through exports of meat, diamonds, copper, nickel, and gold. Their per capita income is about four percent of that of the United States.

While there is freedom of religion, the government has established classes on the Bible as a mandatory part of the educational system. 62% of the country is Christian. 37% of the people follow tribal religions. Among the Christians, about 20% of the country is Protestant and 7% is Roman Catholic. 35% of the population are indigenous marginal Christians, which include the Zion Christian Church of South Africa,

the Spiritual Healing Church, the Saint Peter's Apostolic Faith Healing Church, and many others.

The Tswana people were the first people among the Bantu in Africa to respond to the gospel from England. Nominalism was one of their problems because there was a close association of each tribe with each mission group. Today, the average church is predominantly comprised of women. The majority of Tswana are Christian in name but have fallen to immorality and drunkenness and broken families. 90% of the children are illegitimate. AIDS has affected 6% of the population. Botswana needs prayer for moral recovery and revival.

Most indigenous African churches mix Christianity with traditional religions. We must pray that they will receive the correct gospel. There are also many less reached people groups within Botswana, such as the Bakgalagadi, Kalanga, Yeyi, Mbukush, Subia, Herero, and San. The past two decades have been a time of new evangelical penetration with many missionary organizations sending missionaries to Botswana. Young people under 21 make up half the population, but relatively few attend church. More workers are needed to address this young group of people. In fact, there are few pastors overall. Furthermore, the scattered and poor congregations are barely able to support them.

(Patrick Johnstone's *Operation World* 5th edition, 1993)

Part 2 of 3

Prayer of an Elder

By Hag-Gi Kim (Elder, Retired Professor)

... O Creator of all things, those Korean native spirits and gods promised so much through witches and wizards, but expected so little, and thus, they blessed none but their own dear witches and wizards. Living Lord, help us to abandon the gods, idols and evil spirits that many of us, Koreans, have made and still make now to serve our purposes. Please enable us to surrender our wills to You so that we will serve Your purposes and fulfill Your will for our lives. Open our eyes and ears, Almighty Father, and make us see and hear the great and wondrous providence of the Lord.

Truly Korea and our churches of God have had great favor from the Lord, in the national development granted to us, since the beginning of our long history 50 centuries ago. It had all the evidences of an absolute development and prosperity obtained by the Lord's blessing upon this godly Republic of ours, Korea principally.

God of love, have mercy on all 45 million of us, and give each of us the grace and courage to turn to change our hearts. Blot out our sins and renew us by Your Spirit, and draw every one of us back to You. Teach patience to every one of us, Holy Spirit, when the Lord seems silent. Give each and all of us faith to pray and endurance to keep on praying. Make him or her, O Lord, never complain against Providence to profane the holy name of God, nor blame his or her fellow-men, but rather reflect on and repent of his or her own faults committed beyond recovery.

Dear Lord, we have been worried and wearied often with much care, but with You, care comes to an end. All things are with You, and when we live in You, we live in wealth, in sure repose, and in constant joy. Our people actually rejoice in undeserved peace and happiness these days for the first time in our long history of 5,000 years as proud social equals both in the eyes of the state law and under the utmost everlasting care and love and affection of our Almighty Heavenly Father! Just as You wished, dear God, for us in Christ Jesus, all we have to do is to be joyful always; pray at all times; give thanks in all circumstances.

What else dare we sinners ever say or wish, O Father God, but will You permit us to make a few pleas for this Republic of ours, Korea? The cause is Yours after all, we dare to say, and appeal to You for support! O dear Lord, show us Your mercy and grace! Hear us, Lord! Forgive us, Lord! Listen to us and act! In order that every one of us in the Korean nation will know that You are God, that You are our Only, Almighty, and Gracious Father God! This village, this town, this city, this peninsula, this country, and these people are all Yours! Give us wisdom and honesty. Help us fight against the temptation to tell falsehoods! We are nothing and You are everything! Help us use all our faculties to bring You glory! ... (Prayer continues in next edition ...)