

Evangelical Introduction to the Old Testament

복음주의 구약개론

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1. Introduction to the Old Testament

I. Overview of the Bible

A. Overview of the Old Testament

Our God has three persons: God the Father, God the Son, and God the Holy Spirit. The glory and status of these three persons are equal. However, these three persons are one God. Our God is the Triune God.

The three persons of God love each other with eternal, unchanging love, forming a community of God's love. Within this community of God's love, the three persons of God love each other with **hesed** or **agape** love, making the three one. In other words, the Triune God is one God. The three persons of God desire to accept us into this community of God's love. In John 17, Jesus says the following:

- 21 That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.
- 22 The glory that you have given me I have given to them, that they may be one even as we are one,
- 23 I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.
- 24 Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.

God's plan is to ultimately bring all Christians into the community of love created by the Triune God, namely God the Father, God the Son, and God the Holy Spirit. To accomplish this plan, the Triune God created the heavens and the earth. The Triune God created the heavens and the earth to invite us into the community of God's love.

God created the Garden of Eden on Earth and placed Adam and Eve in its midst. The Triune God was fully involved in the creation. Initially, God communicated directly with Adam. After the fall of humanity, God chose a few people to fulfill His redemptive history, showing that His purpose in creation, achieved by creating the universe, Earth, all living things, and Adam and Eve in six days and resting on the seventh day, was for us to enjoy eternal rest with Him in heaven.

The fall of Adam and Eve brought spiritual death to humanity, and only by God's grace can the Holy Spirit enter us, bringing our dead spirits to life and opening the way for us to become part of God's family. The first murder in human history occurred when Cain killed Abel, and through Seth, who was born in Abel's place, humanity was divided into two lines: Cain's line, which pursued pleasure and sought to rule neighbors through violence, and Seth's line, which worshiped God and lived a God-centered life, loving their neighbors.

The descendants of the eight people who survived Noah's flood still divided into God-centered and human-centered groups. Under Nimrod's deception, humanity built the Tower of Babel, leading to the confusion of languages and the geographical dispersion of all ethnic groups.

God chose Abraham, a God-centered man, as the father of faith and, through the patriarchs Isaac, Jacob, and Joseph, selected the twelve tribes of Israel under Moses' leadership. God made a covenant with them at Mount Sinai, declaring His plan for humanity's salvation through them in Exodus 19:

- 5 All the earth is mine, and you shall be my treasured possession among all peoples, if you will indeed obey my voice and keep my covenant.
- 6 And you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.

Israel was negligent in evangelizing Gentiles. An example is in Jonah 1, where the prophet Jonah disobeyed God's missionary command:

- 1 The word of the Lord came to Jonah, the son of Amittai, saying,
- 2 Arise, go to Nineveh, that great city, and call out against it, for their evil has come up before me.
- 3 But Jonah rose to flee to Tarshish from the presence of the Lord. He went down to Joppa...

Failing to understand why God called them as His chosen people, Israel went through the united monarchy under King David and the subsequent divided monarchy period. The northern kingdom of Israel fell to Assyria in 722 BC, and the

southern kingdom of Judah fell to Babylon in 586 BC.

Seventy years later, in 516 BC, some of the people of Judah returned to Jerusalem under the leadership of Zerubbabel, rebuilt the city, and constructed the Second Temple, also known as Zerubbabel's Temple. They entered a 430-year period of silence, known as the Intertestamental Period, between the Old and New Testaments, from the last prophet Malachi to the appearance of John the Baptist. The prophet Malachi predicted the coming of John the Baptist in Malachi 3:1: "Behold, I send my messenger, and he will prepare the way before me..."

Luke 3:4-6 shows that this prophecy was fulfilled by John the Baptist, who proclaimed the first coming of Jesus in the wilderness:

- 4 As it is written in the book of the words of Isaiah the prophet: "The voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight.
- 5 Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways,
- 6 and all flesh shall see the salvation of God.'"

This is the summary of the Old Testament. Israel, as God's chosen people, failed to fulfill their missionary role of bringing all nations into God's community of love. Therefore, God Himself had to come to Earth in the flesh to form this community of love. The New Testament begins 430 years later with John the Baptist baptizing Jesus in the Judean wilderness.

B. Summary of the New Testament

God the Father sent His only begotten Son, Jesus Christ, who was conceived by the Holy Spirit and born of the Virgin Mary in Bethlehem of Judea in 4 BC. Jesus came to carry out the work of human salvation, inviting us into the community of God's love created by the Triune God. Jesus, fully God and fully man, came to Earth.

At the age of 30, Jesus began His public ministry, preaching, teaching, and healing, and He trained the 12 disciples by setting an example for them. On Friday, April 7, AD 30, at 9 AM, Jesus was crucified, and around 3 PM, He died. Joseph of Arimathea and Nicodemus, both members of the Sanhedrin, buried Him in a tomb.

On the early morning of Sunday, April 9, AD 30, Jesus rose from the dead and, that evening, sent His disciples as apostles in John 20:

- 19 On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you."
- 20 When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.
- 21 Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

Jesus sent the disciples in the same way God the Father sent Him to this Earth. From then on, the disciples became apostles, spreading the gospel to the ends of the Earth, and this mission continues to this day with us.

The risen Jesus received all authority in heaven and on earth from God the Father in the heavenly coronation described in Daniel 7:13-14:

- 13 I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.
- 14 And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

When Jesus referred to Himself as the "Son of Man," He was alluding to Daniel 7:13-14.

The risen Jesus, meeting His disciples on a mountain in Galilee, declared in Matthew 28:18 that He had been appointed as the King of kings, Judge of the end times, and Sovereign Ruler with all authority in heaven and on earth:

Jesus came and said to them, "All authority in heaven and on earth has been given to me."

Jesus, possessing all authority in heaven and on earth, promised to always be with His disciples in their evangelism and discipleship ministry until the end of the age (Matthew 28:19-20):

- 19 "Go therefore and make disciples of all nations, baptizing them in the name of the Father and

of the Son and of the Holy Spirit,
20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

Jesus' way of being with His disciples is through the indwelling and cooperation of the Holy Spirit, the Comforter, within them. Therefore, on the day of Pentecost, May 27, AD 30, the Holy Spirit descended upon Jesus' disciples.

Acts 2:1 When the day of Pentecost arrived, they were all together in one place.
2:2 And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.
2:3 And divided tongues as of fire appeared to them and rested on each one of them.
2:4 And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

On that day, the Church, the body of Christ, began, and the gospel spread along the Mediterranean coast through the apostles. The Book of Acts concludes as the gospel reaches Rome through the ministry of the Apostle Paul. Paul was martyred in Rome in February AD 68, and the Apostle Peter was also martyred around the same time in the Lateran Square in Rome. The other disciples of Jesus also faced martyrdom in their mission fields, and the New Testament concludes with the writings of the Apostle John, including the Book of Revelation and the Gospel of John, around AD 95.

II. Theology of the Bible

A. What is Revelation?

All religions in the world are self-reliant, trying to discover the divine within themselves, but Christianity is a faith that believes salvation can only be achieved through God, not through oneself. However, the distance between God and humans is so vast that there is no way for us to know Him. Only if God reaches out to us can we come to know Him. Therefore, the infinite God has sent a message that we can understand and comprehend to make Himself known to finite humans. This is called "revelation."

The term "revelation" comes from the Latin word **revelatio** and the Greek word **apokalupsis**, meaning "to unveil" or "to reveal." It signifies that God shows as much as He wants to show. In the Old Testament times, God gave revelations through the prophets. The most complete form of revelation is when the Creator, Jesus, came to earth and lived among us.

Hebrews 1:1-2 (ESV)

1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets,
2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

Christianity is a religion of revelation. The infinite God reveals Himself to finite humans to communicate with them. There are two types of revelation: general revelation and special revelation.

General revelation is about God's existence, greatness, creative power, and sovereignty. It is given to us through nature, history, society, the biological world, and the environment. Through general revelation, we can understand that God exists and bestows universal grace upon us. God reveals Himself through nature.

B. The Doctrine of Inspiration

1. Biblical Evidence for Inspiration

The 66 books of the Bible were infallibly inspired by the Holy Spirit, and the Holy Spirit continues to provide internal witness of the redemptive truth contained in the Bible to each of us today. This internal witness of the Holy Spirit strengthens our conviction of the divine authority of the Scriptures and our trust in God's guarantees of the redemptive truth found in the Bible.

2 Timothy 3:16 says, "**All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.**" In addition to the doctrine of inspiration, which holds that the Holy Spirit inspired the authors of the Bible, GMU follows the doctrine of "verbal plenary inspiration." The 66 books of the Bible hold divine authority, and we must approach the Scriptures with the corresponding attitude of obedience.

2. Types of Inspiration

There are three main theories concerning the types of inspiration: mechanical inspiration, dynamic inspiration, and organic inspiration. GMU adheres to the theory of organic inspiration. Let's examine each of these.

a. Mechanical Inspiration

This theory asserts that the Holy Spirit used the human authors of the Bible like a typewriter or a stenographer, implying that the human authors had no influence on the content of the Scriptures.

b. Dynamic Inspiration

According to this theory, the Holy Spirit elevated the mental and spiritual state of the biblical authors to their highest level, enhancing their observation and judgment, so that while the human authors influenced the Scriptures, their writings were still guided by the Holy Spirit.

c. Organic Inspiration

This theory holds that the Holy Spirit breathed into the human authors, utilizing their personalities, characteristics, gifts, talents, education, and cultural backgrounds while enlightening their minds, refreshing their memories, freeing them from the influence of sin, and guiding their choice of words. GMU follows the theory of organic inspiration.

3. The Extent of Inspiration

There are two views regarding the extent of inspiration: partial inspiration and plenary inspiration.

a. Partial Inspiration Theory

The partial inspiration theory denies the inspiration of the entire Bible and suggests that:

- Only parts of the Bible are inspired (partial inspiration theory).
- The Old Testament is not inspired, but the New Testament is.
- The moral or religious teachings of the Bible are inspired, but the historical parts contain errors.
- Only the thoughts of the Bible are inspired (thought inspiration theory), and the choice of words was left to the authors.

These theories all result in the loss of the entire Bible's authority because no one can definitively determine which parts of the Bible are inspired and which are not.

b. Plenary Inspiration Theory

The plenary inspiration theory holds that the entire Bible, from Genesis to Revelation, is inspired. Additionally, the theory that every word and even each letter used in the Bible is completely inspired is known as verbal inspiration. Combining these, plenary verbal inspiration means that the whole Bible and every word within it are fully inspired. GMU adheres to the theory of plenary verbal inspiration.

C. Comparison of Catholic and Reformed Views on the Authority and Attributes of the Bible

The source of the Bible's authority, according to Catholicism, lies in the church, whereas Reformed theology places it in the fact that the Bible is the Word of God.

Catholicism denies the absolute necessity of the Bible, but the Reformed Church acknowledges it as a divine means of grace. For the Reformed Church, the Bible is the sole and absolute standard of faith. While Catholicism denies the

perspicuity (clarity) of the Bible, the Reformed Church asserts that anyone who desires salvation can gain the knowledge of salvation through the guidance of the Holy Spirit if they are literate, without needing the help of clergy.

Regarding the sufficiency of the Bible, Catholicism holds that church tradition is paramount, whereas the Reformed Church believes that the Bible alone is sufficient.

The attributes of the Bible are as follows:

- **Authority:** The Bible is a book given by God and is His Word; therefore, it possesses divine authority.
- **Necessity:** The Bible is absolutely necessary for salvation and is the only standard for our faith.
- **Clarity:** The Bible is clear enough to lead to salvation; if one is literate, they can understand the gospel.
- **Sufficiency:** The Bible is a complete guide to obtaining salvation and is sufficient in itself.

The comparison of views on the source of the Bible's authority and its attributes between Catholicism and Reformed theology is as follows:

Attribute	Catholicism	Reformed Theology
Authority	Lies in the Roman Church	Lies in the Word itself
Necessity	Not absolutely necessary	A divine means of grace
Clarity	Only interpretable by the Church	Interpretable by anyone
Sufficiency	Together with church tradition	Sufficient in itself

D. The Inerrancy of the Bible

"Inerrant" means "free from error or falsehood." Therefore, the definition of biblical inerrancy is "the Bible, as recorded by divine inspiration (in its original manuscripts), is without any error."

Fundamentalists believe in:

- The virgin birth of Jesus
- The factuality of the miracles performed by Jesus
- The atoning death of Jesus on the cross
- The physical resurrection of Jesus
- The visible second coming of Jesus
- The inerrancy of the Scriptures

A person who participates in the Christian transformation of contemporary society with these six fundamental beliefs is called an Evangelical. To be recognized as an Evangelical, one must believe in the inerrancy of the Bible. Proponents of biblical inerrancy adhere to the six-day creation theory.

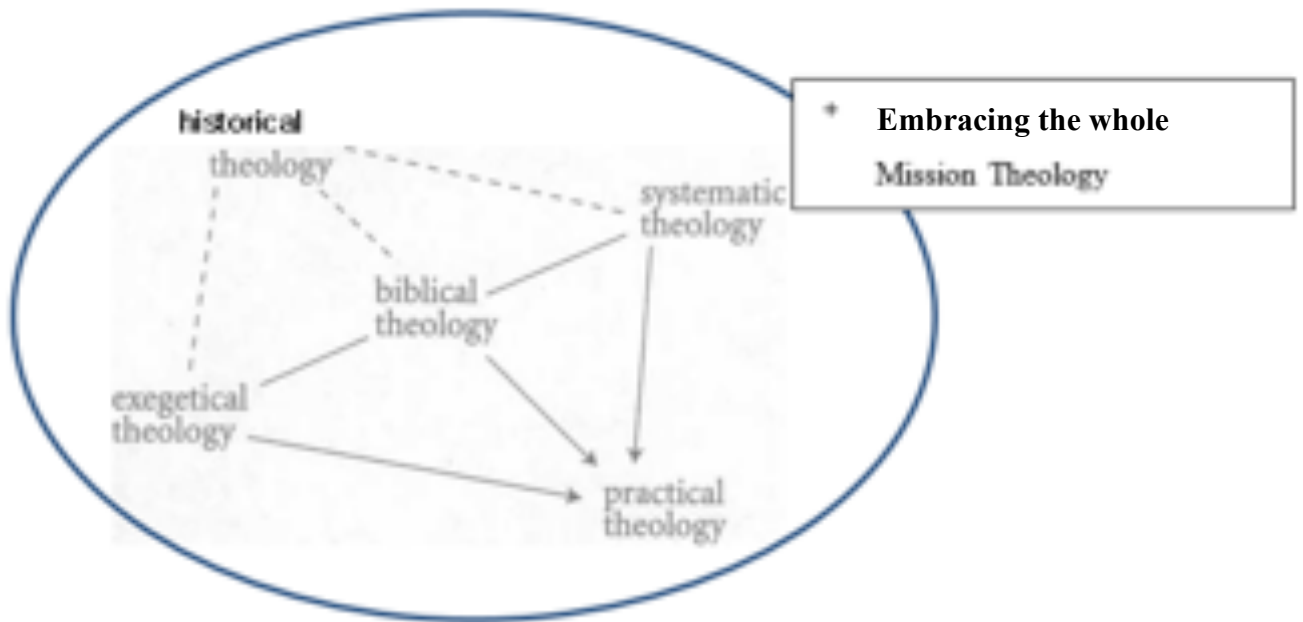
However, the doctrine of biblical infallibility emerged in the late 1980s among those who do not believe in inerrancy. "Infallible" means "incapable of making mistakes." Fuller Seminary and others who follow this doctrine claim that "the teachings of the Bible do not lead us astray" or that "the teachings concerning salvation in the Bible are without error, but other content may contain errors." This view significantly diminishes the authority of the Bible. Proponents of biblical infallibility adhere to theistic evolutionism instead of the six-day creation theory.

E. Theology

Theology is the study of the Bible, which is a special revelation. There are several fields within theology: biblical theology, exegetical theology, systematic theology, historical theology, and practical theology. Until the 1980s, mission theology was considered a part of practical theology, but since the late 1980s, it has increasingly developed into a comprehensive field and is now regarded as the sixth area of theology. GMU pursues six areas of theology—biblical, exegetical, systematic, historical, practical, and mission theology—to provide Korean mission theology and academic leadership to the Korean mission community.

Diagram of Theological Relationships

The following diagram illustrates the relationships between the various fields of theology and how they are integrated.



In the above diagram, the solid line connecting Exegetical, Biblical, and Systematic Theology represents divine authority because each of these fields operates according to God's Word, the Bible. However, the line connecting Church History, or Historical Theology, is a dotted line. This indicates a connection through general revelation rather than the Bible. Since Historical Theology deals with general revelation, it is connected to the other theologies with a dotted line.

The functions of each of the six theological fields shown in the diagram are as follows:

Biblical Theology

Biblical theology studies the progressively revealed revelations within groups of biblical books, such as the Pentateuch and the Gospels. It seeks to discover various themes within each group and their temporal development. Additionally, biblical theology examines the reasons why God, through human authors, gave us each book of the Bible. For example, the reason the Holy Spirit inspired Matthew to write the Gospel of Matthew is to teach us about the characteristics and behaviors of the citizens of the Kingdom of God, the events that occur when the Kingdom of God comes to us, and the disciples who become citizens of the Kingdom.

Exegetical Theology

Exegetical theology analyzes the content of each verse of the Bible using the original languages to uncover the timeless truths contained in each passage.

Systematic Theology

Systematic theology organizes the doctrines, or dogmas, found throughout the entire Bible, providing a systematic understanding of what the church and believers should believe, practice, and be.

Practical Theology

Practical theology integrates exegetical, biblical, systematic, and historical theology to deliver and apply God's Word to believers. It includes fields such as homiletics (preaching), counseling (including spiritual dynamics), and liturgics (worship).

Historical Theology

Historical theology studies the history of the church to demonstrate God's sovereign guidance throughout history. It also verifies whether the current path taken by someone aligns with the church's historical orthodoxy, ensuring theological integrity.

Mission Theology

A unique aspect of mission theology is that it encompasses the five established theological fields—biblical theology, exegetical theology, systematic theology, practical theology, and historical theology. Thus, mission theology is a highly comprehensive field.

F. Biblical Theology of the Old Testament

Biblical Theology

1. Biblical theology studies the progressively revealed revelations within groups of biblical books, examining the various themes within each group and their temporal development.
2. It also explores the reasons why God gave us each book of the Bible through human authors.

The Old Testament is divided into the following five groups:

- The Pentateuch (5 books)
- Historical Books (12 books)
- Poetic Books (5 books)
- Major Prophets (5 books)
- Minor Prophets (12 books)
- Total: 39 books

Biblical Theology of the Pentateuch

God the Father, God the Son, and God the Holy Spirit created the heavens and the earth to obtain a family with whom they would live eternally in the Kingdom of Heaven. Adam's declaration of love for Eve, "This is now bone of my bones and flesh of my flesh," is the loving attitude that all humans should have toward their neighbors as part of God's family. The Pentateuch begins with Abraham, who had a heart full of love for his neighbors, forming the twelve tribes through Joseph's brotherly love, and ends with Moses reestablishing the Sinai Covenant with the Israelites in Deuteronomy out of his love for them.

The fundamental core of Old Testament theology is covenant theology. Theologically, the covenants in the Pentateuch provide the foundation for the theological teachings of other Old Testament books (prophetic and historical books). The covenants of the Pentateuch are the original Sinai Covenant and the renewed Moab Covenant. Ultimately, these covenants aim to establish the Kingdom of God on earth. This Kingdom of God was prepared through the preliminary covenant with the patriarchs in Genesis (preparing the people and the land), was completed with the people (descendants) through the Sinai Covenant, and was finalized with the land (territory) through the Moab Covenant.

Biblical Theology of the Historical Books

God chose the people of Israel as His chosen nation and intended for them to love the nations with sacrificial love ("I'll die for you") to lead them to God. However, Israel fell into idolatry and killed God's prophets (1 Kings 18:4, 13; 19:10, 14). Although God sent fire from heaven through Elijah, leading the people to briefly proclaim, "The LORD, He is God!" (1 Kings 18:39), Israel's faith was not fully restored, and the Northern Kingdom of Israel was eventually destroyed by Assyria in 722 BC. If the mission of loving neighbors given by God is not properly fulfilled, the consequence is destruction. The Southern Kingdom of Judah crossed the point of no return during the reign of the wicked king Manasseh and was destroyed by Babylon in 586 BC.

Biblical Theology of the Poetic Books

The entire Poetic Books foreshadow the incarnation, crucifixion, burial, resurrection, and ascension of Jesus. Job, who suffered without fault (due to a bet between God and Satan in the spiritual realm), foreshadows the coming of Jesus, who would suffer for humanity despite being sinless. Job successfully endured all suffering, fulfilling his role as a

precursor to Jesus. The Psalms as a whole are Messianic psalms that prophesy about Jesus. For example, Psalms 2, 8, and 28 poetically describe Jesus's incarnation, crucifixion, humiliation, exaltation, and the spreading of the gospel to the world. Proverbs encourages us to seek and pursue "God's wisdom," symbolized by the "virtuous woman." It shows that true wisdom comes from obeying the continuous voice of the Holy Spirit and the teachings of the Bible. While we need worldly knowledge, we must also be filled with the spiritual wisdom of God's Word. Today, Jesus continues to pour out God's wisdom upon us through the Holy Spirit. Ecclesiastes explores the meaning and value of life through the preacher's reflections on life and the world. The Song of Solomon celebrates the beauty of love and marriage through the songs of Solomon and the Shulammite woman.

Biblical Theology of the Prophetic Books

God spoke through the prophets, who served as prosecutors, defenders, plaintiffs, witnesses, and scribes in God's court. The prophetic books vividly display these judicial functions of the prophets. The prophets called for the people's repentance, foretold the judgment that would come without repentance, and proclaimed God's comfort and restoration after repentance.

Who did God choose as prophets?

1. Those who genuinely love their country and people (Isaiah 6:1)
2. Those who deeply meditate on God's Word and obey it (Daniel 9:2)
3. Those indifferent to shame, bad reputations, and misunderstandings from people (1 Kings 17:9)
4. Those who only appeal to God for their suffering, sorrow, poverty, and oppression (Lamentations 3:57-59)
5. Those who proclaim God's Word at the risk of their lives in any situation (Jeremiah 20:9)
6. Those who love God with all their heart (Psalm 18:1)
7. Those who are well-versed in covenant theology, biblical theology, eschatology, and hamartiology (Ezra 7:6-12)

Like the prophets of the Old Testament, we too must love God wholeheartedly, systematize our theology, and proclaim God's Word at the risk of our lives in any situation.

2. Old Testament Studies

The field that theologically studies the 39 books of the Old Testament is called Old Testament Studies.

The most important tool for studying the Old Testament is Hebrew. To accurately understand the original intent of the Holy Spirit, the original author of the Bible, one must read the Old Testament in Hebrew rather than in translations like the NIV, the Revised Version, or the Indonesian Bible. Therefore, all students attending this lecture must diligently study Hebrew.

Moreover, every verse in the Bible has a corresponding verse within the Bible itself. Finding these corresponding verses to explain the Bible with the Bible is also an important part of Old Testament Studies. Isaiah speaks about this as follows: **Isaiah 34:16**

"Seek and read from the book of the Lord: Not one of these shall be missing; none shall be without its mate. For the mouth of the Lord has commanded, and his Spirit has gathered them."

Therefore, an Old Testament scholar must search for corresponding verses within the Old and New Testaments for any given Old Testament passage. For example, Exodus 19:5-6 pairs with 1 Peter 2:9, and Daniel 1:7 pairs with Romans 12:1. Using a concordance can be helpful in this task.

Additionally, identifying the biblical theology of each book in the Old Testament is a crucial part of Old Testament Studies. For instance, the biblical theology of Genesis begins with God's promise to Abraham of land (territory) and descendants (people) in Genesis 15:5-7, which highlights the three elements of the Kingdom of God: people, territory, and sovereignty. **Genesis 15:5-7**

5 And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be."

6 And he believed the Lord, and he counted it to him as righteousness.

7 And he said to him, "I am the Lord who brought you out from Ur of the Chaldeans to give you this land to possess."

The realization of this promise begins when Abraham buys the cave and the surrounding land in Machpelah from the Hittites for 400 shekels of silver to bury Sarah (Genesis 23:16-20), preparing the seed of the land. It continues when Joseph declares to his brothers that he will take care of them (Genesis 50:21), thus beginning the twelve tribes and preparing the seed of the people of the Kingdom of God, revealing the biblical theology of Genesis. This book will cover the biblical theology of each Old Testament book from Genesis to Malachi in each respective study.

I. Order of the Old Testament

A. Order of the Hebrew Bible

The canonization process of the Hebrew Bible is as follows:

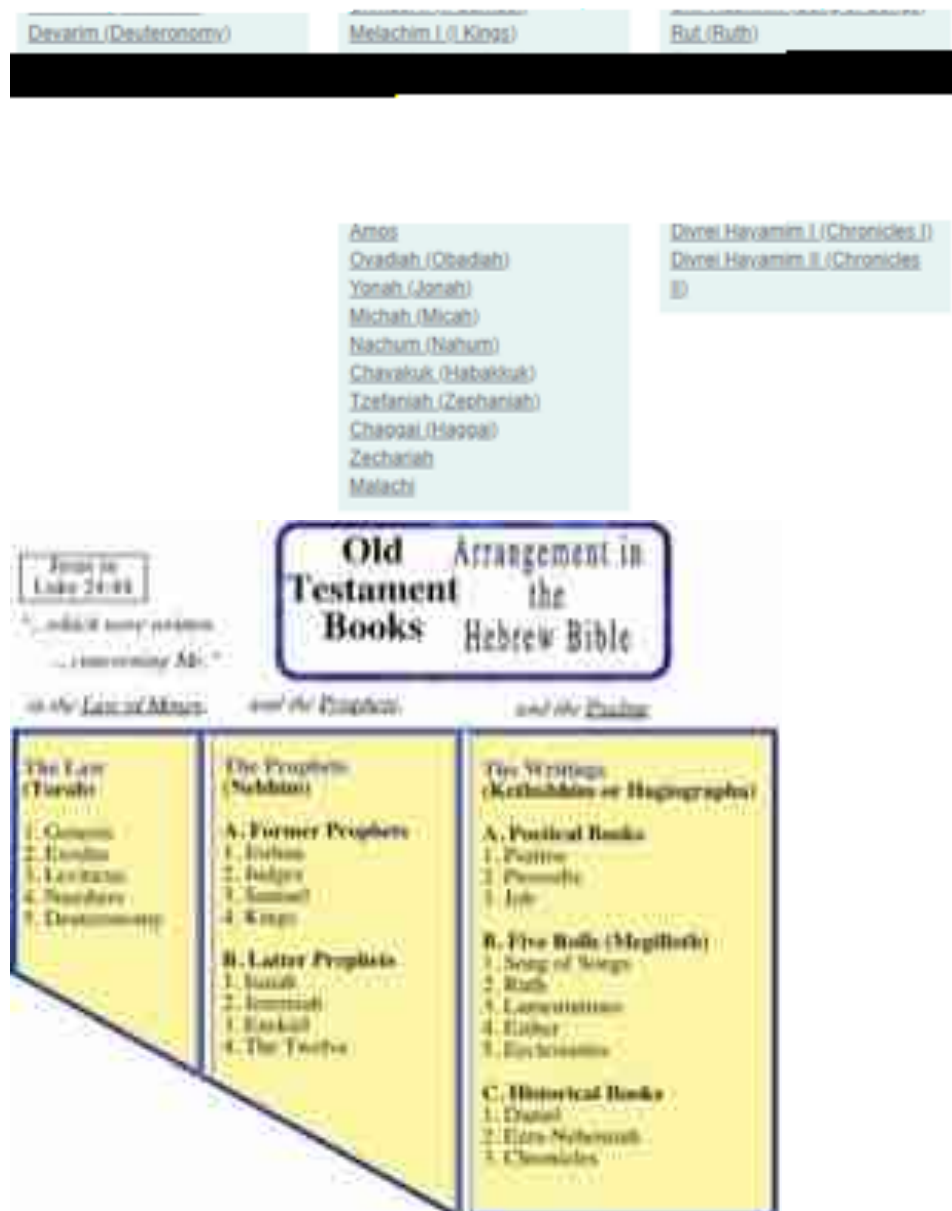
Rabbi Yohanan ben Zakkai, a leader of the Pharisees, foresaw the failure of the Jewish revolt led by the Zealots between AD 66–70. He met with General Titus, the Roman commander, and obtained permission for the continuation of a minimal Jewish rabbinic presence.

After the complete destruction of the Jerusalem Temple by Titus, Rabbi Yohanan ben Zakkai led the Pharisees to Yavneh, approximately 40 kilometers west of Jerusalem, where they established a provisional government. He also rebuilt Judaism centered on the Law and founded the yeshiva (Torah school).

Around AD 90, Yohanan ben Zakkai convened rabbis to finalize the canon of the Old Testament at the yeshiva of Yavneh. At this time, certain books included in the Septuagint were excluded, and the list initially confirmed around 400 BC by Ezra and others was reaffirmed, resulting in the selection of 24 canonical books, as shown in the table at the top right of the next page.

The Hebrew Bible consists of 39 books (24 books in the right-hand table) in the following order. Originally, the Hebrew Bible comprised 24 books, but Protestants divided these into 39 books following the Septuagint. The Roman Catholic Church adopted the 46-book canon of the Septuagint at the Synod of Rome in 382 and reaffirmed this at the

Council of Trent in 1546, which is still recognized today.



B. Order of the Septuagint

The Septuagint (/ˈseptʃuədʒɪnt/ SEP-tew-ə-jint), sometimes referred to as the Greek Old Testament or The Translation of the Seventy (Ancient Greek: Ἡ μετάφρασις τῶν ἑβδομήκοντα, romanized: Hē metáphrasis tōn Hebdomḗkonta), and often abbreviated as LXX, are the earliest extant Greek translations of the Hebrew Bible from the original Hebrew. The full Greek title derives from the story recorded in the Letter of Aristeas to Philocrates that "the laws of the Jews" were translated into the Greek language at the request of Ptolemy II Philadelphus (285–247 BCE) by seventy-two Hebrew translators—six from each of the Twelve Tribes of Israel. Among the 52 books that make up the Septuagint, there are books that are now referred to as the Apocrypha. The order of the books in the Septuagint is as follows:

BOOKS OF THE SEPTUAGINT

Γένεσις - <i>Genesis</i>	Θρήνη Ιερειαν - <i>Lamentations</i>
Εξοδος - <i>Exodus</i>	Βαρακ - <i>Baruch</i>
Λευιτικόν - <i>Leviticus</i>	Επιστολή Ιερειαν - <i>Letter of Jeremiah</i>
Αριθμοί - <i>Numbers</i>	Ιεζεκιήλ - <i>Ezekiel</i>
Δευτερονόμιον - <i>Deuteronomy</i>	Δανιήλ - <i>Daniel</i> (4)
Ιησοῦς τοῦ Ναυή - <i>Joshua</i>	Σουσάννα - <i>Susanna</i> (5)
Κριταί - <i>Judges</i>	Βηλ Κη Δρακων - <i>Bel and the Dragon</i> (5)
Ρουθ - <i>Ruth</i>	Οσηε - <i>Hosea</i>
Βασιλειών Α' - <i>1 Kings</i>	Αμωσ - <i>Amos</i>
Βασιλειών Β' - <i>2 Kings</i>	Μιχαίας - <i>Micah</i>
Βασιλειών Γ' - <i>3 Kings</i>	Ιωηλ - <i>Joel</i>
Βασιλειών Δ' - <i>4 Kings</i>	Οβδιαν - <i>Obadiah</i>
Παραλειπομένων Α' - <i>1 Chronicles</i>	Ιωνας - <i>Jonah</i>
Παραλειπομένων Β' - <i>2 Chronicles</i> (1)	Ναουμ - <i>Nahum</i>
Έσδρας Α' - <i>1 Esdras</i>	Αβδοκουμ - <i>Habakkuk</i>
Έσδρας Β' - <i>2 Esdras</i>	Σεφανιας - <i>Sephaniah</i>
Νεμίας - <i>Nehemiah</i>	Αγγαι - <i>Haggai</i>
Τωβίτ - <i>Tobit</i>	Ζαχαρίας - <i>Zechariah</i>
Ιουδθ - <i>Judith</i>	Μαλαχίας - <i>Malachi</i>
Εσθήρ - <i>Ester</i>	
Μακκαβαίων Α' - <i>1 Maccabees</i>	ADDITIONS
Μακκαβαίων Β' - <i>2 Maccabees</i>	(1) Prayer of Manasseh
Μακκαβαίων Γ' - <i>3 Maccabees</i>	(2) Psalm 151 - Sometimes
Μακκαβαίων Δ' - <i>4 Maccabees</i>	Psalms of Solomon.
Τωβ - <i>Job</i>	(3) Only present in Codex
Ψαλμοί - <i>Psalms</i> (2)	Alexandrinus.
Οδοί - <i>Odes</i> (3)	(4) Prayer of Azariah and
Προιμια Εορμάντες - <i>Proverbs</i>	Song of the Three Children.
Εκκλησιαστής - <i>Ecclesiastes</i>	(5) Sometimes counted as part
Άσμα Ασμάτων - <i>Song of Songs</i>	of Daniel additions.
Σοφία Εορμάντες - <i>Wisdom</i>	Some versions vary in different
Σιράκ - <i>Sirach</i>	manuscripts.
Ισαΐας - <i>Isaiah</i>	
Ιερειας - <i>Jeremiah</i>	

Omar Flores

Books

Greek name ^{[1][2][3]}	Transliteration	English name
Law		
Γένεσις	Genesis	Genesis
Εξοδος	Exodus	Exodus
Λευιτικόν	Leuitikon	Leviticus
Αριθμοί	Arithmoi	Numbers
Δευτερονόμιον	Deuteronomion	Deuteronomy
History		
Ιησοῦς Ναυή	Ihousou Naui	Joshua
Κριταί	Kritaí	Judges
Ρουθ	Routh	Ruth
Βασιλειών Α' ^[4]	1 Basileion	Kings I (1 Samuel)
Βασιλειών Β'	2 Basileion	Kings II (2 Samuel)
Βασιλειών Γ'	3 Basileion	Kings III (3 Kings)
Βασιλειών Δ'	4 Basileion	Kings IV (4 Kings)
Παραλειπομένων Α'	1 Paraleipomenon ^[5]	Chronicles I
Παραλειπομένων Β'	2 Paraleipomenon	Chronicles II
Έσδρας Α'	Esdras A.	1 Esdras
Έσδρας Β'	Esdras B.	Ezra-Nehemiah
Τωβίτ ^[6]	Tobit ^[7]	Tobit
Ιουδθ	Iudith	Judith
Εσθήρ	Ester	Ester with additions
Μακκαβαίων Α'	1 Makkabaiou	Maccabees I
Μακκαβαίων Β'	2 Makkabaiou	Maccabees II
Μακκαβαίων Γ'	3 Makkabaiou	Maccabees III
Wisdom		
Ψαλμοί	Psalms	Psalms
Ψαλμός 151	Psalms 151	Psalm 151
Προευχὴ Μανασῆ	Proseuchē Manasse	Prayer of Manasse

Pentateuch	Historical Books	Poetic & Wisdom Literature	Prophetical Books	
			Major Prophets	Minor Prophets
Genesis Exodus Leviticus Numbers Deuteronomy	Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles Ezra Nehemiah Esther	Job Psalms Proverbs Ecclesiastes Song of Songs	Isaiah Jeremiah Lamentations Ezekiel Daniel	Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi

II. The Language of the Old Testament

When Moses wrote the Pentateuch around 1400 BC, the Hebrew alphabet did not yet exist. Moses recorded the Pentateuch using the Thamudic alphabet, which was the writing system of his time. From 500 BC, when the Hebrew alphabet was completed, prophets and scribes began writing the scriptures using the Hebrew alphabet. Except for portions of Daniel that were written in Aramaic, the entire Old Testament was written in Hebrew. The Hebrew alphabet consists of 23 letters, but the table below shows 22 letters, considering Sin and Shin as one. Additionally, Kaph, Mem, Nun, Pe, and Tsade are shown with their final forms, totaling 27 characters.



א ב ג ד ה ו
ז ח ט י כ ל
מ נ ס ע פ צ ק ר
ש ת

Gematria (Numerology): Each Hebrew alphabet character is assigned a unique numerical value, as shown in the table below.

Alaph	Bet	Gitsof	Dalet	Hey	Vav	Zayin	Chet	Tet	Yod	Kaf
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
										ך
1	2	3	4	5	6	7	8	9	10	20
Lamed	Mem	Nun	Samech	Ayin	Pey	Tzaddik	Kuf	Resh	Shin	Tav
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
	ם	ן			ף	ץ				
30	40	50	60	70	80	90	100	200	300	400

According to this table, DAVID is written in Hebrew as דָּוִד (Dalet, Vav, Dalet). Dalet is 4, Vav is 6, and Dalet again is 4, so adding these three numbers together, the value of David is 14. The word for sun, שֶׁמֶשׁ (Shemesh), is written with Shin (300), Mem (40), and Shin again (300), making the numerical value of the sun 640. Using this method, the name of Yahweh (יְהוָה) has a numerical value of 26. Abraham (אַבְרָהָם) has a value of 248. The practice of using these numerical values to develop theories is called numerology (gematria).

III. Authors of the Old Testament

The Pentateuch was written by Moses around 1400 BC as the leader of the Exodus.

Among the **Historical Books**:

- **Joshua** was written by Joshua around 1350 BC.
- **Judges, Ruth, 1 Samuel, and 2 Samuel** were written by Samuel, Nathan, and Gad around 1000–900 BC.
- **1 Kings and 2 Kings** were written by Jeremiah around 600 BC.
- **1 Chronicles, 2 Chronicles, Ezra, and Nehemiah** were written by Ezra around 450 BC.
- **Esther** was written by Mordecai around 400 BC.

Among the **Poetic Books**:

- **Job** was written by Moses around 1400 BC.
- **Psalms** were written by various authors, primarily David, between 1000–400 BC.
- **Proverbs, Ecclesiastes, and Song of Solomon** were written by Solomon around 900 BC.

Among the **Prophetic Books**:

- **Isaiah** was written by Isaiah around 700 BC.
- **Jeremiah and Lamentations** were written by Jeremiah around 600 BC.
- **Ezekiel** was written by Ezekiel around 550 BC.
- **Daniel** was written by Daniel around 550 BC.
- **Hosea** was written by Hosea around 750 BC.
- **Joel** was written by Joel around 850 BC.
- **Amos** was written by Amos around 750 BC.
- **Obadiah** was written by Obadiah around 600 BC.
- **Jonah** was written by Jonah around 700 BC.
- **Micah** was written by Micah around 700 BC.
- **Nahum** was written by Nahum around 650 BC.

- **Habakkuk** was written by Habakkuk around 600 BC.
- **Zephaniah** was written by Zephaniah around 650 BC.
- **Haggai** was written by Haggai around 520 BC.
- **Zechariah** was written by Zechariah around 500 BC.
- **Malachi** was written by Malachi around 430 BC.

The background figures and the periods during which they were active for each book of the Old Testament are well summarized in **Appendix B: Figures and Dates of the Old Testament**.

IV. Summary Table of the 39 Books of the Old Testament

Number	Bible Name	Content	
1	Genesis	God's work of creation, the beginning of the family, the origin of sin and redemption.	The Law
2	Exodus	Escape from Egypt after 400 years of slavery, journey to Canaan under Moses' leadership.	
3	Leviticus	The duties and roles of the Levitical priests, sacrificial laws.	
4	Numbers	Record of 40 years of wandering after the Exodus, two population censuses.	
5	Deuteronomy	The meaning of the second law, emphasis on Moses' law (sermons).	
6	Joshua	Conquest of Canaan by Joshua, successor of Moses, land division, settlement.	Historical Books
7	Judges	400 years of the era of the judges after the settlement in Canaan, repeated failures and deliverances.	
8	Ruth	Record of the filial piety of Moabite woman Ruth towards her mother-in-law Naomi.	
9	1 Samuel	The life of Samuel, the first king Saul, achievements of the second king David.	
10	2 Samuel		
11	1 Kings	Solomon's reign and administration, the history of the divided northern and southern kingdoms. (Note: Kings - Records of the kings of nations) (Historical Book)	
12	2 Kings		
13	1 Chronicles	David's reign and the construction of the temple, Solomon's succession to the throne, history of southern Judah.	
14	2 Chronicles		
15	Ezra	Record of the first and second returns from Babylonian captivity, rebuilding of the temple. (Historical Book)	
16	Nehemiah	Third return, rebuilding of the walls of Jerusalem.	
17	Esther	Salvation of the Jews remaining in Persia.	
18	Job	Lessons from the suffering of the righteous man Job.	

19	Psalms	Instruction, prayer, praise, thanksgiving, prophecy, repentance, faith, suffering - hymns.	Poetic Books
20	Proverbs	Guidelines for a righteous and successful life - book of wisdom.	
21	Ecclesiastes	The futile life of man apart from God.	
22	Song of Songs	A song of God's love through the love of Solomon and Shulammite woman.	Major Prophets
23	Isaiah	Reproof of the sins of the people of Israel, judgment, restoration, prophecy of the Messiah.	
24	Jeremiah	Reproof of the sins of the southern kingdom Judah, call to repentance, prophecy of return from captivity.	
25	Lamentations	Five sorrowful poems about the fulfillment of the prophecy of the fall of Jerusalem.	
26	Ezekiel	Record of the fall and restoration of Jerusalem, the glorious future.	
27	Daniel	Historical content, prophetic content - "The Revelation of the Old Testament".	
28	Hosea	Demonstration of God's love through Hosea and his adulterous wife Gomer.	Minor Prophets
29	Joel	Comparison to the locust plague, future judgment of God, outpouring of the Holy Spirit on Pentecost.	
30	Amos	Prophecy of God's righteous judgment on an unjust society.	
31	Obadiah	God's warning of judgment on Edom, enemy of Israel.	
32	Jonah	Repentance movement in Nineveh through disobedient Jonah.	
33	Micah	Prophecy of Israel's sin and judgment, prophecy of the birth of the Messiah.	
34	Nahum	Proclamation of the destruction of Nineveh.	
35	Habakkuk	Prophecy of judgment using more sinful Chaldeans to punish sinful Israel.	
36	Zephaniah	Prophecy of God's judgment on Judah on the Day of the Lord.	
37	Haggai	First minor prophet after the return from Babylonian captivity, urging the rebuilding of the temple.	
38	Zechariah	Encouragement to rebuild the temple, content about the second coming of Jesus Christ.	
39	Malachi	Reproof of degenerate Israel, prophecy of the coming of John the Baptist and Christ.	

3. Study of Each book of the Old Testament

I. Study of Each Book of the Pentateuch

The reason why the Triune God created heaven and earth is to obtain God's family who will live together forever in heaven. Adam's confession of love towards Eve, "This is now bone of my bones and flesh of my flesh" represents the love that all humans, who will become God's family, should have towards their neighbors. The Pentateuch begins with Abraham, who had a loving heart towards his neighbors, and ends with Deuteronomy, where Moses reaffirms the Sinai Covenant with love for the Israelites. Genesis concludes with the formation of the twelve tribes through Joseph's love for his brothers, who pleaded to be spared just once.

The author of the Pentateuch is Moses (circa 1450 BC). Although Moses' lineage was from the tribe of Levi, he was adopted and raised by the Egyptian princess Hatshepsut, who found him in a basket among the reeds. As a result, Moses received all the education necessary to become Pharaoh as an Egyptian prince. He was familiar with Egyptian hieroglyphs as well as the cuneiform script of neighboring Sumer and all the other scripts of the Middle East at that time. However, when Moses wrote the Pentateuch, he used the Thamudic script ([Appendix C: About Thamudic Script](#)). The Hebrew script system was developed 700 years later. Hebrew is the most perfect and concise script system for recording the Pentateuch from Genesis to Deuteronomy, and it only requires enough parchment from 50 sheep to record the entire Pentateuch.

A. Study of Genesis

Moses was called by God at the age of 80 while tending the flock of his father-in-law Jethro in the wilderness of Midian. He led the Israelites for 40 years and then handed over leadership to Joshua (Numbers 27:18-23). Moses died on Mount Pisgah after viewing the land of Canaan (Deuteronomy 3:25-27, 34:1-6).

The Pentateuch is the book that Moses recorded in Thamudic script during his 40 years of leading Israel. Genesis, too, was written under God's inspiration and guidance during that 40-year period.

The original Pentateuch, including Genesis written in Thamudic script, was transmitted in Thamudic script for about 700 years. From around 700 BC, when the Hebrew script was developed, it began to be recorded in Hebrew.

1. Introduction to Genesis

Genesis is the book of beginnings. It presents seven beginnings: the creation of time, space, earth, life, humanity, sin, and the family. Additionally, Genesis records the beginnings of the flood, Abraham, Isaac, Jacob, Joseph, and the twelve tribes.

Key events and timelines in Genesis:

Creation occurred around 4000 BC.

Noah's flood occurred around 2400 BC.

The migration of 70 people to Egypt at Joseph's invitation occurred around 1875 BC.

Genesis covers these events up to this point. The Exodus happened 340 years later, between 1500 and 1400.

Genesis serves as the introduction to the entire Bible, a summary of the entire Bible, and an introduction and summary of the history of redemption.

Genesis conveys the theology of life, essential for the restoration of the order of creation. We need to newly recognize the value of Genesis as it serves as the introduction and summary of the entire Bible and the history of redemption.

The climax of Genesis is found in Joseph's declaration to his brothers in the last chapter, 50:19-21:

19 Joseph said to them, "Do not be afraid. Am I in the place of God?

20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

21 So then, don't be afraid. I will provide for you and your children." And he reassured them and spoke kindly to them.

With this declaration, the twelve tribes of Israel are established, preparing the people of the Kingdom of God, and Genesis concludes.

2. Summary of Genesis:

Genesis covers the beginning of creation, the birth of humanity, the family history of Abraham and his descendants, and the story of Joseph. It portrays God's creativity, humanity's fall, God's promises, and guidance.

This book serves as the foundation of human history and the relationship between God and humanity, showcasing God's plan, human sin, and redemption.

The Story of Creation (Chapters 1-11):

Genesis 1 and 2 describe God's creation of heaven and earth. (Appendix D: Sermon on the Six Days of Creation) The Triune God created heaven and earth to make humanity part of God's family.

Adam's confession of love towards Eve on the sixth day of creation, "This is now bone of my bones and flesh of my flesh" represents the love that people who will become God's family should always have towards God and their neighbors. "Love the Lord your God with all your heart and with all your soul and with all your mind & love your neighbor as yourself." To enter heaven, one must love God and one's neighbor as oneself.

The reason God rested on the seventh day was to show that the purpose of creation is to enjoy rest as one family with us in the kingdom of heaven.

After Adam and Eve sinned by eating the fruit of the tree of knowledge of good and evil, the humanistic line of Cain and the theistic line of Seth emerged. The intermarriage between the descendants of Cain and Seth led to violent humans.

6:4: "The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown."

6:13: "So God said to Noah, 'I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.'"

God saved only Noah and his seven family members by bringing them into the ark. After 40 days of rain, the entire earth was flooded for 150 days. The water receded for 170 more days, and they came out of the ark after 366 days.

(Appendix E: Sermon on Noah's Flood)

After the flood, God made a rainbow covenant with Noah's family and all living creatures that breathe:

9:15: "I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life."

9:16: "Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth."

God confused the language of humanity at the Tower of Babel, built under the dictatorship of Nimrod in the plain of Shinar, causing the dispersion of humanity:

11:8: "So the Lord scattered them from there over all the earth, and they stopped building the city."

11:9: "That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth."

The Story of Abraham (Chapters 12-24):

In Genesis 12:1-3, God makes a covenant with Abraham.

12:1: "The Lord had said to Abram, 'Go from your country, your people and your father's household to the land I will show you.'"

12:2: "I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing."

12:3: "I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

Abraham obeyed God's word and left Haran for Canaan at the age of 75. In Genesis 15:6, he is declared righteous before God by his **faith** in the God who creates something out of nothing, symbolized by the stars in the night sky. He also received the promise of the land of Canaan.

At the age of 100, Abraham had his son Isaac. In Genesis 22, when he bound Isaac, placed him on the wood, and took the knife to kill his son, he was recognized as a God-fearing person with **resurrection faith**. Those who possess **creation faith** and **resurrection faith** in this age are **the spiritual descendants of Abraham**.

The Story of Isaac (Chapters 25-26): Isaac made a covenant with God in Genesis 26:2-5.

- 2 The Lord appeared to Isaac and said, "Do not go down to Egypt; live in the land where I tell you to live."
- 3 "Stay in this land for a while, and I will be with you and will bless you. For to you and your descendants I will give all these lands and will confirm the oath I swore to your father Abraham."
- 4 "I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed."
- 5 "Because Abraham obeyed me and did everything I required of him, keeping my commands, my decrees, and my instructions."

Isaac dug many wells for the Philistines but eventually dug the fourth well, the Well of Oath in Beersheba, demonstrating that God blesses those He is with. All those around recognized this:

- 26:28 "They answered, 'We saw clearly that the Lord was with you; so we said, 'There ought to be a sworn agreement between us'—between us and you. Let us make a treaty with you.'"
- 26:29 "That you will do us no harm, just as we did not harm you but always treated you well and sent you away peacefully. And now you are blessed by the Lord."

The Story of Jacob and Esau (Chapters 27-36):

Jacob and Esau had opposing attitudes towards God's blessing. Jacob earnestly desired God's blessing, including the birthright, while Esau sold his birthright for a bowl of stew. Jacob did not keep the vow he made to God at Bethel while fleeing from Esau's wrath:

- 28:20 "Then Jacob made a vow, saying, 'If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear'"
- 28:21 "so that I return safely to my father's household, then the Lord will be my God."
- 28:22 "And this stone that I have set up as a pillar will be God's house, and of all that you give me I will give you a tenth."

Instead of going to Bethel, Jacob tried to build his life in Shechem, but after the incident with his daughter Dinah, Jacob's sons massacred the Shechemites. Jacob, now in a dire situation, finally kept his vow to go to Bethel:

- 35:2: "So Jacob said to his household and to all who were with him, 'Get rid of the foreign gods you have with you, and purify yourselves and change your clothes.'"
- 35:3: "Then come, let us go up to Bethel, where I will build an altar to God, who answered me in the day of my distress and who has been with me wherever I have gone."

The twelve tribes of Israel emerged through Jacob's eleventh son, Joseph. The Hebrew names of the twelve tribes are as follows:

- | | |
|----------------------------|---|
| Leah (first wife): | Reuben (רְאוּבֵן), Simeon (שִׁמְעוֹן), Levi (לֵוִי), Judah (יְהוּדָה) |
| Bilhah (Rachel's servant): | Dan (דָּן) and Naphtali (נַפְתָּלִי) |
| Zilpah (Leah's servant): | Gad (גָּד) and Asher (אָשֶׁר) |
| Leah (first wife): | Issachar (יִשָּׂשכָר) and Zebulun (זְבֻלֹן) |
| Rachel (second wife): | Joseph (יוֹסֵף) and Benjamin (בְּנִימִן) |

The Story of Joseph (Chapters 37-50):

Joseph, one of Jacob's sons, dreamt of becoming a leader from a young age. Sold into slavery in Egypt by his jealous brothers at the age of 17, Joseph became the prime minister of Egypt at 30. Through God's guidance, Joseph achieved his dreams, became a comforted and true forgiver, and raised the twelve tribes of Israel.

3. Biblical Theology of Genesis

The Triune God is forming a community of love, and to bring us into this community, God created heaven and earth. Human history is the history of forming God's family. To become part of God's family, one must love their neighbor as themselves (Genesis 2:22-23):

22: Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.

23: The man said, 'This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man.'

Additionally, one must live a life of obedience to God with the creation faith (Genesis 15:6) and resurrection faith (Genesis 22:5) that Abraham had.

The beginning of forming God's loving community in Israel starts with Joseph's declaration to his brothers in Genesis 50:19-21:

19: But Joseph said to them, 'Don't be afraid. Am I in the place of God?'

20: You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

21: So then, don't be afraid. I will provide for you and your children.' And he reassured them and spoke kindly to them.

With Joseph's declaration, the twelve tribes of Israel emerged, preparing the people of God's kingdom, and Genesis concludes. We, too, must become part of God's family, genuinely loving our neighbors like Joseph.

Summary: The consistent theme from Genesis to Revelation is that only those who genuinely love their neighbors can become part of God's family.

4. The Structure of Genesis

• Thomas-Nelson Structure

Focus	Four Events				Four People			
Reference	1:1 ——— 3:1 — 6:1 ——— 10:1 ——— 12:1 ———— 25:19 ——— 27:19 ——— 37:1 — 50:26							
Division	Creation	Fall	Flood	Nations	Abraham	Isaac	Jacob	Joseph
Topic	Human Race				Hebrew Race			
	Historical				Biographical			
Location	Fertile Crescent (Eden-Haran)				Canaan (Haran-Canaan)		Egypt (Canaan-Egypt)	
Time	c. 2000 Years c. 4000+ – c. 2166 B.C.				281 Years c. 2166–1885 B.C.		81 Years (1885–1804 a.c.)	

• Toledot Structure

The entire Book of Genesis can be divided into the following 11 sections using the ten Toledots:

1:1-2:4a	The beginning of the universe, with the Toledot at the end.
2:4b-4:26	The beginning of the Toledot.
5:1-6:8	The lineage of Adam.
6:9-9:29	The lineage of Noah.
10:1-11:9	The lineage of Noah's sons.
11:10-26	The lineage of Shem.
11:27-25:11	The lineage of Terah.
25:12-18	The lineage of Ishmael.
25:19-35:29	The lineage of Isaac.
36:1-37:1	The lineage of Esau.
37:2-50:26	The lineage of Jacob.

Evaluation: The above Thomas-Nelson structure analysis seems to use human intellect to perform a literary structural analysis of the biblical content, such as Creation-Fall-Flood-Nations-Abraham-Isaac-Jacob-Joseph.

The subsequent structure analysis based on Toledot involves a biblical theological or redemptive-historical structural analysis of the content, including the Beginning of the Universe, Adam's Family, Noah's Family, Shem's Family, Isaac's Family, and Jacob's Family.

5. Analysis of Genesis by Chapter and Verse

1:1~11:9	Creation Story and Primeval History
1:1~2:25	Creation (Creation of the World, Creation of Humans)
2:22	The Lord God made a woman from the rib He had taken out of the man, and He brought her to the man.
2:23	The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."
2:24	That is why a man leaves his father and mother and is united to his wife, and they become one flesh.
2:25	Adam and his wife were both naked, and they felt no shame.
3:1~5:32	The Fall (Fall of Man, Line of Cain and Line of Seth)
4:25	Adam lay with his wife again, and she gave birth to a son and named him Seth, saying, "God has granted me another child in place of Abel, since Cain killed him."
6:1~9:29	The Flood (Cause of the Flood, Judgment, Flood, Result of the Flood, Song for Shem)
6:2	The sons of God saw that the daughters of men were beautiful, and they married any of them they chose.
10:1~11:9	Judgment at the Tower of Babel (Genealogy of Shem, Ham, and Japheth after the Flood)
11:9	That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.
11:10~50:26	Patriarchal History
11:10~25:18	Life of Abraham (Background of Abraham, Abrahamic Covenant)
12:1	The Lord had said to Abram, "Go from your country, your people and your father's household to the land I will show you."
12:2	I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing.
12:3	I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."
25:19~26:35	Life of Isaac

32	야곱이 에서를 만날 준비를 하다. 브니엘에서 야곱이 (하나님으로부터) 이스라엘이란 이름을 받음.	23절-그 사람이 가로되 내 이름을 다시는 야곱이라 --
33	야곱이 에서를 만남. 야곱이 에서에게 예를 올림. 에서의 세겔로 회정함. 숙곳 도착. 세겔에 정착.	10절-야곱이 가로되 그렇게 하시라네이다. 할날에...
34	디나가 세겔에게 강간당함. 할렐받은 세겔 남자들을 시요온과 레위가 다 죽임. 야곱이 아들들을 나무람.	25절-제 살일에 끼쳐 그들이 고동할 때에 야곱의 두 아들--
35	하나님이 야곱에게 별명으로 가라함. 야곱언약. 라벨이 배나면 낳고 죽음. 어삭을 에서와 야곱이 잘사	10절-그에게 이르시되 내 이름이 야곱이다하는 내 이름...
36	에서의 아내들과 아들들. 세겔산 에서 자손의 계보. 에서의 자손중 족장들. 세겔의 원주민. 예돔의 왕들	3절-이제 에서 곧 예돔이 세겔산에 거하라
37	요셉의 어린시절 채색. 꿈 이야기. 형들이 노예로 팔아먹음. 이집트로 끌려감. 야곱을 속이는 형들	13절-요셉이 그들에게 가라이 호기 전에 그들아--
38	유다가 매느리 다말에게 셋째 생애를 할 때까지 기다리라 함. 다말이 유다로 임신함 (헤레스와 세라).	25절-여인이 길에 나갈 때에 보매이 시부에게 이르되--
39	요셉이 보디발 가정총무 됨. 보디발 처가 요셉을 유혹하다 강간범 누명부음. 왕의 죄수 감옥 사무장 됨.	23절-전국은 그의 손에 달린 것을 무엇이든지 돌아--
40	요셉이 술말은 관원장과 막 급는 관원장의 꿈을 해석해 줌. 술말은 관원장이 요셉을 잊어버림.	23절-술 말은 관원장이 요셉을 기억지 않고--
41	이년 후 파라오 왕. 술말은 관원장이 요셉 기억. 칠년 흉년 칠년 풍년 해석. 대비책 제시. 요셉 국무총리 됨.	33절-파로가 그 신하들에게 이르되 이와 같이 하라--
42	요셉의 형들 곡물사러 이집트로 가 요셉 만남. 시요온 언질로. 잡혀와서 야곱에게 배나면 데려가야 함.	33절-야곱이 가로되 내 아들은 너희와 함께 내려가지...
43	형들이 배나면 데리고 이집트로 가다. 요셉이 자서대로 형들 대접. 배나면 데리고 다섯 배를 주다.	34절-요셉이 자기 식물로 그들에게 주되 배나면--
44	요셉이 온전을 배나면의 자후에 넘겨 하다. 유다가 배나면 대신 자기가 언질이 되겠다고 함.	39절-칠년째 주의 풍으로 아이를 태워버려 잊게서--
45	요셉이 형들에게 자신을 밝히다. 바로가 요셉 가족을 초청. 수송용 수레 제공. 야곱이 기운이 소생함	3절-그런즉 나를 이리로 보낸 자는 당신들이 아니요--
46	브엘세바에서 하나님께서 야곱에게 현몽하심. 70인 명단(66+4). 요셉이 부형제 바로에게 할 말 전달.	3절-하나님이 가라사대 나는 하나님이라 내 이름--
47	5 형이 바로 앞편. 야곱이 바로 앞편. 라암세스를 지시함. 20% 세금 토지법. 요셉이 야곱 선명 매장 약속.	30절-내가 조상들과 함께 살거는 너는 나를 애굽에서--
48	야곱이 자자 에브라임과 장자 요셉을 축복함. 자자에게 장자의 축복을 줌.	21절-이스라엘이 요셉에게 또 이르되 나는 죽으나 --
49	야곱이 12 아들을 축복함. 유다와 요셉이 받은 축복이 본보임.	10절-종이 유다를 떠나지 아니하며 제리자의 지명아--
50	야곱의 미이라를 마모레 막벨라 굴에 장사함. 요셉이 형들에게 해세드의 사할 선포로 12지파가 생겨남	21절-당신들은 두려워 하소서 내가 당신들과 당신--

6. Applying Genesis to My Life

1. Live a life of "I'll Die for You"

Adam's declaration to Eve (Genesis 2:23), "**This is now bone of my bones and flesh of my flesh,**" can be interpreted as "I will love you with my life." Adam loved Eve enough to give his life for her.

Hearing this declaration of love from Adam to Eve, God immediately gave the cultural mandate in Genesis 1:28: "**God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'**"

This cultural mandate is not a command to destroy nature or to increase the human population indiscriminately but a command to extend the "I will die for you" love to others, encouraging them to also love with this self-sacrificial love, thus increasing the number of people who love their neighbors in this way. This cultural mandate aligns with the Great Commission Jesus gave to His disciples on a mountain in Galilee as recorded in Matthew 28:

19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Making disciples means loving them with the sacrificial love of Jesus so that they too will love their neighbors with that same love.

The Bible is a record of people who lived out this "I will die for you" love. Abraham's declaration to his nephew Lot (Genesis 13:9), "**If you go to the left, I'll go to the right,**" is another expression of "I love you enough to give my life for you." When Lot was captured by the kings of Shinar and Ellasar, Abraham chased down their armies with just 318 trained men born in his household and rescued him, demonstrating his life-sacrificing love for Lot.

Joseph's proclamation to his brothers who bowed down before him (Genesis 50:21), "**I will provide for you and your children,**" was also an expression of "I forgive and love you enough to give my life for you."

We, living in the 21st century, must also declare to our neighbors, "I love you enough to give my life for you" or "I'll die for you." This is in obedience to Jesus' command at the Last Supper (John 13:34), "**Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.**"

As a result, we will participate in the community of God's love created by the Triune God—Father, Son, and Holy Spirit—and become part of the Family of God, living together as one family in heaven forever.

Such agape love can only be extended to one's neighbor by someone who has realized God's agape love for themselves. Just as Joseph, sold into slavery in Egypt at 17, gradually saw his childhood dreams come true over 13

years of servitude, realizing God's love for him and becoming a healed healer who forgave his brothers, leading to the formation of the 12 tribes of Israel through his great declaration of love in Genesis 50:21.

2. One Must Have Faith in Creation and Resurrection to Be a True Spiritual Descendant of Abraham

What is Creation?

God created the heavens and the earth as the stage for the history of redemption. God created everything out of nothing. The Hebrew word "bara" means to create something from nothing. God created time, the universe, earth, light, land, the firmament, seas, trees, grass, fish, land animals, birds, humans, the sun, the moon, stars, and more from nothing. The reason for God's creation of the heavens and the earth is to forgive our sins through the merit of Jesus Christ's crucifixion and to make us His chosen people.

The Six Days of Creation

The six days of creation described in Genesis 1 and 2 can be summarized in the following table:

Day	Creation Event	Day	Creation Event
1	Time, space, (water-covered) earth, light	4	Sun, moon, stars, nebulae, galaxies, etc.
2	Firmament, waters above the firmament, waters below	5	Aquatic creatures, birds
3	Land, trees, grass	6	Land animals, humans (Adam & Eve)

God rested on the seventh day. The reason for this rest is to show that the purpose of creating the heavens and the earth was to create God's family among humans and to rest with them in heaven forever.

The Age of the Earth

Evolution theory starts with the premise that the earth is 4.5 billion years old because evolution requires a long period to occur. Those who believe in secular evolution or theistic evolution must accept this 4.5-billion-year-old earth, and they are known as old-earth proponents.

All granite on earth contains the same number of uranium-238 and lead-92 atoms. The half-life of uranium-238 is 4.5 billion years. Proponents of the old-earth theory assert that initially, all granite on earth contained only uranium atoms, and over 4.5 billion years, half of these uranium atoms underwent radioactive decay to become lead, thus forming equal numbers of uranium and lead atoms. This is where the 4.5-billion-year age of the earth comes from.

However, Christians who believe in creation advocate for the young-earth theory, claiming that the earth is less than 10,000 years old. In Korea, young-earth proponents are mainly known as creation scientists. Young-earth theorists argue that the earth was created 6,000 to 10,000 years ago with an equal number of lead and uranium atoms already present in the granite.

Now, let's discuss five pieces of evidence that support the young-earth theory.

1. The Amount of Dust on the Moon's Surface

The first piece of evidence for a young Earth is the amount of dust on the moon's surface. We can measure the density of space dust around the moon using rockets orbiting it, and from this data, calculate the amount of dust that accumulates on the moon each year. If the old-earth theory of 4.5 billion years were true, the thickness of the dust on the moon's surface should be about 20 meters. Therefore, the lunar module Eagle, which was part of the Apollo 11 mission, was designed with large pads to prevent it from sinking into thick dust. However, when the lunar module landed, the dust was only 2 centimeters thick, which corresponds to about 10,000 years of dust accumulation. This proves that the moon is very young.

2. The Length of Deltas at Major River Mouths

The second piece of evidence is the length of deltas at the mouths of major rivers. The deltas of the Nile in Egypt, the Mississippi in the United States, and the Yellow River in China all show sedimentation that spans only a few thousand years. There is no evidence of sedimentation over tens of thousands of years, indicating that these rivers are very young.

3. The Amount of Salt Dissolved in Seawater

The third piece of evidence is the amount of salt dissolved in seawater. We can accurately measure the amount of salt

that flows into the ocean from all the rivers in the world each year. If we multiply this amount by 4.5 billion years, the oceans should have become saltwater seas. However, the oceans maintain a salinity of about 3%. This low salinity also proves that the earth is very young.

4. The Amount of Helium in the Earth's Atmosphere

The fourth piece of evidence is the amount of helium in the Earth's atmosphere. Recent scientific research has revealed that helium atoms created in the Earth's atmosphere are completely trapped by Earth's gravitational field and cannot escape into space. In other words, helium once created in the Earth's atmosphere remains there forever. During the natural decay of a single uranium atom in all granite rocks worldwide, eight helium atoms are released.

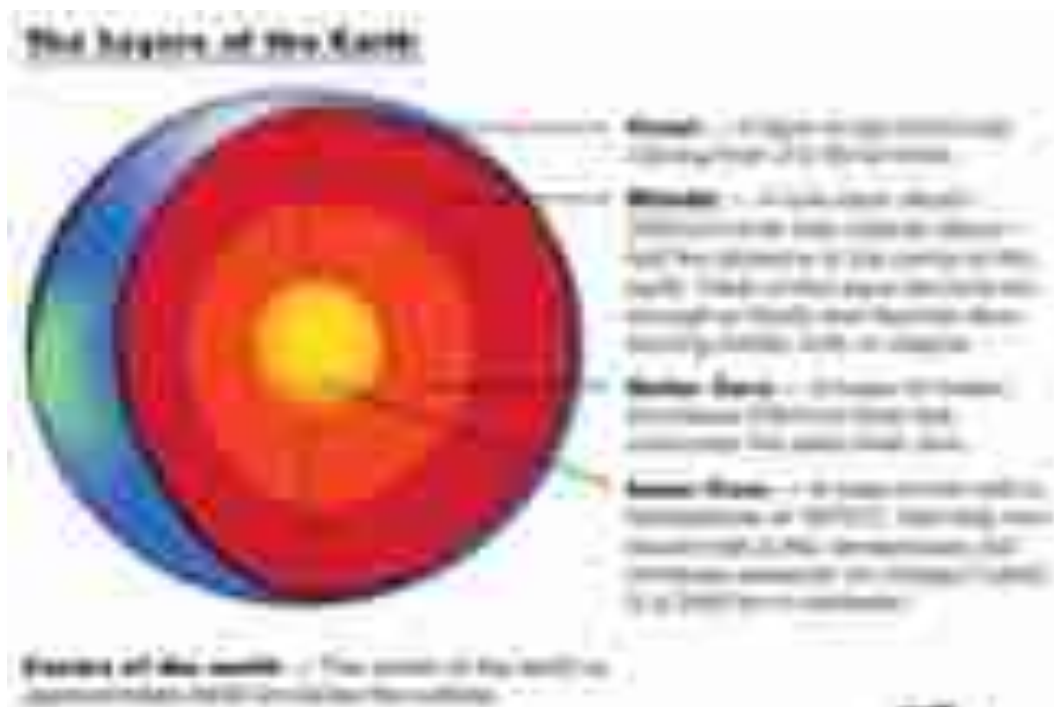
If the Earth were 4.5 billion years old, we would be swimming in helium produced by the decay of uranium in all granite rocks over that time. However, the amount of helium currently in the atmosphere is only a tiny fraction of what should have been produced over 4.5 billion years. This small amount of helium in the Earth's atmosphere proves that the Earth is very young.

5. The Molten Core of the Earth

The fifth piece of evidence is the Earth's molten core. The Earth is a large sphere with a diameter of 12,600 km and a radius of 6,300 km. If we keep digging, we will encounter red-hot molten rock starting just 30 km below the surface, called the mantle, which is mainly composed of melted rock. When the mantle erupts through a volcano, it is called magma. Beneath the mantle, about 3,000 km thick, lies the outer core, approximately 2,000 km thick, made of molten iron. Finally, the inner core, extending about 1,000 km to the Earth's center, consists of heavy metals like gold and uranium in molten form.

The Earth's core, with its molten iron, acts like a giant electromagnet, generating Earth's magnetic field. This magnetic field creates the auroras at the poles and forms the Van Allen radiation belts in space, protecting Earth from harmful space radiation, particularly from the sun.

Just 30 km below us lies the red-hot molten core. When God created the Earth on the first day, He made it with the same internal structure it has today, with a molten core. However, one undeniable fact is that the Earth is gradually cooling due to volcanic eruptions and heat loss. In fact, the Earth is losing a lot of heat each year, like a feverish patient covered with a thin blanket. If the Earth were 4.5 billion years old, it would have cooled completely by now. The fact that the Earth's interior is still hot is a decisive piece of evidence that the Earth is very young.



In addition to the five pieces of evidence for a young Earth, there are dozens more. One such piece of evidence is the

young age of the solar system. For instance, the internal heat of Saturn and Jupiter suggests a young age. Both Saturn and Jupiter emit about twice the amount of heat they receive from the sun. If Saturn and Jupiter were 4.5 billion years old, they should have cooled down completely and become cold planets with no internal heat. This indicates that the solar system is also young!

We have discussed five pieces of evidence that suggest the Earth is very young. Despite this compelling evidence, most scientists ignore it and blindly follow the geological timescale created by Charles Lyell in 1872, who used his imagination to arrange fossils in an evolutionary sequence. It seems that for these scientists, evolution and the old Earth theory have become a matter of religious belief. Alternatively, their scientific reputation or research achievements, which might be at stake if they were to support the young Earth theory, could be more important to them.

We can scientifically prove that the six days of creation described in Genesis 1 and 2 were literal 24-hour days. This is because the phrase “**In the beginning, God created the heavens and the earth**” on the first day of creation refers to the vast universe, which is 45 billion light-years in diameter, and the Earth, which has the same internal structure we know today—crust, mantle, outer core, and inner core—with a radius of 6,300 km. The Earth rotated once every 24 hours then, just as it does now.

Even though the sun, moon, and stars were created on the fourth day, the Earth rotated once every 24 hours from the first day of creation. This is why the word “day” in Genesis 1:5, “And there was evening, and there was morning—the first day,” can be legitimately used on the first day. This is the scientific reason why the “Yom Theory” (literal day theory) can prevail over the “Day-Age Theory” or the “Framework Theory.”

Many people find it hard to believe in the six-day creation because of the vast size of the universe, which spans billions of light-years. They argue that light from galaxies millions to billions of light-years away could not have reached Earth in a young Earth scenario of less than 10,000 years, as proposed by the young Earth theory, but only in an old Earth scenario of 4.5 billion years. However, if we believe that God, who created the sun, moon, stars, and countless galaxies on the fourth day of creation, also spread the light from each star throughout the universe, we can accept the six-day creation.

Evolution

The theory of evolution began in 1859 with the publication of “The Origin of Species” by Charles Darwin of England. Evolution posits that a massive universe, 15 billion light-years in size, emerged by chance from a Big Bang about 15 billion years ago. Atoms in this universe randomly combined to form molecules, which in turn formed matter. This matter randomly came together to form various galaxies and stars. On Earth, atoms randomly combined to create large molecules like amino acids, which then formed proteins, leading to the emergence of amoebas. According to evolutionists, all higher forms of life evolved from amoebas by chance.

Evolutionists are very fond of the word “by chance.” However, the second law of thermodynamics, which states that entropy (disorder) increases over time, makes it impossible for things to evolve towards greater order by chance. In other words, without an omnipotent transcendent being, it is impossible for disorder to turn into order or for primitive organisms to evolve into higher forms of life. In conclusion, evolution is not a reality. Everything was created as it is by God.

Faith in Creation and Resurrection

Faith in Creation: Accepting Genesis 1 as God’s word with an “Amen” aligns one’s faith with that of Abraham, the father of faith. In Genesis 15:5, God showed Abraham the stars and promised him countless descendants: “**He took him outside and said, 'Look up at the sky and count the stars—if indeed you can count them.' Then he said to him, 'So shall your offspring be.'**”

At that time, Abraham had no children. Yet, as he looked at the countless stars, he believed in God who creates something from nothing—a God who would give him descendants where there were none. Just like a child who trusts his parents’ words, Abraham accepted God’s promise. This moment was when Abraham became the father of faith. Genesis 15:6 states, “**Abram believed the Lord, and he credited it to him as righteousness.**” God recognized Abraham’s faith in creation—the belief that God creates something from nothing—as righteousness. Abraham was justified by his faith in creation.

Faith in Resurrection: In Genesis 22:5, Abraham tells his servants, "...we will worship and then **WE** will come back to you." Abraham believed that even if he sacrificed Isaac, God would resurrect him, and they would return together. Thus, faith in resurrection is another spiritual DNA of Abraham.

Romans 4:16-17 connects Abraham's faith in creation and resurrection: "16 ...Abraham is the father of us all. 17 As it is written: 'I have made you a father of many nations.' He is our father in the sight of God, in whom he believed—the God who gives life to the dead (faith in resurrection) and calls into being things that were not (faith in creation)."

The devil tries to prevent us from having faith in creation in various ways. Only by having faith in God as the creator who makes something from nothing can we develop faith in the resurrection. With faith in the resurrection, we can acknowledge God as the creator and willingly obey His word, becoming true disciples of Jesus.

3. Let Us Be Comforted by God and Forgive Our Neighbors Like Joseph

Only those who have realized God's agape love for themselves can extend that love to their neighbors. Just as Joseph, while serving as a slave in Egypt, came to a profound understanding of God's love for him as his childhood dreams began to be fulfilled, leading him to become a true forgiver, so too can we become messengers of God's HESED love when we realize His love for us. The following is a sermon titled "Let's Become a Dreamer" about this topic.

Let's Become a Dreamer

Text: Genesis 50:18-21

18 His brothers then came and threw themselves down before him. "We are your slaves," they said. 19 But Joseph said to them, "Don't be afraid. Am I in the place of God? 20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. 21 So then, don't be afraid. I will provide for you and your children." And he reassured them and spoke kindly to them.

Genesis 37:2 declares, "This is the account of Jacob's family line. Joseph, a young man of seventeen..." This statement highlights that Jacob's life bore fruit through Joseph. Joseph had four mothers—Leah, Bilhah, Zilpah, and his own mother Rachel, who bore him and Benjamin. The other ten brothers were all half-brothers. His father Jacob loved Rachel the most and made a special coat for Joseph (Genesis 37:3): "Now Israel loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made an ornate robe for him."

Joseph was extremely intelligent. Despite this, he frequently told his half-brothers about his dreams—dreams that they came to resent (Genesis 37:7, 9): 7 "We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it." 9 Then he had another dream, and he told it to his brothers. "Listen," he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me."

Question: Why did Joseph continue to share his dreams with his half-brothers, knowing they would hate him, eventually leading to his being sold into slavery?

Answer: The dreams were so vivid that they became his vision and could not be forgotten, no matter what.

A dream given by God becomes the driving force of life. Let us all become holders of God-given dreams.

Joseph went on an errand for his father to Shechem. When his brothers saw him from a distance, they mocked him as the dreamer (Genesis 37:19). They stripped him of his colorful robe and threw him into a dry pit, eventually selling him to Midianite merchants for twenty shekels of silver, who took him to Egypt. Egypt, at that time, was the center of politics, culture, economy, and pleasure—a powerful nation with a well-established monarchy.

Joseph, with his hands tied behind a camel, was dragged through the desert. From a pampered young man, he became a naked slave sleeping in a barn. He must have cried hot tears every night, gritting his teeth in anger and revenge.

However, as he saw his dreams gradually coming true from the age of 17 to 30, Joseph's resentment and hatred

towards his brothers faded. By the time he became the prime minister of Egypt at age 30, he had healed all his wounds and abandoned all his resentment. In Genesis 41:51, he named his firstborn Manasseh (forgetting), declaring that **he had forgotten all his troubles and his father's household**. In the next verse, he named his second son Ephraim (fruitful), signifying his determination **to live fruitfully in the land of his suffering**.

Every Christian will face trials. True Christians undergo God's training. The outcome of these trials depends entirely on whether the person has a God-given dream.

Today, we are amid trials. However, for those with God-given dreams, these trials cannot become true hardships. This is because, through these trials, dreamers draw closer to God and understand the spiritual significance of their trials—realizing that God had a purpose in allowing those trials.

Conversely, for those without dreams, trials only lead to complaints and resentment. Thus, trials do not benefit those without dreams, nor do they recognize them as opportunities for God's training.

Dear beloved, Joseph had a dream, which helped him endure all his trials, leading him to rely more on God and be thankful. In today's text, after Jacob's death, his brothers came and knelt before him, fulfilling Joseph's dreams. Joseph's declaration of forgiveness led to the birth of the twelve tribes.

Genesis ends with the preparation of the citizens of God's kingdom. After 430 years, the 70 descendants grew into 600,000 strong, leading to the Exodus.

Beloved, just as Joseph was a dreamer, we must all become dreamers. Let us collectively hold the dream of world missions, giving thanks and relying on God as we strive to realize the dream of world evangelization, becoming true disciples of Jesus.

B. Study of Exodus

Descendants of Jacob, who migrated to Egypt at the invitation of Joseph with 70 men, grew to 600,000 over 400 years. A new dynasty in Egypt, which did not know Joseph, feared the political growth of the Jews (Ex. 1:8-10) and subjected them to severe oppression. This oppression included hard labor (Ex. 1:11-14) and eventually the killing of male infants (Ex. 1:15-17). This was the devil's method to prevent the appearance of the "offspring of the woman" prophesied in Genesis 3:15. Exodus 1:22 states, "Then Pharaoh gave this order to all his people: 'Every Hebrew boy that is born you must throw into the Nile, but let every girl live.'"

The 12 tribes of Israel cried out to God, and God's way of responding to this cry involved three steps: (1) slowly, (2) by raising up people, and (3) by having the appointed person be born.

To bring forth Moses, God arranged for a man from the tribe of Levi to marry a woman from the tribe of Levi (Ex. 2:1):

"A man of the tribe of Levi married a Levite woman," and as a result, Moses was born. As Moses grew older and his presence became harder to hide, his parents, fearing discovery, placed him in a papyrus basket and set him afloat on the Nile (Ex. 2:2-6):

- 2 The woman became pregnant and gave birth to a son; when she saw that he was a fine child, she hid him for three months.
- 3 But when she could hide him no longer, she got a papyrus basket for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile.
- 4 His sister stood at a distance to see what would happen to him.
- 5 Then Pharaoh's daughter went down to the Nile to bathe, and her attendants were walking along the riverbank. She saw the basket among the reeds and sent her female slave to get it.
- 6 She opened it and saw the baby. He was crying, and she felt sorry for him. "This is one of the Hebrew babies," she said.

Eventually, Moses was adopted and raised by the Egyptian princess (Hatshepsut), receiving the education of an Egyptian prince. Raised by the princess, Moses underwent thorough training as an Egyptian prince, which included (1) leadership training, (2) learning Sumerian, Akkadian, and Egyptian scripts, (3) acquiring historical and cultural knowledge necessary for writing Genesis, and (4) understanding palace protocols. Moses likely ascended the ranks of succession to the Pharaoh and became one of Egypt's military commanders.

At the age of 40, Moses fled to the Midian desert, received God's calling at Mount Horeb at the age of 80, and led the Israelites through the Exodus and their wilderness journey until he was 120. During those 40 years, Moses wrote the Pentateuch (the first five books of the Bible).n

1. Introduction to Exodus

At Joseph's invitation, 70 men of Jacob's descendants emigrated to Egypt. Genesis 46 lists these 70 men:

- 26 "All those who went to Egypt with Jacob—those who were his direct descendants, not counting his sons' wives—numbered sixty-six persons.
- 27 With the two sons who had been born to Joseph in Egypt, the members of Jacob's family, which went to Egypt, were seventy in all."

After 430 years, a new dynasty in Egypt that did not know Joseph came to power and subjected the Hebrews to harsh oppression and slavery. Exodus is a book that records the history of the Israelites' salvation.

The Israelites departed Egypt on the 15th day of the first month of the first year and arrived in the wilderness of Sinai in March. At Mount Sinai, through the mediation of Moses, they received the Sinai Covenant from God, centered on the Ten Commandments. Over 40 years in the wilderness, they gradually became the people of God.

Moses received the pattern of the Tabernacle from God, and after coming down from Mount Sinai, he had it built by craftsmen inspired by the Holy Spirit. The Book of Exodus concludes with the completion of the Tabernacle and the descent of God's glory cloud upon it in chapter 40.

2. Summary of Exodus

The Ten Plagues

When Moses asked Pharaoh, the ruler of Egypt, to let the Hebrew people go free, Pharaoh refused. To break Pharaoh's stubbornness and to demonstrate God's power and supreme authority over the Egyptian gods, God inflicted ten plagues on Egypt. These plagues occurred over nine months in the following order:

- 1.The Nile River turned into blood (7:14-25)
- 2.Frogs covered the land (8:1-15)
- 3.Gnats infested people and animals (8:16-19)
- 4.Swarms of flies covered the land (8:20-32)
- 5.A plague killed the livestock of the Egyptians (9:1-7)
- 6.Boils afflicted the Egyptians and their animals (9:8-12)
- 7.Hail destroyed crops and plants (9:13-35)
- 8.Locusts covered the land (10:1-20)
- 9.Darkness covered Egypt for three days (10:21-29)
- 10.The death of the firstborn among Egyptians and their animals (11:1-12:30)

The Passover Ordinance Given to the Hebrews in Chapter 12

- 1 The Lord said to Moses and Aaron in Egypt,
- 2 This month is to be for you the first month, the first month of your year.
- 3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.
- 4 If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat.
- 5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats.
- 6 Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight.
- 7 Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs.
- 8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast.
- 9 Do not eat the meat raw or boiled in water, but roast it over a fire—with the head, legs, and internal organs.
- 10 Do not leave any of it till morning; if some is left till morning, you must burn it.
- 11 This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Passover.
- 12 On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the Lord.
- 13 The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.
- 14 This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord—a lasting ordinance.

When the blood of the Passover lamb was applied to the doorposts and lintels, the angel of death would pass over the house. Similarly, when we enter heaven, if the doorposts and lintels of our hearts are covered with the blood of Jesus Christ, we will have our sins forgiven and enter heaven.

In Chapter 19, God Gives the Sinai Covenant to the Hebrews

3. Then Moses went up to God, and the Lord called to him from the mountain and said, ‘This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel:
 4 You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself.
 5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession.
 Although the whole earth is mine,
 6 you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.

God intended to use the Israelites, His chosen people, as a model to the world for missionary work. This is the first instance of missionary theology in the Old Testament. God calls a missionary nation “my treasured possession,” “a kingdom of priests,” and “a holy nation,” and values them greatly.

The Israelites, as God’s chosen people, neglected their duty to evangelize and minister to neighboring nations, instead showing hatred and contempt. As a result, when Jesus came and died on the cross, Christians who received the Holy Spirit became the chosen people with the mission of evangelism.

What Are the Ten Commandments ? (Chapter 20)

In Exodus 20, God gives the Ten Commandments to Moses:

1. God spoke all these words:
2. “I am the Lord your God, who brought you out of Egypt, out of the land of slavery.
3. #1 “You shall have no other gods before me.
4. #2 “You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments.
5. #3 “You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name.
6. #4 “Remember the Sabbath day by keeping it holy.
 Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.
7. #5 “Honor your father and your mother, so that you may live long in the land the Lord your God is giving you.
8. #6 “You shall not murder.
9. #7 “You shall not commit adultery.
10. #8 “You shall not steal.
11. #9 “You shall not give false testimony against your neighbor.
12. #10 “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.

The Ten Commandments are the core of the Sinai Covenant that God made with the Israelites at Mount Sinai. A covenant is a legal agreement establishing a public relationship between two parties. God treated the descendants of Abraham, the Israelites, personally and made a covenant with them just as He did with Abraham.

The Ten Commandments apply to us today as well. We should always be grateful that God recognizes us as personal

covenant partners and strive to keep these commandments in our lives.

The Ten Commandments follow the format of treaties between kings and vassals in the ancient Near East. Such treaties typically included a preamble, stipulations (commands and prohibitions), blessings and curses, a covenant meal, and the deposition of the treaty in a temple.

In Exodus 24:10, Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel have a meal before God, which serves as the covenant meal.

The placement of the covenant document in the temple indicated that it was made before the deity. In the Bible, God commanded the Israelites to place the stone tablets of the Ten Commandments inside the Ark of the Covenant because the Ark represented God's presence.

The Ten Commandments are law. But what kind of law are they? The Ten Commandments are moral law, which is unchanging and eternal. Unlike civil, commercial, or criminal laws that may change over time, moral law remains constant. The Ten Commandments are moral laws that everyone, regardless of time or place, must observe. They are as follows:

- The 1st Commandment: “You shall have no other gods before me.” This means to worship only God and never engage in idolatry.
- The 2nd Commandment: The method of worship.
- The 3rd Commandment: The attitude in worship.
- The 4th Commandment: The timing of worship.
 - Commandments 1, 2, 3, and 4 are about our relationship with God.
- The 5th Commandment: Obedience to delegated authorities.
- The 6th Commandment: The sanctity of human life.
- The 7th Commandment: The sanctity of marriage.
- The 8th Commandment: The sanctity of labor.
- The 9th Commandment: Truthfulness in speech.
- The 10th Commandment: Do not covet.
 - Commandments 5, 6, 7, 8, 9, and 10 are about our relationships with our neighbors.

In Matthew 22:37-40, Jesus reinterprets the Ten Commandments into two commands: 35 One of them, an expert in the law, tested him with this question: 36 “Teacher, which is the greatest commandment in the Law?” 37 Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ 38 This is the first and greatest commandment. 39 And the second is like it: ‘Love your neighbor as yourself.’ 40 All the Law and the Prophets hang on these two commandments.”

The first commandment concerns our relationship with God, and the second concerns our relationship with people. In summary, the Ten Commandments can be boiled down to “Love God and love your neighbor”—“敬天愛人” (Revere Heaven, Love People).

Similarly, the Beatitudes in Matthew 5 also follow this pattern: the first four Beatitudes concern our relationship with God, while the last four concern our relationship with others.

About the Tabernacle

What is the Tabernacle?

1. **The Tabernacle is the place of God's presence.** The Tabernacle is divided into four sections: the outer court, the inner court, the Holy Place, and the Most Holy Place (Holy of Holies). Inside the Most Holy Place is the Ark of

the Covenant, which contains the stone tablets of the Ten Commandments. The Ten Commandments represent God's heart. The place where God's heart resides is the place of His presence.

2. **The Tabernacle is a representation of Jesus.** The entrance to the Tabernacle is embroidered with purple, scarlet, white, and blue threads. These four colors symbolize the four aspects of Jesus: King, Sacrificial Lamb, Perfect Man, and God. The altar of burnt offering signifies the cross of Jesus; the basin represents daily repentance; the bread signifies the Word of Jesus; the lampstand signifies the fullness of the Holy Spirit; the altar of incense signifies prayer life; and the Ark of the Covenant signifies God's presence through the blood of Jesus.

Thus, the Tabernacle symbolizes the incarnation of Jesus. The phrase "**The Word became flesh and made his dwelling among us**" can also be translated as "Jesus pitched his tent among us." Immanuel, meaning God with us, indicates that God is not distant or unrelated to us but is deeply involved in our personal, family, and everyday affairs, helping us in all aspects of life.

Experiencing the Joy of Worship: To experience the joy of worship, we must enter the Most Holy Place during worship. To enter the Most Holy Place, one must pass through the entrance of the Tabernacle, the altar of burnt offering, the basin, the entrance to the Holy Place, the table of showbread, the lampstand, the altar of incense, and the veil of the Most Holy Place, finally arriving before the Ark of the Covenant to meet God at the mercy seat.

- **Ark of the Covenant:** Aron HaBrit
- **Holy Place:** Kodesh
- **Most Holy Place:** Kodesh Kedoshim
- **Showbread:** Lechem HaPanim

The Necessity of Blood in Worship: In the Old Testament, worship required the shedding of blood. In the New Testament, although we no longer need to sacrifice animals, we must worship with the "blood of the covenant" of Jesus. To be worshipers covered by the blood of Jesus, we must meditate on His cross.

The altar of burnt offering in the Tabernacle is the cross in the New Testament era. The cross signifies sacrifice, dedication, and obedience. The altar, measuring 5 cubits (about 2.5 meters) in length, width, and height, is a large bronze brazier covered with acacia wood. This large bronze altar symbolizes the cross of Jesus. Therefore, whenever we worship, we must deeply meditate on Jesus' cross. When we meditate on the cross, our hearts fill with gratitude and awe, and such people inevitably receive grace through worship.

The Tabernacle contains the altar of incense, which symbolizes the incense of prayer. We must fill the temple with the incense of prayer. At least a few minutes before the worship service starts, we should sit in the sanctuary and fervently pray, covered by the blood of Jesus, and come before God the Father to worship.

The Tabernacle contains the basin, which symbolizes repentance. To meet Jesus, we must be cleansed by God's Word.

Inside the Holy Place is the lampstand, which burns with olive oil. We must be filled with the Holy Spirit and shine the light of the Spirit.

Lastly, there is the Ark of the Covenant in the Most Holy Place. Every worship service should include the experience of entering the Most Holy Place. We must always have Jesus in the Most Holy Place of our hearts and seek intimacy with Him.

The Tabernacle is a perfect representation and image of the Lord Jesus Christ.

The Construction Process of the Tabernacle

1. **Offerings for the Tabernacle: Demonstrates important principles for participating in God's work.** a. God's work began with willing participants (Exodus 35:21). b. Everyone participated in God's work (Exodus

35:22-28). c. They generously gave what was needed for God's work (Exodus 36:2-7). d. They participated joyfully in God's work (1 Chronicles 29:9-14).

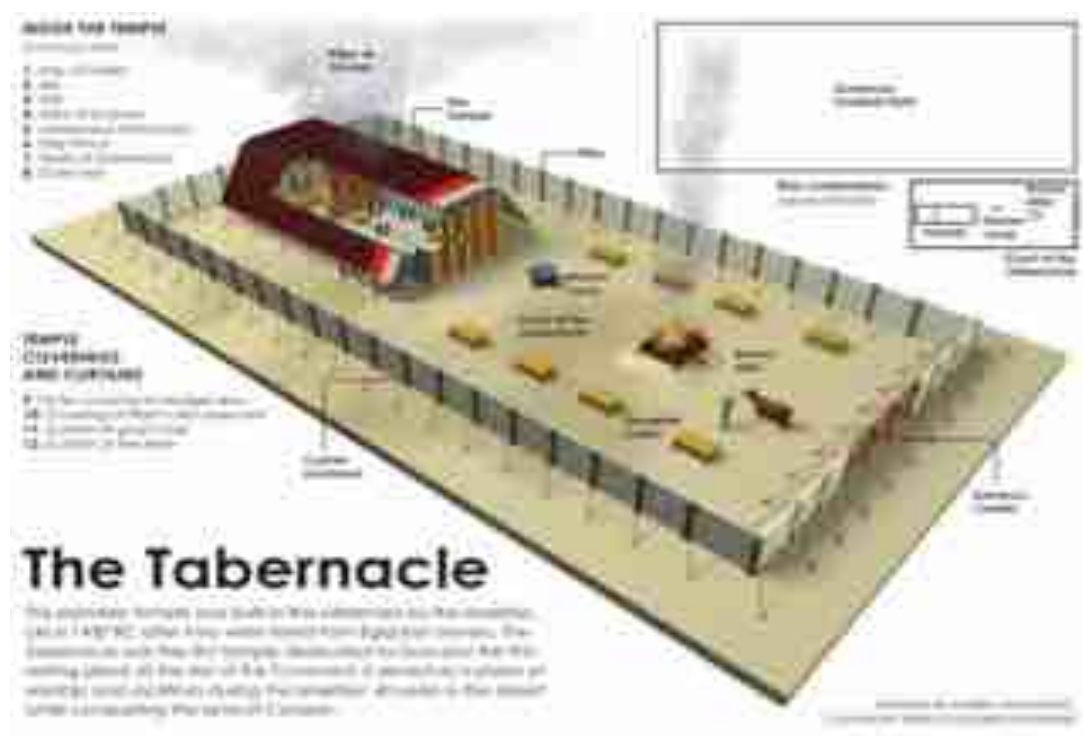
2. **Construction of the Tabernacle:** a. God prepared people to work on the construction (Exodus 31:1-5). b. God gave each person gifts for the construction, and they participated in God's work according to their gifts.
3. **Erecting the Tabernacle:** It was set up on the first day of the first month (Exodus 40:1-2), which ties into the significance of Passover (Exodus 12:1-2).
4. **Dedication of the Tabernacle:** a. Preparatory regulations for the dedication of the Tabernacle (Exodus 40:1-16). b. Completion of the Tabernacle (Exodus 40:17-33). c. God's glory descended upon the Tabernacle (Exodus 40:34-38).

3. Components of the Tabernacle

- Offerings to be given to the Lord (Exodus 25:1-7)
- The Ark of the Covenant (Exodus 25:8-22)
- The Table of Showbread (Exodus 25:23-30)
- The Lampstand (Exodus 25:31-40)
- The Curtains of the Tabernacle (Exodus 26:1-13)
- The Coverings and Frames of the Tabernacle (Exodus 26:14-30)
- The Veil for the Holy of Holies and the Tabernacle (Exodus 26:31-37)
- The Altar of Burnt Offering (Exodus 27:1-9)
- The Courtyard of the Tabernacle (Exodus 27:10-19)
- The Oil for the Lampstand (Exodus 27:20-21)
- The Garments for the Priests (Exodus 28)
- The Duties of the Priests (Exodus 29)
- The Regular Burnt Offering (Exodus 29:38-46)
- The Altar of Incense (Exodus 30:1-10)
- The Basin for Washing (Exodus 30:17-21)
- The Anointing Oil and Incense (Exodus 30:22-23)
- Skilled Craftsmen (Exodus 31:1-11)
- The Sabbath (Exodus 31:12-17)

4. Design of the Tabernacle

1. **It was built according to God's command** (Exodus 25:8-9).
2. **It was constructed as per God's instructions** (Exodus 25:8-9; 26:30; Acts 7:44; Hebrews 8:5).
3. **Inside the Tabernacle:** a. **The Courtyard:** Altar of Burnt Offering, Basin for Washing. b. **The Holy Place:** Table of Showbread, Golden Lampstand, Altar of Incense. c. **The Most Holy Place:** Ark of the Covenant (Ark of the Testimony), Mercy Seat.
4. **The Ministers:** a. High Priest b. Priests c. Attendants



3. Biblical Theology of Exodus

The Book of Exodus serves as a typology for the history of individual salvation.

Before receiving the Holy Spirit and being saved, we Christians are bound by the chains of sin, living as slaves in the kingdom of the devil (cf. the Israelites' slavery in Egypt). Then, one day, we hear the gospel and, through the power of the Holy Spirit, receive salvation. By the merit of the blood of Jesus Christ shed on the cross, we are liberated from sin and undergo a spiritual exodus.

From this point on, we embark on the journey of sanctification, which can be seen as our spiritual wilderness experience. Even if we do not achieve complete sanctification, by God's grace, we will ultimately enter the spiritual Canaan, which is heaven. This is the biblical theology of Exodus and the typology of the history of individual salvation.

4. The Structure of Exodus

• Thomas-Nelson Structure

Focus	Redemption From Egypt				Revelation From God	
Reference	1:1 — 2:1	5:1	13:22	19:1	32:1	40:18
Division	The Need For Redemption	The Preparation For Redemption	The Redemption Of Israel	The Preservation Of Israel	The Revelation Of The Covenant	The Response Of Israel To The Covenant
Topic	Narration				Legislation	
	Subjection		Redemption		Instruction	
Location	Egypt			Wilderness	Mount Sinai	
Time	430 Years			2 Months	10 Months	

5. Analysis of Exodus by Chapter and Verse

Exodus 1:1-18:27: Deliverance from Egypt

1. **Exodus 1:1-22: The Need for Deliverance from Egypt** (Israel's population growth, severe persecution, plan for extermination)
2. **Exodus 2:1-4:31: God Prepares a Leader to Save Israel** (He arranges the marriage of a Levite man and woman, gives Moses his mission)
 - **Exodus 3:10:** "So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt."
 - **Exodus 3:14:** God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"
 - **Exodus 3:15:** God also said to Moses, "Say to the Israelites, 'The LORD, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.' This is my name forever, the name you shall call me from generation to generation."
3. **Exodus 5:1-15:21: God Saves Israel from Egypt** (Moses confronts Pharaoh)
 - **Exodus 7:8, 9, 14, 19, 8:1, 5:** God leads Moses step by step
 - **Chapters 8, 9, 10:** Apocalyptic judgments: water pollution, pandemics, air pollution, pests, etc.
4. **Exodus 15:22-18:27: God Protects Israel in the Wilderness** (from thirst, hunger, thirst again, war, confusion)
 - **Exodus 17:6:** "I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink." So Moses did this in the sight of the elders of Israel.

Exodus 19:1-40:38: God's Revelation

1. **Exodus 19:1-31:18: Revelation of the Old Covenant** (preparation for the covenant, revelation of the covenant, legal ordinances, ratification of the covenant, tabernacle, priests, covenant regulations)
 - **Exodus 19:3:** Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel."
 - **Exodus 19:4:** "You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself."
 - **Exodus 19:5:** "Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine,
 - **Exodus 19:6:** you will be for me a kingdom of priests and a holy nation. These are the words you are to speak to the Israelites."
 - **Exodus 20:1-17:** The spirit of the Ten Commandments: Commandments 1-4: Love God (vv. 3-11) & Commandments 5-10: Love your neighbor (vv. 12-17)
 - **Exodus 21:** Laws concerning servants, violence, and responsibilities of animal owners
 - **Exodus 22:** Laws concerning restitution (civil law), capital crimes, and commercial law
 - **Exodus 23:** Laws of justice and mercy
 - **Exodus 24:** Covenant established at Mount Sinai. Stages of covenant ratification
 - **Exodus 24:8:** Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the LORD has made with you in accordance with all these words."
 - **Exodus 25, 26, 27, 30, 31:** God gives Moses the design of the Tabernacle
 - **Exodus 28:** Priestly garments, the breastplate of judgment, other priestly garments
 - **Exodus 29:20:** Why the blood of the ram was put on the right ear lobes, right thumbs, and right big toes of Aaron and his sons
2. **Exodus 32:1-40:38: Israel's Response to the Covenant** (breaking the covenant, Moses' intercession, renewal of the covenant, dedication of the Tabernacle)
 - **Exodus 32:32:** "But now, please forgive their sin—but if not, then blot me out of the book you have written."

- **Exodus 33:7:** To receive answers to our prayers, we must maintain a continuous relationship with God, as Moses did by praying in the Tent of Meeting.
- **Exodus 34:5-7:** Knowing God's character is a lifelong pursuit for all of us:
 - **Exodus 34:5:** Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD.
 - **Exodus 34:6:** And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness,
 - **Exodus 34:7:** maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation."
- **Exodus 35:20-29:** The people donate materials for the Tabernacle. Voluntary donations occur when people are inspired.
- **Exodus 35:29:** "All the Israelite men and women who were willing brought to the LORD freewill offerings for all the work the LORD through Moses had commanded them to do."
- **Exodus 36:** The materials given as offerings are abundant. The Tabernacle is assembled (coverings of the Tabernacle).
- **Exodus 37:** The Ark of the Covenant and its atonement cover are made. The lampstand and the altar of incense are made.
- **Exodus 38:** The altar of burnt offering is made. The bronze basin is made. The courtyard of the Tabernacle is made.
- **Exodus 39:** The priestly garments are made. The Tabernacle is completed according to God's command.
 - **Exodus 39:43:** "Moses inspected the work and saw that they had done it just as the LORD had commanded. So Moses blessed them."
- **Exodus 40:** The Tabernacle and its furnishings are consecrated with anointing oil. The Tabernacle is set up on the first day of the first month of the second year. The glory of the LORD fills the Tabernacle.
 - **Exodus 40:33:** Then Moses set up the courtyard around the Tabernacle and altar and put up the curtain at the entrance to the courtyard. And so Moses finished the work.
 - **Exodus 40:34-38:** The Tabernacle (Tent of Meeting), church, and our individual hearts should be places of God's presence.
 - **Exodus 40:34:** Then the cloud covered the Tent of Meeting, and the glory of the LORD filled the Tabernacle.
 - **Exodus 40:35:** Moses could not enter the Tent of Meeting because the cloud had settled on it, and the glory of the LORD filled the Tabernacle.
 - **Exodus 40:36:** In all the travels of the Israelites, whenever the cloud lifted from above the Tabernacle, they would set out;
 - **Exodus 40:37:** but if the cloud did not lift, they did not set out—until the day it lifted.
 - **Exodus 40:38:** So the cloud of the LORD was over the Tabernacle by day, and fire was in the cloud by night, in the sight of all the Israelites during all their travels.

구약개론		출애굽기 장별 요약	Prof. 최규남
장	장별 요약	중요구절	
1	이스라엘 자손이 학대를 받다 애굽 왕이 산파들에게 낳아줄 죽이라고 하나 불복종. 신민에게 유아살해함.	22절-그리므로 피로가 그 모든 신민에게 멸하여 가로되...	
2	모세가 태어나다. 바로의 딸의 아들로 입양. 모세가 미디안으로 도피. 르우엘의 딸 시므라와 결혼.	23절-여러 해 후에 애굽 왕은 죽었고 이스라엘 자손은...	
3	하나님이 모세를 부르심. 하나님의 이름들 - 여호와 아셀을 여호와 & 여호와 알리심. 사역방침 하달.	14절-하나님이 모세와 이르시되 나는 스스로 있는 자니라...	
4	하나님이 모세에게 능력을 주심. 아론이 모세를 돕게 하심. 지팡이를 들고 가라함. 가축과 애굽왕.	20절-모세가 그 아내와 아들들을 나귀에 태우고 애굽으로...	
5	모세와 아론이 바로 앞에 섰. 바로가 질 공급 끊음. 백성들이 모세 함양. 모세가 여호와께 고함.	22절-모세가 여호와께 돌아와서 고하되 주여 이제하여...	
6	하나님이 모세에게 임무를 부여하심. 모세와 아론의 초상. 여전히 알못한다는 모세.	20절-아프람이 그 미이의 누이 모세를 아내로 취하였고...	
7	모세(80)는 신 역할. 아론(83)은 대언자 역할을 하게 함. 아론의 지팡이. 첫째 재앙: 물이 피가 되다.	5절-내가 네 손을 애굽 위에 펴서 이스라엘 자손을 그 땅...	
8	둘째 재앙: 개구리가 올라오다. 셋째 재앙: 리퐁이 어가 되다. 넷째 재앙: 파리가 가득하다	5절-여호와께서 모세에게 이르시되 아론에게 말하기를 네 ...	
9	다섯째 재앙: 생축의 죽음. 여섯째 재앙: 독종이 발함. 일곱째 재앙: 우박이 내리다	22절-여호와께서 모세에게 이르시되 너는 하늘을 향하여...	
10	여덟째 재앙: 메뚜기가 올라오다. 아홉째 재앙: 폭우가 내린다.	21절-여호와께서 모세에게 이르시되 하늘을 향하여 네 손...	
11	처음 난 것의 죽음.	4절-모세가 바로에게 이르되 여호와께서 이같이 말씀하시...	
12	유월절. 무교질. 열째 재앙: 처음 난 것들의 죽음. 이스라엘 자손의 애굽 탈출	13절-내가 애굽 땅을 칠 때에 그 지가 너희의 거하는 집이...	
13	무교질. 조태성. 구름 기둥과 불기둥	14절-장래에 네 아들이 내게 물기를 이같이 여쭈면이나 하지...	
14	구름기둥이 양쪽을 분리. 이 관은 광명. 모세가 지팡이를 바다 위로 내림. 밤새 건넌. 바로의 군대 전멸.	15절-여호와께서 백성에게 이르시 너희는 두려워 말고 가만...	
15	모세의 노래. 미리암의 노래. 단 물로 변한 마라의 쓴 물	21절-미리암이 그들에게 화답하여 가로되 너희는 여호와를...	
16	만나와 메추라기. 이것이 무엇이나. 각기 식량대로 거두었다. 만나 향아리를 증거한 앞에 두게 함.	15절-이스라엘 자손이 보고 그것이 무엇인지 알지 못하여...	
17	반석에서 물이 나다. 아말렉과 싸우다.	6절-내가 거기서 호렘산 반석 위에 너를 태워서 세리니 너...	
18	장언 이드로. 부인 시므라와 두 아들이 모세를 찾아오다. 중간 지도자들을 세워 백성을 다스리다	21절 - 그대는 모든 백성 가운데서 제국이 완전한자...	
19	이스라엘이 시내산에 이르다. 모세가 백성을 성결케 하다. 하나님이 시내산에 감람하시다	5절 - 세제가 다 내게 속하였나니 너희가 내 말을 잘 ...	
20	십계명. 백성이 하나님을 두려워하여 모세에게 대신 만나달라고 부탁함. 계단에 관한 법	2절 - 나는 너를 애굽 땅, 종되었던 집에서 인도하여 낸...	
21	종을 소유하는 것에 관한 법. 폭력에 관한 법. 소 임자에 관한 법	15절 - 자기 아비나 어머니를 치는 자는 반드시 죽일찌니라	
22	배상에 관한 법. 도둑에 관한 법 (혼인빙자간음, 무당, 짐승행음자, 우상숭배자, 과부 고아, 대출동)	22절 - 너는 과부나 고아를 애용케 하지 말라	
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6. Applying Exodus to My Life

1. The Reason God Chose Israel as His Chosen People

God chose Israel as His chosen people to establish them as a missionary nation. However, Israel failed in this mission. Instead of loving the Gentiles, they hated them. This is why Jesus came to Earth. Now, all Christians are the chosen people. Therefore, each of us, as Christians, must be fully dedicated to missions to bear good fruit.

2. The Devil's Chains of Sin

Today, the devil continues to bind us with chains of sin, making us live as slaves. We must believe in Jesus and, through the power of the Holy Spirit, break free from all the chains of sin that entangle us and undergo our own spiritual exodus from sin.

3. The Name of God: I Am that I Am

The name of God, "**I Am that I Am**," signifies that God is present where we are and will be present where we will be in the future, embodying the meaning of Immanuel. The name "Yahweh" means that God loves us with covenantal love, or "HESED," which is an unchanging love.

We must live with confidence in our salvation and the assurance that God walks with us, holding on to these two names: I Am that I Am and Yahweh.

The following is a sermon on God's two names, based on Exodus 3:13-15.

13 Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?" 14 God said to Moses, "I Am who I Am. This is what you are to say to the Israelites: 'I Am has sent me to you.'" 15 God also said to Moses, "Say to the Israelites, 'The Lord, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.' This is my name forever, the name you shall call me from generation to generation."

At the age of 40, Moses killed an Egyptian who was mistreating an Israelite and fled to the Midian desert. By the time he was 80, Moses had been transformed into a person fit for God's use through his time at God's desert school.

In Exodus 3:13, Moses asks God a question on Mount Horeb: "If the Israelites ask me who sent me, what should I tell them?" God's answer in verse 14 is "I Am who I Am." In Hebrew, this is "Ehyeh Asher Ehyeh," which translates to "I Am that I Am" in English. Since God transcends time and exists eternally, "I Am that I Am" can also be rendered as "I Will Be what I Will Be."

Therefore, the name "Ehyeh Asher Ehyeh" means that God is present where we are now and will be present where we will be in the future. It signifies that our God is always with His people wherever they are. This promise is also found in Matthew 28:20: "...And surely I am with you always, to the very end of the age." Our God is with us in the past, present, and future. He is the God of "Immanuel" (God with us) and "Jehovah Shammah" (The Lord is there). Our omniscient, omnipotent, omnipresent, and unchanging God is always with us wherever we are.

The other name of God in verse 15, "Yahweh," emphasizes that God loves us with covenantal love. This covenantal love is unconditional and unchanging. In Hebrew, this everlasting love is called "hesed." The name "Yahweh" signifies that even if we sin, God, having decided to love us, will love us forever with His unchanging "hesed."

The pinnacle of this covenantal love is demonstrated by God allowing His only Son, Jesus, to die on the cross that we deserved. Truly, the name of our God is "Yahweh"!

4. Moses Strikes the Rock at Horeb

In Exodus 17:6, when Moses struck the rock at Horeb, water gushed out, and everyone drank and lived. This symbolizes the saving power of Jesus' blood shed on the cross for all mankind. We must also live each day relying on the merit of His blood. 6 "**I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink.**" So Moses did this in the sight of the elders of Israel. In 1 Corinthians 10:4, the Apostle Paul says that the rock from which the water flowed was Christ. 4 "**And drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.**" We must live each day relying on the merit of Jesus' blood shed on the cross.

5. Establishing Ecclesiology from the Panels of the Tabernacle (Exodus 26:15-30)

The panels of the Tabernacle were 10 cubits (5 meters) high and 1.5 cubits (75 cm) wide, with a total of 48 panels (20 on the left, 20 on the right, and 8 at the front). They were made of acacia wood and overlaid with gold.

Each panel stood on two silver bases, each weighing about 40 kg, made from atonement money (a mandatory offering that all men aged 20-50 had to give equally). Just as everyone had to contribute equally, everyone can equally believe in Jesus Christ. The ransom Jesus paid was His own blood (1 Peter 1:18-19).

The panels were held together by crossbars running through gold rings attached to each panel. The nine gold crossbars symbolize the unity of believers as described in Galatians 5:22-23: 22 "But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, 23 gentleness and self-control. Against such things, there is no law." The gold crossbars of joy, peace, forbearance, and kindness unite one wall, while those of goodness, faithfulness, gentleness, and self-control unite the other wall. The gold crossbar of love penetrates through the center of both walls.



The panels of the Tabernacle illustrate the essence of the church. Individual believers, like the acacia wood panels, are united, covered with gold symbolizing eternal life, and stand on the silver bases of redemption. The gold crossbars represent the Holy Spirit.

The local church embodies this concept. Believers redeemed by the blood of Jesus, endowed with eternal life, and united by the Holy Spirit come together to form the body of Christ, with Jesus as the head.

Local churches established in mission fields also unite with true churches worldwide to form the body of Christ.

6. The following is a map of the ancient Near East. It took the Israelites about a month and a half to travel from Rameses in Egypt to Mount Sinai, crossing the Red Sea. Please refer to Numbers 33 for the details of the 40-year wilderness journey.



C. Study of Leviticus

Leviticus covers only about one month, from the establishment of the Tabernacle (Exodus 40:17) to the departure from Mount Sinai (Numbers 10:11), which took place one year after the Exodus. The central theme of Leviticus is the holiness of God, addressing how an unholy people can properly approach God, how their relationship with Him can be restored through sacrificial offerings, and how they can maintain a holy life by obeying God's commands to sustain ongoing fellowship with Him. In Leviticus, the word with the root "holy" (Kadosh) is used 152 times, and the word "sanctify" is used 17 times.

1. Introduction to Leviticus

Leviticus is the most important book of the Pentateuch because it teaches how to restore the relationship with God when it has been broken. God has provided a way for this restoration through the sacrificial system.

1. Sacrifices in the Old Testament

When classified according to their types (Leviticus 1-7), the Old Testament sacrifices include:

1. **Burnt Offering** (燔祭, Burnt Offering)
2. **Grain Offering** (素祭, Grain Offering)
3. **Peace Offering** (和睦祭, Peace Offering)
4. **Sin Offering** (贖罪祭, Sin Offering)
5. **Guilt Offering** (贖愆祭, Guilt Offering)

These are the five main sacrifices of the Old Testament.

When classified according to their methods, the Old Testament sacrifices include:

1. **Burnt Offering** (אִשָּׁה(ishase), Burnt Offering)
2. **Drink Offering** (נֶסֶךְ(nethexh), Drink Offering) (including wine, oil, blood, etc.)
3. **Heave Offering** (תְּרוּמָה(teruma), Heave Offering)
4. **Wave Offering** (תְּנוּפָה(tenupa), Wave Offering)

Burnt Offering (עֹלָה) olah

The Bible frequently records the Burnt Offering, starting from Genesis 8:20 and continuing through Micah. The Hebrew term "olah" means "to go up," "to arise," or "to bring." In Greek or English, it is referred to as "Holocaust," where "HOLO" means "whole" and "CAUST" means "burnt." Thus, "Holocaust" signifies a Burnt Offering or a whole offering given to God.

The Burnt Offering differs from sin offerings and is voluntarily given like the Grain Offering and the Peace Offering.

The sequence of the Burnt Offering is as follows:

1. The worshiper brings the animal to the entrance of the Tabernacle.
2. The worshiper lays hands on the animal (Leviticus 1:4).
3. The worshiper then kills the sacrificial animal at the north side of the altar (Leviticus 1:5).
4. After the animal is killed, the priest or the attending Levite skins and cuts it into pieces.
5. For larger animals, while the worshiper washes the entrails and legs, the priest begins burning the head and fat.
6. The remaining meat is then burned. The skin of the offering is given to the priest (Leviticus 7:8).

Sacrificial Animals

The principle for the Burnt Offering is to offer an unblemished bull, sheep, or goat. However, the poor could offer birds (Leviticus 1:14), specifically turtledoves or young pigeons. This provision ensured that everyone, regardless of their social or economic status, could come before God and worship. When approaching God, one must not come empty-handed but must offer gifts according to their means, demonstrating gratitude (Matthew 9:13).

The Burnt Offering creates a pleasing aroma to the Lord, appeases His wrath, and compensates for human sin.

Spiritually, the Burnt Offering teaches that believers should voluntarily dedicate themselves to God out of gratitude for Jesus Christ's atonement and salvation. This signifies living daily with a sense of devotion to God. The Burnt Offering symbolizes Jesus Christ's suffering, death, and resurrection for our salvation (Habakkuk 1:13, Psalm 51:19, Isaiah 43:25, 44:22, Micah 7:19, Hebrews 10:1-14), and thus, we offer our entire being as a living sacrifice (Romans 12:1). This means living each day as a worshiper, constantly reflecting on the cross of Jesus Christ.

2. Leviticus Overview

Chapters 1-7: God gives Moses the laws for offerings. These include the Burnt Offering (Chapter 1), Grain Offering (Chapter 2), Peace Offering (Chapters 3-4), Guilt Offering (Chapters 5-6), and Sin Offering (Chapters 6-7). God instructs not to eat blood or fat and specifies the priest's portion in the Peace Offering.

Chapters 8-10: God gives the regulations for the ordination of Aaron and his sons as priests. Aaron performs the first sacrifice. Nadab and Abihu die after offering strange fire. God provides regulations for priests entering the Tent of Meeting.

Chapter 11: God provides food laws concerning animals, birds, fish, creeping things, and insects.

Chapters 12-15: God gives regulations concerning childbirth, leprosy, mildew in garments and houses, and bodily discharges.

Chapters 16-17: Regulations for the Day of Atonement, slaughter, and blood.

Chapter 18: Prohibitions against abominable sexual practices.

Chapter 19: "Be holy, for I am holy."

Verse 2: "Speak to the entire assembly of Israel and say to them: 'Be holy because I, the LORD your God, am holy.'"

Chapter 20: Crimes deserving death.

Chapter 21: Regulations for priests.

Chapter 22: Regulations for eating sacred offerings.

Chapter 23: The feasts of the LORD (the seven major feasts: Passover, Unleavened Bread, Pentecost, Day of Atonement, Tabernacles).

- Verses 33-44 outline the Feast of Tabernacles:

- Verse 34: "Say to the Israelites: 'On the fifteenth day of the seventh month the LORD's Feast of Tabernacles begins, and it lasts for seven days.'"
- Verses 35-36: "The first day is a sacred assembly; do no regular work. For seven days present offerings made to the LORD by fire, and on the eighth day hold a sacred assembly and present an offering made to the LORD by fire. It is the closing assembly; do no regular work."
- Verses 37-38: "These are the LORD's appointed feasts, which you are to proclaim as sacred assemblies for bringing offerings made to the LORD by fire—the burnt offerings and grain offerings, sacrifices and drink offerings required for each day. These offerings are in addition to those for the LORD's Sabbaths and in addition to your gifts and whatever you have vowed and all the freewill offerings you give to the LORD."
- Verses 39-43: "So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the LORD for seven days; the first day is a day of rest, and the eighth day also is a day of rest. On the first day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before the LORD your God for seven days. Celebrate this as a festival to the LORD for seven days each year. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month. Live in booths for seven days: All native-born Israelites are to live in booths so your descendants will know that I had the Israelites live in booths when I brought them out of Egypt. I am the LORD your God."

- Verse 44: "So Moses announced to the Israelites the appointed feasts of the LORD."

Chapter 24: Regulations for the lampstand in the Tent of Meeting, the Bread of the Presence, and blasphemy.

- Verses 15-16: "Say to the Israelites: 'If anyone curses their God, they will be held responsible; anyone who blasphemes the name of the LORD is to be put to death. The entire assembly must stone them. Whether foreigner or native-born, when they blaspheme the Name they are to be put to death.'"

Chapter 25: The Sabbath year and prohibitions against unjust profit.

Chapter 26: Restoration of worship, blessings and curses.

Chapter 27: Valuation of vows, the firstborn of animals, things devoted to the LORD, and tithes.

- Verse 30: "A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD."

3. Biblical Theology of Leviticus

God chose the Jewish nation as His chosen people and made a covenant with them at Mount Sinai. However, the Jewish people were often the ones breaking the covenant with God. Each time this happened, God desired to restore the relationship, and the method for restoring the relationship with God was through sacrifices. Leviticus outlines the sacrificial laws, which are the means to restore the broken covenant with God. These are the five major sacrifices of the Old Testament.

The relationship with God depended on the restoration of holiness. In Leviticus 11:45, God commands Israel to be holy. "I am the LORD who brought you up out of Egypt to be your God; therefore, be holy, because I am holy."

In the New Testament era, we no longer need to offer sacrifices for holiness. This is because through the blood of Jesus Christ on the cross, we have received perfect redemption once and for all, and a lasting reconciliation with God is now possible. Leviticus serves as a guidebook for us to restore worship.

4. Structure of Leviticus

Leviticus can be divided into two main sections:

- The first section (Chapters 1-17) deals with the sacrificial system.
- The second section (Chapters 18-27) deals with the sanctification of Israel through ceremonial and moral holiness.

Focus	Sacrifice				Sanctification				
Reference	1:1 — 8:1 — 11:1 — 16:1 — 18:1 — 21:1 — 23:1 — 25:1 — 27:1 — 27:34								
Division	The Laws Of				The Laws Of Sanctification				
	The Offerings	Consecration Of The Priests	Consecration Of The People	National Atonement	For The People	For The Priests	In Worship	In The Land Of Canaan	Through Vows
Topic	The Way To God				The Walk With God				
	The Laws Of Acceptable Approach To God				The Laws Of Continued Fellowship With God				
Location	Mount Sinai								
Time	c. 1 Month								

5. Analysis of Leviticus by Chapter and Verse

Leviticus 1:1-17:16: Restoration of Relationship with God through Sacrificial Offerings

Leviticus 1:1-7:38: Offerings for Restoration of Relationship with God (Burnt Offering, Grain Offering, Peace Offering, Sin Offering, Guilt Offering), Priesthood Regulations

- **Leviticus 1:1:** The Lord called to Moses and spoke to him from the tent of meeting.
- **Leviticus 1:2:** Speak to the Israelites and say to them: 'When anyone among you brings an offering to the Lord, bring as your offering an animal from either the herd or the flock.
- **Leviticus 1:3:** If the offering is a burnt offering from the herd, you are to offer a male without defect. You must present it at the entrance to the tent of meeting so that it will be acceptable to the Lord.
- **Leviticus 7:33:** The son of Aaron who offers the blood and the fat of the peace offerings shall have the right thigh as his portion.
- **Leviticus 7:34:** From the peace offerings of the Israelites, I have taken the breast that is waved and the thigh that is contributed and have given them to Aaron the priest and his sons as their perpetual share from the Israelites.
- **Leviticus 7:35:** This is the portion of the food offerings presented to the Lord that were allotted to Aaron and his sons on the day they were presented to serve the Lord as priests.
- **Leviticus 7:36:** On the day they were anointed, the Lord commanded that the Israelites give this to them as their perpetual share for the generations to come.
- **Leviticus 7:33-36:** Income of priests → Right thigh of the peace offering. In Korea, the Nevius Method led to local churches giving pastor salaries, contributing to church growth.

Leviticus 8:1-10:20: Ordination of Aaron and His Sons as Priests, Aaron's First Sacrifice, Death of Nadab and Abihu

- **Leviticus 8:23:** Moses slaughtered the ram and took some of its blood and put it on the lobe of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot.
- **Leviticus 9:22:** Then Aaron lifted his hands toward the people and blessed them. Having sacrificed the sin offering, the burnt offering, and the fellowship offering, he stepped down.
- **Leviticus 9:23:** Moses and Aaron then went into the tent of meeting. When they came out, they blessed the people; and the glory of the Lord appeared to all the people.
- **Leviticus 9:24:** Fire came out from the presence of the Lord and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.

Leviticus 11:1-15:33: Regulations on Food, Childbirth, Skin Diseases, Clothing Mildew, Cleansing of Infected Persons, and Discharges

- **Leviticus 11:2:** Say to the Israelites: 'Of all the animals that live on land, these are the ones you may eat:
- **Leviticus 11:44:** I am the Lord your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves along the ground.
- **Leviticus 11:45:** I am the Lord, who brought you up out of Egypt to be your God; therefore be holy, because I am holy.
- **Leviticus 14:2:** These are the regulations for any diseased person at the time of their ceremonial cleansing, when they are brought to the priest.

Leviticus 16:1-17:16: Regulations for the Day of Atonement

- **Leviticus 11:9:** Of all the creatures living in the water of the seas and the streams, you may eat any that have fins and scales.

Leviticus 18:1-27:34: Laws to Walk Appropriately with God – Holiness

Leviticus 18:1-20:27: Prevent Sexual Immorality, Be Holy, Crimes Punishable by Death

- **19:1-3:** Family, Church **4-8:** Church **9-12:** Society and Politics **13-15:** Economy and Judiciary **16:** Media
- **Leviticus 18:22:** Do not have sexual relations with a man as one does with a woman; that is detestable.

- **Leviticus 19:2:** Speak to the entire assembly of Israel and say to them: ‘Be holy because I, the Lord your God, am holy.
- **Leviticus 20:13:** If a man has sexual relations with a man as one does with a woman, both of them have done what is detestable. They are to be put to death; their blood will be on their own heads.
- **Leviticus 20:26:** You are to be holy to me because I, the Lord, am holy, and I have set you apart from the nations to be my own.

Leviticus 21:1-22:33: Regulations for Priests, Eating of Sacred Offerings, Acceptable Offerings to the Lord

- **Leviticus 22:32:** Do not profane my holy name, for I must be acknowledged as holy by the Israelites. I am the Lord, who made you holy
- **Leviticus 22:33:** and who brought you out of Egypt to be your God. I am the Lord.
- God clearly reveals that His name is Yahweh, which means He is the covenant God.

Leviticus 23:1-24:23: Seven Festivals of the Lord, Lampstand, Bread of the Presence, Punishment for Blasphemy

- **Leviticus 23:44:** So Moses announced to the Israelites the appointed festivals of the Lord.
- **Leviticus 24:15:** Say to the Israelites: ‘Anyone who curses their God will be held responsible
- **Leviticus 24:16:** Anyone who blasphemes the name of the Lord is to be put to death. The entire assembly must stone them. Whether foreigner or native-born, when they blaspheme the Name they are to be put to death.

Leviticus 25:1-26:46: Sabbath Year Regulations, Prohibition of Exploitation, Rewards and Punishments

- **Leviticus 26:2:** Observe my Sabbaths and have reverence for my sanctuary. I am the Lord.
- **Leviticus 26:13:** I am the Lord your God, who brought you out of Egypt so that you would no longer be slaves to the Egyptians; I broke the bars of your yoke and enabled you to walk with heads held high.

Leviticus 27:1-34: Laws about Vows and Devoted Offerings

- **Leviticus 27:34:** These are the commands the Lord gave Moses at Mount Sinai for the Israelites.

구약개론		레위기장별 요약	Prof. 최규남
장	장별 요약	중요구절	
1	번제	1절 - 여호와께서 회막에서 모세를 부르시고 그에게 일하 --	
2	소제의예물	1절 - 누구든지 소제의 예물을 여호와께 드리려거든 --	
3	화목제의예물	1절 - 사람이 만일 화목제의 희생물 예물로 드리되 소로 --	
4	속죄제를드리는규례	11절 - 그 수감하서의 가축과 그 모든 고기와 그 버려진 --	
5	속건제를드려야 할 경우, 속건제를 드리는규례	8절 - 그 밀과를 인하여 여호와께 속건제를 드리지 말라 --	
6	남의 재물을 훔친 경우의 속건제, 번제를 드리는 규례, 속제를 드리는 규례	9절 - 아론과 그 자손에게 일하여 이르되 번제의 규례는 --	
7	속건제를드리는규례, 화목제 희생의규례, 피와기름은 먹지말라, 화목제에서 제사장의 몫, 결론	37절 - 이는 번제와 소제와 속죄제와 속건제와 화목제와 --	
8	아론과그의 아들들의 제사장 위임식.	22절 - 모세가 알고 그 피를 취하여 아론의 오른 엄지의 --	
9	아론이 첫 제사를 드린다	24절 - 물이 여호와 앞에서 나와 단 위의 번제물과 기름을 --	
10	나답과아비루가 죽다, 제사장이 회막에 들어갈 때의규례, 제사장이 거룩한 곳에서 먹물제물	1절 - 아론의 아들 나답과 아비루가 각기 향로를 가져다가 --	
11	정한 짐승과 부정한 짐승 (먹어도 되는 것과 먹으면 안되는 것 - 육축, 새, 생선, 기는 것 등).	45절 - 나는 너희의 하나님이라 되려고 너희를 애굽 땅에서 --	
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6. Applying Leviticus to My Life

1. The Feasts in Leviticus Align with Jesus' Life and Second Coming. Let's Synchronize Our Lives with Jesus.

Feast of	Month on Jewish Calendar	Day	Corresponding Month	References
Passover	Nisan	14	Mar.-Apr.	Ex. 12:1-14; Matt. 26:17-20
*Unleavened Bread	Nisan	15-21	Mar.-Apr.	Ex. 12:15-20
Firstfruits	Nisan or Sivan	16 6	Mar.-Apr. May-June	Lev. 23:9-14; Num. 28:26
* Pentecost (Harvest or Weeks)	Sivan	6 (50 days after barley harvest)	May-June	Deut. 16:9-12; Acts 2:1
Trumpets, Rosh Hashanah	Tishri	1, 2	Sept.-Oct.	Num. 29:1-6
Day of Atonement, Yom Kippur	Tishri	10	Sept.-Oct.	Lev. 23:26-32; Heb. 9:7
* Tabernacles (Booths or Ingathering)	Tishri	15-22	Sept.-Oct.	Neh. 8:13-18; John 7:2

The Passover coincides with the day Jesus was crucified, the Feast of Firstfruits with the day Jesus became the firstfruits of the resurrection, Pentecost with the day the Holy Spirit descended, the Feast of Trumpets with the day when the trumpet of the archangel will sound at Jesus' second coming, the Day of Atonement with the day Jesus atoned for our sins on the cross, and the Feast of Tabernacles depicts the marriage supper of the Lamb.

2. Interpret Leviticus 11's Food Laws Correctly and Apply Their Meaning to Our Lives

Leviticus 11 outlines the regulations regarding food.

The conclusion about the food laws is found in Leviticus 11:45-47.

- **11:45:** I am the Lord, who brought you up out of Egypt to be your God; therefore be holy, because I am holy.
- **11:46:** These are the regulations concerning animals, birds, every living thing that moves about in the water, and every creature that moves along the ground.

- **11:47:** You must distinguish between the unclean and the clean, between living creatures that may be eaten and those that may not be eaten.

The foods that God prohibited at that time were not understood to be harmful, but now we know they are high in cholesterol and detrimental to health. We need to understand the true spirit behind the food laws of Leviticus 11, which was God's loving concern. We should avoid foods that are harmful to our health and consume foods that are beneficial.

Similarly, we should be discerning not only with physical food but also with the nourishment of our souls. We must avoid content such as videos, broadcasts, TV shows, social media, and YouTube channels that are harmful to our mental and spiritual health.

This is how to apply Leviticus 11 to our lives in a Christian manner.

3. Clarify Our Stance on Homosexuality

Teachings on homosexuality are found in Leviticus (Leviticus 18:22, 20:13).

- **18:22:** Do not have sexual relations with a man as one does with a woman; that is detestable.
- **20:13:** If a man has sexual relations with a man as one does with a woman, both of them have done what is detestable. They are to be put to death; their blood will be on their own heads.

Today, we cannot follow Leviticus 20:13 literally by executing homosexuals. However, we must clearly teach that homosexuality is a sin. Pastors should not conform to secular trends; sin is sin.

First, we must deeply consider why God calls homosexuality "detestable." The reasons are:

1. It destroys the family. A destroyed family cannot produce "godly offspring" as stated in Malachi 2:15.
 - **Malachi 2:15:** Has not the one God made you? You belong to him in body and spirit. And what does the one God seek? Godly offspring. So be on your guard, and do not be unfaithful to the wife of your youth.
2. It disrupts God's created order. The consequence of disrupting the created order is always "death." Homosexuals often experience health deterioration and early death due to unhealthy sexual practices. In San Francisco, where homosexuality is prevalent, the death rate of homosexual men in their 40s is 17 times higher than that of heterosexual men in the same age group. Furthermore, even if they adopt children, there are no biological descendants, leading to a biological end, which can be considered another form of death.

However, we must love the sinner while hating the sin. To do this:

1. We need to awaken homosexuals to the sinfulness of their actions and help them break free from their harmful habits. This shows God's mercy and love towards them. But before doing so, we must repent in identification with them and embrace them with love, so their hearts are open to receive our loving counsel.
2. The church must educate young people about homosexuality from a Christian perspective to prevent them from falling into its trap. Proponents of homosexuality claim it is a congenital orientation, but Christian scholars argue it is an acquired habit due to lifestyle. Homosexuality is not a destiny but a bad habit that can be acquired. We should teach this to our young people so they can firmly reject homosexual advances and, if they are already involved, understand that it is not an inevitable fate but a habit they can break with the Holy Spirit's power.
3. Most importantly, we must lead homosexuals to receive the Holy Spirit. We should have programs to help them be spiritually reborn and break the chains of homosexuality through the power of the Holy Spirit. One-on-one discipleship, evangelism explosion training, inner healing counseling, and lectures by experts like pharmacist Ji-Yeon Kim are very useful.

D. Study of Numbers

The phrase "The Lord said to Moses" appears 80 times in the book. It is evident that Moses witnessed all the events recorded in Numbers (Numbers 33:2). Under Moses' leadership, God commanded that the entire assembly of the Israelites be counted by their tribes and families on the first day of the second month of the second year after the Exodus. The total number of men aged 20 and over was 603,550. The Levites were not included in this census. After wandering in the wilderness for 39 years, a second census was conducted, counting 601,730 men.

1. Introduction to Numbers:

- **Timeframe:** Numbers records events over a period of 39 years (1444-1405 BC).
- **Journey:** The book details the journey of the Israelites from the wilderness of Sinai to the plains of Moab, near Jericho, during which they are refined into God's people through numerous trials.
- **Censuses:** There are two censuses in Numbers: the first on the first day of the second month of the second year after the Exodus, and the second in the 40th year.
- **Application for Christians:** For Christians today, Numbers illustrates the transformation of the Israelites from disorganized, escaping slaves into a strong army of God, encouraging us to pursue personal sanctification. We must daily discard the garments of fleshly desires and clothe ourselves with Christ (Romans 13:12-14).
 - **Romans 13:12-14:** The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light. Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh.

2. Summary of the Book of Numbers:

The book of Numbers can be divided into three main sections. Chapters 1:1-10:10 describe the first generation in the wilderness. Chapters 10:11-25:18 cover the transition from the first to the second generation. Chapters 26-36 focus on the second generation at the entrance to the Promised Land.

- **Structure:** Numbers records two generations (chapters 1-14 and 21-36), two censuses (chapters 1 and 26), two journeys (chapters 10-14 and 21-27), and two sets of teachings (chapters 5-9 and 28-36).
- **Divine Grace:** Throughout Numbers, God's grace and mercy are evident. This is seen in the pillar of cloud and fire (Numbers 10:11), the provision of manna (Numbers 11:7-9), the water from the rock (Numbers 20:10-11), and the bronze serpent (Numbers 21:4-9), which prefigures Jesus' crucifixion (John 3:14).
 - **Numbers 11:7-9:** The manna was like coriander seed and looked like resin. The people went around gathering it, and then ground it in a hand mill or crushed it in a mortar. They cooked it in a pot or made it into loaves, and it tasted like something made with olive oil. When the dew settled on the camp at night, the manna also came down.
 - **Numbers 20:10-11:** He and Aaron gathered the assembly together in front of the rock, and Moses said to them, "Listen, you rebels, must we bring you water out of this rock?" Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank.
 - **Numbers 21:8-9:** The Lord said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live." So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived.

3. Biblical Theology of Numbers

The Book of Numbers, which records the 39-year wilderness journey of the Israelites and the events during their travels, shows the gradual sanctification of the Israelites as they become citizens of God's kingdom. Numbers is a

book about the perfection of the people.

The entry of the Israelites into Canaan fulfills the promise of land given to the patriarchs.

As citizens of the kingdom of heaven, we must love God alone, obey the commandments He has given us, cut off sin, and become increasingly sanctified. Additionally, we must continuously educate our children and train disciples. This is well illustrated in the Shema of Deuteronomy 6:

- **Deuteronomy 6:4-9:** Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

4. The Structure of Numbers

• Thomas-Nelson Structure

Focus	The Old Generation		The Tragic Transition				The New Generation		
Reference	1:1 — 5:1	10:11	13:1	15:1	20:1	26:1	28:1	31:1 — 36:13	
Division	Organi- zation Of Israel	Sanctifi- cation Of Israel	To Kadesh	At Kadesh	In Wil- derness	To Moab	Reorgani- zation Of Israel	Regula- tion Of Offerings And Vows	Conquest And Division Of Israel
Topic	Order		Disorder				Reorder		
	Preparation		Postponement				Preparation		
Location	Mount Sinai		Wilderness				Plains Of Moab		
Time	20 Days		38 Years 1 Month and 10 Days				c. 5 Months		

5. Analysis of Numbers by Chapter and Verse

1:1-10:10 Preparation of the Old Generation for Advancing to the Promised Land

1:1-4:49 First Census, Camp Organization and Marching Order, List and Duties of the Levites

- **1:1** On the first day of the second month of the second year after the Israelites came out of Egypt, the Lord spoke to Moses in the Tent of Meeting in the Desert of Sinai. He said:
- **1:2** “Take a census of the whole Israelite community by their clans and families, listing every man by name, one by one.
- **1:3** You and Aaron are to count according to their divisions all the men in Israel who are twenty years old or more and able to serve in the army.
- **1:4** One man from each tribe, each of them the head of his family, is to help you.
- **1:46** The total number of men was 603,550.
- **3:39** The total number of Levites counted was 22,000.

5:1-10:10 Treatment of the Unclean, Nazirite Vows, Offerings of the Leaders, Presentation of the Levites as a Wave Offering, Second Passover, Trumpet Signals

- **7:89** When Moses entered the Tent of Meeting to speak with the Lord, he heard the voice speaking to him from between the two cherubim above the atonement cover on the ark of the covenant law. In this way the Lord spoke to him.

10:11-25:18 The Old Generation Unable to Enter the Promised Land

10:11-12:16 Journey to Kadesh, Taberah, Appointment of the Seventy Elders, Quail, Miriam's Leprosy

- **11:25** Then the Lord came down in the cloud and spoke with him, and he took some of the power of the Spirit that was on him and put it on the seventy elders. When the Spirit rested on them, they prophesied, but did not do so again.

13:1-14:45 Exploration of Canaan, Report of the Spies, Rebellion of the People, Moses' Intercession, Israel's Punishment

- **13:32** And they spread among the Israelites a bad report about the land they had explored. They said, "The land we explored devours those living in it. All the people we saw there are of great size.
- **13:33** We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them."
- **14:1** That night all the members of the community raised their voices and wept aloud.
- **14:12** I will strike them down with a plague and destroy them, but I will make you into a nation greater and stronger than they."

15:1-19:22 Journey Through the Wilderness, Offerings to the Lord, Sabbath Breaker, Tassels on Garments, Korah's Rebellion, Aaron's Staff, Duties of Priests and Levites, Water of Cleansing

- **16:47** So Aaron did as Moses said and ran into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them.
- **16:48** He stood between the living and the dead, and the plague stopped.

20:1-25:18 Journey to Moab, Moses Strikes the Rock at Meribah, Bronze Serpent on the Pole, Balaam's Curse, Immorality at Peor

- **21:8** The Lord said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live."
- **21:9** So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived.

26:1-36:13 Preparation of the New Generation to Enter the Promised Land

26:1-27:23 Second Census, Daughters of Zelophehad, Joshua Appointed as Moses' Successor

- **26:51** The total number of the men of Israel was 601,730.
- **27:18** So the Lord said to Moses, "Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him.

28:1-30:16 Offerings for Regular, Passover, Weeks, Trumpets, Atonement, and Tabernacles, Keeping Vows

- **29:39** In addition to what you vow and your freewill offerings, offer these to the Lord at your appointed festivals: your burnt offerings, grain offerings, drink offerings and fellowship offerings."
- **30:2** When a man makes a vow to the Lord or takes an oath to obligate himself by a pledge, he must not break his word but must do everything he said.

31:1-36:13 Destruction of Midian, Tribes East of Jordan, Journey from Egypt to Moab, Allocation of Canaan, Cities for Levites, Cities of Refuge, Inheritance for Married Women

- **31:2** "Take vengeance on the Midianites for the Israelites. After that, you will be gathered to your people."
- **31:8** Among their victims were Evi, Rekem, Zur, Hur and Reba—the five kings of Midian. They also killed Balaam son of Beor with the sword.
- **33:5-8** The Israelites left Rameses and camped at Succoth. They left Succoth and camped at Etham, on the edge of the desert. They left Etham, turned back to Pi Hahiroth, to the east of Baal Zephon, and camped near Migdol. They left Pi Hahiroth and passed through the sea into the desert, and when they had traveled for three days in the Desert of Etham, they camped at Marah.

- **33:47-49** They left Almon Diblathaim and camped in the mountains of Abarim, near Nebo. They left the mountains of Abarim and camped on the plains of Moab by the Jordan across from Jericho. There on the plains of Moab they camped along the Jordan from Beth Jeshimoth to Abel Shittim.
- **36:13** These are the commands and regulations the Lord gave through Moses to the Israelites on the plains of Moab by the Jordan across from Jericho.

구약개론	인수기장별 요약	Prof. 최규남
장	장별 요약	주요구절
1	서원을 내길만한 자를 계수함 (모세, 아론, 가드, 레비, 므라리, 가드, 레비, 므라리, 가드, 레비, 므라리)	48절 = 계수함을 받은 자의 총수가 육십만 삼천 오백 오십...
2	이스라엘이 광야에서 보낸 때, 이스라엘이 헤스본 밭 시본을 치다	52절 = 머리 때 후에 애굽 왕은 죽었고 이스라엘 자손은...
3	이스라엘이 바산 왕 옥을 치다. 요단강 동쪽에 자리잡은 지파들, 모세가 요단을 건너지 못하다	54절 = 바나임이 모세와 이르시와 나는 스스로 있는 자니라...
4	지켜야 할 하나님의 규례를, 주장을 입술의 법기라 함이니 이는 단단함...	56절 = 모세가 그 아내와 아들들을 위하여 채우고 애굽으로...
5	십계명, 에호와의 음성 듣기를 두려워함이다.	58절 = 모세가 에호와의 음이라서 그 화와 주에 어찌하랴...
6	에호와의 명령과 규례와 법도, 불순종에 대한 경고.	60절 = 바르살이 그 바리히 두이 모세를 향하여 이르되...
7	에호와께서 택하신 언약 법도를 받고 지켜 행함	62절 = 내가 내 손을 재갈 위에 끼쳐 이스라엘 자손을 그 땅...
8	이스라엘이 차지할 아름다운 땅	64절 = 에호와께서 모세에게 이르시와 아론에게 말하기를 내...
9	백성의 불순종	66절 = 에호와께서 모세에게 이르시와 나는 하늘을 향하여...
10	모세가 십계명을 다시 읽나. 에호와께서 재수박시는 것	68절 = 에호와께서 모세에게 이르시와 하늘을 향하여 내 손...
11	에호와께서 택하신 큰일, 수리라고 명세한 땅, 복과 저수를 그리심산과 에발산에서 선포하라 함	70절 = 모세가 바르에게 이르되 에호와께서 이같이 말씀하시...
12	택하신 에발처소 다른 신들을 섬기지 말라	72절 = 내가 재갈 말을 할 때에 그 피가 너희의 거하는 길에...
13	거짓 선지자나 꿈꾸는 자를懲벌하시 함고 역이다.	74절 = 갈래에 내 아들이 내게 준기를 이것이 저버리나 하...
14	급지된 애도법, 성한 심음과 부정한 심음, 십일조 규례	76절 = 에호와께서 백성에게 이르와 너희는 무리의 말고 가...
15	빛을 면제해 주는 해, 종을 대우하는 법, 채움 단 소와 양의 새끼	78절 = 이르시와 그들에게 화일하여 가로의 너희는 에호와를...
16	유월절, 칠칠절, 금피로 새비이다	80절 = 이스라엘 자손이 보고 그것이 부정한지 알지 못하여...
17	무상송배자를 죽이라, 난금이 어려운 송사는 레위사람 제사장과 남지 재단상에게 붙으라	
18	제사장의 옷, 다른 민족들의 가증한 행위, 선지자를 일으키실 약속	
19	도피성, 이웃의 경계표를 옮기지 말라. 주께 영감을 입수함 기록	
20	대적과 싸우려 할 때에	
21	죽인 자를 알지 못하거든, 여자 포로를 아내로 삼는 규정, 장자의 상속권, 패역한 이들에게 내리는 법	
22	기타 규정들, 순결에 관한 법	
23	종회에 들어오지 못하는 사람, 신물 정결하게 하는 법, 기타 규정	
24	이혼과 재혼, 기타 규정	
25	죽은 형제에 대한 의무, 다른 법, 이혼자의 기별을 듣는 법	
26	토지 소산, 하나님의 보배로운 백성	
27	들 위에 기록한 율법, 에발산에서 선포한 저주	
28	순종하여 받는 복, 불순종하여 받은 저주	
29	모압 땅에서 세우신 언약 = 모압 언약	
30	서원을 지키라 남자, 여자, 과부, 이혼대의 서원	32절 = 사람이 에호와에 서원하였거나 마음을 재어하기로...
31	에호수어가 모세의 뒤를 이임, 대 7만만대 회중에게 율법을 명하여 주라, 막다함의 모세에게 마지막 명함	
32	모세의 노래	
33	모세의 죽음	34절 = 이스라엘이 너는 맹목자요라 에호와의 구원을...
34	모세의 죽음	36절 = 모세가 들의 아들 에호수아에게 안수하였으므로 그...
35	레위인에게 준 성읍, 6 도피성, 고을자와 우연한 살인자	
36	모압세지파 술로브핫의 딸들의 유산권리	38절 = 이는 에호와 맞은편 요단 가 모압 땅에서 에호...

6. Applying Numbers to My Life

1. Numbers 6:22-27 is Aaron's Blessing

22 The Lord said to Moses,

23 "Tell Aaron and his sons, 'This is how you are to bless the Israelites. Say to them:

24 The Lord bless you and keep you; (God the Father)

25 The Lord make his face shine on you and be gracious to you; (God the Son)

26 The Lord turn his face toward you and give you peace.' (God the Holy Spirit)

27 So they will put my name on the Israelites, and I will bless them.

Aaron's blessing is a threefold blessing, because each part is overseen by a person of the Triune God. Numbers 6:24-26 in Hebrew is as follows:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ

יְאֹר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ

יֵשׁא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם

This Aaronic blessing corresponds with another threefold blessing found in 2 Corinthians 13:13:

13 May the grace of the Lord Jesus Christ (God the Son),

the love of God (God the Father),

and the fellowship of the Holy Spirit be with you all. (God the Holy Spirit)

2 Corinthians 13:13 in Greek is as follows:

Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ
ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.

We should keep Aaron's blessing from Numbers 6:22-27 in our hearts and bless the believers whenever we have the opportunity.

2. Do Not Let the Congregation Be Swept Away by Public Opinion (Chapter 11).

Some people among the Israelites spread bad reports. Those infected by this bad opinion wanted to return to Egypt.

Verse 4 The rabble with them began to crave other food, and again the Israelites started wailing and said, "If only we had meat to eat!

Verse 5 We remember the fish we ate in Egypt at no cost—also the cucumbers, melons, leeks, onions and garlic.

Verse 6 But now we have lost our appetite; we never see anything but this manna!"

Verse 10 Moses heard the people of every family wailing at the entrance to their tents. The Lord became exceedingly angry, and Moses was troubled.

Many lost their gratitude towards God and were dissatisfied with their situation, creating various negative opinions. In verses 16 and 17, God instructs Moses to gather 70 elders and officials and anoint them with the Spirit to counter this negative influence.

Verse 16 The Lord said to Moses: "Bring me seventy of Israel's elders who are known to you as leaders and officials among the people. Have them come to the tent of meeting, that they may stand there with you.

Verse 17 I will come down and speak with you there, and I will take some of the power of the Spirit that is on you and put it on them. They will share the burden of the people with you so that you will not have to carry it alone."

Similarly, in the church, we should train true disciples of Jesus to be sources of good public opinion, filters of bad opinions, and channels of constructive dialogue.

3. Be a Leader Who Falls Before God (Numbers 14:4-10).

Verse 4 And they said to each other, "We should choose a leader and go back to Egypt."

Verse 5 Then Moses and Aaron fell face down in front of the whole Israelite assembly gathered there.

Verse 6 Joshua son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes.

Verse 7 and said to the entire Israelite assembly, "The land we passed through and explored is exceedingly good.

Verse 8 If the Lord is pleased with us, he will lead us into that land, a land flowing with milk and honey, and will give it to us.

Verse 9 Only do not rebel against the Lord. And do not be afraid of the people of the land, because we will devour them. Their protection is gone, but the Lord is with us. Do not be afraid of them."

Verse 10 But the whole assembly talked about stoning them. Then the glory of the Lord appeared at the tent of meeting to all the Israelites.

When the people took up stones to kill them, Moses fell before God. This was not a sign of surrender to the people but rather a complete trust and reliance on God, the sovereign power over life and death.

As pastors, we might face similar dead ends. In such times, rather than relying on human solutions, if we completely depend on God, He will turn the situation around.

4. Just as Moses struck the rock twice and was denied entry into Canaan, we must not become arrogant due to past successes.

Moses had previously struck the rock at Horeb and brought forth water for the people (Exodus 17:6):

"I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink." So Moses did this in the sight of the elders of Israel. He called the place Massah and Meribah...

In the wilderness of Zin, God instructed Moses to speak to the rock to bring forth water (Numbers 20):

"Take the staff, and you and your brother Aaron gather the assembly together. Speak to that rock before their eyes and it will pour out its water..."

However, Moses, acting as if he were the one providing the water, struck the rock twice in anger before the people:

"He and Aaron gathered the assembly together in front of the rock and Moses said to them, '**Listen, you rebels, must we bring you water out of this rock?**' Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank."

Striking the rock symbolized the crucifixion of Jesus Christ, and striking it once represented Jesus being crucified once. By disobeying God's command and striking the rock twice in anger, Moses committed a sin akin to crucifying Christ twice, a blasphemous act. As a result, Moses was denied entry into Canaan and could only view it from Mount Pisgah: "But the Lord said to Moses and Aaron, 'Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them.'"

Later, when Moses pleaded with God to let him enter the Promised Land, God refused (Deuteronomy 3):

"Please let me go over and see the good land beyond the Jordan—that fine hill country and Lebanon." But because of you the Lord was angry with me and would not listen. "That is enough," the Lord said. "Do not speak to me anymore about this matter. **Go up to the top of Pisgah and look west and north and south and east. Look at the land with your own eyes, since you are not going to cross this Jordan.**"

Conclusion: Let us take Moses' example to heart and avoid becoming complacent or prideful due to past successes in our ministry, so that we do not fail to enter our spiritual Canaan.

5. Appointing a Successor (Chapter 27)

When the senior pastor becomes elderly, finding a successor who can embody the former pastor's spirituality is challenging. Numbers 27 provides a model for all churches in appointing a successor pastor: "The Lord said to Moses, 'Go up this mountain in the Abarim range and see the land I have given the Israelites. After you have seen it, you too will be gathered to your people, as your brother Aaron was, for when the community rebelled at the waters in the Desert of Zin, both of you disobeyed my command to honor me as holy before their eyes.' (These were the waters of Meribah Kadesh, in the Desert of Zin.)"

Moses said to the Lord, "May the Lord, the God who gives breath to all living things, appoint someone over this community to go out and come in before them, one who will lead them out and bring them in, so the Lord's people will not be like sheep without a shepherd."

So the Lord said to Moses, "Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him. Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him. He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the Lord. At his command he and the entire community of the Israelites will go out, and at his command they will come in."

Moses did as the Lord commanded him. He took Joshua and had him stand before Eleazar the priest and the whole assembly. Then he laid his hands on him and commissioned him, as the Lord instructed through Moses.

Steps for Appointing a Successor:

1. **Divine Command:** God must instruct the senior pastor to leave or retire. Many problems arise when this happens prematurely.
2. **Prayer for a Successor:** The senior pastor must pray to God for a successor for the congregation. Pray earnestly for the flock.
3. **Receiving God's Guidance:** The senior pastor must receive clear guidance from God regarding the choice of a successor, similar to the detailed instructions in verses 18-21.
4. **Organize a Search Committee:** Form a search committee that prays and seeks God's will. Involve the presbytery moderator, general assembly moderator, and the senior pastor's mentor for verification.
5. **Bless and Install:** Once the vetting process is complete, hold a commissioning service in the presence of the congregation, blessing and installing the new senior pastor.

E. Study of Deuteronomy

Deuteronomy deals with the completion of territory among the three elements of a nation: **people, land, and sovereignty**.

Sovereignty is God's presence with His people. In Exodus 3, God reveals His name as "Ehyeh Asher Ehyeh," which means "I Am That I Am." Since God exists in the eternal present, this can also mean "I Will Be That I Will Be." This name signifies that wherever His people are, God is with them. This is "Immanuel," God with us, and this presence of God constitutes the sovereignty of the kingdom of God.

People: In Genesis 50, Joseph declares to his brothers, "**Do not be afraid. I will provide for you and your children,**" forming the twelve tribes of Israel and preparing the people of the kingdom of God. Through the 40 years of wilderness training described in Exodus, Leviticus, and Numbers, the Israelites transformed from recently escaped slaves into law-abiding conquerors. Thus, the people were completed through Exodus, Leviticus, and Numbers.

Territory: The completion of the territory occurs in Deuteronomy. At 120 years old, Moses gathers the 600,000-strong army on the plains of Moab and delivers three farewell sermons. Though they have not yet conquered Canaan, Moses speaks as if they have, teaching them how to fully enjoy God's kingdom once they enter. Deuteronomy thus addresses the completion of the territory.

1. Introduction to Deuteronomy

- Moses, on the plains of Moab overlooking Jericho, delivers three farewell sermons to the new generation that grew up during the 40 years in the wilderness. He urges them to live a life of obedience. This generation, numbering 600,000, is now ready to enter Canaan. Moses preaches to them to "Choose Life!" To walk the path of life, they must love the Lord their God with all their heart, soul, and strength, dedicating their entire being to God.
- Although they have not yet conquered Canaan, Moses speaks as if they have and instructs them on **how to live according to God's commands once they enter the conquered land**.
- After these three farewell sermons, Moses dies on Mount Pisgah.
- Deuteronomy is the Moab Covenant, which reaffirms the Sinai Covenant. The term "Deuteronomy" means "second law," indicating the repeated and reaffirmed commandments.
- Deuteronomy 6:4-5, known as the Shema, summarizes the entire Bible and is the most important passage for Christians as well:
 - **4 Hear, O Israel: The Lord our God, the Lord is one.**
 - **5 Love the Lord your God with all your heart and with all your soul and with all your strength.**

We must know this Shema in Hebrew as well:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדֶךָ

We must love the Lord our God with our entire being.

2. Summary of Deuteronomy:

Farewell Sermon #1 (1:5-4:40): Remember that the Lord alone is God and there is no other. Keep the Lord's statutes and commandments, and you and your descendants will be blessed, living long in the land the Lord your God is giving you.

Farewell Sermon #2 (5:1-26:19): If you keep the decrees commanded by the Lord, He will set you high above all

nations He has made, in praise, fame, and honor, and you will be a holy people to the Lord your God, as He promised.

Chapter 27: The Law Written on Stones

Chapter 28: Blessings (vv. 1-14) and Curses (vv. 15-68)

Farewell Sermon #3 (29:2-30:20): Love the Lord your God, obey His voice, and hold fast to Him. He is your life, and you will dwell in the land the Lord swore to give to your fathers, Abraham, Isaac, and Jacob.

Chapter 31: Joshua Succeeds Moses as Leader. The Lord's Final Instructions to Moses.

Chapter 32: The Song of Moses.

Chapter 33: Moses' Blessing.

Chapter 34: The Death of Moses.

3. Biblical Theology of Deuteronomy

The promise of the land given by God is fulfilled with Israel's entry into Canaan (or Christians' entry into heaven). While Israel received the land of Canaan, Christians will receive a new heaven and a new earth, fulfilling the promise of the land. As citizens of the kingdom of heaven, we must love God alone and obey the commandments He has given us. Additionally, we must continually educate our children in the Bible and train them to become true disciples of Jesus. This is well illustrated in Deuteronomy 6's Shema and the following verses:

Deuteronomy 6:4-9 4 Hear, O Israel: The Lord our God, the Lord is one. 5 Love the Lord your God with all your heart and with all your soul and with all your strength. 6 These commandments that I give you today are to be on your hearts. 7 Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. 8 Tie them as symbols on your hands and bind them on your foreheads. 9 Write them on the doorframes of your houses and on your gates.

In conclusion, Deuteronomy is the Moab Covenant, which reaffirms the Sinai Covenant 40 years later on the plains of Moab, thus serving as a second Sinai Covenant.

4. The Structure of Deuteronomy

• Thomas-Nelson Structure

Focus	First Sermon	Second Sermon				Third Sermon		
Reference	1:1 — 4:44 — 12:1 — 16:18 — 21:1 — 27:1 — 29:1 — 31:1 — 34:12							
Division	Review Of God's Acts For Israel	Exposition Of The Decalogue	Ceremonial Laws	Civil Laws	Social Laws	Ratification Of Covenant	Palestinian Covenant	Transition Of Covenant Mediator
Topic	What God Has Done	What God Expected Of Israel				What God Will Do		
	Historical	Legal				Prophetical		
Location	Plains Of Moab							
Time	c. 1 Month							

5. Analysis of Deuteronomy by Chapter and Verse

1:1-4:43 Moses' First Sermon

1:1-5 Introduction to the Covenant

1:6-4:43 Recounting God's Deeds for Israel

- **1:36:** "Except Caleb son of Jephunneh. He will see it, and I will give him and his descendants the land he set his feet on because he followed the Lord wholeheartedly."
- **2:37:** "...But you did not go near the land of the Ammonites, all along the course of the Jabbok River, or around the land of the Ammonites, for the Lord our God had forbidden us to do so."
- **4:39:** "Acknowledge and take to heart this day that the Lord is God in heaven above and on the earth below. There is no other."

4:44-26:19 Moses' Second Sermon

4:44-49 Introduction to God's Law

- **4:44:** "This is the law Moses set before the Israelites."

5:1-11:32 Explanation of the Ten Commandments (Chapter 5) & What the Lord Requires (10:12,13,20) & Completion of the Territory (11:24)

- **5:6:** "I am the Lord your God, who brought you out of Egypt, out of the land of slavery."
- **5:7:** "You shall have no other gods before me."
- **5:8:** "You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below."
- **5:9:** "You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me,"
- **5:10:** "but showing love to a thousand generations of those who love me and keep my commandments."
- **5:11:** "You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name."
- **5:12:** "Observe the Sabbath day by keeping it holy, as the Lord your God has commanded you."
- **5:13:** "Six days you shall labor and do all your work,"
- **5:14:** "but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your ox, your donkey or any of your animals, nor any foreigner residing in your towns, so that your male and female servants may rest, as you do."
- **5:15:** "Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day."
- **5:16:** "Honor your father and your mother, as the Lord your God has commanded you, so that you may live long and that it may go well with you in the land the Lord your God is giving you."
- **5:17:** "You shall not murder."
- **5:18:** "You shall not commit adultery."
- **5:19:** "You shall not steal."
- **5:20:** "You shall not give false testimony against your neighbor."
- **5:21:** "You shall not covet your neighbor's wife. You shall not set your desire on your neighbor's house or land, his male or female servant, his ox or donkey, or anything that belongs to your neighbor."
- **5:32:** "So be careful to do what the Lord your God has commanded you; do not turn aside to the right or to the left."
- **5:33:** "Walk in obedience to all that the Lord your God has commanded you, so that you may live and prosper and prolong your days in the land that you will possess."
- **8:3:** "He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord."

- **8:16:** "He gave you manna to eat in the wilderness, something your ancestors had never known, to humble and test you so that in the end it might go well with you."
- **10:12:** "And now, Israel, what does the Lord your God ask of you but to fear the Lord your God, to walk in obedience to him, to love him, to serve the Lord your God with all your heart and with all your soul,"
- **10:13:** "and to observe the Lord's commands and decrees that I am giving you today for your own good?"
- **10:20:** "Fear the Lord your God and serve him. Hold fast to him and take your oaths in his name."
- **11:8:** "Observe therefore all the commands I am giving you today, so that you may have the strength to go in and take over the land that you are crossing the Jordan to possess,"
- **11:9:** "and so that you may live long in the land the Lord swore to your ancestors to give to them and their descendants, a land flowing with milk and honey."
- **11:18:** "Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads."
- **11:19:** "Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up."
- **11:20:** "Write them on the doorframes of your houses and on your gates."
- **11:24:** "Every place where you set your foot will be yours: Your territory will extend from the desert to Lebanon, and from the Euphrates River to the Mediterranean Sea."
- **11:29:** "When the Lord your God has brought you into the land you are entering to possess, you are to proclaim on Mount Gerizim the blessings, and on Mount Ebal the curses."

12:1-26:19 Explanation of Additional Laws (Ceremonial, Civil, Social Laws)

- **14:22:** "Be sure to set aside a tenth of all that your fields produce each year."
- **14:23:** "Eat the tithe of your grain, new wine and olive oil, and the firstborn of your herds and flocks in the presence of the Lord your God at the place he will choose as a dwelling for his Name, so that you may learn to revere the Lord your God always."
- **26:1:** "When you have entered the land the Lord your God is giving you as an inheritance and have taken possession of it and settled in it,"

27:1-34:12 Moses' Third Sermon

27:1-28:68 Set up Stones on Mount Ebal and Coat them with Plaster; Record the Law on them. Blessings (28:1-14) & Curses (28:15-68)

- **27:9:** "Then Moses and the Levitical priests said to all Israel, 'Be silent, Israel, and listen! You have now become the people of the Lord your God.'"
- **28:58:** "If you do not carefully follow all the words of this law, which are written in this book, and do not revere this glorious and awesome name—the Lord your God—"

29:1-30:20 Moab Covenant – The Covenant to be Kept in the Land of Canaan; The Path to Blessing

- **30:6:** "The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live."

31:1-34:12 Transition of Covenant Mediators

- **31:7:** "Then Moses summoned Joshua and said to him in the presence of all Israel, 'Be strong and courageous, for you must go with this people into the land that the Lord swore to their ancestors to give them, and you must divide it among them as their inheritance.'"
- **31:24:** "After Moses finished writing in a book the words of this law from beginning to end,"
- **33:5:** "The Israelites left Rameses and camped at Succoth."
- **33:29:** "Blessed are you, Israel! Who is like you, a people saved by the Lord? He is your shield and helper and your glorious sword. Your enemies will cower before you, and you will tread on their heights."

- **34:5:** "And Moses the servant of the Lord died there in Moab, as the Lord had said."
- **34:6:** "He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is."
- **34:9:** "Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the Lord had commanded Moses."

구약개론		신명기장별 요약	Prof. 최규남
장	장별 요약	참조구절	
1	서론, 모세가 두렵게 세우나, 12명의 영웅들 거침을 대항하여(1:1-17)	22절=그리스도 바오가 그 모든 신약에 열하여 가도라...	
2	이스라엘이 음아에서 보낸 채, 이스라엘이 해스본 땅 시혼을 치다	23절=여러 때 후에 애굽 왕은 죽었고 이스라엘 자손은...	
3	이스라엘이 바산 땅 옥을 치다 요단강 동쪽에 자리잡은 지파들, 모세가 요단을 건너지 못하다	34절=바나달이 모세에게 이르시와 나는 스스로 있는 자니라...	
4	지켜야 할 하나님의 규례들, 우상을 만들지 말라(4:1-14)	20절=모세가 그 아내와 아들들을 나귀에 태우고 애굽으로...	
5	십계명, 여호와와 동행하기를 두려워하다	22절=모세가 여호와께 돌아와서 그와히 구하여 이르되...	
6	여호와와 명절과 규례와 법도, 불순종에 대한 경고	20절=바르알이 그 바리의 누이 요세벳을 아내로 취하였고...	
7	여호와에서 학하신 언속 법도를 듣고 지켜 행하라	5절=내가 내 손을 애굽 위에 펴서 이스라엘 자손을 그 땅...	
8	이스라엘이 자지할 아름다운 땅	5절=여호와에서 모세에게 이르시와 바나에게 열하기를 내...	
9	백성의 불순종	22절=여호와에서 모세에게 이르시와 나는 하늘을 땅하여...	
10	모세가 십계명을 다시 읽나, 여호와에서 복수하기를 잊	21절=여호와에서 모세에게 이르시와 하늘을 땅하여 내 손...	
11	여호와에서 행하신 근밀, 우리라고 맹세한 땅, 복과 저주를 그리스도와 예발산에서 선포하라 할	4절=모세가 바오에게 이르되 여호와에서 지킴이 열을하시...	
12	학하신 예배치소, 다른 신들을 섬기지 말라	13절=내가 애굽 땅을 갈 때에 그 바나니와 그의 가하는 길에...	
13	거짓 신지자다 성구는 사물 영영하시 할고(13:1-17)	34절=당때에 내 아들이 내게 종기를 지킴이 여말이나 때가...	
14	금지된 예도법, 성한 심음과 부정한 심음, 십일조 규례	15절=여호와에서 백성에게 이르되 너희는 두려워 할고 가만...	
15	복을 면제해 주는 채, 중을 대우하는 법, 차용 단소와 양의 새끼	21절=바르알이 그들에게 화답하여 가도라 너희는 여호와를...	
16	음을 잘, 질질질, 공의로 새번아라	15절=이스라엘 자손이 보고 그것이 주어진지 알지 못하여...	
17	우상 숭배자를 죽이라, 반결이 어려운 송자는 레위 사람 제사장과 당시 재판장에게 붙여라	8절=내가 거기서 모렐산 반석 위에 너를 대하여 서리라 너...	
18	제사장의 종, 다른 민족들의 가증한 행위, 선지자를 일으키실 약속		
19	도피성, 이웃의 경계표를 옮기지 말라, 무죄한 간파(19:1-13)		
20	대적과 싸우려 할 때에		
21	죽인 자를 알지 못하거든, 여자 보모를 아내로 삼는 규정, 장자의 상속권, 과역한 이들에게 내리는 벌		
22	기타 규정들, 손결에 관한 법		
23	종회에 들어오지 못하는 사람, 신물 정결하게 하는 법, 기타 규정		
24	이혼과 재혼, 기타 규정		
25	죽은 형제에 대한 의무, 다른 법, 여호와께 의함을 믿어라		
26	토지 소산, 하나님의 보배로운 역성		
27	돌 위에 기록한 율법, 예발산에서 선포한 재주		
28	순종하여 받는 복, 불순종하여 받는 저주		
29	모압 땅에서 세우신 언약(30:1-10)		
30	복 받는 길		
31	여호와수가 모세의 뒤를 이룸, 네 가만과 회당에게 율법을 명하여 두라, 막달의 보배에게 내시게 명할		
32	모세의 노래		
33	모세의 죽음	29절= 이스라엘이 너는 맹목자요다 여호와께 구한 줄...	
34	모세의 죽음	9절= 모세가 눈의 아들 여호수아에게 전수하였으므로 그...	

6. Applying Deuteronomy to My Life

1. The Teaching on Child Education in Deuteronomy 4:9-10

Verse 9: "Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them."

Verse 10: "Remember the day you stood before the Lord your God at Horeb, when he said to me, 'Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children.'"

This teaching involves two steps:

1. The caregiver must remember well the deeds of God (internalize these words in your heart).
2. Then, teach these deeds to their children and grandchildren (diligently teach your children).

Deuteronomy 6:4-9: The Shema Education

Verse 4: "Hear, O Israel: The Lord our God, the Lord is one." **Verse 5:** "Love the Lord your God with all your heart and with all your soul and with all your strength." **Verse 6:** "These commandments that I give you today are

to be on your hearts." **Verse 7:** "Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up." **Verse 8:** "Tie them as symbols on your hands and bind them on your foreheads." **Verse 9:** "Write them on the doorframes of your houses and on your gates."

The Shema education consists of two steps:

1. First, parents must internalize God's words by loving Him with their whole being.
2. Then, parents must diligently teach their children these words at all times and places by discussing God's commandments.

In other words, the family should not only be a community of love but also a community of learning to truly become the setting for Shema education.

2. Let's Practice the Tithe Command in Deuteronomy 14:22-23

Tithing is a covenant between God and us. The tithe command in Deuteronomy 14:22-23 was given before the establishment of the Tabernacle at Shiloh or the Temple in Jerusalem. It required bringing one-tenth of all grain, wine, and oil, as well as the firstborn of the herds, to a designated place where God's name would dwell, and there, eating it with one's family. God also instructed them to eat it with the Levites, foreigners, orphans, and widows.

Verses 22-23: "Be sure to set aside a tenth of all that your fields produce each year. Eat the tithe of your grain, new wine and olive oil, and the firstborn of your herds and flocks in the presence of the Lord your God at the place he will choose as a dwelling for his Name, so that you may learn to revere the Lord your God always."

Verses 26-27: "Use the silver to buy whatever you like: cattle, sheep, wine or other fermented drink, or anything you wish. Then you and your household shall eat there in the presence of the Lord your God and rejoice. And do not neglect the Levites living in your towns, for they have no allotment or inheritance of their own."

Verse 29: "So that the Levites (who have no allotment or inheritance of their own) and the foreigners, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the Lord your God may bless you in all the work of your hands."

Q: Why did God command them to eat the tithe at the designated place?

A: Because there were many others to share with at that place, such as the Levites, orphans, and widows.

Deuteronomy 26 also instructs them to share their first harvest tithe similarly when they enter Canaan.

Verses 1-4: "When you have entered the land the Lord your God is giving you as an inheritance and have taken possession of it and settled in it, take some of the firstfruits of all that you produce from the soil of the land the Lord your God is giving you and put them in a basket. Then go to the place the Lord your God will choose as a dwelling for his Name and say to the priest in office at the time, 'I declare today to the Lord your God that I have come to the land the Lord swore to our ancestors to give us.' The priest shall take the basket from your hands and set it down in front of the altar of the Lord your God."

Verses 10-12: "And now I bring the firstfruits of the soil that you, Lord, have given me. Place the basket before the Lord your God and bow down before him. Then you and the Levites and the foreigners residing among you shall rejoice in all the good things the Lord your God has given to you and your household. When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to the Levite, the foreigner, the fatherless and the widow, so that they may eat in your towns and be satisfied."

The Levites, foreigners, orphans, and widows can be likened today to pastors of small churches, underpaid associate ministers, the homeless, undocumented immigrants, orphans, widows, the extremely poor, and addicts. The fundamental spirit of tithing was to help and share with those in need. This spirit of tithing continues today, and local churches should devote significant effort to charitable activities. Only believers who love God with their whole being and their churches can provide genuine charity that leads to the salvation of souls.

II. Historical Books

God chose the nation of Israel as His chosen people, intending for them to go to the nations and love them with a sacrificial "I'll die for you" love, thereby drawing them to God. However, Israel fell into idol worship themselves and slaughtered God's prophets (1 Kings 18:4, 13; 19:10, 14).

God sent fire from heaven through Elijah, and the entire nation of Israel fell prostrate and exclaimed, "The Lord—he is God! The Lord—he is God!" (1 Kings 18:39), seemingly restoring Israel's faith momentarily. However, the restoration was incomplete, and in 722 BC, the northern kingdom of Israel was destroyed by Assyria. The Assyrian conquerors dispersed the people of the northern kingdom to the mountainous regions of Iran, leading to the assimilation and disappearance of the Lost Ten Tribes. The remaining lower-class Jews mixed with people from the mountainous regions of Iran, creating Samaria.

Failing to fulfill the mission of loving their neighbors as God commanded leads to destruction. The southern kingdom of Judah, under the rule of evil kings like Manasseh, passed the point of no return and was destroyed by Babylon in 586 BC.

In our time, we too seem to have triggered God's wrath with immorality, violence, greed, and idolatry, possibly having passed the point of no return. Each of us must become an Elijah of our time, yearning for revival and praying fervently to be a catalyst for that revival.

A. Joshua

Joshua is a prototype of Christ. His name, Joshua, meaning "**The Lord is salvation**," gradually changed to Hosea and later to Yeshua. This Yeshua became Ἰησοῦς (Iēsous) in Greek. Joshua's role in leading the Israelites into the land of Canaan prefigures Jesus leading many sons to glory, as stated in Hebrews 2:10.

Under Joshua's leadership, the Israelites conquered Canaan from 1405 to 1398 BC, distributing the land among the twelve tribes. The Levites received no land but were allocated places to live within the territories of the other tribes.

1. Introduction to the Book of Joshua

- The Book of Joshua is divided into two parts.
- The first part (chapters 1-12) covers the conquest and occupation: central campaign (chapters 6-8), southern campaign (chapters 9-10), and northern campaign (chapters 11-12).
- The second part (chapters 13-24) details the allocation of territories to each tribe and the eight-year settlement period. Chapter 13 deals with the east of the Jordan, chapters 14-19 with the west of the Jordan, chapters 20-21 with the settlement of the faith community, and chapters 22-24 with Joshua's concluding ministry and the covenant at Shechem, proclaiming blessings for obedience to God.

2. Summary of the Book of Joshua:

- **The Story of the Conquest of Jericho (Chapters 2-6):** Under Joshua's leadership, Israel captures Jericho, sparing Rahab's household.
- **Reading the Law on Mount Ebal (8:30-35):** "Then Joshua built on Mount Ebal an altar to the Lord, the God of Israel..."
- **End of the Conquest Campaigns (11:23):** "So Joshua took the entire land, just as the Lord had directed Moses, and he gave it as an inheritance to Israel according to their tribal divisions. Then the land had rest from war."
- **Joshua's Declaration (24:15):** "But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord."
- **Covenant at Shechem (24:25):** "On that day Joshua made a covenant for the people, and there at Shechem he

reaffirmed for them decrees and laws.”

3. Biblical Theology of the Book of Joshua

God's promise concerning the elements of a nation, specifically the territory, which was made in the covenants with Abraham, Isaac, and Jacob, is futuristically fulfilled in Deuteronomy. Moses' three farewell sermons in Deuteronomy assumed the conquest of the land and dealt with how to live as God's people once they entered it.

The Book of Joshua records the actual conquest of Canaan through central, southern, and northern campaigns and the subsequent distribution of the land. Following God's promise, the Israelites entered Canaan and received their inheritance after the conquest. While Deuteronomy speaks of Canaan in the future tense, Joshua uses the present tense to describe the conquest and possession of the land.

Similarly, we speak of our homeland, heaven, in the future tense now, but one day we will speak of it in the present tense.

4. The Structure of the Book of Joshua

• Thomas-Nelson Structure

Part	Conquest Of Canaan		Settlement In Canaan			
Reference	1:1 — 6:1	13:8	14:1	20:1	22:1	24:33
Division	Preparation Of Israel	Conquest Of Canaan	Settlement Of East Jordan	Settlement Of West Jordan	Settlement Of Religious Community	Conditions For Continued Settlement
Topic	Entering Canaan	Conquering Canaan	Dividing Canaan			
	Preparation	Subjection	Possession			
Location	Jordan River	Canaan	Two And A Half Tribes—East Jordan Nine And A Half Tribes—West Jordan			
Time	c. 1 Month	c. 7 Years	c. 8 Years			

• Order of the Conquest of Canaan

Central Campaign → Southern Campaign → Northern Campaign → Distribution of Land to the 12 Tribes



5. Analysis of Joshua by Chapter and Verse

1:1-13:7 The Conquest of Canaan

1:1-5:15 Preparing Israel for Conquest (Joshua Succeeds Moses, Military Preparations, Spiritual Preparations, Commander of the Lord's Army)

- **1:8:** "Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful."
- **2:11:** "When we heard of it, our hearts melted in fear and everyone's courage failed because of you, for the Lord your God is God in heaven above and on the earth below."
- **2:12:** "Now then, please swear to me by the Lord that you will show kindness to my family, because I have shown kindness to you. Give me a sure sign..."

6:1-13:7 Israel's Conquest of Canaan (Central Campaign, Southern Campaign, Northern Campaign), Summary of the Conquest, Unconquered Territories in Canaan

- **10:12:** "On the day the Lord gave the Amorites over to Israel, Joshua said to the Lord in the presence of Israel: 'Sun, stand still over Gibeon, and you, moon, over the Valley of Aijalon.'"
- **11:23:** "So Joshua took the entire land, just as the Lord had directed Moses, and he gave it as an inheritance to Israel according to their tribal divisions. Then the land had rest from war."

13:8-24:33 Settlement in Canaan

13:8-33 Settlement East of the Jordan

14:1-19:51 Settlement West of the Jordan (Caleb's Faithfulness and Courage – "Give Me This Hill Country")

- **14:12:** "Now give me this hill country that the Lord promised me that day. You yourself heard then that the Anakites were there and their cities were large and fortified, but, the Lord helping me, I will drive them out just as he said."
- **19:51:** "These are the territories that Eleazar the priest, Joshua son of Nun, and the heads of the tribal clans of Israel assigned by lot at Shiloh in the presence of the Lord at the entrance to the tent of meeting. And so they finished dividing the land."

20:1-21:45 Settlement of the Faith Community (Cities of Refuge – Kedesh in Galilee, Shechem, Kiriath Arba [Hebron], Bezer, Ramoth in Gilead, Golan in Bashan)

- **21:43:** "So the Lord gave Israel all the land he had sworn to give their ancestors, and they took possession of it and settled there."
- **22:1-24:33** Conditions for Continuing to Dwell in the Land (Joshua's Covenant at Shechem 23:14, Burial of Joseph's Bones cf. Genesis 33:18-20)
- **23:14:** "Now I am about to go the way of all the earth. You know with all your heart and soul that not one of all the good promises the Lord your God gave you has failed. Every promise has been fulfilled; not one has failed."
- **24:1:** "Then Joshua assembled all the tribes of Israel at Shechem. He summoned the elders, leaders, judges and officials of Israel, and they presented themselves before God."
- **24:32:** "And Joseph's bones, which the Israelites had brought up from Egypt, were buried at Shechem in the tract of land that Jacob bought for a hundred pieces of silver from the sons of Hamor, the father of Shechem. This became the inheritance of Joseph's descendants."

6. Applying Joshua to My Life

1. The Scarlet Cord that Saved Rahab and Her Family (Joshua 2:17-21) Symbolizes the Blood of Jesus' Cross for Us Today

Joshua 2:18: "unless, when we enter the land, you have tied this scarlet cord in the window through which you let us down, and unless you have brought your father and mother, your brothers and all your family into your house."

The scarlet cord that saved Rahab and her family symbolizes the blood of Jesus' cross for us today.

One of the two spies whom Rahab hid was Salmon. When Jericho fell, Joshua instructed the two spies to go to Rahab's house and rescue her and her family. It is believed that Salmon married Rahab.

Joshua 6:22: "Joshua said to the two men who had spied out the land, 'Go into the prostitute's house and bring her out and all who belong to her, in accordance with your oath to her.'"

Matthew 1:3-6 reveals that Rahab was the great-great-grandmother of David.

Matthew 1:3-6: "Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, and Jesse the father of King David."

Just as Rahab was able to save herself and her family through her faith, we too can save ourselves and our families by trusting in the blood of Jesus' cross (Acts 16:31). **Acts 16:31:** "They replied, 'Believe in the Lord Jesus, and you will be saved—you and your household.'"

2. Let's Hold On to the Lord God Who Fights for Us (Joshua 23:3-11). Let God Fight for Us.

23:3: "You yourselves have seen everything the Lord your God has done to all these nations for your sake; it was the Lord your God who fought for you."

23:4: "Remember how I have allotted as an inheritance for your tribes all the land of the nations that remain—the nations I conquered—between the Jordan and the Mediterranean Sea in the west."

23:5: "The Lord your God himself will push them out for your sake. He will drive them out before you, and you will take possession of their land, as the Lord your God promised you."

23:6: "Be very strong; be careful to obey all that is written in the Book of the Law of Moses, without turning aside to the right or to the left."

23:7: "Do not associate with these nations that remain among you; do not invoke the names of their gods or swear by them. You must not serve them or bow down to them."

23:8: "But you are to hold fast to the Lord your God, as you have until now."

23:9: "The Lord has driven out before you great and powerful nations; to this day no one has been able to withstand you."

23:10: "One of you routs a thousand, because the Lord your God fights for you, just as he promised."

23:11: "So be very careful to love the Lord your God."

3. Joshua's Declaration Before His Death (Joshua 24:15) "As for Me and My Household, We Will Serve the Lord".

Even if everyone else turns away from God, we must declare that we and our households will serve the Lord.

As the second coming of Jesus draws near, more people are leaving the path of faith and turning to unbelief.

In the Old Testament, there are claims that Moses did not write the Pentateuch. Instead, some biblical scholars like Ezra are said to have compiled various documents during and after the Babylonian exile to prevent the nation's spirit from falling apart. Many seminaries teach this documentary hypothesis. Additionally, under the influence of humanism and secularism, many treat Genesis as mythology, following theistic evolution and the Big Bang theory.

Regarding the New Testament, liberal and neo-orthodox influences deny Jesus' divinity and the inspiration of the New Testament by the Holy Spirit, viewing the Gospels as products of human intellect.

We must reject secularism and live according to biblical standards as stated in Romans 12:1-2.

Romans 12:1: "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship."

Romans 12:2: "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will."

Each of us must believe in the inerrancy of the Bible and make Joshua's declaration, "As for me and my household, we will serve the Lord," our own. We must uphold our faith in these times.

B. Judges

The author of Judges is likely Samuel or one of his contemporaries. The prophet Samuel was from the tribe of Levi; his father was Elkanah, and his mother was Hannah. Hannah prayed at the tabernacle in Shiloh, vowing to dedicate her son to God if He granted her one. When God answered her prayer, Hannah named her son Samuel, which means "God has heard," and she and Elkanah dedicated Samuel to Eli the priest once he was weaned.

Samuel grew up to be a trusted prophet of the entire nation. In 1 Samuel 7:5, Samuel gathered all the people at Mizpah for a fast and a repentance assembly. As Israel's leader, he defeated the Philistines and set up a stone called Ebenezer.

Samuel, based in Ramah, toured Israel, judging and ruling the people. He anointed Saul as king and, when Saul rebelled against God, anointed David, who would eventually become king.

Samuel was truly the last judge of Israel and a man of God.

1. Introduction to Judges

- In the Book of Judges, the cycle of rebellion-punishment-repentance-restoration occurs seven times between 3:5 and 16:31.
- The statement in Judges 1:21, "The Benjamites, however, did not drive out the Jebusites, who were living in Jerusalem; to this day the Jebusites live there with the Benjamites," indicates that Judges was written before 1004 BC when King David conquered the Jebusites.
- The periods of the judges' rule can be summarized in the following table:

Judge	Period of Rule
Othniel	40 years
Ehud	80 years
Shamgar	Unknown
Deborah & Barak	40 years
Gideon	40 years
Abimelek	3 years
Tola	23 years
Jair	22 years
Jephthah	6 years
Ibzan	7 years
Elon	10 years
Abdon	8 years
Samson	20 years

Events and Judges	Years
Israel serves Cushan-Rishathaim (3:7, 8)	8
Peace following Othniel's deliverance (3:7-11)	40
Israel serves Moab (3:12)	18
Peace follows Ehud's deliverance (3:12-30)	80
Shamgar delivers Israel from Philistines (3:31)	1
Israel serves Canaan (4:1-3)	20
Peace following deliverance by Deborah and Barak (4:1—5:31)	40
Israel serves Midian (6:1-6)	7
Peace following Gideon's deliverance (6:1—8:35)	40
Abimelech, king of Israel (9:1-57)	3
Tola's career (10:1, 2)	23
Jair's career (10:3-5)	22
Israel serves Ammon and Philistia (10:6-10)	18
Jephthah's career (10:6-12:7)	6
Ibzan's career (12:8-10)	7
Elon's career (12:11, 12)	10
Abdon's career (12:13-15)	8
Israel serves Philistia (13:1)	40
Samson's career (12:1—16:31)	20

2. Summary of Judges:

The events described in the Book of Judges took place between 1380 and 1045 BC. Judges begins by illustrating the failures of the Israelite tribes to fully conquer the land of Canaan (Judges 1:1-3:4) and depicts God's judgment for their incomplete conquest. The failures of the tribes of Judah, Benjamin, Joseph, Zebulun, Asher, Naphtali, and Dan are highlighted in Judges 1:1-3:4.

Next, Judges showcases the judges who operated in different regions:

Southern Region (Judges 3:5-31): Judges Othniel, Ehud, and Shamgar

Northern Region (Judges 4:1-5:31): Judges Deborah and Barak

Central Region (Judges 6:1-10:5): Judges Gideon, Abimelech, Tola, and Jair

Northern Region 2 (Judges 12:8-15): Judges Ibzan, Elon, and Abdon

Western Region (Judges 13:1-16:31): Judge Samson

These narratives reveal seven cycles of rebellion, punishment, repentance, and restoration.

Finally, Judges concludes with chapters 17:1-21:25, depicting Israel's corruption resembling that of the Canaanites. These chapters show:

Judges 17:1-18:31: Israel's failure due to idolatry

Judges 19:1-30: Israel's failure due to immorality

5. Analysis of Judges by Chapter and Verse

1:1-3:4 The Corruption of Israel and Their Failure to Completely Conquer Canaan

1:1-36 The Incomplete Conquest by Israel (Failures of Judah, Benjamin, the Tribe of Joseph, Zebulun, Asher, Naphtali, and Dan)

- **1:19:** "The Lord was with the men of Judah. They took possession of the hill country, but they were unable to drive the people from the plains because they had chariots fitted with iron."

2:1-3:4 God's Judgment on the Incomplete Conquest

- **2:10:** "After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the Lord nor what he had done for Israel."

3:5-16:31 Israel's Deliverance from Seven Cycles of Sin

3:5-31 Conquest of the Southern Region (Judges Othniel, Ehud, and Shamgar)

- **3:15:** "Again the Israelites cried out to the Lord, and he gave them a deliverer—Ehud, a left-handed man, the son of Gera the Benjamite. The Israelites sent him with tribute to Eglon, king of Moab."

4:1-5:31 Conquest of the Northern Region (Judges Deborah and Barak)

- **4:24:** "And the hand of the Israelites pressed harder and harder against Jabin king of Canaan until they destroyed him."

6:1-10:5 Conquest of the Central Region (Judges Gideon, Abimelech, Tola, and Jair)

- **6:7:** "When the Israelites cried out to the Lord because of Midian,"
- **6:8:** "he sent them a prophet, who said, 'This is what the Lord, the God of Israel, says: I brought you up out of Egypt, out of the land of slavery.'"

10:6-12:7 Conquest of the Eastern Region (Judge Jephthah)

- **10:6:** "Again the Israelites did evil in the eyes of the Lord. They served the Baals and the Ashtoreths, and the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines. And because the Israelites forsook the Lord and no longer served him,"

12:8-15 Second Conquest of the Northern Region (Judges Ibzan, Elon, and Abdon)

13:1-16:31 Conquest of the Western Region (Judge Samson)

- **13:1:** "Again the Israelites did evil in the eyes of the Lord, so the Lord delivered them into the hands of the Philistines for forty years."
- **16:28:** "Then Samson prayed to the Lord, 'Sovereign Lord, remember me. Please, God, strengthen me just once more, and let me with one blow get revenge on the Philistines for my two eyes.'"

17:1-21:25 Israel Corrupted Like the Canaanites

17:1-18:31 Israel's Failure Due to Idolatry

- **17:6:** "In those days Israel had no king; everyone did as they saw fit."

19:1-30 Israel's Failure Due to Immorality

- **19:1:** "In those days Israel had no king. Now a Levite who lived in a remote area in the hill country of Ephraim took a concubine from Bethlehem in Judah."

20:1-21:25 Israel's Failure Due to Inter-Tribal Warfare

- **21:25:** "In those days Israel had no king; everyone did as they saw fit."

6. Applying Judges to My Life

Q: Why did the people during the time of the Judges cycle through rebellion, punishment, repentance, and restoration seven times?

A: The reason is well explained in Judges 17:6: "In those days Israel had no king; everyone did as they saw fit."

At that time, Israel had a priesthood but lacked a system for reading and studying God's word. They did not have the Scriptures; they only had oral traditions passed down from the time of Moses and Joshua.

However, the Bible clearly states that Moses and Joshua wrote the Scriptures:

- **Exodus 24:4:** "Moses then wrote down everything the Lord had said. He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel."
- **Joshua 24:26:** "And Joshua recorded these things in the Book of the Law of God. Then he took a large stone and set it up there under the oak near the holy place of the Lord."

These writings, the Pentateuch and the Book of Joshua, were likely kept in the tabernacle at Shiloh.

Who might have compiled and reorganized the Pentateuch and the Book of Joshua into scrolls accessible to the people? It was probably the prophet Samuel. Only after Samuel organized Moses' and Joshua's writings and created copies did people have access to God's word.

Before that, they could not access the Scriptures, which is why Judges 17:6 accurately reflects the spiritual immaturity of the time: "In those days Israel had no king; everyone did as they saw fit."

In church history, we see a similar pattern. In AD 590, the Roman Catholic Church emerged and took the Bible away from the people. Only after the Reformation were the Scriptures, previously only available in Latin Vulgate, translated into various languages, making them accessible. Many of God's servants, such as John Wycliffe, William Tyndale, Peter Waldo, Kim Su-jung, Seo Sang-ryun, and Martin Luther, endured hardships to translate the Bible.

1 Samuel 3:19 shows how thoroughly the prophet Samuel knew God's word: "The Lord was with Samuel as he grew up, and he let none of Samuel's words fall to the ground."

As Samuel grew, he likely read, studied, and meditated on the Pentateuch and the Book of Joshua, understanding God's heart and becoming a person who loved God wholeheartedly. Therefore, the most important thing in our lives is to read, study, and meditate on the written revelation—the Bible—to know God and love Him wholeheartedly.

John Calvin's *Institutes of the Christian Religion*, written at age 26, established a theology that magnified God's sovereignty. Calvin's Reformed Theology teaches us that while the Roman Catholic Church placed the source of authority in the church and the Bible, only the Scriptures are the highest and only authority. The Bible has divine authority because it is God's word. Therefore, the Bible alone is the supreme authority in our lives, and the God who gave us the Bible is our sole sovereign. God alone is our King!

C. Ruth

The books of Ruth, 1 Samuel, and 2 Samuel were written around 1000-900 BC by the prophets Samuel, Nathan, and Gad. Since Ruth mentions David (Ruth 4:17,22) and Samuel died before David became king, Samuel cannot be the author of Ruth. Therefore, either Nathan or Gad wrote the Book of Ruth.

1. Introduction to the Book of Ruth

- **Historical Context:** The Book of Ruth is set during the time of the Judges, a period characterized by the phrase, "In those days Israel had no king; everyone did as they saw fit." Despite the chaos and immorality of the Judges' period, Ruth presents a story of love, devotion, and redemption, much like an oasis in the desert.
- **Time Frame:** Ruth records events that occurred over approximately 12 years around 1100 BC, during the latter part of the Judges' period.
- **Plot:** Ruth tells the story of a Moabite woman who abandons her pagan heritage to follow the God of her Israelite mother-in-law. During a time of widespread unfaithfulness in Israel, Ruth remains steadfast in her devotion to God. God blesses Ruth with a new husband and a son, granting her the privilege of being included in the genealogy of David and Christ.

2. Summary of Ruth:

The Book of Ruth exhibits a chiastic structure, demonstrating the author's meticulous effort:

1:1	1:19	3:1	4:1	4:22
Family's Death	Ruth cares for Naomi	Boaz cares for Ruth	Family's Birth	

In Ruth, the term "Goel," meaning kinsman-redeemer, appears 13 times. Boaz marries Ruth, continuing the family line and purchasing the land to fulfill the responsibilities of a kinsman-redeemer. Boaz serves as a precursor to Jesus.

Another theme in Ruth is Hesed, or loving-kindness (1:8, 2:20, 3:10). Despite it being a time when "everyone did as they saw fit," Ruth, Naomi, and Boaz form relationships grounded in Hesed love.

Additionally, Ruth emphasizes God's providence. In Ruth, God sovereignly orchestrates events to bring about the birth of King David. The word "God" appears 23 times in the 85 verses of the book.

3. Biblical Theology of Ruth

For Ruth and Naomi, who had lost all hope of offspring, a new life filled with hope unfolds through the kinsman-redeemer Boaz. Similarly, when we, who have no hope, encounter Jesus Christ, the true kinsman-redeemer of the heavenly kingdom, we receive blessings and live a life filled with new hope by God's grace, ultimately entering the eternal kingdom and living forever as part of God's family.

4. The Structure of the Book of Ruth

- **Thomas-Nelson Structure**

Focus	Ruth's Love Demonstrated		Ruth's Love Rewarded	
Reference	1:1	1:19	3:1	4:1
Division	Ruth's Decision To Stay With Naomi	Ruth's Devotion To Care For Naomi	Ruth's Request For Redemption By Boaz	Ruth's Reward Of Redemption By Boaz
Topic	Ruth And Naomi		Ruth And Boaz	
	Death Of Family	Ruth Cares For Naomi	Boaz Cares For Ruth	Birth Of Family
Location	Moab	Fields Of Bethlehem	Threshing Floor Of Bethlehem	Bethlehem
Time	c. 1.2 Years			

5. Analysis of the Book of Ruth by Chapter and Verse

1:1~2:23 Ruth's Genuine Love for Naomi

1:1-18 Elimelech and his family move to Moab. Naomi and Ruth return to Bethlehem.

- **1:16** But Ruth replied, "Do not urge me to leave you or to turn back from following you. For where you go, I will go, and where you stay, I will stay. Your people will be my people, and your God my God."

1:19-2:23 Ruth meets Boaz.

- **2:12** "May the Lord repay you for what you have done. May you be richly rewarded by the Lord, the God of Israel, under whose wings you have come to take refuge."

3:1~4:22 Ruth is Rewarded for Her Love for Naomi

3:1-18 Ruth asks Boaz to be her kinsman-redeemer.

- **3:12** "Although it is true that I am a kinsman-redeemer of our family, there is another who is more closely related than I."

4:1-22 Ruth is rewarded through Boaz's redemption.

- **4:6** The kinsman-redeemer said, "I cannot redeem it because I might endanger my own estate. You redeem it yourself. I cannot do it."

6. Applying the Book of Ruth to My Life

1. God's love for us is Hesed love. In the New Testament, this word is translated as "Agape." While Hesed represents an eternal and unchanging covenantal love, Agape signifies God's unconditional love. The Book of Ruth mentions Hesed three times: in 1:8, 2:20, and 3:10. This Hesed love is also expressed in Psalm 23:6:

Psalm 23:6: "Surely your goodness and love (Hesed) will follow me all the days of my life, and I will dwell in the house of the Lord forever."

אֶךְ מוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַי וְשִׁבְתִּי בְּבֵית-יְהוָה לְאָרְךָ יָמִים:

God loves us with this eternal and unchanging Hesed love. We, too, should love God with this kind of love and love our neighbors, at least with the human love known as Ahavah.

2. Naomi's Story of Redemption

Naomi had completely lost hope. However, through her widowed daughter-in-law Ruth, who seemed to have no hope, the kinsman-redeemer Boaz became Ruth's husband. Finally, the baby Obed, born to Ruth, continued the lineage of Naomi's deceased husband Elimelech. Naomi became the great-great-grandmother of David!

We must never give up hope, no matter the circumstances. Even in our final moments, we should never lose our trust in God. Like Ruth, in the most hopeless moments, we should confess:

Ruth 1:16-17: "Where you go, I will go, and where you stay, I will stay. Your people will be my people and your God my God. Where you die, I will die, and there I will be buried."

We should silently love God and work for the expansion of His Kingdom. (In this confession, we can replace "mother" with "Jesus.") **Never Give Up!**

D. 1 Samuel

1 Samuel records the transition of leadership from judges to kings. The period covered by 1 Samuel spans 94 years, from around 1105 BC, when the prophet Samuel was born, to the death of King Saul in 1011 BC. The first third of 1 Samuel focuses on Samuel, the middle third on Saul, and the last third on David.

The central message of 1 Samuel is the transformation of Israel into a kingdom under the leadership of the prophet Samuel and the growth of David, who loves God wholeheartedly, from a shepherd boy to a king.

1. Introduction to 1 Samuel

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2. Summary of 1 Samuel:

The content of 1 Samuel includes:

- The birth and growth of the prophet Samuel (Chapters 1-3)
- Samuel's ministry and the anointing of King Saul (Chapters 4-10)
- Saul's early achievements (Chapters 11-15)
- The anointing of David (Chapter 16)
- David kills Goliath (Chapter 17, especially verses 45-49)
- David is persecuted by Saul (Chapters 18-20)
- David's first period of exile (Chapters 21-24)
- The death of Samuel (Chapter 25:1)
- David's second period of exile (Chapters 25:2-30)
- The death of Saul (Chapter 31)

3. Biblical Theology of 1 Samuel

1 Samuel records the transition of leadership from judges to kings. The people of Israel longed for a monarchy, so the establishment of kingship was not a political issue but a theological one because God is the true and eternal king. Earthly kings were merely granted authority temporarily by God. Thus, 1 and 2 Samuel clearly show that the political success of an anointed king depends on whether he submits to God's will and obeys His laws.

2 Samuel 7:14-17 records the establishment of the Davidic Covenant, in which God promises David that his kingdom and throne will be established forever. This promise is fulfilled in the eternal reign of Jesus, a descendant of David.

David was a prototype of the coming Jesus. Like David, we should love God with all our hearts and strive to be used by Him. Filled with love for God, David, almost unarmed, courageously faced the fully armored Goliath with a slingshot, driven by a desire to restore the honor of God's name.

1 Samuel shows that if someone sins, God can remove their authority, even taking away their kingship. 1 Samuel 15:23 states: "For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the Lord, he has rejected you as king." We must be sensitive to sin, immediately repent, and seek God's forgiveness when we sin.

4. The Structure of 1 Samuel

• Thomas-Nelson Structure

Focus	Samuel		Saul		
Reference	1:1 ————— 4:1 —————		8:1 ————— 13:1 ————— 15:10 ————— 31:11		
Division	First Transition Of Leadership: Eli-Samuel	Judgeship Of Samuel	Second Transition Of Leadership: Samuel-Saul	Reign Of Saul	Third Transition Of Leadership: Saul-David
Topic	Decline Of Judges		Rise Of Kings		
	Eli	Samuel	Saul		David
Location	Canaan				
Time	c. 94 Years				

5. Analysis of the Book of 1 Samuel by Chapter and Verse

1:1–7:17 - The Last Judge, Samuel

1:1–3:21 - From Eli to Samuel: The First Transfer of National Leadership

1:1-2:36 - The birth and early life of Samuel.

3:1-21 - Samuel becomes the leader of Israel.

- 3:19 - Samuel grew, and the Lord was with him and let none of his words fall to the ground.
- 3:20 - All Israel from Dan to Beersheba recognized that Samuel was confirmed as a prophet of the Lord.
- 3:21 - The Lord continued to appear at Shiloh, revealing himself to Samuel.

4:1–7:17 - Samuel's Judgeship

4:1-11 - The Ark captured by the Philistines.

5:1-12 - The Ark causes trouble for the Philistines.

6:1-7:1 - The Ark is returned to Israel.

7:2-17 - Samuel's leadership.

- 7:9 - Samuel offered a burnt offering and cried out to the Lord for Israel, and the Lord answered him.
- 7:10 - While Samuel was offering the sacrifice, the Philistines drew near to battle against Israel; but the Lord thundered with a mighty sound that day against the Philistines and threw them into confusion.
- 7:11 - The men of Israel pursued the Philistines and struck them down.
- 7:12 - Samuel took a stone and set it up between Mizpah and Shen, and named it Ebenezer, saying, "Thus far the Lord has helped us."

8:1–31:13 - The First King, Saul

8:1–12:25 - From Samuel to Saul: The Second Transfer of National Leadership

8:1-22 - Israel demands a king.

9:1-10:27 - Saul is chosen as king.

11:1-15 - Saul defeats the Ammonites.

12:1-25 - Samuel's farewell speech.

- 12:22 - "For the Lord will not forsake his people, for his great name's sake, because it has pleased the Lord to make you a people for himself."

- **12:23** - "Moreover, as for me, far be it from me that I should sin against the Lord by ceasing to pray for you, and I will instruct you in the good and the right way."
- **12:24** - "Only fear the Lord and serve him faithfully with all your heart. For consider what great things he has done for you."

13:1–15:9 - The Reign of King Saul: Early Success and Later Failure

13:1-14 - Saul's unlawful sacrifice.

14:1-46 - Jonathan's victory over the Philistines.

- **14:47** - After Saul had taken the kingship over Israel, he fought against all his enemies on every side: Moab, the Ammonites, Edom, the kings of Zobah, and the Philistines. Wherever he turned, he routed them.
- **14:48** - He did valiantly and struck the Amalekites and delivered Israel out of the hands of those who plundered them.

15:10–31:13 - From Saul to David: The Third Transfer of National Leadership (Saul Seeks to Kill David, David's Prosperity in Exile, Saul's Demise)

15:1-35 - Saul's disobedience and rejection as king.

16:1-23 - David is anointed as the next king.

17:1-58 - David and Goliath.

18:1-20:42 - Saul's jealousy of David.

21:1-24:22 - David's first period of exile.

25:1 - The death of Samuel.

25:2-30:31 - David's second period of exile.

31:1-13 - The death of Saul.

- **31:3** - The battle pressed hard against Saul, and the archers found him, and he was badly wounded by the archers.
- **31:4** - Then Saul said to his armor-bearer, "Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through and mistreat me." But his armor-bearer would not, for he feared greatly. Therefore, Saul took his own sword and fell upon it.
- **31:5** - And when his armor-bearer saw that Saul was dead, he also fell upon his sword and died with him.
- **31:6** - Thus Saul died, and his three sons, and his armor-bearer, and all his men, on the same day together.

6. Applying the Book of 1 Samuel to My Life

1. Seek the Restoration of the Word

- When the Lord's servants fall into corruption, the events of 3:1 come to pass: "And the word of the Lord was rare in those days; there was no frequent vision."
- In such times, an awakened pastor prays for revival, diligently studies the Bible, and devotes himself to discipleship and ministry. God honors such pastors, establishing their authority and making them key figures in revival, like Jonathan Edwards or George Whitefield.
- **3:19** - Samuel grew, and the Lord was with him and let none of his words fall to the ground.
- **3:20** - All Israel from Dan to Beersheba knew that Samuel was established as a prophet of the Lord.
- Let us become the Samuels of our time, gaining trust in the word we deliver.

2. Fulfill Vows Made to God

- Samuel's parents, Hannah and Elkanah, faithfully kept their vow by bringing young Samuel to the tabernacle at Shiloh.

- Because of their faithfulness, Samuel grew up serving in the tabernacle, preparing him to be the last judge of Israel.
- The lesson here is that when we surrender what we have to God, He multiplies and uses it for His glory. Hannah gave up her young son and became the mother of a nation's leader.
- Let us not hold on to our small possessions but offer them to God to be greatly used for His kingdom.

3. Properly Educate Our Children in Faith

- Samuel, separated from his parents at a young age, lacked a proper family upbringing.
- When Samuel's sons, Joel and Abijah, grew up, they did not receive proper training and became corrupt judges.
- We must not neglect our children's spiritual education as Samuel did. Instead, we must raise them to fear God from a young age.

E. 2 Samuel

2 Samuel was likely compiled by an anonymous prophet who edited the chronicles written by Nathan and Gad (1 Chronicles 29:29).

- "29 As for the events of King David's reign, from beginning to end, they are written in the records of Samuel the seer, the records of Nathan the prophet, and the records of Gad the seer."

In addition to these sources, the Book of Jashar (1:18) was also referenced.

- 17 David took up this lament concerning Saul and his son Jonathan,
- 18 and he ordered that the people of Judah be taught this lament of the bow (it is written in the Book of Jashar)

2 Samuel was probably written around 900 BC, during the early period of the divided kingdom.

1. Introduction to 2 Samuel

2 Samuel deals with the period when David ruled only the tribe of Judah from Hebron for seven and a half years before becoming the king of all twelve tribes of Israel and ruling from Jerusalem for thirty-three years. David's rule in Hebron began in 1011 BC and ended in 1004 BC. He ruled the united kingdom from 1004 to 971 BC.

2. Summary of 2 Samuel:

2 Samuel covers the reign of David, addressing his victories, challenges within his kingdom, and his ultimate successes. David, who is a foreshadowing of Jesus, becomes king of Judah in Hebron (2:11), and after seven years, king of all Israel (5:3). In chapter 6, he brings the Ark of the Covenant to Jerusalem. Chapter 7 covers the Davidic Covenant with God. In chapter 12, David repents after being confronted by the prophet Nathan. Chapter 22 includes David's song of praise, chapter 23 his last words, and chapter 24 ends with David offering sacrifices on Araunah's threshing floor to stop a plague.

3. Biblical Theology of 2 Samuel

David is a prototype of the coming Jesus. Filled with love for God, David, almost unarmed, faced the fully armed Goliath, driven by a desire to restore the honor of God's name. Like David, we should love God wholeheartedly and become people after His own heart, used by Him.

2 Samuel 7:11-17 records the establishment of the Davidic Covenant.

- 11 The Lord declares to you that the Lord himself will establish a house for you:
- 12 When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom.
- 13 He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever.
- 14 I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands.
- 15 But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you.
- 16 Your house and your kingdom will endure forever before me; your throne will be established forever.

In this covenant, God promises David that his throne will be established forever. This promise was fulfilled through the eternal reign of Jesus, a descendant of David.

4. The Structure of 2 Samuel

- Thomas-Nelson Structure

Focus	David's Triumphs			David's Transgressions	David's Troubles	
Reference	1:1 — 6:1 — 8:1 — 11:1 — 12:1 — 13:37 — 24:25					
Division	Political Triumphs	Spiritual Triumphs	Military Triumphs	Sins Of Adultery And Murder	Troubles In David's House	Troubles In The Kingdom
Topic	Success			Sin	Failure	
	Obedience			Disobedience	Judgment	
Location	David In Hebron	David In Jerusalem				
Time	7½ Years	33 Years				

5. 2 Samuel Outline

1:1~10:19 David's Victories

1:1~5:25 David Learns of Saul's Death. David's Lament. David Becomes King of Judah. Ish-bosheth's Death. David Rules All Twelve Tribes.

- 5:4 - David was thirty years old when he became king, and he reigned forty years.
- 5:5 - In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned over all Israel and Judah thirty-three years.

6:1~7:29 The Davidic Covenant

- 7:29 - Now, Lord God, keep forever the promise you have made concerning your servant and his house. Do as you promised.

8:1~10:19 David's Continuous Victories. David and Mephibosheth. David Fights the Ammonites.

- 9:6 - When Mephibosheth, son of Jonathan, the son of Saul, came to David, he bowed down to pay him honor. David said, "Mephibosheth!" "At your service," he replied.
- 9:7 - "Don't be afraid," David said to him, "for I will surely show you kindness for the sake of your father Jonathan. I will restore to you all the land that belonged to your grandfather Saul, and you will always eat at my table."
- 9:8 - Mephibosheth bowed down and said, "What is your servant, that you should notice a dead dog like me?"

11:1~27 David's Sin

11:1~5 David and Bathsheba

- 11:4 - Then David sent messengers to get her. She came to him, and he slept with her. (Now she was purifying herself from her monthly uncleanness.) Then she went back home.

11:6~27 David Commits Adultery and Arranges the Murder of Uriah.

- 11:27 - After the time of mourning was over, David had her brought to his house, and she became his wife and bore him a son. But the thing David had done displeased the Lord.

12:1~24:25 David's Calamities

12:1~13:36 Nathan's Rebuke. David's Repentance. The Child Dies. Solomon is Born. Rabbah Captured. Amnon Rapes Tamar. Absalom Kills Amnon.

- 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."

- **13:1** - In the course of time, Amnon son of David fell in love with Tamar, the beautiful sister of Absalom son of David.
13:37~24:25 Absalom's Rebellion. David's Restoration. Vengeance on the Gibeonites. David's Victories. Last Words. David's Mighty Men. Census and the Plague (Araunah's Threshing Floor).
- **24:24** - But the king replied to Araunah, "No, I insist on paying you for it. I will not sacrifice to the Lord my God burnt offerings that cost me nothing." So David bought the threshing floor and the oxen and paid fifty shekels of silver for them.
- **24:25** - David built an altar to the Lord there and sacrificed burnt offerings and fellowship offerings. Then the Lord answered his prayer in behalf of the land, and the plague on Israel was stopped.

6. Applying the Book of 1 Samuel to My Life

1. When King David brought the Ark from the house of Abinadab in Baal-Judah, it was supposed to be carried on the shoulders of the Levites as instructed in the Pentateuch. However, Abinadab's sons, Uzzah and Ahio, placed it on a new cart. When the oxen stumbled, Uzzah touched the Ark and died. This teaches us a crucial lesson: humanistic elements can easily infiltrate our worship. We must be vigilant to identify and boldly remove any humanistic elements hidden in our worship practices to preserve its sanctity.

2. When the Ark was taken from the house of Obed-Edom, it was carried by Levites as per the Scripture. David was so overjoyed that he danced with all his might before the Lord. We too should offer our worship and praise with all our strength, just like David.

- **2 Samuel 6:13** - When those who carried the Ark of the Lord had gone six steps, he sacrificed a bull and a fattened calf.
- **2 Samuel 6:14** - Wearing a linen ephod, David was dancing before the Lord with all his might.

3. The prophet Nathan came to King David and confronted him about his adultery with Bathsheba and the murder of Uriah.

- **2 Samuel 12:7** - Then Nathan said to David, "You are the man! This is what the Lord, the God of Israel, says: 'I anointed you king over Israel, and I delivered you from the hand of Saul.'"

David immediately confessed his sin.

- **2 Samuel 12:13** - Then David said to Nathan, "I have sinned against the Lord."

Nathan then declared forgiveness:

- **2 Samuel 12:13** - Nathan replied, "The Lord has taken away your sin. You are not going to die."

From this, we learn that if we confess our sins to God, He will forgive us immediately (1 John 1:9):

- **1 John 1:9** - If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

God spared David from death upon his confession. Although David's lineage was spared from execution, his family endured turmoil. When we sin and repent, we receive forgiveness, but the consequences of our sin can affect those around us. Therefore, one who truly loves their neighbor resists temptation.

Like David, we must confess our sins before God and earnestly seek His forgiveness. We must also continually resist the many temptations that come our way through the power of the Holy Spirit.

F. 1 Kings

The author of the Book of Kings references “the book of the acts of Solomon” in 11:41 and “the chronicles of the kings of Israel” in 14:19 and 15:7. This suggests that multiple historical books existed at that time.

11:41: The rest of the acts of Solomon, all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

14:19: Now the rest of the acts of Jeroboam, how he warred and how he reigned, are they not written in the book of the chronicles of the kings of Israel?

14:29: Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

15:7: There was war between Abijam and Jeroboam. The rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

Based on the style and content of the Book of Kings, it can be inferred that it was written during the Babylonian exile or afterwards. Specifically, the events in 2 Kings 25:27-30 occurred after 561 BC. It is likely that the books mentioned above were used at that time. The Book of 1 Kings records events from Solomon’s accession in 971 BC until the end of Ahaziah’s reign in 851 BC, covering 120 years.

1. Introduction to 1 Kings

1 Kings begins with the life of Solomon. Although Solomon built the temple, he fell into idolatry due to his foreign wives, leading to the division of the kingdom. 1 Kings shows the history of Judah and Israel’s disobedience to God.

2. Summary of 1 Kings:

1 Kings starts with King David in his old age, acquiring Abishag the Shunammite as a nurse. When Adonijah attempts to become king, Bathsheba intervenes, and Solomon is quickly made king, leading to Joab’s execution (2:34).

The kingdom is consolidated under Solomon (chapters 3-4), the temple is built (chapters 5-7), and Solomon offers a dedication prayer with God appearing (chapters 8-9). Solomon’s reign reaches its peak (chapter 10), but opposition gradually rises (chapter 11). The northern kingdom of Israel crowns Jeroboam as king and is established (chapter 12).

The Davidic line continues with Solomon, Rehoboam, Abijam, Asa, Jehoshaphat, and Jehoram. Israel's line includes Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, and Ahaziah.

3. Biblical Theology of 1 Kings

1 Kings covers the history of the Davidic kingdom after David, detailing the stories of the kings of the northern kingdom of Israel and the southern kingdom of Judah. The climax of 1 Kings is when all the people fall prostrate and shout, “The Lord, he is God” at the burning altar on Mount Carmel (18:39). 모든 백성이 보고 엎드려 말하되 여호와 그는 하나님이니로다 여호와 그는 하나님이니로다 하니

Our God is Jehovah, the God of the covenant. To fulfill His covenant, God raises prophets like David, Samuel, and Elijah. Even when we feel hopeless, God appoints new workers to carry out His work (19:18).

“But I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.”

Our God continually brings revival and establishes His kingdom in His time and way.

4. The Structure of 1 Kings

• Thomas-Nelson Structure

Focus	United Kingdom			Divided Kingdom		
Reference	1:1	3:1	9:1	12:1	15:1	16:29 — 22:53
Division	Establishment Of Solomon	Rise Of Solomon	Decline Of Solomon	Division Of The Kingdom	Reigns Of Various Kings	Reign Of Ahab With Elijah
Topic	Solomon			Many Kings		
	Kingdom In Tranquility			Kingdoms In Turmoil		
Location	Jerusalem: Capital Of United Kingdom			Samaria: Capital Of Israel Jerusalem: Capital Of Judah		
Time	c. 40 Years			c. 90 Years		

5. Analysis of Chapters and Verses in 1 Kings

1:1-11:43 United Kingdom

• 1:1-2:46 Solomon's Accession to the Throne

- 1:39 The priest Zadok took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people shouted, "Long live King Solomon!"

• 3:1-8:66 God's Judgment on Incomplete Conquest

- 8:10 When the priests withdrew from the Holy Place, the cloud filled the house of the Lord.
- 8:11 The priests could not perform their service because of the cloud, for the glory of the Lord filled the house of the Lord.

• 9:1-11:43 God's Judgment on Incomplete Conquest

- 11:9 The Lord became angry with Solomon because his heart had turned away from the Lord, the God of Israel, who had appeared to him twice.

12:1-22:53 Divided Kingdom

• 12:1-14:31 Division of the Kingdom

- 12:12 After three days, Jeroboam and all the people returned to Rehoboam, as the king had said, "Come back to me in three days."

• 15:1-24 Two Kings Reign Over Judah

• 15:25-16:28 Five Kings Reign Over Israel

- 16:28 Omri rested with his ancestors and was buried in Samaria. And Ahab his son succeeded him as king.

• 16:29-22:40 Ahab's Reign Over Israel

- 16:31 He not only considered it trivial to commit the sins of Jeroboam son of Nebat, but he also married Jezebel, daughter of Ethbaal king of the Sidonians, and began to serve Baal and worship him.
- 18:37 "Answer me, Lord, answer me, so these people will know that you, Lord, are God, and that you are turning their hearts back again."
- 18:38 Then the fire of the Lord fell and burned up the sacrifice, the wood, the stones, and the soil, and also licked up the water in the trench.
- 18:39 When all the people saw this, they fell prostrate and cried, "The Lord—he is God! The Lord—he is God!"
- 18:40 Then Elijah commanded them, "Seize the prophets of Baal. Don't let anyone get away!" They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there.

- **19:11** The Lord said, “Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by.” Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the Lord was not in the wind. After the **wind** there was an earthquake, but the Lord was not in the earthquake.
- **19:12** After the earthquake came a fire, but the Lord was not in the fire. And after the fire came a gentle whisper.
- **22:41-50 Jehoshaphat’s Reign Over Judah**
- **22:51-53 Ahaziah’s Reign Over Israel**

6. Applying 1 Kings to Our Lives

1. Our God is Jehovah, the God of the covenant. To keep His covenant, God raises prophets like David, Samuel, and Elijah. Even when we feel hopeless, God suddenly brings revival, lifting the church out of its decline and continuing to build His kingdom.

Revival often comes like an avalanche, without warning. A small movement can trigger this avalanche, much like Elijah's prayer. Though it was the prayer of one man, it resulted in fire from heaven that consumed not only the offering but also the water in the trench and the stones of the altar. All the people saw it and cried out,

“The Lord, he is God! The Lord, he is God!” (18:39).

יְהוָה הוּא אֱלֹהִים:

We must become prayer warriors for revival in our time. We should pray like Elijah at the altar on Mount Carmel.

2. Elijah confessed to God, “**I am the only one left, and now they are trying to kill me too.**” We, too, can feel isolated in our ministry like Elijah. However, we must remember that there are many others whom God can use. We should never feel isolated. It is important to pray and find our fellow workers, creating a network. A cord of three strands is not easily broken, and two heads are better than one.

There are churches in the U.S. dedicated to supporting other churches. Two such churches are Life.Church in Edmond, Oklahoma, and Christ’s Church of the Valley (CCV) in Peoria, Arizona. Life.Church and CCV provide all their digital content online for free to churches worldwide. They are investing everything they have into the revival of the American church.

We are never alone. We should never lament like Elijah, “**I am the only one left.**” Our God always has 7,000 others who have not bowed to Baal.

3. Elijah went out and stood at the mouth of the cave on Mount Horeb before God. God instructed him to stand before Him.
 - **1 Kings 19:11** The Lord said, “Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by.” Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the Lord was not in the wind. After the wind there was an earthquake, but the Lord was not in the earthquake.
 - **1 Kings 19:12** After the earthquake came a fire, but the Lord was not in the fire. And after the fire came a gentle whisper.
 - **1 Kings 19:13** When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. Then a voice said to him, “What are you doing here, Elijah?”
 - **1 Kings 19:14** He replied, “I have been very zealous for the Lord God Almighty. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too.”
 - **1 Kings 19:15** The Lord said to him, “Go back the way you came, and go to the Desert of Damascus. When you get there, anoint Hazael king over Aram.”
 - **1 Kings 19:18** “Yet I reserve seven thousand in Israel—all whose knees have not bowed down to Baal and whose

mouths have not kissed him.”

What lesson does this event teach us? It shows that God's ways of working are very different from ours. God does not bring about change through political revolutions, physical wars, or violent upheavals. God's way of bringing revival is through the quiet, personal work of the Holy Spirit in each individual's heart. This is how God works.

We cannot change people through revolutionary, violent, or political means. To make people true disciples of Jesus, we must evangelize each person individually, leading them to receive the Holy Spirit and believe in Jesus, and then train them to become true disciples of Jesus. This is God's method.

G. 2 Kings

The author of 1 Kings mentions "the book of the acts of Solomon" in 11:41 and "the chronicles of the kings of Israel" in 14:19 and 15:7, indicating that several historical books existed at that time. Based on the style and content, it is evident that the Book of Kings was written during or after the Babylonian exile. Specifically, the events described in 2 Kings 25:27-30 occurred after 561 BC. It is likely that the aforementioned books were used during this time. The Book of 1 Kings records events from Solomon's accession in 971 BC to the end of Ahaziah's reign in 851 BC, covering 120 years.

1. Introduction to 2Kings

Nineteen bad kings continuously ruled over northern Israel, leading to its eventual destruction by Assyria in 721 BC. In southern Judah, although some faithful kings occasionally improved upon the sins of their predecessors, sin greatly outweighed righteousness, resulting in conquest by Babylon in 586 BC.

2. Summary of 2Kings:

Chapters 1-17 of 2 Kings describe the history of the divided kingdoms, while chapters 18-25 focus on the history of the kingdom of Judah. The author wrote this book with a theological purpose, emphasizing that obedience to God's word determines the rise and fall of a nation. The Davidic dynasty in 2 Kings includes: **Solomon – Rehoboam – Abijam – Asa – Jehoshaphat – Jehoram – Ahaziah – Joash – Amaziah – Azariah – Jotham – Ahaz – Hezekiah – Manasseh – Amon – Josiah – Jehoahaz – Jehoiakim – Jehoiachin – Zedekiah** (the kingdom fell in 586 BC). The northern kingdom of Israel includes: **Jeroboam – Nadab – Baasha – Elah – Zimri – Omri – Ahab – Joram – Jehu – Jehoahaz – Joash – Jeroboam – Zechariah – Shallum – Menahem – Pekahiah – Pekah – Hoshea** (the kingdom fell in 721 BC).

3. Biblical Theology of 2Kings

Just as in 1 Kings, the covenant-faithful Lord continues to love and guide us according to His methods. In 2 Kings, God uses agents like Elisha (who dies in 13:20), Isaiah (chapters 19-20), and Josiah (who brings revival). We must strive to be the Elishas, Isaiahs, and Josiahs of our time.

2 Kings holds significant meaning as a covenant history explaining to the Jewish exiles in Babylon why the northern and southern kingdoms fell. Despite the devil's interference, God preserved David's lineage (11:1-16), and the book concludes with a hint of hope as King Jehoiachin is released from Babylonian prison (25:27-30).

4. The Structure of 2Kings

• Thomas-Nelson Structure

Focus	Divided Kingdom			Surviving Kingdom		
Reference	1:1	9:1	17:1	18:1	22:1	25:1 – 25:30
Division	Ministry Of Elisha Under Ahaziah And Jehoram	Reigns Of Ten Kings Of Israel And Eight Kings Of Judah	Fall Of Israel	Reigns Of Hezekiah And Two Evil Kings	Reigns Of Josiah And Four Evil Kings	Fall Of Judah
Topic	Israel And Judah			Judah		
	Ahaziah To Hoshea			Hezekiah To Zedekiah		
Location	Israel Deported To Assyria			Judah Deported To Babylon		
Time	131 Years (853–722 B.C.)			155 Years (715–560 B.C.)		

5. 열왕기 하 장. 절 분석

1:1-17:41 Divided Kingdom

1 Kings 22:51 - 2 Kings 1:18 Ahaziah's Reign Over Israel

- 1:3 But the angel of the Lord said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria and say to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-Zebub, the god of Ekron?'"

2:1-8:15 Joram's Reign Over Israel

- 7:9 Then they said to one another, "We are not doing right. This day is a day of good news. If we are silent and wait until the morning light, punishment will overtake us. Now therefore come, let us go and tell the king's household."

8:16-24 Jehoram's Reign Over Judah

- 8:24 So Jehoram slept with his fathers and was buried with his fathers in the city of David, and Ahaziah his son reigned in his place.

8:25-9:29 Ahaziah's Reign Over Judah

- 9:6 So Jehu arose and went into the house, and the young man poured the oil on his head, saying to him, "Thus says the Lord, the God of Israel, 'I anoint you king over the people of the Lord, over Israel.
9:7 And you shall strike down the house of Ahab your master...'"

9:30-10:36 Jehu's Reign Over Israel

- 9:30 When Jehu came to Jezreel, Jezebel heard of it, and she painted her eyes and adorned her head and looked out of the window.

11:1-16 Athaliah's Reign Over Judah

- 11:1 Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family.
- 11:2 But Jehosheba, the daughter of King Joram and sister of Ahaziah, took Joash the son of Ahaziah and stole him away from among the king's sons who were being put to death. She put him and his nurse in a bedroom. Thus they hid him from Athaliah, so that he was not put to death.

11:17-12:21 Joash's Reign Over Judah

- 11:20 So all the people of the land rejoiced, and the city was quiet after Athaliah had been put to death with the sword at the king's house.
- 11:21 Joash was seven years old when he began to reign.

13:1-9 Jehoahaz's Reign Over Israel

- 13:7 For there was not left to Jehoahaz an army of more than fifty horsemen and ten chariots and ten thousand footmen, for the king of Syria had destroyed them and made them like the dust at threshing.

13:10-25 Jehoash's Reign Over Israel

- 13:20 So Elisha died, and they buried him. Now bands of Moabites used to invade the land in the spring of the year.

14:1-22 Amaziah's Reign Over Judah

- 14:13 And Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, son of Ahaziah, at Beth-shemesh and came to Jerusalem and broke down the wall of Jerusalem for four hundred cubits, from the Ephraim Gate to the Corner Gate.

14:23-29 Jeroboam II's Reign Over Israel

- 14:25 He restored the border of Israel from Lebo-hamath as far as the Sea of the Arabah, according to the word of the Lord, the God of Israel, which he spoke by his servant Jonah the son of Amittai, the prophet, who was from Gath-hepher.

15:1-7 Azariah's Reign Over Judah

- 15:5 And the Lord touched the king, so that he was a leper to the day of his death, and he lived in a separate

house. And Jotham the king's son was over the household, governing the people of the land.

15:8-12 Zechariah's Reign Over Israel

- **15:10** Shallum the son of Jabesh conspired against him and struck him down at Ibleam and put him to death and reigned in his place.

15:13-15 Shallum's Reign Over Israel

- **15:14** Menahem the son of Gadi came up from Tirzah and came to Samaria, and he struck down Shallum the son of Jabesh in Samaria and put him to death and reigned in his place.

15:16-22 Menahem's Reign Over Israel

- **15:19** Pul the king of Assyria came against the land, and Menahem gave Pul a thousand talents of silver, that he might help him to confirm his hold on the royal power.

15:23-26 Pekahiah's Reign Over Israel

15:27-31 Pekah's Reign Over Israel

- **15:29** In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali, and he carried the people captive to Assyria.

15:32-38 Jotham's Reign Over Judah

- **15:32** In the second year of Pekah the son of Remaliah, king of Israel, Jotham the son of Uzziah, king of Judah, began to reign.

16:1-20 Ahaz's Reign Over Judah

- **16:10** When King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, he saw the altar that was at Damascus. And King Ahaz sent to Uriah the priest a model of the altar and its pattern, exact in all its details.

17:1-41 Hoshea's Reign Over Israel

- **17:6** In the ninth year of Hoshea, the king of Assyria captured Samaria, and he carried the Israelites away to Assyria and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes.

18:1-25:30 Remaining Kingdom, Judah

18:1-20:21 Hezekiah's Reign Over Judah

- **20:19** Then Hezekiah said to Isaiah, "The word of the Lord that you have spoken is good." For he thought, "Why not, if there will be peace and security in my days?"

21:1-18 Manasseh's Reign Over Judah

- **21:13** And I will stretch over Jerusalem the measuring line of Samaria and the plumb line of the house of Ahab, and I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down.

21:19-26 Amon's Reign Over Judah

- **21:24** But the people of the land struck down all those who had conspired against King Amon, and the people of the land made Josiah his son king in his place.

22:1-23:30 Josiah's Reign Over Judah

- **22:11** When the king heard the words of the Book of the Law, he tore his clothes.
- **23:20** And he sacrificed all the priests of the high places who were there, on the altars, and burned human bones on them. Then he returned to Jerusalem.

23:31-34 Jehoahaz's Reign Over Judah

23:35-24:7 Jehoiakim's Reign Over Judah

- **24:6** So Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his place.

24:8-16 Jehoiachin's Reign Over Judah

- **24:15** And he carried away Jehoiachin to Babylon. The king's mother, the king's wives, his officials, and the chief men of the land he took into captivity from Jerusalem to Babylon.

24:17-25:21 Zedekiah's Reign Over Judah

- **25:7** They slaughtered the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him in

chains and took him to Babylon.

25:22-26 Governorship of Gedaliah

- **25:22** But Nebuchadnezzar king of Babylon appointed Gedaliah the son of Ahikam, son of Shaphan, governor over the people who remained in the land of Judah.

25:27-30 Jehoiachin Released in Babylon

- **25:27** And in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach king of Babylon, in the year that he began to reign, graciously freed Jehoiachin king of Judah from prison.

6. Applying 2 Kings to Our Lives

1. The Greatness of Praise

- In 2 Kings 3:15, Elisha calls for a harpist, and as the harpist plays, the hand of the Lord comes upon Elisha.
- **2 Kings 3:15:** "But now bring me a harpist." While the harpist was playing, the hand of the Lord came on Elisha.
- Elisha then instructs to dig many ditches in the valley. The sunlight reflected on the water in these ditches appeared red, like blood, leading the Moabite army to attack, thinking it was blood, and they were defeated.

2. The Power of Evil Spirits

- In 2 Kings 3:27, the king of Moab offers his firstborn son as a burnt offering on the city wall, causing great wrath against Israel.
- **2 Kings 3:27:** "Then he took his firstborn son, who was to succeed him as king, and offered him as a sacrifice on the city wall. The fury against Israel was great..."
- When sacrifices and worship are made to evil spirits, their power increases. We must examine our daily lives for unconscious acts of worship towards evil and eliminate them.

3. Elisha's Love for His Neighbor

- In 2 Kings 4:34, Elisha stretches himself out on the child, demonstrating his love and faith that God would revive the child.
- **2 Kings 4:34:** "Then he got on the bed and lay on the boy, mouth to mouth, eyes to eyes, hands to hands. As he stretched himself out on him, the boy's body grew warm."
- We should also pray with love and faith, believing in God's power.

4. Religious Syncretism

- In 2 Kings 16:10-18, King Ahaz builds an altar in Jerusalem modeled after one in Assyria and uses it in the temple services.
- **2 Kings 16:14:** "The bronze altar that stood before the Lord he brought from the front of the temple—from between the new altar and the temple of the Lord—and put it on the north side of the new altar."
- Ahaz did not read the Torah. He made a new altar and changed the positions of the altars, representing syncretism. We must rigorously reject any non-biblical practices and elements that infiltrate our worship.

5. Failing to Pass on Faith to the Next Generation

- In 2 Kings 20:19, when the prophet Isaiah tells King Hezekiah that his descendants will become eunuchs in the palace of the king of Babylon, the king's reaction is indifference as long as there is peace in his time.
- **2 Kings 20:19:** "The word of the Lord you have spoken is good," Hezekiah replied. For he thought, "Will there not be peace and security in my lifetime?"
- We must pass on our faith to our children. This requires holding family worship, reading and explaining the Bible to them from a young age, and demonstrating our love for God. By doing so, our children will also come to love God.

H. 1 Chronicles

The author of Chronicles is likely Ezra. Some people believe that Ezra and Nehemiah together wrote Chronicles, as 2 Chronicles 36:22-23 is repeated in Ezra 1:1-3.

2 Chronicles 36:22-23: "In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing: 'This is what Cyrus king of Persia says: The Lord, the God of heaven, has given me all the kingdoms of the earth and has appointed me to build a temple for him at Jerusalem in Judah. Any of his people among you may go up, and may the Lord their God be with them.'"

Ezra 1:1-2: "In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing: 'This is what Cyrus king of Persia says: The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah.'"

A thorough analysis of Chronicles reveals phrases and words indicative of a 5th-century BC record. Firstly, the use of the Persian currency unit "daric" in 1 Chronicles 29:7 is a significant indicator.

1 Chronicles 29:7: "They gave toward the work on the temple of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze..."

Secondly, the mention of six generations following Zerubbabel in 1 Chronicles 3:17-21 is noteworthy.

1 Chronicles 3:17-21: "17 The descendants of Jehoiachin the captive: Shealtiel his son, 18 Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. 19 The sons of Pedaiah: Zerubbabel and Shimei. The sons of Zerubbabel: Meshullam and Hananiah. Shelomith was their sister. 20 There were also five others: Hashubah, Ohel, Berekiah, Hasadiah, and Jushab-Hesed. 21 The descendants of Hananiah: Pelatiah and Jeshaiah. The sons of Rephaiah, the sons of Arnan, the sons of Obadiah, and the sons of Shecaniah."

These details suggest that Chronicles was written after the Babylonian captivity.

1. Introduction to 1 Chronicles

While the Book of Kings records history during the Babylonian exile, Chronicles presents Jewish history from the perspective after the exile. Since only the tribe of Judah returned from captivity, Chronicles focuses on the history of Judah.

2. Summary of 1 Chronicles:

Chronicles is written from a priestly perspective. Covering the period from Saul's reign to the return of the Israelites under the decree of Cyrus in 538 BC, it centers on priestly worship and major historical themes: God's faithfulness to the covenant, the power of His word, the central role of worship in the life of God's people, the worship in the Jerusalem temple, the repair of the temple, and the restoration of temple worship. The Davidic covenant (1 Chronicles 17:3-15) and the lineage and throne of David are significant in Chronicles.

1 Chronicles emphasizes the genealogies of the twelve tribes and the Levites (chapters 1-9), the succession of David's household (chapters 10-12), the return of the Ark of the Covenant (chapters 13-17), David's victories (chapters 18-20), preparations for the construction of the temple (chapters 21-27), and David's last days (chapters 28-29)..

3. Biblical Theology of 1 Chronicles:

1 Chronicles records history from Adam to King David and his descendants, emphasizing God's covenant. Chapters 1-9 detail the genealogies of the twelve tribes and the Levites, while chapters 10-29 focus on David's reign. Chapters 11-12 discuss David's mighty men, chapters 13 and 15 recount the relocation of the Ark to Jerusalem, chapter 14 describes David's wives and palace, chapter 17 details God's instructions through Nathan regarding

temple construction and the Davidic covenant, chapter 21 discusses the threshing floor of Ornan, and chapters 22-23 illustrate that true love for God involves caring and compassionate actions.

4. The Structure of 1 Chronicles

Focus	Royal Line Of David	Reign Of David				
Reference	1:1 ————— 10:1 ————— 13:1 ————— 18:1 ————— 21:1 ————— 28:1 — 29:30					
Division	Genealogies Of David And Israel	Accession Of David As King	Acquisition Of The Ark	Victories Of David	Preparation For The Temple	Last Days Of David
Topic	Genealogy	History				
	Ancestry	Activity				
Location	Israel					
Time	Thousands Of Years	c. 33 Years				

5. Analysis of 1 Chronicles by Chapter and Verse

1:1-9:44 **Genealogy of the Davidic Line**

1:1-27 From Adam to Abraham

1:19 "Eber had two sons. One was named Peleg, because in his time the earth was divided; his brother was named Joktan."

1:28-54 From Abraham to Jacob

1:34 "Abraham was the father of Isaac. The sons of Isaac: Esau and Israel."

2:1-55 From Jacob to David

2:10 "Ram was the father of Amminadab, and Amminadab the father of Nahshon, the leader of the people of Judah."

3:1-24 From David to the Exile

3:5 "These were the children born to him there: Shammua, Shobab, Nathan, and Solomon. These four were by Bathsheba daughter of Ammiel."

4:1-8:40 Genealogy of the Twelve Tribes

4:9: "Jabez was more honorable than his brothers. His mother had named him Jabez, saying, 'I gave birth to him in pain.'"

9:1-34 Genealogy of the Remnant

9:1 "All Israel was listed in the genealogies recorded in the book of the kings of Israel. The people of Judah were taken captive to Babylon because of their unfaithfulness."

9:35-44 Genealogy of Saul

9:39 "Ner was the father of Kish, Kish the father of Saul, and Saul the father of Jonathan, Malki-Shua, Abinadab, and Esh-Baal."

10:1-29:30 **The Reign of David**

10:1-12:40 David's Ascension

12:38 "All these were fighting men who volunteered to serve in the ranks. They came to Hebron fully determined to make David king over all Israel. All the rest of the Israelites were also of one mind to make David king."

13:1-17:27 The Return of the Ark

15:2 "Then David said, 'No one but the Levites may carry the ark of God, because the Lord chose them to carry the ark of the Lord and to minister before him forever.'"

18:1-20:8 David's Military Victories

20:7 "When he taunted Israel, Jonathan son of Shimea, David's brother, killed him."

21:1-27:34 Preparations and Organization for Temple Construction

21:16 "David looked up and saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand extended over Jerusalem. Then David and the elders, clothed in sackcloth, fell facedown."

28:1-29:30 David's Last Days

28:19 "'All this,' David said, 'I have in writing as a result of the Lord's hand on me, and he enabled me to understand all the details of the plan.'"

2 Chronicles 5:12-13

5:12: "All the Levites who were musicians—Asaph, Heman, Jeduthun and their sons and relatives—stood on the east side of the altar, dressed in fine linen and playing cymbals, harps, and lyres. They were accompanied by 120 priests sounding trumpets."

5:13: "The trumpeters and musicians joined in unison to give praise and thanks to the Lord. Accompanied by trumpets, cymbals, and other instruments, they raised their voices in praise to the Lord and sang: 'He is good; his love endures forever.' Then the temple of the Lord was filled with the cloud."

6. Applying 1 Chronicles to My Life

1. Learning from the Prayer of Jabez (4:9-10)

- To pray prayers that God receives like Jabez, we must pray prayers that get answers.
- Jabez realized his limitations through his name, which means "pain," and his upbringing without a father.
 - Why did Jabez's mother name him Jabez? Why did she suffer in childbirth?
- Jabez realized that he must ask God in prayer to receive what he needed, using the structure of the subject and five verbs in verse 10.
 - "Oh, that you would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so that I will be free from pain."
- Jabez prayed for God to expand his ministry.
- Jabez prayed for God's help.
- **Conclusion:** Like Jabez, we must come before God as we are. (There is no use pretending before God.) We must approach God in prayer, asking Him to expand our ministry and seek His help.

2. Heman, the Grandson of the Prophet Samuel (1 Chronicles 6:33)

- 1 Chronicles 6:33: "Here are the men who served, together with their sons: From the Kohathites: Heman, the musician, the son of Joel, the son of Samuel."
- Samuel's eldest son Joel and youngest son Abijah became judges of Israel but perverted justice for bribes, leading the people to demand a king (1 Samuel 8).
 - 1 Samuel 8:1-3: "When Samuel grew old, he appointed his sons as Israel's leaders. The name of his firstborn was Joel and the name of his second was Abijah, and they served at Beersheba. But his sons did not follow his ways. They turned aside after dishonest gain and accepted bribes and perverted justice."
- Despite having Joel as a father, Heman served diligently as a worship leader under Solomon (2 Chronicles 5).
 - 2 Chronicles 5:12-13: "All the Levites who were musicians—Asaph, Heman, Jeduthun and their sons and relatives—stood on the east side of the altar, dressed in fine linen and playing cymbals, harps, and lyres. They were accompanied by 120 priests sounding trumpets. The trumpeters and musicians joined in unison to give praise and thanks to the Lord. Accompanied by trumpets,

cymbals, and other instruments, they raised their voices in praise to the Lord and sang: 'He is good; his love endures forever.' Then the temple of the Lord was filled with the cloud."

- **Conclusion:** Heman inherited the faith of his grandfather Samuel. We too should pass on our faith heritage to our descendants. Even if the transmission of faith fails in one generation, it can bear fruit in the next.

3. David's Offering for the Construction of the Temple (1 Chronicles 29:2)

- Witnessing David dedicating the wealth he accumulated throughout his life for the construction of the temple, I resolve to give all the material resources God has given me to His kingdom.
- 1 Chronicles 29:2-4: "With all my resources I have provided for the temple of my God—gold for the gold work, silver for the silver, bronze for the bronze, iron for the iron, and wood for the wood, as well as onyx for the settings, turquoise, stones of various colors, and all kinds of fine stone and marble—all of these in large quantities. Besides, in my devotion to the temple of my God I now give my personal treasures of gold and silver for the temple of my God, over and above everything I have provided for this holy temple: three thousand talents of gold (gold of Ophir) and seven thousand talents of refined silver..."

I. 2 Chronicles

The author of Chronicles is likely Ezra. Some believe that Ezra and Nehemiah together wrote Chronicles because 2 Chronicles 36:22-23 is repeated in Ezra 1:1-3.

2 Chronicles 36:22-23:

"In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing: 'This is what Cyrus king of Persia says: The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Any of his people among you may go up, and may the Lord their God be with them.'"

Ezra 1:1-2:

"In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing: 'This is what Cyrus king of Persia says: The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah.'"

Analyzing Chronicles carefully, we find phrases and words indicative of a 5th-century BC record. Firstly, the Persian currency unit "daric" appears in 1 Chronicles 29:7.

1 Chronicles 29:7:

"They gave toward the work on the temple of God five thousand talents and ten thousand **darics** of gold, ten thousand talents of silver, eighteen thousand talents of bronze..."

Secondly, there is a mention of six generations after Zerubbabel in 1 Chronicles 3:17-21.

1 Chronicles 3:17-21:

"17 The descendants of Jehoiachin the captive: Shealtiel his son, 18 Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. 19 The sons of Pedaiah: Zerubbabel and Shimei. The sons of Zerubbabel: Meshullam and Hananiah. Shelomith was their sister. 20 There were also five others: Hashubah, Ohel, Berekiah, Hasadiah, and Jushab-Hesed. 21 The descendants of Hananiah: Pelatiah and Jeshaiah. The sons of Rephaiah, the sons of Arnan, the sons of Obadiah, and the sons of Shecaniah."

These details suggest that Chronicles was written after the Babylonian captivity.

1. Introduction to 2 Chronicles

While Kings were written from the perspective of the Babylonian exile, Chronicles presents Jewish history from the viewpoint after the return from exile. Since only the tribe of Judah returned from exile, Chronicles focuses on the history of Judah.

2. Summary of 1 Chronicles:

Chapters 1 to 9 of 2 Chronicles record the period from Solomon's ascension to the throne. After describing the grandeur of Solomon's kingdom, it focuses on the construction and dedication of the temple. Chapters 10 to 36 narrate the history of the Davidic dynasty, with particular emphasis on temple worship. 2 Chronicles ends with King Cyrus of Persia decreeing the rebuilding of the temple..

3. Biblical Theology of 2 Chronicles

2 Chronicles covers the history of the kingdom of Judah after David, emphasizing God's blessings and guidance. It details the construction and dedication of Solomon's temple, the establishment of Judaism (synagogue, worship system, priestly organization, Levitical organization), and the genealogy of the kings of Judah. Despite King

Manasseh leading Judah past the point of no return, King Josiah's reforms provide a model for the final restoration of the word and worship before the eventual downfall..

4. The Structure of 1 Chronicles

• Thomas-Nelson Structure

Focus	Reign Of Solomon			Reigns Of The Kings Of Judah		
Reference	1:1 ——— 2:1 ——— 8:1 ——— 10:1 ——— 14:1 ——— 36:1 — 36:23					
Division	Inauguration Of Solomon	Completion Of The Temple	The Glory Of Solomon's Reign	The Division Of The Kingdom	The Reforms Under Asa, Jehoshaphat, Joush, Hezekiah, And Josiah	The Fall Of Judah
Topic	The Temple Is Constructed			The Temple Is Destroyed		
	Splendor			Disaster		
Location	Judah					
Time	c. 40 Years			c. 393 Years		

5. Analysis of 1 Chronicles by Chapter and Verse

1:1–9:31 Solomon's Reign

- 1:1–17 Solomon Becomes King (Solomon's sacrifice. Asks for wisdom. Receives wisdom. Solomon's wealth)
 1:7 On that night, God appeared to Solomon and said to him, "Ask what I shall give you."
 2:1–7:22 Completion of the Temple (Preparations for building the temple. Building & Dedication of the temple)
 7:14 If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.
 8:1–9:28 The Splendor of Solomon's Reign (Territorial expansion. Conquering enemies. Religious practices. Economic management. Queen of Sheba. Solomon's wealth)
 8:14 According to the order of David his father, he appointed the divisions of the priests for their service, and the Levites for their duties, to praise and serve before the priests as the duty of each day required, and the gatekeepers by their divisions at each gate; for so David the man of God had commanded.
 9:29–31 The Death of Solomon
 9:29 Now the rest of the acts of Solomon, from first to last, are they not written in the records of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?

10:1–36:23 Reigns of the Kings of Judah

- 10:1–12:16 Rehoboam's Reign (Division of the kingdom. Judah strengthened. Judah weakened. Rehoboam's death)
 10:11 Whereas my father put a heavy yoke on you, I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions.
 13:1–22 Abijah's Reign (War between Abijah and Jeroboam. Abijah's death)
 13:5 Ought you not to know that the Lord God of Israel gave the kingship over Israel forever to David and his sons by a covenant of salt?
 14:1–16:14 Asa's Reign
 14:11 And Asa cried to the Lord his God, "O Lord, there is none like you to help, between the mighty and the

weak. Help us, O Lord our God, for we rely on you, and in your name we have come against this multitude. O Lord, you are our God; let not man prevail against you."

17:1–20:37 Jehoshaphat's Reign

20:20 And they rose early in the morning and went out into the wilderness of Tekoa. And when they went out, Jehoshaphat stood and said, "Hear me, Judah and inhabitants of Jerusalem! Believe in the Lord your God, and you will be established; believe his prophets, and you will succeed."

21:1–20 Joram's Reign

22:1–9 Ahaziah's Reign

22:10–23:15 Athaliah's Reign

23:11 Then they brought out the king's son and put the crown on him and gave him the testimony. And they proclaimed him king, and Jehoiada and his sons anointed him, and they said, "Long live the king."

23:16–24:27 Joash's Reign

24:25 When they had departed from him, leaving him severely wounded, his servants conspired against him because of the blood of the son of Jehoiada the priest, and killed him on his bed. So he died, and they buried him in the city of David, but they did not bury him in the tombs of the kings.

25:1–28 Amaziah's Reign

26:1–23 Uzziah's Reign

26:19 Then Uzziah was angry. Now he had a censer in his hand to burn incense, and when he became angry with the priests, leprosy broke out on his forehead in the presence of the priests in the house of the Lord, by the altar of incense.

27:1–9 Jotham's Reign

27:6 So Jotham became mighty, because he ordered his ways before the Lord his God.

28:1–27 Ahaz's Reign

28:11 Now hear me, and send back the captives from your kinsmen whom you have taken, for the fierce wrath of the Lord is upon you.

29:1–32:33 Hezekiah's Reign

29:5 And said to them, "Hear me, Levites! Now consecrate yourselves, and consecrate the house of the Lord, the God of your fathers, and carry out the filth from the Holy Place.

33:1–20 Manasseh's Reign

33:13 He prayed to him, and God was moved by his entreaty and heard his plea and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord was God.

33:21–25 Amon's Reign

33:25 But the people of the land struck down all those who had conspired against King Amon, and the people of the land made Josiah his son king in his place.

34:1–35:27 Josiah's Reign

34:14 While they were bringing out the money that had been brought into the house of the Lord, Hilkiah the priest found the Book of the Law of the Lord given through Moses.

36:1–3 Jehoahaz's Reign

36:4–8 Jehoiakim's Reign

36:4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem and changed his name to Jehoiakim. But Necho took Jehoahaz his brother and carried him to Egypt.

36:9–10 Jehoiachin's Reign

36:10 In the spring of the year King Nebuchadnezzar sent and brought him to Babylon, with the precious vessels of the house of the Lord, and made his brother Zedekiah king over Judah and Jerusalem.

36:11–21 Zedekiah's Reign

- 36:21 To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.
- 36:22–23 [Cyrus Proclaims the Return to Jerusalem](#)
- 36:23 "Thus says Cyrus king of Persia: The Lord, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the Lord his God be with him. Let him go up."

6. Applying 2 Chronicles to My Life

Preaching from 2 Chronicles

The Death of King Josiah (2 Chronicles 35:20-25)

20. After all this, when Josiah had set the temple in order, Necho king of Egypt went up to fight at Carchemish on the Euphrates, and Josiah marched out to meet him in battle.
21. But Necho sent messengers to him, saying, "What quarrel is there, king of Judah, between you and me? It is not you I am attacking at this time, but the house with which I am at war. God has told me to hurry; so stop opposing God, who is with me, or he will destroy you."
22. Josiah, however, would not turn away from him, but disguised himself to engage him in battle. He did not listen to what Necho had said at God's command but went to fight him on the plain of Megiddo.
23. Archers shot King Josiah, and he told his officers, "Take me away; I am badly wounded."
24. So they took him out of his chariot, put him in his second chariot and brought him to Jerusalem, where he died. He was buried in the tombs of his ancestors, and all Judah and Jerusalem mourned for him.
25. Jeremiah composed laments for Josiah, and to this day all the male and female singers commemorate Josiah in the laments. These became a tradition in Israel and are written in the Laments.

Josiah became king at the age of eight (34:1) and died at thirty-nine in battle against Necho, king of Egypt. He began to seek God at the age of sixteen, in the eighth year of his reign, and started his reforms at twenty (34:3). He destroyed Baal altars and removed Asherah poles, grinding idols into powder and scattering them over the graves of those who had sacrificed to them (34:4).

In the eighteenth year of his reign, Josiah began to repair the temple, during which the high priest Hilkiah found the Book of the Law that had been lost (34:14). When the scribe Shaphan read it to Josiah, he tore his clothes in repentance upon realizing how far they had strayed from the law of Moses (34:19).

Josiah gathered the elders and the people and read the scriptures to them, leading them to pledge to live according to God's word. They celebrated the Passover and observed the Feast of Unleavened Bread for seven days, adhering to the law and regulations once again. This marked the restoration of the word, temple sacrifices, and worship.

Despite his reforms, Josiah was killed in battle against Pharaoh Necho, as described in today's text.

Q: Why did God allow Josiah, a reformer, to die? Why does God take away a faithful servant suddenly?

The reasons are:

1. Judah had already passed the point of no return due to the wickedness of King Manasseh.
2. God wanted Judah to have a model of restored worship and obedience before its fall, as part of the mission of the Restoration of the Scriptures.
3. Josiah had completed his mission—God deploys His people for His purposes in His timing.
4. To highlight King David and foreshadow the coming of Jesus, similar to how John the Baptist preceded Jesus.

Conclusion: King Josiah's death was a rest after completing his mission and a call from God. Likewise, when we complete our mission, God will call us to Him.

J. Ezra

The author of the Book of Ezra is Ezra. Ezra 7:28–9:15 is written from Ezra's first-person perspective. Ezra was a descendant of Aaron from the tribe of Levi (7:1–5).

- 7:1 After these things, during the reign of Artaxerxes king of Persia, Ezra came up from Babylon.
He was the son of Seraiah, the son of Azariah, the son of Hilkiah,
7:2 the son of Shallum, the son of Zadok, the son of Ahitub,
7:3 the son of Amariah, the son of Azariah, the son of Meraioth,
7:4 the son of Zerahiah, the son of Uzzi, the son of Bukki,
7:5 the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest.

Ezra likely wrote the Book of Ezra between 457 BC, when the events of chapters 7–10 took place, and 444 BC, when Nehemiah arrived in Jerusalem.

1. Introduction to 2 Chronicles

The Book of Ezra continues the story of 2 Chronicles, depicting the return of Judah to the land of Judah after 70 years of Babylonian exile, as promised by God. The living conditions in Babylon were so favorable that perhaps only one-tenth to one-seventh of the exiles returned to the promised land.

2. Summary of 1 Chronicles:

Ezra 1–6 covers the first return in 538 BC, led by Zerubbabel, the governor of Judah and a descendant of David, to rebuild the temple. Chapters 7–10 focus on the second return 80 years later in 458 BC, under the spiritual leadership of Ezra, the scribe, and detail the reforms led by Ezra.

3. Biblical Theology of the Book of Ezra

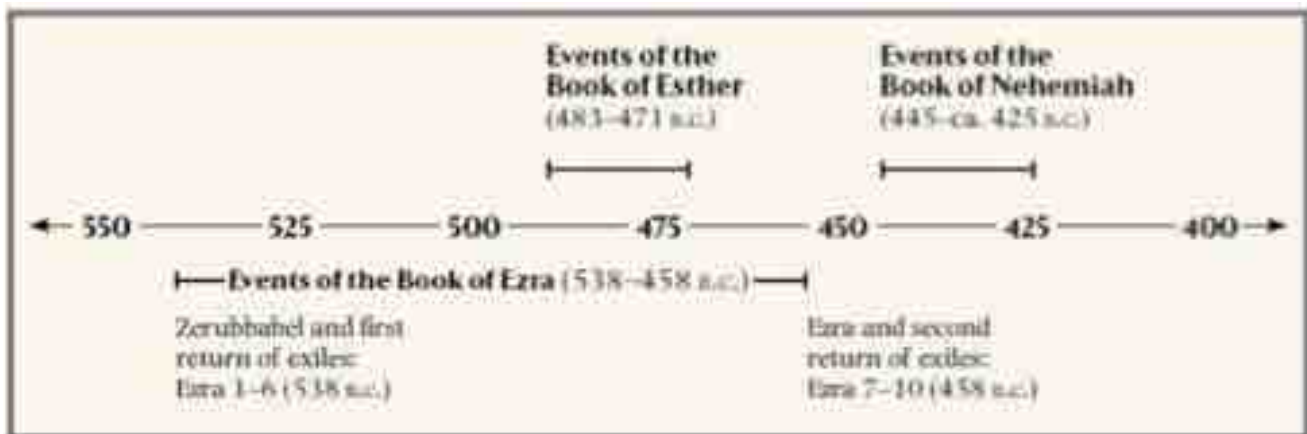
Restoration is the central theme of Ezra. God accomplishes His work through His chosen people, in His timing, and by His methods. The restoration of Judah involved first sending Ezra to Jerusalem around 460 BC, where he worked to purify the nation and prevent intermarriage. Thus, the Book of Ezra deals with the rebuilding of the Israelite community returning from exile.

4. The Structure of Ezra

• Thomas-Nelson Structure

Focus	Restoration Of the Temple		Reformation Of the People	
Reference	1:1 ————— 3:1 ————— 7:1		9:1 ————— 10:44	
Division	First Return To Jerusalem	Construction Of The Temple	Second Return To Jerusalem	Restoration Of The People
Topic	Zerubbabel		Ezra	
	First Return Of 40,897		Second Return Of 1,754	
Location	Persia To Jerusalem		Persia To Jerusalem	
Time	22 Years (518–516 B.C.)		1 Year (458–457 B.C.)	

• Chronology Table



5. Analysis of the Book of Ezra by Chapter and Verse

1:1–6:22 Rebuilding of God's Temple

1:1–2:70 First Return Led by Zerubbabel (Cyrus's decree, offerings, census of the returnees, completion of the return)

2:2 These came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah. The number of the men of the people of Israel: 2:64 The whole assembly together was 42,360.

3:1–6:22 Construction of the Temple (Laying the foundation, construction halted, completion of the temple, Passover)

6:15 The temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.

19 The descendants of the captivity kept the Passover on the fourteenth day of the first month.

7:1–10:44 Reformation of God's People

7:1–8:36 Second Return to Jerusalem Led by Ezra (Decree of King Artaxerxes, census of the returnees, preparation, return)

7:10 For Ezra had set his heart to study the Law of the Lord, and to do it and to teach his statutes and rules in Israel.

9:1–10:44 Rebuilding the Lives of the People (Intermarriage of Israelites, Ezra's intercessory prayer, Israel's reform)

10:3 Therefore let us make a covenant with our God to put away all these wives and their children, according to the counsel of my lord and of those who tremble at the commandment of our God, and let it be done according to the Law.

6. Applying the Book of Ezra to My Life

1. Let's Follow Ezra's Proclamation of Fasting: Fasting to petition God for safe travel to the destination (8:21).

There, by the Ahava Canal, I proclaimed a fast, so that we might humble ourselves before our God and ask him for a safe journey for us and our children, with all our possessions.

God responded by allowing them to reach Jerusalem safely without the protection of a military escort (8:23).

So we fasted and petitioned our God about this, and he answered our prayer.

In the same way, we should use corporate fasting and prayer to overcome crises.

2. Let's Follow Ezra's Prayer of Repentance (9:6–15):

Purifying the returned Jews who had intermarried with foreign women.

9:5 At the evening sacrifice, I rose from my self-abasement, with my tunic and cloak torn, and fell on my knees with my hands spread out to the Lord my God.

9:6 and prayed: "I am too ashamed and disgraced, my God, to lift up my face to you, because our sins are higher than our heads and our guilt has reached to the heavens.

The people promised Ezra to send away their foreign wives (10:11,12), thus preserving the purity of the nation's lineage.

10:11 Now honor the Lord, the God of your ancestors, and do his will. Separate yourselves from the peoples around you and from your foreign wives.

10:12 The whole assembly responded with a loud voice: "You are right! We must do as you say."

K. Nehemiah

The name Nehemiah means "Yahweh is Comforter," and Nehemiah rebuilt the wall that had been destroyed in 586 BC in just 52 days in 444 BC.

Nehemiah, who served during the same period as the prophets Malachi and Ezra, was a cupbearer to King Artaxerxes in the Persian palace. In modern terms, this position was equivalent to that of a chief of staff. Nehemiah possessed excellent administrative skills at that time. However, cupbearers were typically eunuchs, and Nehemiah had no descendants.

Convincing King Artaxerxes, Nehemiah was appointed as the governor of Judah. Overcoming all opposition, he completed the wall of Jerusalem in just 52 days and, along with the scribe Ezra, led the spiritual revival of the Jewish people, marking the second founding of the Jewish nation.

1. Introduction to the Book of Nehemiah

The Book of Nehemiah is set against the background of the third return from exile around 444 BC. Nehemiah served twice as the governor of Judah. His first term lasted 12 years, ending when he returned to Persia, as mentioned in 13:6: "I was not in Jerusalem at that time because I had returned to the king in the thirty-second year of Artaxerxes, king of Babylon. Sometime later I asked his permission."

Nehemiah likely began his second term before 424 BC, and the book is dated between 430 and 420 BC. The Book of Nehemiah complements the Book of Ezra. Originally, in the Hebrew Bible and the Septuagint, Ezra and Nehemiah were one book, but they were separated into two books in the Latin Vulgate in 382 and again in the Council of Carthage in 397.

2. Summary of the Book of Nehemiah:

Nehemiah was a fifth-generation Babylonian exile. His great-great-grandfather was taken captive to Babylon in 586 BC, and about 150 years had passed by the time Nehemiah's story begins around 444 BC. Nehemiah, a fifth-generation exile, rose to prominence in the Persian Empire and became the cupbearer to King Artaxerxes.

Despite his high status, Nehemiah longed for his ancestral homeland, Judah, and prayed daily for its restoration. It seems that the faith in serving God was passed down to Nehemiah through his great-great-grandfather, great-grandfather, grandfather, and father.

Nehemiah sent his brother Hanani to Jerusalem to find out about its condition. Hanani reported that Jerusalem had no walls, rendering it defenseless as a city. The gates had been burned and the city was in ruins, left desolate (1:2-3).

Upon hearing Hanani's report, Nehemiah, along with an intercessory prayer team, fasted and prayed for God's will (1:4-11). After more than four months of prayer, Nehemiah finally approached the king, expressed his desires, and received permission from the king (2:1-8) to go to Jerusalem as the Persian-appointed governor (2:9-10) and rebuild the walls.

Upon his arrival in Jerusalem, Nehemiah conducted a secret nighttime inspection (2:11-16) and, with meticulous planning and sincere testimony, motivated the returned Jewish leaders to start rebuilding the wall (2:17-18). Chapter 3 lists the names of the Jewish leaders who worked on each part of the wall.

Nehemiah relied solely on God to thwart the plans of his enemies who sought his life to prevent the reconstruction (chapter 4): "From that day on, half of my men did the work while the other half were equipped with spears, shields, bows, and armor. The officers posted themselves behind all the people of Judah" (4:16). "Those who carried materials did their work with one hand and held a weapon in the other" (4:17). "Each of the builders wore his sword at his side as he worked, but the man who sounded the trumpet stayed with me" (4:18).

Nehemiah and his men did not take off their clothes even for sleeping, and even when going to get water, they carried

their weapons (4:23). Chapters 7 to 12:26 detail the genealogy of the people according to their regions and assign them places to live within Judah. Chapters 12:27 to 13:31 describe the reconstruction of the laws and political systems of Judah and the revival of the nation.

3. Biblical Theology of the Book of Nehemiah

The Book of Nehemiah deals with the rebuilding of the walls of Jerusalem and the repentance of Israel. It tells the story of a fifth-generation exile who considered his great-great-grandfather's land as his homeland, returned to rebuild the walls of Jerusalem, and made the second founding of the nation of Israel possible.

Through the restoration of the Word by the scribe Ezra, the entire nation repented, fasted, confessed their sins, and proclaimed their intention to live according to the Word, leading to the spiritual and mental reconstruction of the nation of Judah. Let us also seek the revival of our nation through the restoration of the Word.

4. The Structure of Nehemiah

• Thomas-Nelson Structure

Focus	Reconstruction Of The Wall		Restoration Of The People	
Reference	1:1	3:1	8:1	11:1
Division	Preparation To Reconstruct The Wall	Reconstruction Of The Wall	Renewal Of The Covenant	Obedience To The Covenant
Topic	Political		Spiritual	
	Construction		Instruction	
Location	Jerusalem			
Time	19 Years (444–425 B.C.)			

5. Analysis of Chapters and Verses in the Book of Nehemiah

1:1-7:73 Rebuilding the Wall

1:1-2:20 [Preparation for Rebuilding the Wall](#)

1:4 "When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven."

3:1-7:73 [Rebuilding the Wall](#)

4:17 "Those who built the wall and those who carried burdens loaded themselves so that with one hand they worked at construction, and with the other held a weapon."

8:1-13:31 Restoration of the Covenant People

8:1-10:39 [Renewal of the Covenant](#)

8:8 "They read from the Book of the Law of God, making it clear and giving the meaning so that the people understood what was being read."

8:9 "Then Nehemiah the governor, Ezra the priest and teacher of the Law, and the Levites who were instructing the people said to them all, 'This day is holy to the Lord your God. Do not mourn or weep.' For all the people had been weeping as they listened to the words of the Law."

11:1-13:31 [Obedience to the Covenant](#)

12:27 "At the dedication of the wall of Jerusalem, the Levites were sought out from where they lived and were brought to Jerusalem to celebrate joyfully the dedication with songs of thanksgiving and with the music of cymbals, harps, and lyres."

6. Applying the Book of Nehemiah to My Life

1. Nehemiah, although a fifth-generation immigrant, prayed for his great-great-grandfather's land. We, too, should pass on our faith to our children so that the second, third, fourth, and fifth generations serve and love God with all their being, just as we do.
 - **8:1** "When the seventh month came and the Israelites had settled in their towns, all the people assembled as one in the square before the Water Gate. They told Ezra the teacher of the Law to bring out the Book of the Law of Moses, which the Lord had commanded for Israel."
 - **8:2** "So on the first day of the seventh month, Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able to understand."
 - **8:3** "He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women, and others who could understand. And all the people listened attentively to the Book of the Law."

How can we pass our faith down to our children up to the fifth generation?

a. Encourage them to live a life of daily fellowship with God by teaching them:

How to pray.

The character of God.

To worship God through family worship.

To explain, memorize, and practice Bible verses.

By doing so, our children will live in a personal relationship with the Triune God, leading to:

- Absolute dependence on God the Father.
- Absolute intimacy with God the Son.
- Absolute obedience to God the Holy Spirit.

b. Encourage them to live a life where their everyday life becomes worship, as our children are watching our daily lives.

- **Romans 12:1** "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship."

Here, offering our bodies as a living sacrifice means living our daily lives in such a way that it becomes an act of worship.

c. Demonstrate sincere and true worship in all public worship services, setting an example for our children.

- **John 4:23** "Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks."
- **John 4:24** "God is spirit, and his worshipers must worship in the Spirit and in truth."

"In the Spirit" means following the guidance of the Holy Spirit, and "in truth" means having a correct understanding of Jesus.

2. When Nehemiah prayed for the rebuilding of the walls of Jerusalem, he first relied on God's word and practiced identificational repentance. We should also practice identificational repentance.

- **1:6** "Let your ear be attentive and your eyes open to hear the prayer your servant is praying before you day and night for your servants, the people of Israel. I confess the sins we Israelites, including myself and my father's family, have committed against you."

3. When Nehemiah prayed, he asked God to grant him favor before the king. We, too, should pray specifically.

- **1:11** "Lord, let your ear be attentive to the prayer of this your servant and to the prayer of your servants who delight in revering your name. Give your servant success today by granting him favor in the presence of this man." I was cupbearer to the king."

Nehemiah formed an intercessory prayer team and prayed together with them (those who delighted in revering God's name).

4. Nehemiah prayed for several months and planned all the necessary steps in the Spirit after receiving the king's permission. We, too, should pray, receive God's wisdom, plan everything, and seize the opportunity when it comes.

- **2:1** "In the month of Nisan in the twentieth year of King Artaxerxes, when wine was brought for him, I

took the wine and gave it to the king. I had not been sad in his presence before."

- 2:2 "So the king asked me, 'Why does your face look so sad when you are not ill? This can be nothing but sadness of heart.' I was very much afraid,"
- 2:3 "but I said to the king, 'May the king live forever! Why should my face not look sad when the city where my ancestors are buried lies in ruins, and its gates have been destroyed by fire?'"
- 2:4 "The king said to me, 'What is it you want?' Then I prayed to the God of heaven,"
- 2:5 "and I answered the king, 'If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my ancestors are buried so that I can rebuild it.'"

5. After Nehemiah's secret inspection, he gathered the leaders of Judah and shared his testimony, prompting everyone to exclaim, "Let us start rebuilding."

- 2:18 "I also told them about the gracious hand of my God on me and what the king had said to me. They replied, 'Let us start rebuilding.' So they began this good work."

Nehemiah did not reveal to anyone the reason for his appointment as governor. After thoroughly assessing the scope of the work through his secret inspection and making detailed plans for manpower, materials, and timber, Nehemiah shared his testimony about God's help with the returned leaders of Judah, motivating them to rise up and take action. We, too, should become leaders who provide clear motivation to the congregation like Nehemiah.

6. Let us learn from Nehemiah how he discovered and thwarted the schemes of Sanballat and Tobiah through prayer and God's methods. The only way to win numerous spiritual battles in life is to rely completely on God.

L. Esther

There is a theory that Ezra or Nehemiah authored the Book of Esther, but the writing style of Esther is very different from that of Ezra and Nehemiah. The author of Esther seemed to be someone who lived in Persia at the time, given their detailed knowledge of Persian customs, the Susa palace, and events during the reign of Ahasuerus.

1. Introduction to the Book of Esther

The events recorded in the Book of Esther likely occurred between 483 and 473 BC. This period falls between the first return led by Zerubbabel in 538 BC and the second return led by Ezra in 460 BC. The reign of King Artaxerxes I spanned from 465 to 424 BC.

2. Summary of the Book of Esther:

The Book of Esther recounts events that happened to Jews who did not return to Jerusalem and lived in Persia after King Cyrus destroyed Babylon. The book can be divided into two main parts:

Chapters 1-4: The Threat to the Jews

Chapters 5-10: The Jews' Victory

The theme of this book is that God providentially protects His chosen people. In 9:18-32, the origin of the Jewish festival of Purim is explained in detail:

- 9:20 "Mordecai recorded these events, and he sent letters to all the Jews throughout the provinces of King Ahasuerus, near and far,"
- 9:21 "to establish among them that they should celebrate annually the fourteenth and fifteenth days of the month of Adar"
- 9:22 "as the time when the Jews got relief from their enemies, and as the month when their sorrow was turned into joy and their mourning into a day of celebration. He wrote them to observe the days as days of feasting and joy and giving presents of food to one another and gifts to the poor."

3. Biblical Theology of the Book of Esther

God, who governs history, raised Esther, the daughter of Mordecai's uncle from the tribe of Benjamin, to thwart Haman's plot to annihilate the Jewish people. This resulted in the Jews securing the right of self-defense throughout the Persian Empire, ensuring their survival and enhancing their rights. All of this made the Ezra-Nehemiah revival possible. Truly, God sovereignly governs human history. God is perfectly executing His plan of salvation for His chosen people. The Book of Esther can be summarized in one phrase: "God, through His sovereign providence, guides the entire world and our daily lives."

4. The Structure of Esther

• Thomas-Nelson식 구조

Focus	Threat To The Jews		Triumph Of The Jews	
Reference	1:1 ————— 2:21 ————— 5:1 ————— 8:4 ————— 10:3			
Division	Selection Of Esther As Queen	Formulation Of The Plot By Haman	Triumph Of Mordecai Over Haman	Triumph Of Israel Over Her Enemies
Topic	Feasts Of Ahasuerus		Feasts Of Esther And Purim	
	Grave Danger		Great Deliverance	
Location	Persia			
Time	10 Years (483-473 B.C.)			

5. Analysis of Chapters and Verses in the Book of Esther

1:1-4:17 The Threat to the Jews

- 1:1-2:20 Esther Chosen as Queen by King Ahasuerus (Queen Vashti Deposed, Esther Becomes Queen)
- 2:20 "But Esther had kept secret her family background and nationality just as Mordecai had told her to do, for she continued to follow Mordecai's instructions as she had done when he was bringing her up."
- 2:21-4:17 Haman's Plot to Destroy the Jews (Mordecai Exposes a Plot to Assassinate the King, Haman Plots to Kill the Jews)
- 4:16 "Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my attendants will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish."

5:1-10:3 The Victory of the Jews

- 5:1-8:3 Mordecai's Victory Over Haman (Signs of Victory, The King Honors Mordecai, Haman Hanged on the Gallows, Seized Properties)
- 5:2 "When he saw Queen Esther standing in the court, he was pleased with her and held out to her the gold scepter that was in his hand. So Esther approached and touched the tip of the scepter."
- 8:4-10:3 Israel's Victory Over Their Enemies (Preparation for Victory, Victory Over Their Enemies, Israel's Celebration)
- 10:3 "Mordecai the Jew was second in rank to King Ahasuerus, preeminent among the Jews, and held in high esteem by his many fellow Jews, because he worked for the good of his people and spoke up for the welfare of all the Jews."

6. Applying the Book of Esther to My Life

1. From the words Mordecai sent to Esther through the eunuch Hathak, hesitating to go before King Ahasuerus after a month, we find a faith that believes in God's sovereign providence. Let us make that faith our own (Chapter 4).

- **4:13** Mordecai sent this reply to Esther: "Do not think that because you are in the king's house you alone of all the Jews will escape."
- **4:14** "For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to your royal position for such a time as this?"

Just as God told the prophet Elijah, "I have reserved seven thousand in Israel—all whose knees have not bowed down to Baal," we must believe that if we do not step up when needed, God can raise someone else to do the work we failed to do.

Esther responded to Mordecai's words with the following statement of faith (Chapter 4):

- **4:16** "Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my attendants will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish."

Like Esther, we must rely entirely on God's sovereignty and be willing to sacrifice our lives for God's work at the right time.

2. God kept King Ahasuerus from sleeping that night and had him read the chronicles (Ch. 6). The king discovered that Mordecai had exposed a plot to assassinate him and had saved his life, but had received no reward.

- **6:3** "What honor and recognition has Mordecai received for this?" the king asked. "Nothing has been done for him," his attendants answered.

At that moment, Haman, who had built a 22.5-meter gallows to hang Mordecai, appeared before the king to ask permission to execute him. The king then ordered Haman to honor Mordecai by dressing him in royal robes and leading him on horseback through the city streets, proclaiming, "This is what is done for the man the king delights to honor." Haman, who later begged for his life at Queen Esther's banquet, was ultimately hanged on the gallows he had built for Mordecai, and his household was destroyed (Chapter 7).

- **7:10** "So they impaled Haman on the pole he had set up for Mordecai. Then the king's fury subsided."

Although the name of God is never mentioned in the Book of Esther, the entire narrative clearly demonstrates that God sovereignly governs the world and our daily lives.

3. God helps those who dedicate themselves to His kingdom in His own way (Chapter 10).

- **10:3** "Mordecai the Jew was second in rank to King Ahasuerus, preeminent among the Jews, and held in high esteem by his many fellow Jews, because he worked for the good of his people and spoke up for the welfare of all the Jews."

Conclusion: In our daily lives, let us recognize how meticulously God's sovereign providence unfolds for us. Let us pursue absolute dependence on God the Father, absolute obedience to God the Holy Spirit, and absolute intimacy with God the Son, living lives of endless dedication to God's kingdom. Let us rely completely on **God's sovereignty**, live boldly under His rule, and enjoy His reign every day!

III. The Poetic Books: Psalms and Wisdom Literature

The entirety of **the Poetic Books** foreshadows the incarnation, suffering on the cross, burial, resurrection, and ascension of Jesus Christ, who was to come in due time.

Job represents the future suffering of sinless Jesus for humanity through Job, who suffers despite his innocence (because in the spiritual realm, God allowed Satan to test him). Job successfully endures all his trials, serving as a precursor to Jesus.

Psalms is a prophetic book about Jesus, with Messianic psalms throughout. Particularly, Psalms 2, 8, and 28 describe Jesus's incarnation, crucifixion, humiliation, exaltation, and the worldwide proclamation of the gospel through condensed poetic language.

Proverbs encourages us to desire and pursue "God's wisdom," personified as a "virtuous woman." Proverbs shows that a truly wise person listens to the continuous voice of the Holy Spirit and obeys the teachings of God's written Word, the Bible. While we need worldly knowledge, we must also be filled with spiritual wisdom from God's Word. Today, Jesus continues to pour out God's wisdom on us through the Holy Spirit.

Ecclesiastes is a reflection on the meaning of life by Solomon, the Preacher, who contemplates life and the world throughout his life. Solomon uses the phrase "**under the sun**" to describe a life lived under God's sovereignty. His conclusion from a lifetime of reflection is to "live enjoying the blessings God has given while living a life of absolute dependence, obedience, and intimacy with God under His sovereign rule."

Song of Solomon is a celebration of love and marriage through Solomon's song about his love for the Shulammitte woman. Viewed through a New Testament lens, Solomon represents Jesus, and the Shulammitte woman symbolizes the New Testament church. Just as Jesus loved the church enough to endure death on the cross, the church must also overcome all trials and fulfill its mission for Jesus.

A. Job

There is nothing known about the author of Job. However, the author of Job was clearly inspired by the Holy Spirit to intricately depict Job's undeserved suffering, thereby prefiguring Jesus Christ, who, though sinless, would suffer on the cross for our sake. This profound portrayal in Job serves as a foreshadowing of Jesus's redemptive suffering.

1. Introduction to the Book of Job

Job was a contemporary of Abraham. The Book of Job is dated between 2000 and 1800 BC. Job acted as a priest for his family (1:5 "When a period of feasting had run its course, Job would make arrangements for them to be purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, 'Perhaps my children have sinned and cursed God in their hearts.' This was Job's regular custom.") and accumulated wealth through livestock (1:3 "He owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants. He was the greatest man among all the people of the East."), reflecting the era's practices.

The fundamental question in Job is: "**If God is loving and all-powerful, why do the righteous suffer?**" Through his suffering, Job learns about God's sovereignty over all creation. Chapters 3-37 particularly debate whether God allows the innocent to suffer.

2. Summary of the Book of Job

Job begins with a heavenly debate between God and Satan. After Job's suffering, three rounds of debates occur between Job and his friends, culminating in God's judgment on Job's plight. Ultimately, Job recognizes God's sovereignty over his life and receives greater blessings in family and possessions than before his trials.

The Book of Job can be divided into three parts: Chapters 1-2 cover Job's suffering, Chapters 3-37 detail the debates,

and Chapters 38-42 describe Job's restoration. The book has a literary chiasmic structure, with a poetic debate section (3:1-42:6) framed by a prose introduction (Chapters 1-2) and a prose conclusion (42:7-17) that discusses Job's restoration.

3. Biblical Theology of the Book of Job

Job, who suffers without cause, prefigures Jesus Christ, who, though sinless, had to endure the cross for humanity's sake. Job, unknowingly, becomes a forerunner of Jesus Christ, who would come to earth to suffer and die on the cross without sin for our sake. Job's victory over his trials foreshadows Jesus's triumph. Sinless Jesus, like Job, became our champion, enduring suffering and slander silently and ultimately triumphing on the cross.

Job's three friends, bound by mechanistic retributive theology, pressured Job to confess hidden sins, bringing reproach instead of comfort. Like Job's friends, we should not cast stones at our neighbors in their misfortune. Instead, we should strive to be wounded healers, embracing and comforting them.

4. The Structure of Job

• Thomas-Nelson Structure

Focus	Dilemma Of Job	Debates Of Job					Deliverance Of Job
Reference	1:1———— 3:1———— 15:1———— 22:1———— 27:1———— 32:1———— 38:1———— 42:17						
Division	Controversy Of God And Satan	First Cycle Of Debate	Second Cycle Of Debate	Third Cycle Of Debate	Final Defense Of Job	Solution Of Elihu	Controversy Of God With Job
Topic	Conflict	Debate					Repentance
	Prose	Poetry					Prose
Location	Land Of Uz (North Arabia)						
Time	Patriarchal Period (c. 2000 B.C.)						

5. Analysis of Chapters and Verses in the Book of Job

1:1-2:13 - Job's Suffering

• 1:1-5 - Job's Peaceful Life

- 1:1 "In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil."

• 1:6-22 - Satan's First Attack

- 1:12 "The Lord said to Satan, 'Very well, then, everything he has is in your power, but on the man himself do not lay a finger.' Then Satan went out from the presence of the Lord."

• 2:1-10 - Satan's Second Attack

- 2:3 "Then the Lord said to Satan, 'Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason.'"

• 2:11-13 - Job's Friends Visit

- **2:11** "When Job's three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, heard about all the troubles that had come upon him, they set out from their homes and met together by agreement to go and sympathize with him and comfort him."

3:1-37:24 - Job's Debates

- **3:1-14:22 - First Debate (Job, Eliphaz, Job, Bildad, Job, Zophar, Job speak in turn)**
- **15:1-21:34 - Second Debate (Eliphaz, Job, Bildad, Job, Zophar, Job speak in turn)**
 - **19:25** "I know that my redeemer lives, and that in the end he will stand on the earth."
- **22:1-26:14 - Third Debate (Eliphaz, Job, Bildad, Job speak in turn)**
 - **23:10** "But he knows the way that I take; when he has tested me, I will come forth as gold."
- **27:1-31:40 - Job's Final Defense (Job's First Monologue, Job's Second Monologue)**
- **32:1-37:24 - Elihu's Solutions (Elihu Joins the Debate, His First, Second, Third Responses, and Elihu's Conclusion)**

38:1-42:17 - Job's Restoration

- **38:1-40:5 - First Debate between Job and God**
 - **38:4** "Where were you when I laid the earth's foundation? Tell me, if you understand."
- **40:6-42:6 - Second Debate between Job and God**
 - **42:5** "My ears had heard of you but now my eyes have seen you."
 - **42:6** "Therefore I despise myself and repent in dust and ashes."
- **42:7-17 - Restoration of Job and His Friends**
 - **42:10** "After Job had prayed for his friends, the Lord restored his fortunes and gave him twice as much as he had before."

6. Applying the Book of Job to My Life

1. Let us move away from mechanistic retributive theology:

Mechanistic retributive theology is the belief that there is always a just cause for the suffering we experience. Job's three friends insisted that Job's suffering was due to hidden sins and pressured him to confess these hidden sins.

Similarly, in the church, we sometimes put pressure on those who are suffering by suggesting that their suffering is due to some sin they have committed. Reading the Book of Job should help us move away from such retributive thinking. We should, like Jesus, acknowledge that our Creator God is carrying out profound plans and providence that we cannot fully understand or explain.

2. Let us not be like Job's three friends: Instead, let us weep with those who weep!

Job's three friends accused him of suffering because of hidden sins and insisted he confess these sins. Despite Job's protests of innocence, they refused to listen and only added to his misery. We, too, should not cast stones at fellow believers in our church who are experiencing misfortune. Instead, we should become comforters and weep with them in their time of suffering.

B. Psalms

The Book of Psalms consists of a total of 150 psalms. Among them, 75 were written by David, 12 by Asaph, the priest who led musical worship, 10 by the sons of Korah, who led the singers, and other psalms were written by Solomon, Moses, Heman, and Ethan. Fifty of the psalms have unknown authors. The final compilation of the Psalms is estimated to have been done in the late 5th century BC, around 450-425 BC, during the time of Ezra and Nehemiah.

1. Introduction to Psalms

The Book of Psalms, edited over a period of 1,000 years, is titled "Sepher Tehillim," meaning "Book of Praises." In the Septuagint, it is titled "Psalmoi," which means songs sung with instrumental accompaniment. In English, it is referred to as the Psalter and the Psalms.

The earliest psalm is Psalm 90, titled "A prayer of Moses, the man of God" (circa 1500 BC). The latest psalm composed is Psalm 137 (circa 500 BC). Therefore, the Book of Psalms was compiled over 1,000 years.

90:1 "Lord, you have been our dwelling place throughout all generations." 2 "Before the mountains were born or you brought forth the whole world, from everlasting to everlasting you are God."

90:17 "May the favor of the Lord our God rest on us; establish the work of our hands for us—yes, establish the work of our hands."

137:1 "By the rivers of Babylon we sat and wept when we remembered Zion."

137:2 "There on the poplars we hung our harps."

137:3 "For there our captors asked us for songs, our tormentors demanded songs of joy; they said, 'Sing us one of the songs of Zion!'"

The Psalms can be categorized into the following types:

1. **Individual and Communal Lament Psalms:** Psalms that plead for God's salvation

- Psalms: 3-7, 12, 13, 22, 25-28, 35, 38-40, 42-44, 51, 54-57, 59-61, 63, 64, 69-71, 74, 79, 80, 83, 85, 86, 88, 90, 102, 109, 120, 123, 130, 140-143

2. **Psalms of Thanksgiving to God**

- Psalms: 8, 18, 19, 29, 30, 32-34, 36, 40, 41, 66, 103-106, 111, 113, 116, 117, 124, 129, 135, 136, 138, 139, 146-148, 150

3. **Enthronement Psalms:** Psalms describing God's sovereign reign

- Psalms: 47, 93, 96-99

4. **Psalms Sung during Pilgrimage to Jerusalem**

- Psalms: 43, 46, 48, 76, 84, 87, 120-134

5. **Royal Psalms:** Psalms depicting God as King

- Psalms: 2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144

6. **Wisdom Psalms**

- Psalms: 1, 37, 119

7. **Imprecatory Psalms:** Psalms calling for God's wrath and judgment upon enemies

- Psalms: 7, 35, 40, 55, 58, 59, 69, 79, 109, 137, 139, 144

8. **Messianic Psalms:** Psalms prophesying the character, life, accomplishments, ministry, and ascension of Jesus

- Psalms: 34:20, 69:4, 69:9, 110, 96-99

2. Summary of Psalms:

The Book of Psalms is divided into five books, following the structure of the Pentateuch:

- Book 1 focuses on the theme of human creation in Genesis, consisting of psalms of worship and praise.

- Book 2 centers on the theme of redemption and salvation in Exodus, featuring psalms of prayers and supplications to God.
- Book 3 is based on the theme of worship and the sanctuary in Leviticus, containing psalms of praise to God.
- Book 4 is themed around the wanderings in the wilderness in Numbers, with psalms of praise.
- Book 5 is compiled with psalms themed around the Word and praise in Deuteronomy.

The most notable feature of Hebrew poetry is parallelism, where one line or verse parallels another line or verse.

There are four main types of Hebrew parallelism:

1. Synonymous Parallelism: The second line repeats the meaning of the first line.
2. Antithetic Parallelism: The meaning of the second line contrasts with the first line.
3. Synthetic Parallelism: The second line develops the thought of the first line further.
4. Emblematic Parallelism: The second line uses a simile to describe the thought of the first line.

3. Biblical Theology of Psalms

The Psalms are compiled into five books, similar to the Pentateuch. The Psalms, authored by David, Asaph, Solomon, and others, encompass various themes such as creation, worship, prayer, praise, thanksgiving, and salvation. They praise God as the Creator, Sovereign, Savior, and the God of forgiveness and hesed (loving-kindness). Particularly notable are the psalms that prophesy Jesus' first coming, crucifixion, and resurrection. David, who prophesied Jesus' suffering a thousand years before His coming, is indeed a true prophet.

4. The Structure of Psalms

• Thomas-Nelson Structure

Book	Book I (1-41)	Book II (42-72)	Book III (73-89)	Book IV (90-106)	Book V (107-150)
Chief Author	David	David And Korah	Asaph	Anonymous	David And Anonymous
Number Of Psalms	41	31	17	17	44
Basic Content	Songs Of Worship	Hymns Of National Interest		Anthems Of Praise	
Topical Likeness To Pentateuch	Genesis: Man And Creation	Exodus: Deliverance And Redemption	Leviticus: Worship And Sanctuary	Numbers: Wilderness And Wandering	Deuteronomy: Scripture And Praise
Closing Doxology	41:13	72:18, 19	89:52	106:48	150:1-6
Possible Compiler	David	Hezekiah Or Josiah		Ezra Or Nehemiah	
Possible Dates Of Compilation	c. 1020-970 B.C.	c. 970-610 B.C.		Until c. 430 B.C.	
Span Of Authorship	About 1,000 Years (c. 1410-430 B.C.)				

5. Analysis of Psalms by Chapter and Verse

The Book of Psalms, like the Pentateuch, is divided into five books. The authors of the Psalms include David, Asaph, and Solomon. The themes of the Psalms include creation, worship, prayer, praise, thanksgiving, salvation, and royal psalms. The table below shows the division of the Psalms by book and individual psalm.

Book 1: Psalms 1-41 (41 psalms) – Psalms of Praise, corresponding to Genesis – Psalms of David

- 1:1 "Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers,"
- 1:2 "but whose delight is in the law of the Lord, and who meditates on his law day and night."
- 41:12 "Because of my integrity you uphold me and set me in your presence forever."
- 41:13 "Praise be to the Lord, the God of Israel, from everlasting to everlasting. Amen and Amen."

Book 2: Psalms 42-72 (31 psalms) – Psalms of Salvation, corresponding to Exodus – Psalms of David and the Sons of Korah

- 42:1 "As the deer pants for streams of water, so my soul pants for you, my God."
- 42:2 "My soul thirsts for God, for the living God. When can I go and meet with God?"
- 42:3 "My tears have been my food day and night, while people say to me all day long, 'Where is your God?'"
- 72:18 "Praise be to the Lord God, the God of Israel, who alone does marvelous deeds."
- 72:19 "Praise be to his glorious name forever; may the whole earth be filled with his glory. Amen and Amen. This concludes the prayers of David son of Jesse."

Book 3: Psalms 73-89 (17 psalms) – Psalms of Worship, corresponding to Leviticus – Psalms of Asaph

- 84:10 "Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked."
- 84:11 "For the Lord God is a sun and shield; the Lord bestows favor and honor; no good thing does he withhold from those whose walk is blameless."
- 84:12 "Lord Almighty, blessed is the one who trusts in you."

Book 4: Psalms 90-106 (17 psalms) – Psalms of the Wilderness, corresponding to Numbers – Psalms of unknown authors

- 95:8 "Do not harden your hearts as you did at Meribah, as you did that day at Massah in the wilderness,"
- 95:9 "where your ancestors tested me; they tried me, though they had seen what I did."
- 95:10 "For forty years I was angry with that generation; I said, 'They are a people whose hearts go astray, and they have not known my ways.'"
- 95:11 "So I declared on oath in my anger, 'They shall never enter my rest.'"

Book 5: Psalms 107-150 (44 psalms) – Psalms of Conquest, corresponding to Deuteronomy – Psalms of unknown authors

- 121:1 "I lift up my eyes to the mountains—where does my help come from?"
- 121:2 "My help comes from the Lord, the Maker of heaven and earth."
- 145:1 "I will exalt you, my God the King; I will praise your name for ever and ever."
- 150:1 "Praise the Lord. Praise God in his sanctuary; praise him in his mighty heavens."
- 150:2 "Praise him for his acts of power; praise him for his surpassing greatness."

• **Messianic Psalms**

Psalm	Portrayal	Fulfilled
2:7	The Son of God	Matthew 3:17
8:2	Praised by children	Matthew 21:15, 16
8:6	Ruler of all	Hebrews 2:8

16:10	Rises from death	Matthew 28:7
22:1	Forsaken by God	Matthew 27:46
22:7, 8	Derided by enemies	Luke 23:35
22:16	Hands and feet pierced	John 20:27

22:18	Lots cast for clothes	Matthew 27:35, 36
34:20	Bones unbroken	John 19:32, 33, 36
35:11	Accused by false witnesses	Mark 14:57
35:19	Hated without cause	John 15:25
40:7, 8	Delights in God's will	Hebrews 10:7
41:9	Betrayed by a friend	Luke 22:47
45:6	The eternal King	Hebrews 1:8
68:18	Ascends to heaven	Acts 1:9-11
69:9	Zealous for God's house	John 2:17
69:21	Given vinegar and gall	Matthew 27:34
109:4	Prays for enemies	Luke 23:34
109:8	His betrayer replaced	Acts 1:20
110:1	Rules over His enemies	Matthew 22:44
110:4	A priest forever	Hebrews 5:6
118:22	The chief stone of God's building	Matthew 21:42
118:26	Comes in the name of the Lord	Matthew 21:9

6. Applying Psalms to Our Lives

1. Psalms can be used in our daily lives in the following ways:

Lament Psalms – These lament psalms help believers in despair seek God's help.

Thanksgiving Psalms – These thanksgiving psalms remind us of God's blessings and encourage us to express genuine gratitude.

Enthronement Psalms – Singing these enthronement psalms praises God as the Almighty Creator and Sovereign Ruler.

Pilgrimage Psalms – Just as the psalms were sung during pilgrimages to Jerusalem, we can sing psalms in life pilgrimage.

Royal Psalms – Through these royal psalms, we praise God as the King who rules our lives with complete sovereignty.

Wisdom Psalms – These wisdom psalms help us seek and sing about God's spiritual wisdom in our lives.

Imprecatory Psalms – These imprecatory psalms declare the defeat of the devil and the expulsion of sin in our daily lives.

Messianic Psalms – We sing Psalms about the character, life, accomplishments, ministry, and second coming of Jesus.

2. David's Psalm 23 sings of the intimacy with Jesus, the Good Shepherd, who always protects and guides David.

Meditating on Psalm 23 in Hebrew allows one to deeply feel David's profound spirituality and the spiritual depth of the psalm ([Appendix G: Reading Psalm 23 in Hebrew](#)).

C. Proverbs

The Book of Proverbs consists of three sections: Chapters 1-9, 10:1-22:16, and 25-29, which include 800 proverbs compiled by Solomon. Other authors mentioned in Proverbs include Agur son of Jakeh (30:1 "The sayings of Agur son of Jakeh—an inspired utterance. This man's utterance to Ithiel: I am weary, God, but I can prevail.") and King Lemuel (31:1 "The sayings of King Lemuel—an inspired utterance his mother taught him.").

1. Introduction to Proverbs

The title of Proverbs in Hebrew is Mishle Shelomoh (Solomon's Proverbs), and the English name Proverb comes from the Latin translation, Liber Proverbiorum. Since Solomon, the wisest man in Israel's history, is the primary author, his proverbs were recorded in 931 BC, and the proverbs in chapters 25-29 were compiled by Hezekiah around 230 years after Solomon's death.

Proverbs provides God's wisdom necessary for God's people to successfully handle practical issues encountered in daily life. The main themes include God, parents, children, neighbors, the nation, economic life, and self-control. Its literary forms include poetry, parables, concise questions, short stories, and wise sayings.

2. Summary of Proverbs

Proverbs can be divided into six sections:

- 1:1-7 – The purpose of writing Proverbs,
 - 1:8-9:18 – Proverbs for young people,
 - 10:1-24:34 – Proverbs of Solomon,
 - 25:1-29:27 – Proverbs of Solomon,
 - 30:1-33 – Proverbs of Agur,
 - 31:1-31 – Proverbs of King Lemuel. The TELOS (purpose) of Proverbs is clearly stated in 1:2, 6, and 1:3-5:
- 1:3 "for receiving instruction in prudent behavior, doing what is right and just and fair;"
 - 1:4 "for giving prudence to those who are simple, knowledge and discretion to the young—"
 - 1:5 "let the wise listen and add to their learning, and let the discerning get guidance—"
 - 1:2 "for gaining wisdom and instruction; for understanding words of insight;"
 - 1:6 "for understanding proverbs and parables, the sayings and riddles of the wise."

The wise person in Proverbs is someone who depends on God, while the foolish person lives as if there is no God.

3. Biblical Theology of Proverbs

Proverbs 1:2-5 presents the biblical theology of Proverbs:

- 2 "for gaining wisdom and instruction; for understanding words of insight;"
- 3 "for receiving instruction in prudent behavior, doing what is right and just and fair;"
- 4 "for giving prudence to those who are simple, knowledge and discretion to the young—"
- 5 "let the wise listen and add to their learning, and let the discerning get guidance—"

Proverbs is a collection of short sayings about wisdom and instruction, offering teachings on wisdom and guidance for a wise life, providing directions for relationships with others and with God.

In Proverbs 8,

wisdom is personified and depicted as perfect.

Wisdom is divine (8:22-31), the source of physical and spiritual life (8:35, 36),

righteous and moral (8:8, 9), and beneficial to all who seek it (8:1-6, 32-35).

This wisdom incarnated as Christ, in whom are hidden all the treasures of wisdom and knowledge (Colossians. 2:3, 1 Corinthians 1:30).

4. The Structure of Proverbs

• Thomas-Nelson Structure

Focus	Purpose Of Proverbs	Proverbs To Youth	Proverbs Of Solomon	Proverbs Of Solomon (Hizekiah)	Words Of Agur	Words Of Lemuel	
Reference	1:1	1:8	10:1	25:1	30:1	31:1	31:31
Division	Purpose And Theme	Father's Exhortations	First Collection Of Solomon	Second Collection Of Solomon	Numerical Proverbs	Virtuous Wife	
Topic	Prologue	Principles Of Wisdom				Epilogue	
	Commendation Of Wisdom	Counsel Of Wisdom				Comparisons Of Wisdom	
Location	Judah						
Time	c. 950-450 B.C.						

5. The Analysis of Proverbs by Chapter and Verse

1:1-7 The Purpose of Proverbs

1:8-9:18 Proverbs for the Young

1:8-9 Obey Your Parents

8 Listen, my son, to your father's instruction and do not forsake your mother's teaching.

9 They are a garland to grace your head and a chain to adorn your neck.

1:10-19 Avoid Bad Friends

19 Such are the paths of all who go after ill-gotten gain; it takes away the life of those who get it.

1:20-2:22 Seek Wisdom

2:6 For the Lord gives wisdom; from his mouth come knowledge and understanding.

2:7 He holds success in store for the upright, he is a shield to those whose walk is blameless,

2:8 for he guards the course of the just and protects the way of his faithful ones.

3:1-26 The Benefits of Wisdom

3:5 Trust in the Lord with all your heart and lean not on your own understanding;

6 in all your ways submit to him, and he will make your paths straight.

3:9 Honor the Lord with your wealth, with the firstfruits of all your crops;

10 then your barns will be filled to overflowing, and your vats will brim over with new wine.

3:27-35 Be Kind to Your Neighbor

3:32 For the Lord detests the perverse but takes the upright into his confidence.

3:33 The Lord's curse is on the house of the wicked, but he blesses the home of the righteous.

4:1-13 A Father Tells His Son to Get Wisdom

4:7 The beginning of wisdom is this: Get wisdom. Though it cost all you have, get understanding.

4:8 Cherish her, and she will exalt you; embrace her, and she will honor you.

4:9 She will give you a garland to grace your head and present you with a glorious crown.

4:10 Listen, my son, accept what I say, and the years of your life will be many.

4:14-22 Avoid the Wicked

4:18 The path of the righteous is like the morning sun, shining ever brighter till the full light of day.

4:19 But the way of the wicked is like deep darkness; they do not know what makes them stumble.

4:23-27 Guard Your Heart

4:23 Above all else, guard your heart, for everything you do flows from it.

4:24 Keep your mouth free of perversity; keep corrupt talk far from your lips.

- 4:25 Let your eyes look straight ahead; fix your gaze directly before you.
 4:26 Give careful thought to the paths for your feet and be steadfast in all your ways.
 4:27 Do not turn to the right or the left; keep your foot from evil.
- 5:1-14 **Do Not Commit Adultery**
 5:3 For the lips of the adulterous woman drip honey, and her speech is smoother than oil;
 5:4 but in the end she is bitter as gall, sharp as a double-edged sword.
- 5:15-23 **Be Faithful to Your Spouse**
 5:15 Drink water from your own cistern, running water from your own well.
 5:16 Should your springs overflow in the streets, your streams of water in the public squares?
 5:17 Let them be yours alone, never to be shared with strangers.
 5:18 May your fountain be blessed, and may you rejoice in the wife of your youth.
- 6:1-5 **Do Not Cosign Loans**
 6:1 My son, if you have put up security for your neighbor, if you have shaken hands in pledge for a stranger,
 6:2 you have been trapped by what you said, ensnared by the words of your mouth.
- 6:6-19 **Do Not Be Lazy**
 6:16 There are six things the Lord hates, seven that are detestable to him:
 6:17 haughty eyes, a lying tongue, hands that shed innocent blood,
 6:18 a heart that devises wicked schemes, feet that are quick to rush into evil,
 6:19 a false witness who pours out lies and a person who stirs up conflict in the community.
- 6:20-7:27 **Do Not Commit Adultery**
 6:26 For a prostitute can be had for a loaf of bread, but another man's wife preys on your very life.
- 8:1-9:12 **Praise Wisdom**
 8:17 I love those who love me, and those who seek me find me.
- 9:13-18 **The Foolish Woman**
 9:18 But little do they know that the dead are there, that her guests are deep in the realm of the dead.

10:1-24:34 Proverbs of Solomon

- 10:1-15:33 **Contrast Between the Righteous and the Wicked**
 10:27 The fear of the Lord adds length to life, but the years of the wicked are cut short.
- 16:1-22:16 **Encouragement for a Godly Life**
 16:7 When the Lord takes pleasure in anyone's way, he causes their enemies to make peace with them.
- 22:17-24:34 **Proverbs on Various Situations**
 22:24 Do not make friends with a hot-tempered person, do not associate with one easily angered,
 25 or you may learn their ways and get yourself ensnared.
- 25:1-29:27 **Proverbs of Solomon Transcribed by the Officials of Hezekiah**
- 25:1-26:28 **Proverbs Regulating Relationships with Neighbors**
 25:21 If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink.
 25:22 In doing this, you will heap burning coals on his head, and the Lord will reward you.
- 27:1-29:27 **Proverbs Regulating Various Activities**
 27:1 Do not boast about tomorrow, for you do not know what a day may bring.
 27:2 Let someone else praise you, and not your own mouth; an outsider, and not your own lips.
- 30:1-33 **Proverbs of Agur**
 30:3 I have not learned wisdom, nor have I attained to the knowledge of the Holy One.
 30:4 Who has gone up to heaven and come down? Whose hands have gathered up the wind? Who has wrapped up the waters in a cloak? Who has established all the ends of the earth? What is his name, and what is the

name of his son? Surely you know!

31:1-31

Proverbs of Lemuel

31:1-9

Proverbs for Leaders

31:4 It is not for kings, Lemuel—it is not for kings to drink wine, not for rulers to crave beer,

31:10-31

A Wife of Noble Character

31:10 A wife of noble character who can find? She is worth far more than rubies.

31:11 Her husband has full confidence in her and lacks nothing of value.

31:12 She brings him good, not harm, all the days of her life.

31:13 She selects wool and flax and works with eager hands.

31:14 She is like the merchant ships, bringing her food from afar.

31:15 She gets up while it is still night; she provides food for her family and portions for her female servants.

31:16 She considers a field and buys it; out of her earnings she plants a vineyard. ...

31:28 Her children arise and call her blessed; her husband also, and he praises her:

31:29 “Many women do noble things, but you surpass them all.”

31:30 Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised.

31:31 Honor her for all that her hands have done, and let her works bring her praise at the city gate.

D. Ecclesiastes

The book of Ecclesiastes, which begins with the verse "[The words of the Teacher, son of David, king in Jerusalem,](#)" is believed to have been written by Solomon in his old age. The name "Ecclesiastes" comes from the Greek word "Ecclesia," meaning assembly, and it implies a speaker before an assembly. In the original Hebrew Bible, the term used is "Qoheleth" (קֹהֶלֶת), which means teacher or preacher.

1. Introduction to Ecclesiastes

Ecclesiastes aims to illustrate the thesis that "everything is meaningless" (1:2) by providing examples. This contrasts with Proverbs, which gives an assurance of cause and effect, showing that wise choices lead to good outcomes and foolish choices lead to bad outcomes. In contrast, Ecclesiastes tells us that life is not that simple. However, this does not mean that Ecclesiastes contradicts Proverbs. Rather, it complements the content of Proverbs with deep insights, using a different approach. Ecclesiastes emphasizes that there are mysterious aspects of life that cannot be easily explained and that there are often no simple solutions to certain problems. Even though there may be no answers, our best course of action is to fear God, keep His commandments, and enjoy the life God has given us under His sovereign rule (referred to as "under the sun" in Ecclesiastes).

3:12 I know that there is nothing better for people than to be happy and to do good while they live.

12:13 Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind.

2. Summary of Ecclesiastes

The structure of Ecclesiastes is difficult to discern, but it can be divided into three parts:

- (1) The proposition that everything is meaningless (1:1-11)
- (2) The evidence that everything is meaningless (1:12-6:12)
- (3) Advice on how to live a meaningless life (7:1-12:14)

3. Biblical Theology of Ecclesiastes

Through contemplation on life and the world, the Teacher (Qoheleth) explores the meaning and value of life and arrives at the following conclusion:

Life under the sun can be divided into two types:

- (1) Life in God is meaningful.
- (2) Life without God is meaningless.

Therefore, the Teacher, King Solomon, offers the following counsel:

- (1) Let us enjoy all the blessings God has given us under the sun, each in its own time.
- (2) We should always fear God and live in readiness to stand before God's judgment ([11:9 ...but know that for all these things God will bring you into judgment](#)).

4. The Structure of Ecclesiastes

Focus	Thesis: "All Is Vanity"		Proof: "Life Is Vain"		Counsel: "Fear God"		
Reference	1:1 — 1:4		1:12 — 1:14		7:1 — 10:1		12:9 — 12:14
Division	Introduction Of Vanity	Illustrations Of Vanity	Proof From Scripture	Proof From Observations	Coping In A Wicked World	Counsel For Uncertainty	Conclusion: Fear And Obey God
Topic	Declaration Of Vanity		Demonstration Of Vanity		From Vanity		
	Subject		Sermons		Summary		
Location	Universe: "Under The Sun"						
Time	c. 935 B.C. - 450 B.C.						

5. Analysis of Ecclesiastes by Chapter and Verse

1:1-11 Everything is Meaningless

1:1-3 Introduction to the Vanity of Life הָבֵל הָבֵלִים הַכֹּל הָבֵל

2 “Meaningless! Meaningless!” says the Teacher. “Utterly meaningless! Everything is meaningless.”

1:4-11 Examples of Vanity

8 All things are wearisome, more than one can say. The eye never has enough of seeing, nor the ear its fill of hearing.

1:12-6:12 Arguments that Everything is Meaningless

1:12-2:26 Solomon’s Personal Experience of Meaninglessness (pursuing wisdom, pleasure, achievements):
Conclusion → Be content!

2:11 Yet when I surveyed all that my hands had done and what I had toiled to achieve, everything was meaningless, a chasing after the wind; nothing was gained under the sun.

3:1-6:12 Solomon’s Observations on the Meaninglessness of Life

5:18 This is what I have observed to be good: that it is appropriate for a person to eat, to drink and to find satisfaction in their toilsome labor under the sun during the few days of life God has given them—for this is their lot

7:1-12:14 Advice on Living a Meaningless Life

7:1-9:18 How to Behave in an Evil World

8:15 So I commend the enjoyment of life, because there is nothing better for a person under the sun than to eat and drink and be glad. Then joy will accompany them in their toil all the days of the life God has given them under the sun

9:9 Enjoy life with your wife, whom you love, all the days of this meaningless life that God has given you under the sun—all your meaningless days. For this is your lot in life and in your toilsome labor under the sun.

10:1-12:8 Advice on Life’s Uncertainties

11:9 You who are young, be happy while you are young, and let your heart give you joy in the days of your youth. Follow the ways of your heart and whatever your eyes see, but know that for all these things God will bring you into judgment.

12:9-14 Conclusion

12:9 Not only was the Teacher wise, but he also imparted knowledge to the people. He pondered and searched out and set in order many proverbs.

12:10 The Teacher searched to find just the right words, and what he wrote was upright and true.

6. Applying Ecclesiastes to My Life

Let us live life to the fullest, enjoying all the blessings God has given us under the sun, that is, under God's sovereign rule and providence. This is the conclusion of Ecclesiastes, summarized in 12:12-14:

12:12 Be warned, my son, of anything in addition to them. Of making many books there is no end, and much study wears the body.

12:13 Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind.

12:14 For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.

We must always remember that we will all stand before the judgment seat of Christ. This means that our lives do not end with a single earthly existence but continue eternally. Although we may experience physical death, our souls remain alive, and one day we will receive glorified bodies.

Therefore, the best life we can live is one that enjoys the rule of God's kingdom while living in this world.

E. Song of Songs

Song of Solomon 1:1 ("The Song of Songs, which is Solomon's") indicates that Solomon is the author of this book. Solomon reigned from 970 to 931 BC, and the Song of Solomon is one of the 1,005 songs he composed during his reign.

It is estimated that Solomon wrote this song shortly after ascending the throne. In Song of Solomon 6:8, Solomon mentions having 60 queens and 80 concubines ("There are sixty queens and eighty concubines, and virgins without number"), whereas in 1 Kings 11:3, during his peak, Solomon had 700 queens and 300 concubines ("He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray"). Therefore, it can be inferred that this song was written in the early years of Solomon's reign, before he had many wives and concubines, reflecting a time when Solomon was still pure.

1. Introduction to the Song of Solomon

The Song of Solomon is a love song rich in allegory and the sentiment of ancient Israel. This song reflects the circumstances of Solomon's time, the splendor he enjoyed, and the purity of the king. It narrates the story of King Solomon courting and marrying a woman who tends a vineyard, portraying the joys and sorrows of love that come with marriage. The book is structured like a drama with three characters: the bride, the king, and the chorus.

This book is known as the "Song of Songs" and "Solomon's Song." The Latin Bible refers to it as "Canticles."

2. Summary of the Song of Solomon

Song of Solomon 1:1-5:1 covers the beginning of love, while 5:2-8:14 depicts the deepening of that love. Following the Hebrew poetic technique, the Song of Solomon uses parallelism, stating an idea and then repeating it in different words. The key images in the Song of Solomon include wine, gardens, kisses, various fragrances, and fruits.

3. Biblical Theology of the Song of Solomon

The Song of Solomon, as Solomon's song, celebrates the beauty of love and marriage, symbolically addressing the relationship between God and His people. This book can be understood as a poem describing the relationship between God and Israel or between Jesus and the Church. The Shulammitte woman represents the Church, and King Solomon represents Jesus, illustrating stages from Jesus' first coming, the birth of the Church, the fall and restoration of the Church, to the second coming and the wedding feast of the Lamb.

4. Structure of the Song of Solomon

• Thomas-Nelson Structure

Focus	Beginning Of Love		Broadening Of Love	
Reference	1:1 ————— 3:6	5:2 ————— 7:11	8:14	
Division	Falling In Love	United In Love	Struggling In Love	Growing In Love
Topic	Courtship	Wedding	Problem	Progress
	Fostering Of Love	Fulfillment Of Love	Frustration Of Love	Faithfulness Of Love
Location	Israel			
Time	c. 1 Year			

5. Analysis of Chapters and Verses in the Song of Solomon

1:1-5:1 The Beginning of Love

1:1-3:5 Falling in Love

- 2:10: "My beloved speaks and says to me: 'Arise, my love, my beautiful one, and come away.'"
- 2:11: "For behold, the winter is past; the rain is over and gone."
- 2:12: "The flowers appear on the earth, the time of singing has come, and the voice of the turtledove is heard in our land."
- 2:13: "The fig tree ripens its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my beautiful one, and come away."

3:6-5:1 United in Love

- 5:1: "I came to my garden, my sister, my bride, I gathered my myrrh with my spice, I ate my honeycomb with my honey, I drank my wine with my milk. Eat, friends, drink, and be drunk with love!"

5:2-8:14 Deepening of Love

5:2-7:10 Conflicts in Love

- 7:10: "I am my beloved's, and his desire is for me."

7:11-8:14 Maturing of Love

- 8:6: "Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death, jealousy is fierce as the grave. Its flashes are flashes of fire, the very flame of the LORD."

6. Applying the Songs of Solomon to My Life

Pursuing Intimacy with Jesus → Just as the Shulammite woman longs for King Solomon, we, as members of the body of Christ, should daily long for and seek Jesus.

a. Confessing our love to King Jesus

- 7:10: "I am my beloved's, and his desire is for me."

b. Maintaining spiritual integrity

- 4:12: "A garden locked is my sister, my bride, a spring locked, a fountain sealed."

c. Fulfilling daily duties entrusted by Jesus

- 6:2: "My beloved has gone down to his garden to the beds of spices, to graze in the gardens and to gather lilies."
- 6:3: "I am my beloved's and my beloved is mine; he grazes among the lilies."

IV. 대선지서 (Major Prophets)

God Spoke Through the Prophets

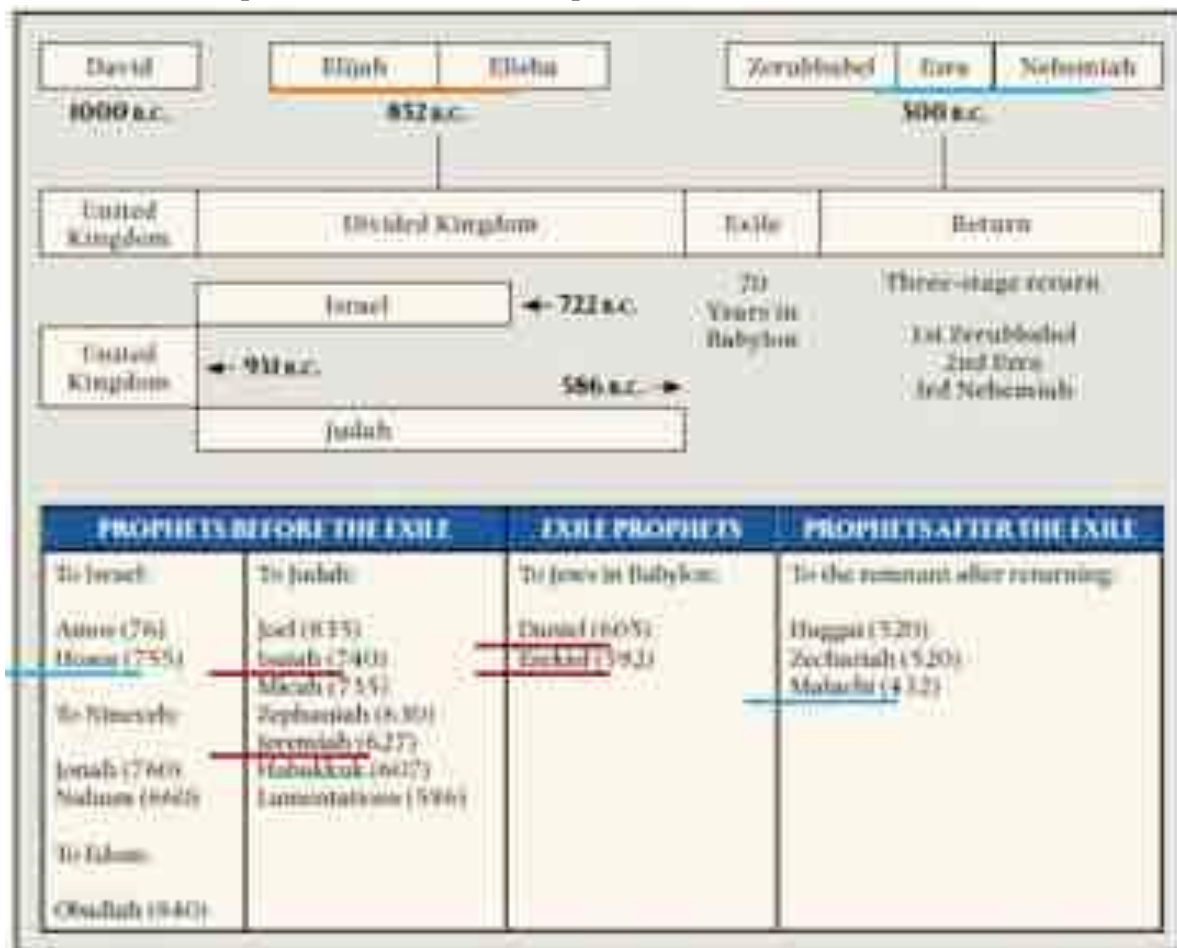
God spoke through prophets who acted as spokespeople. In God's court, prophets served as prosecutors, defense attorneys, plaintiffs, witnesses, and scribes. The prophetic books vividly reveal these judicial roles of the prophets. They urged the people to repent, predicted the judgment that would come if there was no repentance, and proclaimed God's comfort and restoration following repentance.

Whom Did God Choose as Prophets?

1. Those who genuinely loved their country and people (Isaiah 6:1).
2. Those who consistently meditated on and obeyed God's word (Daniel 9:2).
3. Those indifferent to shame, bad reputation, and misunderstandings from others (1 Kings 17:9).
4. Those who appealed to God alone with their pain, sorrow, poverty, and oppression (Lamentations 3:57-59).
5. Those who proclaimed God's word at the risk of their lives, regardless of circumstances (Jeremiah 20:9).
6. Those who loved God wholeheartedly (Psalm 18:1).
7. Those who had a systematic understanding of Covenant Theology, Biblical Theology, Eschatology, and Hamartiology (Ezra 7:6-12).

Like the prophets of the Old Testament, we too must love God wholeheartedly, systematize our theology, and proclaim God's word at the risk of our lives, regardless of circumstances.

Timeline of Prophets' Activities in the Prophetic Books



Prophets not only predicted future events but also conveyed God's messages as His representatives. In God's court, they sometimes read indictments like prosecutors, pleaded for leniency like defense attorneys, and read verdicts like judges. When delivering God's messages, prophets commonly used the phrase "Thus says the Lord." They also demanded that their audience choose whether to obey or disobey the covenant and reported back to God in the form of prayers.

The four empires of the Middle East during the time of the prophets' activities



- | | |
|-------------------------------|--|
| #1 Assyrian Empire → | Destroyed the Northern Kingdom of Israel in 720 BC |
| #2 Babylonian Empire → | Destroyed the Southern Kingdom of Judah in 586 BC |
| #3 Persian Empire → | Conquered the Babylonian Empire. King Cyrus issued the decree for the return of the exiles in 539 BC |
| #4 Greek Empire → | Alexander the Great defeated the Persian Empire. Subsequently led to the rule of the Ptolemaic and Seleucid dynasties |

A. Isaiah

Isaiah is the son of Amoz, and his name in Hebrew, Yeshaiah, means "Yahweh is Salvation." Isaiah ministered for 60 years, from 740 to 690 BC, beginning his ministry during the reign of King Uzziah (reigned 790-739). At that time, Assyria was growing in power under the rule of Tiglath-Pileser. The Northern Kingdom of Israel fell to Assyria in 720 BC and vanished from history.

Isaiah was active during the reigns of Jotham (reigned 739-731), Ahaz (reigned 731-715), and Hezekiah (reigned 715-686). He primarily ministered in the Southern Kingdom of Judah but, like his contemporaries Hosea and Micah, prophesied the fall of the Northern Kingdom. Isaiah also predicted that the Southern Kingdom of Judah would fall to Babylon.

Isaiah's wife was also a prophetess, and they had two sons: Shear-Jashub ("A remnant shall return" - Isaiah 7:3) and Maher-Shalal-Hash-Baz ("The spoil speeds, the prey hastens" - Isaiah 8:1).

1. Introduction to the Book of Isaiah

Isaiah is often called the "Prince of the Prophets" because of his majestic style, the great prophecies of the Messiah, and his beautiful depiction of contemporary events.

The Book of Isaiah contains messages of judgment and restoration for the nation of Judah. Chapters 1-39 focus on judgment, while chapters 40-66 focus on restoration. The structure of Isaiah mirrors the Bible itself: chapters 1-39 resemble the Old Testament, and chapters 40-66 resemble the New Testament. Initially, Isaiah's messages were directed to the nation of Judah and its surrounding nations, but they now speak to each individual Christian.

Isaiah can also be divided into three sections: prophecies of judgment (chapters 1-35), historical interlude (chapters 36-39), and prophecies of comfort and consolation (chapters 40-66).

2. Summary of the Book of Isaiah:

During Isaiah's time, Judah experienced economic prosperity due to agricultural and commercial success, which led to widespread idolatry, immorality, greed, and false prophets. In this context, Isaiah emphasized:

Salvation through faith (7:9, 28:16, 30:15)

God's holiness and the need for ethical living (6:1-8, 37:23)

Human sin and the certainty of God's judgment (chapters 1-35)

Assurance of redemption for the repentant remnant (1:9, 19, 10:19-22, 46:3-4, 65:8-10)

The word "salvation" appears 26 times in Isaiah, underscoring the book's central theme that "salvation belongs to the Lord," reflecting the meaning of Isaiah's name. The book contains prophecies about Jesus Christ, the agent of our salvation, including his early life (7:15, 11:1, 53:2), character (42:2), obedience (50:5), message (61:1-2), miracles (35:5-6), suffering, rejection, and atoning death (50:6, 53:1-12), and ascension (52:13).

Now, let's examine a chapter-by-chapter summary of Isaiah from chapters 1 to 66.

3. Biblical Theology of Isaiah

The contemporary message of Isaiah is, "Jesus Christ has brought the rule of God's kingdom to this earth. Enter into this rule and live fully under it." Simultaneously, Isaiah conveys God's message of judgment and restoration to the nation of Judah, which remains relevant to us today.

Prophecies about the coming Messiah, Jesus Christ, in Isaiah

The Servant Songs in Isaiah (Prophecies of the Suffering Messiah)

The Book of Isaiah contains four Servant Songs: (#1 42:1-4, #2 49:1-6, #3 50:4-9, #4 52:13-53:12). These songs

depict the "Suffering Messiah." The concept of a suffering Messiah was incomprehensible to Judaism and remains so. This was the understanding Jesus imparted to the two disciples on the road to Emmaus (Luke 24:26).

"Was it not necessary that the Christ should suffer these things and enter into his glory?"

Let's examine each Servant Song:

#1 The First Servant Song: Isaiah 42:1-4

"1 Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.

2 He will not cry aloud or lift up his voice, or make it heard in the street;

3 a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice.

4 He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law."

During His first coming, Jesus quietly carried out His ministry of preaching, teaching, and healing. Through His crucifixion and resurrection, He freed all humanity from the chains of sin and death.

#2 The Second Servant Song: Isaiah 49:1-6

1. "Listen to me, O coastlands, and give attention, you peoples from afar. The Lord called me from the womb, from the body of my mother he named my name.

2. He made my mouth like a sharp sword; in the shadow of his hand he hid me; he made me a polished arrow; in his quiver he hid me away.

3. And he said to me, 'You are my servant, Israel, in whom I will be glorified.'

4. But I said, 'I have labored in vain; I have spent my strength for nothing and vanity; yet surely my right is with the Lord, and my recompense with my God.'

5. And now the Lord says, he who formed me from the womb to be his servant, to bring Jacob back to him; and that Israel might be gathered to him—for I am honored in the eyes of the Lord, and my God has become my strength—

6. he says: 'It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.'"

Just as Jesus was destined to come to earth, each of us is predestined, nurtured, overcoming low self-esteem and inferiority, becoming people of faith and conviction, evangelists spreading the gospel to the ends of the earth, and true disciples of Jesus.

#3 The Third Servant Song: Isaiah 50:4-9

4. "The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him who is weary. Morning by morning he awakens; he awakens my ear to hear as those who are taught.

5. The Lord God has opened my ear, and I was not rebellious; I turned not backward.

6. I gave my back to those who strike, and my cheeks to those who pull out the beard; I hid not my face from disgrace and spitting.

7. But the Lord God helps me; therefore I have not been disgraced; therefore I have set my face like a flint, and I know that I shall not be put to shame.

8. He who vindicates me is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me.

9. Behold, the Lord God helps me; who will declare me guilty? Behold, all of them will wear out like a garment; the moth will eat them up."

This song speaks of Jesus' crucifixion. It also calls on those who minister by listening to and obeying the Holy Spirit to endure the insults and shame that come with evangelism, counseling, and serving the Lord's work.

#4 The Fourth Servant Song: Isaiah 52:13-53:12

The Humiliation and Exaltation of Jesus

13. "Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted.
14. As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—
15. so shall he sprinkle many nations; kings shall shut their mouths because of him; for that which has not been told them they see, and that which they have not heard they understand."

The Rejection of Jesus

1. "Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed?
2. For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him.
3. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not."

The Suffering of Jesus for Our Sake

4. "Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.
5. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.
6. All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all."

The Sacrificial Death of Jesus

7. "He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.
8. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?
9. And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth."

Jesus as Our Atoning Sacrifice and His Resurrection

10. "Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand.
11. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.
12. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors."

Jesus was humbled and exalted, rejected and despised, suffered in our place, became our sacrificial offering before God through His sacrificial death, and was resurrected.

4. The Structure of Isaiah

• Thomas-Nelson Structure

Focus	Prophecies Of Condemnation				Historical Parenthesis	Prophecies Of Comfort		
Reference	1:1 — 11:1 ——— 24:1 ——— 28:1 ——— 36:1 ——— 40:1 ——— 49:1 ——— 58:1 — 66:24							
Division	Prophecies Against		Prophecies Of		Hezekiah's Salvation, Sickness, And Sin	Israel's Deliverance	Israel's Deliverer	Israel's Glorious Future
	Judah	The Nations	Day Of Lord	Judgment & Blessing				
Topic	Prophetic				Historic	Messianic		
	Judgment				Transition	Hope		
Location	Israel And Judah							
Time	c. 740-680 B.C.							

• **GMU Style Structure Analysis**

I ←-----Ch.1~39 Judgment Message-----> I ←-----Ch. 40~66 Restoration Message -----> I

5. Analysis of Chapters and Verses in the Book of Isaiah

Part 1: Prophecies of Judgment (1:1-35:10)

1:1-12:6: Prophecies Concerning Judah

- Judgment on Judah, the Day of the Lord, the Parable of the Vineyard, Isaiah's Calling, Assyrian Invasion, and Assyrian Destruction
 - **1:23:** "Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not bring justice to the fatherless, and the widow's cause does not come to them."
 - **2:2:** "It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it."
 - **5:2:** "He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; and he looked for it to yield grapes, but it yielded wild grapes."
 - **6:8:** "And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am! Send me.'"
 - **9:6:** "For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."
 - **11:1:** "There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit."

13:1-23:18: Prophecies Concerning Other Nations

- **13:19:** "And Babylon, the glory of kingdoms, the splendor and pomp of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them."
- **14:12:** "How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!"
- **15:1:** "An oracle concerning Moab. Because Ar of Moab is laid waste in a night, Moab is undone; because Kir of Moab is laid waste in a night, Moab is undone."
- **16:2:** "Like fleeing birds, like a scattered nest, so are the daughters of Moab at the fords of the Arnon."
- **19:23:** "In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians."
- **22:5:** "For the Lord God of hosts has a day of tumult and trampling and confusion in the valley of vision, a

battering down of walls and a shouting to the mountains."

24:1-27:13: Prophecies Concerning the Day of the Lord

- **24:1:** "Behold, the Lord will empty the earth and make it desolate, and he will twist its surface and scatter its inhabitants."
- **24:2:** "And it shall be, as with the people, so with the priest; as with the slave, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor."
- **25:6:** "On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined."
- **25:9:** "It will be said on that day, 'Behold, this is our God; we have waited for him, that he might save us. This is the Lord; we have waited for him; let us be glad and rejoice in his salvation.'"
- **26:3:** "You keep him in perfect peace whose mind is stayed on you, because he trusts in you."

28:1-35:10: Prophecies of Judgment and Blessing

- **32:1:** "Behold, a king will reign in righteousness, and princes will rule in justice."
- **33:15:** "He who walks righteously and speaks uprightly, who despises the gain of oppressions, who shakes his hands, lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking on evil."
- **34:16:** "Seek and read from the book of the Lord: Not one of these shall be missing; none shall be without her mate. For the mouth of the Lord has commanded, and his Spirit has gathered them."
- **35:10:** "And the ransomed of the Lord shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."

Part 2: Historical Interlude (36:1-39:8)

36:1-37:38: Hezekiah's Deliverance from Assyria

- **37:16:** "O Lord of hosts, God of Israel, enthroned above the cherubim, you are the God, you alone, of all the kingdoms of the earth; you have made heaven and earth."
- **37:17:** "Incline your ear, O Lord, and hear; open your eyes, O Lord, and see; and hear all the words of Sennacherib, which he has sent to mock the living God."
- **37:18:** "Truly, O Lord, the kings of Assyria have laid waste all the nations and their lands,"
- **37:19:** "and have cast their gods into the fire. For they were no gods, but the work of men's hands, wood and stone. Therefore they were destroyed."
- **37:20:** "So now, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that you alone are the Lord."
- **37:33:** "Therefore thus says the Lord concerning the king of Assyria: 'He shall not come into this city or shoot an arrow there, or come before it with a shield or cast up a siege mound against it.'"
- **37:34:** "By the way that he came, by the same he shall return, and he shall not come into this city, declares the Lord."
- **37:35:** "For I will defend this city to save it, for my own sake and for the sake of my servant David."
- **37:36:** "And the angel of the Lord went out and struck down 185,000 in the camp of the Assyrians. And when people arose early in the morning, behold, these were all dead bodies."

38:1-22: Hezekiah's Illness and Recovery

- **38:1:** "In those days Hezekiah became sick and was at the point of death. And Isaiah the prophet, the son of Amoz, came to him, and said to him, 'Thus says the Lord: Set your house in order, for you shall die, you shall not recover.'"
- **38:2:** "Then Hezekiah turned his face to the wall and prayed to the Lord,"

- **38:3:** "and said, 'Please, O Lord, remember how I have walked before you in faithfulness and with a whole heart, and have done what is good in your sight.' And Hezekiah wept bitterly."
- **38:4:** "Then the word of the Lord came to Isaiah:"
- **38:5:** "'Go and say to Hezekiah, Thus says the Lord, the God of David your father: I have heard your prayer; I have seen your tears. Behold, I will add fifteen years to your life.'"
- **38:6:** "I will deliver you and this city out of the hand of the king of Assyria, and will defend this city."

39:1-8: Hezekiah's Pride and Its Consequences

- **39:6:** "'Behold, the days are coming, when all that is in your house, and that which your fathers have stored up till this day, shall be carried to Babylon. Nothing shall be left, says the Lord.'"
- **39:7:** "'And some of your own sons, who will come from you, whom you will father, shall be taken away, and they shall be eunuchs in the palace of the king of Babylon.'"
- **39:8:** "Then said Hezekiah to Isaiah, 'The word of the Lord that you have spoken is good.' For he thought, 'There will be peace and security in my days.'"

Part 3: Prophecies of Comfort and Restoration (40:1-66:24)

40:1-48:22: Prophecies Concerning Israel's Salvation

- **40:1:** "Comfort, comfort my people, says your God."
- **40:2:** "Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins."
- **40:3:** "A voice cries: 'In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God.'"
- **41:10:** "Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand."
- **42:1:** "Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations."
- **43:1:** "But now thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: 'Fear not, for I have redeemed you; I have called you by name, you are mine.'"
- **46:9:** "Remember the former things of old; for I am God, and there is no other; I am God, and there is none like me,"
- **46:10:** "declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,'"
- **48:11:** "For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another."

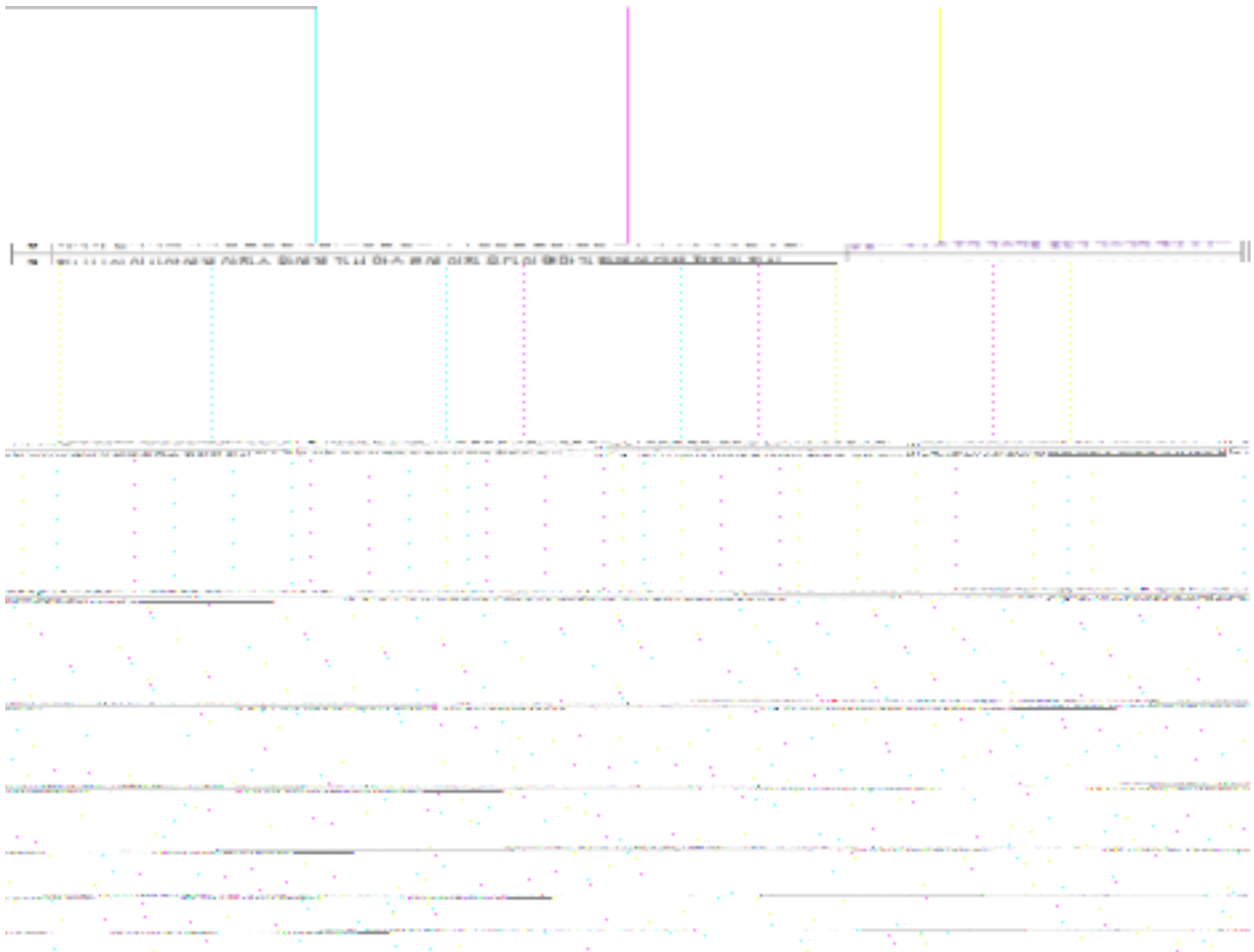
49:1-57:21: Prophecies Concerning the Savior of Israel

- **49:1:** "Listen to me, O coastlands, and give attention, you peoples from afar. The Lord called me from the womb, from the body of my mother he named my name."
- **49:2:** "He made my mouth like a sharp sword; in the shadow of his hand he hid me; he made me a polished arrow; in his quiver he hid me away."
- **49:3:** "And he said to me, 'You are my servant, Israel, in whom I will be glorified.'"
- **53:1:** "Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed?"
- **53:2:** "For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him."

58:1-66:24: Prophecies Concerning Israel's Glorious Future

- **58:6:** "Is not this the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke?"

- **60:1:** "Arise, shine, for your light has come, and the glory of the Lord has risen upon you."
- **60:2:** "For behold, darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will be seen upon you."
- **60:3:** "And nations shall come to your light, and kings to the brightness of your rising."
- **61:1:** "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;"
- **61:2:** "to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn;"
- **62:10:** "Go through, go through the gates; prepare the way for the people; build up, build up the highway; clear it of stones; lift up a signal over the peoples."
- **65:17:** "For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind."
- **66:22:** "For as the new heavens and the new earth that I make shall remain before me, says the Lord, so shall your offspring and your name remain."



33	온역을 구하는 것도 시온성을 보라. 여호와께서 천수들을 벌하시리라.	
34	여호와께서 천수들을 벌하시리라.	30절-이것은 여호와께 드루할 날이로. 거론의 공작을 행-
35	거룩한 날.	31절-여호와께 드루할 날이로. 거론의 공작을 행-
36	앗수르 왕 산해립이 라기스에서 합사게 파송. 대신들이 히스기야에게 합사게를 통해 온 앗수르 왕의 말 전.	32절-히스기야왕 및 유다에 앗수르 왕 산해립이 올라-
37	히스기야왕이 이사야의 말을 구할. 하나님의 응답. 히스기야가 온지 않고 기도할. 화살 하나도 안 온다.	33절-여호와께 드루할 날이로. 거론의 공작을 행-
38	히스기야왕의 병명과 회복.	34절-그 즈음에 히스기야가 병들어 죽게 되니. 앗수르의 왕-
39	바벨론에서 온 사자.	35절-왕국은 그의 손에. 많은 것을 무엇인가가 올라-
40	회당과 왕의 비밀 수 없는 하나님.	36절-회당은 그의 손에. 거론의 공작을 행-
41	나 여호와가 응답하리라.	37절-회당은 그의 손에. 거론의 공작을 행-
42	종의 노래 43. 이방의 공의를 베푸는 중.	38절-회당은 그의 손에. 거론의 공작을 행-
43	구원의 약속. 이스라엘은 여호와께 중언. 바벨론으로부터 빠져 나온다. 이스라엘의 회.	39절-회당은 그의 손에. 거론의 공작을 행-
44	나 외에 다른 신이 없다. 우상은 무의미하다. 창조자요 구속자이신 여호와.	40절-회당은 그의 손에. 거론의 공작을 행-
45	여호와께서 고레스를 세우시다. 창조의 주, 역사의 주, 구원을 베푸시는 분은 하나님.	41절-회당은 그의 손에. 거론의 공작을 행-
46	보일세 바에서 하나님께서 여호와께 향유하심. 39절 창조의 주, 역사의 주, 구원을 베푸시는 분은 하나님.	42절-회당은 그의 손에. 거론의 공작을 행-
47	3 형이 바로 일한. 여호와께 향유하심. 창조의 주, 역사의 주, 구원을 베푸시는 분은 하나님.	43절-회당은 그의 손에. 거론의 공작을 행-
48	여호와께서 여호와께 향유하심. 창조의 주, 역사의 주, 구원을 베푸시는 분은 하나님.	44절-회당은 그의 손에. 거론의 공작을 행-
49	여호와께서 여호와께 향유하심. 창조의 주, 역사의 주, 구원을 베푸시는 분은 하나님.	45절-회당은 그의 손에. 거론의 공작을 행-
50	여호와께서 여호와께 향유하심. 창조의 주, 역사의 주, 구원을 베푸시는 분은 하나님.	46절-회당은 그의 손에. 거론의 공작을 행-
51		47절-회당은 그의 손에. 거론의 공작을 행-
52		48절-회당은 그의 손에. 거론의 공작을 행-
53		49절-회당은 그의 손에. 거론의 공작을 행-
54		50절-회당은 그의 손에. 거론의 공작을 행-
55		51절-회당은 그의 손에. 거론의 공작을 행-
56		52절-회당은 그의 손에. 거론의 공작을 행-
57		53절-회당은 그의 손에. 거론의 공작을 행-
58		54절-회당은 그의 손에. 거론의 공작을 행-
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60		56절-회당은 그의 손에. 거론의 공작을 행-
61		57절-회당은 그의 손에. 거론의 공작을 행-
62		58절-회당은 그의 손에. 거론의 공작을 행-
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65		61절-회당은 그의 손에. 거론의 공작을 행-
66		62절-회당은 그의 손에. 거론의 공작을 행-

6. Applying the Book of Isaiah to My Life

- Are we truly offering worship that God will accept? The answer is no. Why won't He accept it? The reason is that our sins are blocking the way between God and us (Isaiah 1).
 - 1:13 "Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations—I cannot bear your worthless assemblies."
 - 1:14 "Your New Moon feasts and your appointed festivals I hate with all my being. They have become a burden to me; I am weary of bearing them."
 - 1:15 "When you spread out your hands in prayer, I hide my eyes from you; even when you offer many prayers, I am not listening. Your hands are full of blood!"
 - 1:16 "Wash and make yourselves clean. Take your evil deeds out of my sight; stop doing wrong."
 - 1:17 "Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow." Therefore, to offer worship that God will accept, we must abandon our evil deeds, stop doing wrong, learn to do right, seek justice, defend the oppressed, take up the cause of the fatherless, and plead the case of the widow.
- In response to God's lament in Isaiah 6:8, "Whom shall I send? And who will go for us?" I, like Isaiah, must answer, "Here am I. Send me!" Even today, God is looking for someone to send.
- We must thoroughly believe and teach the divinity of Jesus as declared in Isaiah 9:6, "And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." We must daily confess, "Jesus is my God!"

4. Let us be those who, in the last days, find the remnant of Israel among the nations as described in Isaiah 10:20 ("In that day the remnant of Israel...") and reach out to the unreached people groups (Isaiah 19:25 "...my people Egypt, and Assyria my handiwork...").
5. The following is a sermon on the third Servant Song (Isaiah 50:4):
 "The Sovereign Lord has given me a well-instructed tongue, to know the word that sustains the weary.
 He wakens me morning by morning, wakens my ear to listen like one being instructed."

Sermon: How can we continually receive God's attention and love? To continue receiving His love until the day He returns, each of us must maintain good communication with God. For this to happen:

1. Transmission and reception must work well.
2. Transmission – The target is the weary; the content must be words that help the weary.
3. Reception – We must receive messages from God every morning.

Conclusion: QT (Quiet Time) is very important – it is the life of our soul.

B. Jeremiah

Jeremiah was the son of Hilkiah, a priest, and he grew up in Anathoth, 3.2 kilometers north of Jerusalem. His Hebrew name, Yirmeyahu, means "Yahweh will establish." He was called to be a prophet in 626 BC during the reign of King Josiah.

Known as the "weeping prophet," Jeremiah prophesied about the destruction of Judah for 47 years, during which he suffered much persecution, including beatings, imprisonment, and being thrown into a muddy cistern. He often pleaded with God to release him from his prophetic duties.

At that time, the Jews believed that Jerusalem would not be destroyed because the temple of the Lord was there. Diplomatically, they relied on the declining Egypt rather than Babylon. Even after Egypt's decisive defeat by Babylon at the Battle of Carchemish in 605 BC, Judah continued to pursue a pro-Egyptian policy until 588 BC (Jeremiah 37:11).

Jeremiah was contemporaneous with Zephaniah, Habakkuk, Daniel, and Ezekiel, prophesying God's word from 627 to 580 BC. He consistently proclaimed that God would surely punish disobedience. His ministry can be divided into three phases:

1. The first phase (627-605 BC) was when Judah suffered at the hands of Assyria and Egypt.
2. The second phase (605-586 BC) was when Judah suffered under Babylon.
3. The third phase (586-580 BC) was after the fall of Judah.

Jeremiah was captured by the Babylonian army but was released by Nebuzaradan, the captain of the guard, and went to Mizpah (Jeremiah 40:1-6).

- 1 The word came to Jeremiah from the Lord after Nebuzaradan, captain of the guard, had released him at Ramah. He had found Jeremiah bound in chains among all the captives from Jerusalem and Judah who were being carried into exile to Babylon.
- 2 When the captain of the guard found Jeremiah, he said to him, "The Lord your God decreed this disaster for this place.
- 3 And now the Lord has brought it about; he has done just as he said he would. All this happened because you people sinned against the Lord and did not obey him.
- 4 But today I am freeing you from the chains on your wrists. Come with me to Babylon if you like, and I will look after you; but if you do not want to, then don't come. Look, the whole country lies before you; go wherever you please."
- 5 However, before Jeremiah turned to go, Nebuzaradan added, "Go back to Gedaliah son of Ahikam, the son of Shaphan, whom the king of Babylon has appointed over the towns of Judah, and live with him among the people, or go anywhere else you please." Then the captain of the guard gave him provisions and a present and let him go.
- 6 So Jeremiah went to Gedaliah son of Ahikam at Mizpah and stayed with him among the people who were left behind in the land.

Jeremiah was eventually taken to Egypt by Judean rebels and is believed to have died at Tahpanhes, near Elephantine (Jeremiah 43:7).

1. Introduction to Jeremiah

Jeremiah continually warned the rebellious and disobedient people of Judah about God's imminent judgment for 40 years. Despite knowing the dangers he faced, he faithfully delivered God's messages due to his compassion and concern for his people.

Jeremiah's faithful scribe, Baruch (Jeremiah 36:4, 18), wrote the first copy of his prophecies. After Baruch read it to the people, King Jehoiakim cut the scroll into pieces with a knife and burned it in a fire (Jeremiah 36:23). Jeremiah then dictated another copy to Baruch, which survived and became the book of Jeremiah that we have today (Jeremiah 36:28, 32; 45:1).

2. Summary of Jeremiah:

The book of Jeremiah can be divided into four parts:

1. Chapter 1: The call of the prophet Jeremiah.
2. Chapters 2:1-45:5: Prophecies concerning Judah.
3. Chapters 46:1-51:64: Prophecies concerning foreign nations.
4. Chapter 52: The fall of Jerusalem.

Jeremiah prophesied based on God's covenant, particularly about the new covenant. This new covenant would be written on the hearts of God's people (Jeremiah 31:31-34).

- 31 “The days are coming,” declares the Lord, “when I will make a new covenant with the people of Israel and with the people of Judah.
- 32 It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the Lord.
- 33 “This is the covenant I will make with the people of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.
- 34 No longer will they teach their neighbor, or say to one another, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest,” declares the Lord. “For I will forgive their wickedness and will remember their sins no more.”

3. Biblical Theology of Jeremiah

Today's preachers, like Jeremiah, must proclaim the gospel to the world with a compassionate heart, even in the face of hostile circumstances. Just as Jeremiah's name, "Yirmeyahu," means "Yahweh will establish," we must rebuild this world with God's word and be the catalyst for the coming great revival.

4. The Structure of the Book of Jeremiah

• Thomas-Nelson Structure

JEREMIAH AT A GLANCE							
Focus	Call Of Jeremiah	Prophecies To Judah				Prophecies To the Gentiles	Fall Of Jerusalem
Reference	1:1 — 2:1	26:1	30:1	34:1	46:1	52:1	52:34
Division	Prophetic Commission	Condemnation Of Judah	Conflicts Of Jeremiah	Future Restoration Of Jerusalem	Present Fall Of Jerusalem	Condemnation Of Nine Nations	Historic Conclusion
Topic	Before The Fall				The Fall	After The Fall	
	Call	Ministry					Retrospect
Location	Judah					Surrounding Nations	Babylon
Time	c. 627–580 B.C.						

5. Analysis of Chapters and Verses in the Book of Jeremiah

Part 1: The Call of Jeremiah (1:1-19)

1:1-10: Jeremiah's Call

- 1:4: The word of the Lord came to me, saying,
- 1:5: “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.”

1:11-16: Jeremiah's Signs**1:17-19: Jeremiah's Assurance**

- 1:19: "They will fight against you but will not overcome you, for I am with you and will rescue you," declares the Lord.

Part 2: Prophecies Concerning Judah (2:1-45:5)**2:1-25:38: Rebukes Against Judah by Sermons #1, #2, #3, #4, #5, #6, #7, #8 (The Potter), #9, #10, #11 (Two Baskets of Figs), #12 (70 Years of Captivity)**

- 4:14: "Jerusalem, wash the evil from your heart and be saved. How long will you harbor wicked thoughts?"
- 8:13: "I will take away their harvest, declares the Lord. There will be no grapes on the vine. There will be no figs on the tree, and their leaves will wither. What I have given them will be taken from them."
- 9:1: "Oh, that my head were a spring of water and my eyes a fountain of tears! I would weep day and night for the slain of my people."
- 11:14: "Do not pray for this people or offer any plea or petition for them, because I will not listen when they call to me in the time of their distress."
- 17:9: "The heart is deceitful above all things and beyond cure. Who can understand it?"
- 17:10: "I the Lord search the heart and examine the mind, to reward each person according to their conduct, according to what their deeds deserve."
- 25:11: "This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years."
- 25:12: "But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of the Babylonians, for their guilt," declares the Lord, "and will make it desolate forever."

26:1-29:32: Jeremiah's Conflicts

- 29:10: "This is what the Lord says: 'When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place.'
- 29:11: For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."
- 29:12: Then you will call on me and come and pray to me, and I will listen to you."
- 29:13: You will seek me and find me when you seek me with all your heart."
- 29:14: I will be found by you," declares the Lord, "and will bring you back from captivity. I will gather you from all the nations and places where I have banished you," declares the Lord, "and will bring you back to the place from which I carried you into exile."

30:1-33:26: The Future Restoration of Jerusalem

- 31:31: "The days are coming," declares the Lord, "when I will make a new covenant with the people of Israel and with the people of Judah."
- 31:33: "This is the covenant I will make with the people of Israel after that time," declares the Lord. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people."
- 33:1: While Jeremiah was still confined in the courtyard of the guard, the word of the Lord came to him a second time:
- 33:2: "This is what the Lord says, he who made the earth, the Lord who formed it and established it—the Lord is his name:
- 33:3: 'Call to me and I will answer you and tell you great and unsearchable things you do not know.'

34:1-45:5: The Impending Destruction of Jerusalem

- 36:32: So Jeremiah took another scroll and gave it to the scribe Baruch son of Neriah, and as Jeremiah dictated, Baruch wrote on it all the words of the scroll that Jehoiakim king of Judah had burned in the fire. And many similar words were added to them."

- 39:1: In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army and laid siege to it.
- 39:2: And on the ninth day of the fourth month of Zedekiah's eleventh year, the city wall was broken through.

Part 3: Prophecies Concerning Foreign Nations (46:1-51:64)

46:1-28: Prophecies Against Egypt

- 46:27: "Do not be afraid, Jacob my servant; do not be dismayed, Israel. I will surely save you out of a distant place, your descendants from the land of their exile. Jacob will again have peace and security, and no one will make him afraid.

47:1-7: Prophecies Against Philistia

48:1-47: Prophecies Against Moab

49:1-39: Prophecies Against Ammon, Edom, Damascus, Kedar, Hazor, and Elam

50:1-51:64: Prophecies Against Babylon (Defeat, Desolation, and Fate)

- 51:64: Then say, 'So will Babylon sink to rise no more because of the disaster I will bring on her. And her people will fall.'" The words of Jeremiah end here.

Part 4: The Fall of Jerusalem (52:1-34)

52:1-11: The Siege of Jerusalem

- 52:10: There at Riblah the king of Babylon slaughtered the sons of Zedekiah before his eyes; he also killed all the officials of Judah.
- 52:11: Then he put out Zedekiah's eyes and bound him with bronze shackles to take him to Babylon, where he put him in prison till the day of his death.

52:12-23: The Destruction of Jerusalem

- 52:17: The Babylonians broke up the bronze pillars, the movable stands, and the bronze Sea that were at the temple of the Lord and they carried all the bronze to Babylon.
- 52:18: They also took away the pots, shovels, wick trimmers, sprinkling bowls, dishes, and all the bronze articles used in the temple service.
- 52:19: The commander of the imperial guard took away the basins, censers, sprinkling bowls, pots, lampstands, dishes, and bowls used for drink offerings—all that were made of pure gold or silver.
- 52:20: The bronze from the two pillars, the Sea and the twelve bronze bulls under it, and the movable stands, which King Solomon had made for the temple of the Lord, was more than could be weighed.

52:24-30: The Exile to Babylon

- 52:28: This is the number of the people Nebuchadnezzar carried into exile: in the seventh year, 3,023 Jews;
- 52:29: in Nebuchadnezzar's eighteenth year, 832 people from Jerusalem;
- 52:30: in his twenty-third year, 745 Jews taken into exile by Nebuzaradan the commander of the imperial guard. There were 4,600 people in all.

52:31-34: The Release of Jehoiachin

- 52:31: In the thirty-seventh year of the exile of Jehoiachin king of Judah, in the year Evil-Merodach became king of Babylon, he released Jehoiachin from prison on the twenty-fifth day of the twelfth month. He spoke kindly to him and gave him a seat of honor higher than those of the other kings who were with him in Babylon.

C. Lamentations

Although the author's name is not mentioned in the text, it is certain that the prophet Jeremiah wrote these laments. The stylistic similarities between the Book of Jeremiah and Lamentations further support Jeremiah as the author.

1. Introduction to Lamentations

The prophet Jeremiah mourns passionately over the recent destruction of the Jerusalem temple and the devastation of the city. In five laments, Jeremiah depicts the funeral of Jerusalem in 586 BC. He sorrowfully portrays the massacre of many people, the captivity of the survivors, and the despair and grief of the few remaining.

2:20: "Look, Lord, and consider: Whom have you ever treated like this? Should women eat their offspring, the children they have cared for? Should priest and prophet be killed in the sanctuary of the Lord?"

2:21: "Young and old lie together in the dust of the streets; my young men and young women have fallen by the sword. You have slain them in the day of your anger; you have slaughtered them without pity."

2. Summary of Lamentations

Lamentations consists of five poems:

1. The destruction of Jerusalem
2. The Lord's anger
3. A prayer for mercy
4. The siege of Jerusalem
5. A prayer for restoration.

Each poem forms a chapter, and the first four chapters are acrostic, following the order of the Hebrew alphabet. The first line begins with the first letter of the Hebrew alphabet, the second line with the second letter, and so on throughout each chapter.

Chapters 1-4 are laments filled with prayers of anguish and suffering. Chapter 5 is a prayer offered to God with theological insights from a heartbroken person. Brief expressions of faith and hope for restoration appear in 3:19-42 and 3:55-60.

3:40: "Let us examine our ways and test them, and **let us return to the Lord.**"

3:41: "Let us lift up our hearts and our hands to God in heaven."

3:56: "You heard my plea: 'Do not close your ears to my cry for relief.'"

3:57: "You came near when I called you, and you said, '**Do not fear.**'"

3. Biblical Theology of Lamentations

Lamentations is a sorrowful elegy on the destruction of Jerusalem, yet it affirms that even in the ruins of destruction, looking to God as the source of hope leads to the blessing of restoration (Jeremiah 29:1, 11, 14). Jeremiah prophesied the return after seventy years of captivity in the Book of Jeremiah (Jeremiah 25:11-12; 29:10; 50:19), and he also sings of restoration in Lamentations 5:21.

5:21: "Restore us to yourself, Lord, that we may return; renew our days as of old."

4. The Structure of Lamentations

• Thomas-Nelson Structure

Focus	Destruction Of Jerusalem	Anger Of Jehovah	Prayer for Mercy	Siege Of Jerusalem	Prayer for Restoration
Reference	1:1	2:1	3:1	4:1	5:1
Division	Mourning City	Broken People	Suffering Prophet	Ruined Kingdom	Penitent Nation
Topic	Grief	Cause	Hope	Repentance	Prayer
Location	Jerusalem				
Time	c. 586 B.C.				

5. Analysis of Lamentations by Chapter and Verse

1:1-22: The Destruction of Jerusalem**1:1-11: The Prophet Jeremiah's Lament**

1:1 How deserted lies the city, once so full of people! How like a widow is she, who once was great among the nations! She who was queen among the provinces has now become a slave.

1:12-22: The Lament of the City of Jerusalem

1:16 This is why I weep and my eyes overflow with tears. No one is near to comfort me, no one to restore my spirit. My children are destitute because the enemy has prevailed.

2:1-22: God's Anger**2:1-9: God's Wrath**

2:1 How the Lord has covered Daughter Zion with the cloud of his anger! He has hurled down the splendor of Israel from heaven to earth; he has not remembered his footstool in the day of his anger.

2:10-17: The Suffering of Jerusalem**2:18-22: Jerusalem's Plea**

2:21 Young and old lie together in the dust of the streets; my young men and young women have fallen by the sword. You have slain them in the day of your anger; you have slaughtered them without pity.

3:1-66: A Prayer for Mercy**3:1-18: Jeremiah's Desperate Cry****3:19-39: Jeremiah's Confession of Faith**

3:21 Yet this I call to mind and therefore I have hope:

3:22 Because of the Lord's great love we are not consumed, for his compassions never fail.

3:23 They are new every morning; great is your faithfulness.

3:40-54: Jeremiah's Dire Situation

3:49 My eyes will flow unceasingly, without relief,

3:50 until the Lord looks down from heaven and sees.

3:55-66: Jeremiah's Assurance in God

3:59 Lord, you have seen the wrong done to me. Uphold my cause!

4:1-22: The Siege of Jerusalem**4:1-10: The Situation During the Siege**

4:9 Those killed by the sword are better off than those who die of famine; racked with hunger, they waste away for lack of food from the field.

4:11-20: The Reason for the Siege

4:17 Moreover, our eyes failed, looking in vain for help; from our towers we watched for a nation that could not save us.

4:21-22: The Outcome of the Siege**5:1-22: A Prayer for Restoration****5:1-15: The Need for Restoration**

5:2 Our inheritance has been turned over to strangers, our homes to foreigners.

5:16-18: Repentance of Sin

5:18 Mount Zion, which lies desolate, with jackals prowling over it.

5:19-22: A Plea for Restoration

5:21 Restore us to yourself, Lord, that we may return; renew our days as of old

5:22 unless you have utterly rejected us and are angry with us beyond measure.

6. Applying the Book of Lamentations to My Life

We must trust in God's faithfulness even during times of discipline. The prophet Jeremiah recorded this intermittently even in his laments.

3:31 For no one is cast off by the Lord forever.

3:32 Though he brings grief, he will show compassion, so great is his unfailing love.

3:33 For he does not willingly bring affliction or grief to anyone.

God never abandons His covenant people. Our God is a God of mercy (HESED - covenantal love, i.e., eternal and unchanging love). Therefore, even in moments of despair, we should offer confessions like Jeremiah's to our God.

D. Ezekiel

Ezekiel's name in Hebrew is derived from "hazaq" + "el," meaning "God strengthens" or "God gives strength." The 30 years mentioned in Ezekiel 1:1 refers to his age, which is the age at which one could begin serving as a priest.

"In the thirtieth year, on the fifth day of the fourth month, while I was among the exiles by the Kebar River, the heavens were opened, and I saw visions of God" (Ezekiel 1:1).

Ezekiel, who was taken to Babylon in 597 BC, received his first vision in 593-592 BC and his last prophecy around 571-570 BC.

"The word of the Lord came to Ezekiel the priest, the son of Buzi, by the Kebar River in the land of the Chaldeans. There the hand of the Lord was on him" (Ezekiel 1:3).

"I looked, and I saw a windstorm coming out of the north—an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing metal" (Ezekiel 1:4).

"He brought me back to the entrance of the temple, and I saw water coming out from under the threshold of the temple toward the east (for the temple faced east). The water was coming down from under the south side of the temple, south of the altar" (Ezekiel 47:1).

"He then brought me out through the north gate and led me around the outside to the outer gate facing east, and the water was trickling from the south side" (Ezekiel 47:2).

Ezekiel was a contemporary of Jeremiah and Daniel, and Daniel is mentioned in Ezekiel 14:14, 20, and 28:3.

1. Introduction to the Book of Ezekiel

Ezekiel was taken to Babylon in 597 BC, 11 years before Jerusalem was destroyed by Babylon in 586 BC. He was taken along with King Jehoiachin, who was 18 years old at the time, and other Jewish leaders by Nebuchadnezzar to a settlement by the Kebar River (2 Kings 24:12-17).

- 12 "Jehoiachin king of Judah, his mother, his attendants, his nobles, and his officials all surrendered to the king of Babylon. In the eighth year of the reign of the king of Babylon, he took Jehoiachin prisoner"
- 13 "As the Lord had declared, Nebuchadnezzar removed all the treasures from the temple of the Lord and from the royal palace, and took away all the gold articles that Solomon king of Israel had made for the temple of the Lord.
- 14 "He carried into exile all Jerusalem: all the officers and fighting men, and all the skilled workers and artisans—a total of ten thousand. Only the poorest people of the land were left".
- 15 "Nebuchadnezzar took Jehoiachin captive to Babylon. He also took from Jerusalem to Babylon the king's mother, his wives, his officials, and the prominent people of the land".
- 16 "The king of Babylon also deported to Babylon the entire force of seven thousand fighting men, strong and fit for war, and a thousand skilled workers and artisans".
- 17 "He made Mattaniah, Jehoiachin's uncle, king in his place and changed his name to Zedekiah"

In the settlement by the Kebar River, Ezekiel saw God's mobile throne. He faithfully recorded the prophecies, parables, signs, and symbols that God revealed to him and performed prophetic actions as commanded, hoping for the restoration of Judah.

2. Summary of the Book of Ezekiel

The Book of Ezekiel can be divided into four parts:

1. Ezekiel's call and commission (Chapters 1-3)
2. Judgments against Judah (Chapters 4-24)
3. Judgments against foreign nations (Chapters 25-32)
4. Restoration of Israel (Chapters 33-48)

At the age of 30, Ezekiel saw God's mobile throne by the Kebar River (Chapter 1). This moving throne symbolized God's presence with His people wherever they are. In Chapters 8-11, Ezekiel describes God's glory departing from the Jerusalem temple, signifying impending judgment. He prophesies judgment against the surrounding nations in a clockwise direction (Chapters 25-32). Ezekiel's vision of the valley of dry bones (37:1-14) foretells the restoration of Jerusalem. He depicts God's glory returning to the new temple from the east (43:1-12).

3. The Theology of the Book of Ezekiel

Prophet Ezekiel addresses Israel's sin and repentance, God's glory and salvation. Our God is the sovereign Lord of

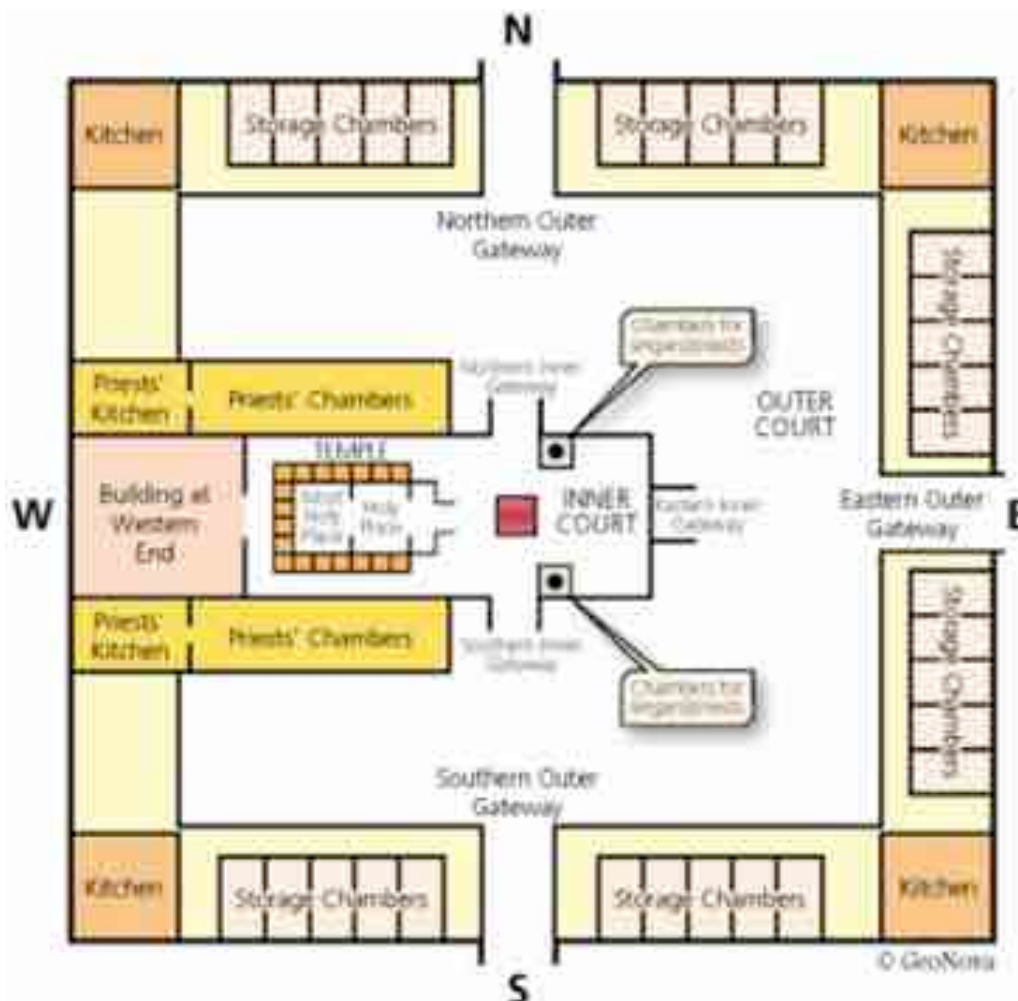
history, the ruler of the universe who comes to His own people. God provides progressive revelation throughout history. As a messenger of this revelation, Prophet Ezekiel faithfully carries out his prophetic actions and ministry. Let us also become prophetic activists in this era!

4. Structure of the Book of Ezekiel

• Thomas-Nelson Structure

Focus	Commission Of Ezekiel		Judgment On Judah	Judgment On Gentiles	Restoration Of Israel	
Reference	1:1 — 2:1		4:1	25:1	33:1	40:1 — 48:35
Division	Ezekiel Sees The Glory	Ezekiel Is Commissioned To The Work	Signs, Messages, Visions, And Parables Of Judgment	Judgment On Surrounding Nations	Return Of Israel To The Land	Restoration Of Israel In The Kingdom
Topic	Before The Siege (c. 592-587 B.C.)			During The Siege (c. 586 B.C.)	After The Siege (c. 585-570 B.C.)	
	Judah's Fall			Judah's Fees	Judah's Future	
Location	Babylon					
Time	c. 592-570 B.C.					

• Illustration of Ezekiel's Temple



5. Study of Chapters and Verses in the Book of Ezekiel

Part 1: The Call of Ezekiel (1:3–27)

1:1–28 **Ezekiel Sees the Glory of God (by the Kebar River, the Four Living Creatures, the Four Wheels, the Firmament, the One on the Throne)**

1:3 The word of the Lord came expressly to Ezekiel the priest, son of Buzi, by the Kebar River in the land of the Chaldeans. There the hand of the Lord was on him.

1:28 Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking.

2:1–3:27 **Ezekiel Receives His Commission from God (Sent to Israel, Receives Instructions for His Ministry)**

2:3 He said: "Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against me; they and their ancestors have been in revolt against me to this very day.

2:6 And you, son of man, do not be afraid of them or their words. Do not be afraid, though briers and thorns are all around you and you live among scorpions. Do not be afraid of what they say or be terrified by them, though they are a rebellious people.

3:3 Then he said to me, "Son of man, eat this scroll I am giving you and fill your stomach with it." So I ate it, and it tasted as sweet as honey in my mouth.

3:17 Son of man, I have made you a watchman for the people of Israel; so hear the word I speak and give them warning from me.

Part 2: Prophecies of Judgment Against Judah (4:1–24:27)

4:1–5:17 **Four Signs of Impending Judgment (Brick, Lying on One Side, Defiled Bread, Razor and Hair)**

5:12 A third of your people will die of the plague or perish by famine inside you; a third will fall by the sword outside your walls; and a third I will scatter to the winds and pursue with drawn sword.

6:1–7:27 **Two Messages of Impending Judgment (Destruction Due to Idolatry, Destruction by Babylonian Invasion)**

6:4 Your altars will be demolished and your incense altars will be smashed; and I will slay your people in front of your idols.

7:15 Outside is the sword; inside are plague and famine. Those in the country will die by the sword; those in the city will be devoured by famine and plague.

8:1–11:25 **Four Visions of Impending Judgment (Abominations, Departure of Glory, Wheels and Cherubim, Departure from Mount of Olives)**

8:10 So I went in and looked, and I saw portrayed all over the walls all kinds of crawling things and unclean animals and all the idols of Israel.

10:18 Then the glory of the Lord departed from over the threshold of the temple and stopped above the cherubim.

12:1–24:27 **Four Signs of Impending Judgment**

12:3 Therefore, son of man, pack your belongings for exile and in the daytime, as they watch, set out and go from where you are to another place. Perhaps they will understand, though they are a rebellious people.

18:21 But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die.

18:22 None of the offenses they have committed will be remembered against them. Because of the righteous things they have done, they will live.

20:40 For on my holy mountain, the high mountain of Israel, declares the Sovereign Lord, there in the land all

the people of Israel will serve me, and there I will accept them. There I will require your offerings and your choice gifts, along with all your holy sacrifices.

- 21:14** So then, son of man, prophesy and strike your hands together. Let the sword strike twice, even three times. It is a sword for slaughter—a sword for great slaughter, closing in on them from every side.
- 22:4** You have become guilty because of the blood you have shed and have become defiled by the idols you have made. You have brought your days to a close, and the end of your years has come. Therefore, I will make you an object of scorn to the nations and a laughingstock to all the countries.
- 22:30** I looked for someone among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found no one.
- 22:31** So I will pour out my wrath on them and consume them with my fiery anger, bringing down on their own heads all they have done, declares the Sovereign Lord.

Part 3: Prophecies of Judgment Against Foreign Nations (25:1–32:32)

25:1–7 (Ammon), 25:8–11 (Moab), 25:12–14 (Edom), 25:15–17 (Philistia), 26:1–28:19 (Tyre), 28:20–26 (Sidon), 29:1–32:32 (Egypt)

- 28:12** Son of man, take up a lament concerning the king of Tyre and say to him: 'This is what the Sovereign Lord says: "You were the seal of perfection, full of wisdom and perfect in beauty.
- 28:13** You were in Eden, the garden of God; every precious stone adorned you: carnelian, chrysolite and emerald, topaz, onyx and jasper, lapis lazuli, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared.
- 28:14** You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.
- 28:15** You were blameless in your ways from the day you were created till wickedness was found in you.
- 28:16** Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, guardian cherub, from among the fiery stones.

Part 4: Prophecies of Restoration for Israel (33:1–48:35)

33:1–39:29 Restoration to the Land of Israel

- 33:7** Son of man, I have made you a watchman for the people of Israel; so hear the word I speak and give them warning from me.
- 33:11** Say to them, 'As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, people of Israel?'
- 33:21** In the twelfth year of our exile, in the tenth month on the fifth day, a man who had escaped from Jerusalem came to me and said, "The city has fallen!"
- 34:15** I myself will tend my sheep and have them lie down, declares the Sovereign Lord.
- 34:16** I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.
- 37:13** Then you, my people, will know that I am the Lord, when I open your graves and bring you up from them.
- 38:5** Persia, Cush and Put will be with them, all with shields and helmets,
- 38:6** also Gomer with all its troops, and Beth Togarmah from the far north with all its troops—the many nations with you.
- 39:22** From that day forward the people of Israel will know that I am the Lord their God.

40:1–48:35 The New Temple, Worship, and Land

- 40:3** He took me there, and I saw a man whose appearance was like bronze; he was standing in the gateway with a linen cord and a measuring rod in his hand.

- 43:4** The glory of the Lord entered the temple through the gate facing east.
- 43:5** Then the Spirit lifted me up and brought me into the inner court, and the glory of the Lord filled the temple.
- 47:12** Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear fruit, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing.
- 48:35** The distance all around will be 18,000 cubits. "And the name of the city from that time on will be: the Lord is there."

6. Applying Ezekiel to My Life

1. God commanded the prophet Ezekiel to perform various prophetic actions, such as lying on one side, cutting and burning his hair, breaking through a wall and moving out, and weighing his food with flour. He was even instructed not to mourn when his wife died. Through all these prophetic actions, God made Ezekiel experience the sufferings that the Jews would face in the future. Like Ezekiel, we too should faithfully carry out whatever God asks of us, even if it brings us shame or sorrow.
2. In Ezekiel 34, there are shepherds who only feed themselves (v.2). They do not take care of the sheep. Instead, they slaughter the fat sheep, eat their fat, and wear their wool (v.3). As a result, the sheep are scattered, some becoming prey for wild animals and others wandering on mountains and high hills. We must never become such bad shepherds. Like Jesus, we should be good shepherds, protecting the sheep, feeding them well, and leading them to restful waters.
3. In Ezekiel 1, we see God's throne with wheels, indicating movement. This shows us that:
 - Our God is not confined to Jerusalem; He is the God of the universe.
 - Our God comes to wherever His people are.
 - God, who makes Ezekiel eat a scroll, is the God who comes to us and gives us a mission.

E. Daniel

Daniel means "God is my judge." He was a young Jewish nobleman taken captive during the first Babylonian deportation led by Nebuchadnezzar in 605 BC. Daniel became an official in the Babylonian court and, after Babylon was conquered by Persia in 539 BC, he was reinstated to a high position during the reign of Darius.

Daniel's life is marked by faith, prayer, courage, consistency, and uncompromising attitude.

Daniel is greatly loved by God (Daniel 9:23, 10:11,19).

9:23 As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision.

10:11 He said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling.

Daniel ministered until the third year of Cyrus (536 BC, Daniel 10:1), with some sources suggesting he died around 530 BC.

Daniel has no negative records against him. In the Book of Ezekiel, Daniel is mentioned three times as a righteous man (Ezekiel 14:14, 20, 28:3).

28:3 Are you wiser than Daniel? Is no secret hidden from you?

1. Introduction to the Book of Daniel

In Daniel 12:4, Daniel is commanded to seal the book, indicating he wrote it.

12:4 But you, Daniel, roll up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge.

Daniel uses the first person from chapter 7:2 onwards. Jesus, in Matthew 24:15, refers to Daniel 9:27 and acknowledges Daniel as a prophet, affirming the authenticity of the Book of Daniel.

The Book of Daniel includes several supernatural events:

- The story of Shadrach, Meshach, and Abednego in the fiery furnace

- The handwriting on the wall during Belshazzar's feast

- Daniel in the lion's den

Chapters 2 to 7 of Daniel are written in Aramaic, the international language of the 6th century BC.

2. Summary of the Book of Daniel

The Book of Daniel, considered the Revelation of the Old Testament, starts with an introduction in Hebrew and then provides a remarkably comprehensive prophetic history. Daniel describes future events for Gentile nations in chapters 2 to 7, written in Aramaic. From chapter 8 to 12, Daniel reveals future events for the Jewish nation, written in Hebrew.

The Book of Daniel clearly shows that God is the sovereign ruler of history, providing comfort to all. Although world empires like Babylon, Persia, Greece, and Rome rise and fall, God's kingdom will last forever.

This book also highlights Daniel's personal piety and unwavering love for God, serving as an example for us to live holy lives dedicated to God. Daniel's refusal to eat the king's food and his defiance of the decree to pray only to Darius show us the blessings that come from faithfully serving God without compromise.

3. Biblical Theology of the Book of Daniel

Despite being surrounded by hostile forces, Daniel maintained intimacy with God and spread God's will in Babylon and Persia. Daniel's life reminds us of Jesus in the Gospel of Mark. Like Daniel, Jesus faced various antagonistic forces—Pharisees, Sadducees, Herodians, and evil spirits—yet boldly proclaimed God's will. We, too, should pray to God, receive His will, and spread it on earth, following Daniel's example.

4. Structure of Daniel

• Thomas-Nelson Structure

Focus	History Of Daniel	Prophetic Plan For the Gentiles				Prophetic Plan Of Israel		
Reference	1:1 — 2:1 — 5:1 — 6:1 — 7:1 — 8:1 — 9:1 — 10:1 — 12:13							
Division	Personal Life Of Daniel	Visions Of Nebuchadnezzar	Vision Belshazzar	Decree Of Darius	Four Beasts	Vision Of Ram And Male-Goat	Vision Of Seventy Weeks	Vision Of Israel's Future
Topic	Daniel's Background	Daniel Interprets Others' Dreams				Angel Interprets Daniel's Dreams		
	Hebrew	Aramaic				Hebrew		
Location	Babylon Or Persia							
Time	c. 605-536 B.C.							

• Empires in the Book of Daniel

	Image— Chapter 2	Beasts— Chapter 7	Beasts— Chapter 8	Kingdoms Represented
The Times of the Gentiles	Head of fine gold	Like a lion with eagle's wings		Babylon
	Chest and arms of silver	Like a bear	Ram with two horns	Medo-Persia
	Belly and thighs of bronze	Like a leopard with four wings and four heads	Male goat with one great horn, four horns and little horn	Greece
	Legs of iron, feet of iron and clay	Incomparable beast with ten horns and little horn		Rome
	Stone that becomes a great mountain	Messiah and saints receive the kingdom		Kingdom of God

5. Analysis of Daniel by Chapter and Verse

Part 1: Daniel's Personal Story (1:1-21)

1:1-7 Daniel Taken Captive to Babylon

1:8-16 Daniel's Faithful Life in Babylon

1:17-21 Daniel Gains Renown in Babylon

Part 2: Prophecies for the Gentiles (2:1-7:28)

2:1-49 Nebuchadnezzar's Dream of the Statue (**Appendix H: Daniel Interprets King's Dream**)

2:28 "But there is a God in heaven who reveals mysteries, and He has made known to King Nebuchadnezzar what will take place in the latter days. This was your dream and the visions in your mind while on your bed."

3:1-30 Nebuchadnezzar Throws Daniel's Three Friends into the Fiery Furnace 3:25 "Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like

the Son of God."

- 4:1-37 Nebuchadnezzar's Dream of a Great Tree 4:37 "Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because all His works are true and His ways just, and He is able to humble those who walk in pride."
- 5:1-31 Belshazzar and the Writing on the Wall 5:25 "This is the inscription that was written: MENE, MENE, TEKEL, UPHARSIN."
- 6:1-28 Daniel in the Lions' Den 6:26 "I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel. For He is the living God and He endures forever; His kingdom will not be destroyed, His dominion will never end."
- 7:1-28 Daniel's Vision of the Four Beasts and the Coronation of Jesus. Interpretation of the Vision 7:13 "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into His presence." 7:14 "He was given authority, glory and sovereign power; all nations and peoples of every language worshiped Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed."

Part 3: Prophecies for Israel (8:1-12:13)

- 8:1-27 [Daniel's Vision of the Ram and the Goat](#)
- 8:25 "He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power."
- 9:1-27 [Daniel's Vision of the Seventy Weeks](#)
- 9:19 "**Lord, listen! Lord, forgive! Lord, hear and act! For Your sake**, my God, do not delay, because Your city and Your people bear Your Name."
- 10:1-12:13 [Daniel's Vision of Israel's Future](#)
- 10:14 "Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come."
- 11:36 "The king will do as he pleases, exalting and magnifying himself above every god and saying unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place."
- 12:7 "The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by Him who lives forever, saying, 'It will be for a time, times, and half a time. When the power of the holy people has been finally broken, all these things will be completed.'"
- 12:10 "Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand."

6. Applying the Book of Daniel to My Life

1. Despite being surrounded by completely hostile forces, Daniel maintained his intimacy with God and carried out God's will in Babylon and Persia. Daniel's character reminds us of Jesus in the Gospel of Mark, who steadfastly walked toward the cross to fulfill the great work of human salvation, even when surrounded by hostile forces like wild beasts.
 - a. Daniel resolved not to defile himself with the king's food, which had been offered to idols, and asked the chief official for vegetables instead.

1:8: "But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself in this way."

This is in line with Romans 12:1:

Rom. 12:1: "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship."

Offering our bodies as a living sacrifice means that our daily lives, lived in our bodies, become an act of worship to God. We must avoid all forms of idolatry, whether conscious or unconscious.

- b. Daniel gained information from Arioch, the commander of the king's guard, who had gone out to execute the wise men of Babylon, and secured time to pray by obtaining the king's permission.

Dan. 2:14-16: "When Arioch, the commander of the king's guard, had gone out to put to death the wise men of Babylon, Daniel spoke to him with wisdom and tact. He asked the king's officer, 'Why did the king issue such a harsh decree?' Arioch then explained the matter to Daniel. At this, Daniel went in to the king and asked for time, so that he might interpret the dream for him."

Daniel was aware of the events happening in the royal court and had a communication channel with the king.

- c. Daniel continued to pray even though he knew that doing so would result in being thrown into the lions' den.

6:10: "Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before."

Daniel continued his prayer life with the resolve of "If I perish, I perish." As Jesus said in Matthew 10, we must not fear people but only fear God.

Matt. 10:28: "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell."

- 2. Daniel learned about future events by reading the Scriptures and through fasting and prayer. We should emulate this.

- a. Daniel understood from the book of Jeremiah that the desolation of Jerusalem would last seventy years. We too should study the Scriptures to understand future events.

Dan. 9:2: "In the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years."

- b. Daniel received prophecies about the end times, especially the tribulation that the saints would endure, during fasting and prayer.

Dan. 7:25-27: "He will speak against the Most High and oppress his holy people and try to change the set times and the laws. The holy people will be delivered into his hands for a time, times and half a time. But the court will sit, and his power will be taken away and completely destroyed forever. Then the sovereignty, power, and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him."

- 3. When praying for the Jewish people, Daniel engaged in identificational repentance, holding onto God's covenant. We should follow his example.

Daniel 9:16-19: "Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. **Our** sins and the iniquities of our ancestors have made Jerusalem and your people an object of scorn to all those around us. Now, our God, hear the prayers and petitions of your servant. For your sake, Lord, look with favor on your desolate sanctuary. Give ear, our God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy. **Lord, listen! Lord, forgive! Lord, hear and act!** For your sake, my God, do not delay, because your city and your people bear your Name."

4. Daniel, while serving as a high-ranking official in the governments of Babylon and Persia, trained **future Jewish leaders**. It's believed that he mentored faithful individuals in a manner similar to modern **mentoring** systems. Some suggest that Nehemiah and Ezra, who became prominent leaders 50 years later, were influenced by Daniel. It's also speculated that the wise men who visited Jesus at His birth were influenced by Daniel. We too should seek to be good lifelong mentors, being mentored ourselves and then passing on that knowledge to others.
5. Daniel was recognized as the most righteous person of his time by all Jews. The prophet Ezekiel, a contemporary of Daniel, mentioned him twice in Ezekiel 14, placing him in the ranks of righteous figures like Noah and Job.
Ezekiel 14:14: "Even if these three men—Noah, **Daniel**, and Job—were in it, they could save only themselves by their righteousness, declares the Sovereign LORD."
Ezekiel 14:20: "As surely as I live, declares the Sovereign LORD, even if Noah, **Daniel**, and Job were in it, they could save neither son nor daughter. They would save only themselves by their righteousness."
 When an angel came to deliver God's message to Daniel, he referred to him as "highly esteemed."
Daniel 10:11: "He said, '**Daniel**, you who are **highly esteemed**, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you.'"
 Jesus also called Daniel a prophet in Matthew 24:15.
Matthew 24:15: "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet **Daniel**—let the reader understand—"
 Let us also, like Daniel, live our lives acknowledging God's sovereignty in everything, thus pleasing Him.

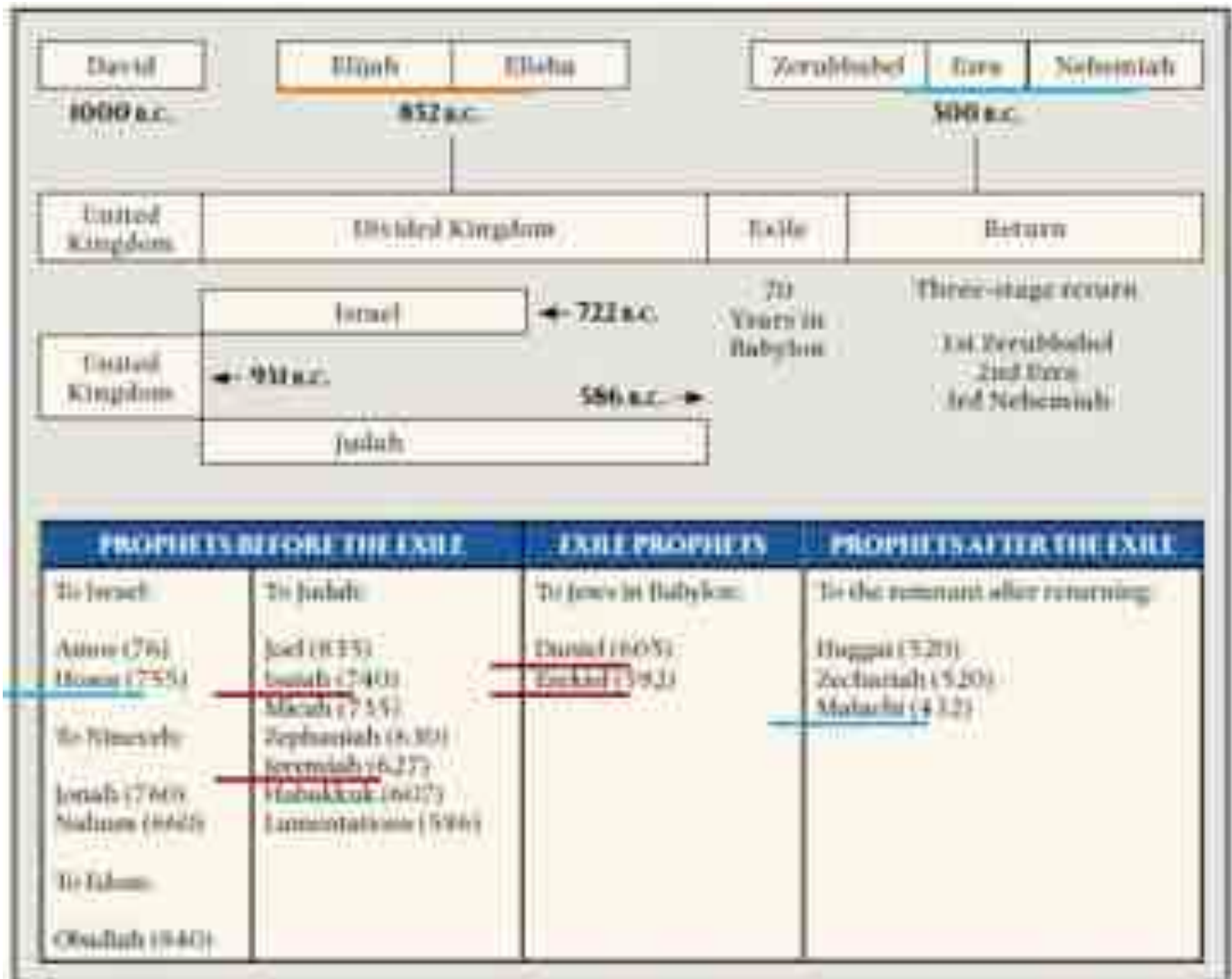
V. Minor Prophets

Hosea, Joel, Amos, Obadiah, and other prophets wrote shorter prophetic books. Therefore, their books are classified as the Minor Prophets.

Prophets not only foretold future events but also conveyed God's messages as His representatives. At times, they acted like prosecutors in God's courtroom, reading out indictments; like defense attorneys, pleading for leniency; or like judges, delivering verdicts. When proclaiming God's word, prophets often used the phrase "Thus says the Lord" (Ne'um Adonai). Additionally, they called on their audience to choose between obedience and disobedience to the covenant and reported to God in the form of prayers.

A prominent feature of the Minor Prophets is the proclamation of the **"Day of the Lord" (Yom Adonai)**. This day is one of destruction and judgment for the wicked, but for us who have accepted Jesus as our Savior and been saved, it is a day of joy and restoration.

The timeline of the activities of the Minor Prophets is as follows:



A. Hosea

There is little known about Hosea beyond the contents of the Book of Hosea. He was a prophet of the Northern Kingdom of Israel, married to a promiscuous wife, Gomer, and their marriage was symbolic of the relationship between God and Israel. Even the names of their three children were given prophetically by God. Their first son was named Jezreel, signifying that God would sow destruction in the valley where the capital of the Northern Kingdom, symbolizing all the evil and idolatry, was located. Their second child, a daughter, was named Lo-Ruhamah, meaning "not loved." The third child, a son, was named Lo-Ammi, meaning "not my people." Hosea was a truly sacrificial servant of God, living out even his one and only marriage in a prophetic manner.

1. Introduction to the Book of Hosea

Through the metaphor of God's love and faithfulness versus Israel's unfaithfulness, the book emphasizes God's grace and the consequences of sin.

2. Summary of Hosea

Hosea depicts the division and spiritual depravity of Israel and Judah, metaphorically illustrating God's love and faithfulness. Israel is likened to an unfaithful woman, highlighting the magnitude of God's love and forgiveness. Hosea conveys God's loving kindness and the hope of restoration, urging repentance and a renewed relationship.

3. Theological Themes of the Book of Hosea

Hosea ministered from 755 to 710 BC, demonstrating through his book God's covenantal love for the Northern Kingdom of Israel despite their unfaithfulness and rebellion. Hosea's prophetic marriage serves as an allegory for God's relentless love and faithfulness, even as Israel repeatedly falls into idolatry.

4. Structure of Hosea

• Thomas-Nelson Structure

Focus	Adulterous Wife and Faithful Husband			Adulterous Israel And Faithful Lord			
Reference	1:1 — 2:2 — 3:1 — 4:1 — 6:4 — 9:1 — 11:1 — 14:9						
Division	Prophetic Marriage	Application Of Gomer To Israel	Restoration Of Gomer	Spiritual Adultery Of Israel	Refusal Of Israel To Repent	Judgment Of Israel By God	Restoration Of Israel To God
Topic	Marriage Of Hosea			Message Of Hosea			
	Personal			National			
Location	Northern Kingdom Of Israel						
Time	c. 755-710 BCE						

5. Analysis of Chapters and Verses in the Book of Hosea

1:1-3:5 The Unfaithful Gomer and the Faithful Hosea

1:2-5 God predicts the destruction of Israel that will occur in 722 BC.

1:4 The Lord said to Hosea, "Call him Jezreel, because I will soon punish the house of Jehu for the massacre at Jezreel, and I will put an end to the kingdom of Israel."

1:5 "In that day I will break Israel's bow in the Valley of Jezreel."

1:6-9 God gives prophetic names to the three children born to Hosea and Gomer.

1:10-2:1 God predicts the future restoration of Israel.

1:10 "Yet the Israelites will be like the sand on the seashore, which cannot be measured or counted. In the place where it was said to them, 'You are not my people,' they will be called 'children of the living God.'"

1:11 "The people of Judah and the people of Israel will come together; they will appoint one leader and will come up out of the land, for great will be the day of Jezreel."

2:2-3:5 Just as Hosea redeems Gomer, who followed other men, God will restore us who followed idols.

2:16 "In that day," declares the Lord, "you will call me 'my husband'; you will no longer call me 'my master.'"

4:1-14:9 The Unfaithful Israel and the Faithful God

4:1-5:15 The Spiritual Adultery of Israel

4:6 "My people are destroyed from lack of knowledge. Because you have rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I also will ignore your children."

6:1-8:14 Israel Refuses to Repent from Spiritual Adultery

6:6 "For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings."

9:1-10:15 God's Judgment on Israel

9:7 "The days of punishment are coming, the days of reckoning are at hand. Let Israel know this. Because your sins are so many and your hostility so great, the prophet is considered a fool, the inspired person a maniac."

11:1-14:9 Israel Restores Its Relationship with God

14:2 "Take words with you and return to the Lord. Say to him: 'Forgive all our sins and receive us graciously, that we may offer the fruit of our lips.'"

14:3 "Assyria cannot save us; we will not mount warhorses. We will never again say 'Our gods' to what our own hands have made, for in you the fatherless find compassion."

14:4 "I will heal their waywardness and love them freely, for my anger has turned away from them."

6. Applying the Book of Hosea to My Life

God's love for us is clearly illustrated in the Book of Hosea. This is the steadfast love, or "hesed," of God. His love for us is eternal and unchanging. We are often like Gomer, the unfaithful wife who follows idols. However, just as Hosea pursued Gomer and bought her back at a high price, God pursued us, paying the price with the blood of Jesus on the cross to redeem us and take us back as His own (Chapter 3).

3:2 "So I bought her for fifteen shekels of silver and about a homer and a lethek of barley."

3:3 "Then I told her, 'You are to live with me for many days; you must not be a prostitute or be intimate with any man, and I will behave the same way toward you.'"

Let us be deeply moved by God's covenantal love, which is repeatedly shown in the Book of Hosea, and live a life of constant repentance and gratitude. Let us cast away idols daily and return to God! Let us offer God the confession of Hosea 6:1-3!

6:1 "Come, let us return to the Lord. He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds."

6:2 "After two days he will revive us; on the third day he will restore us, that we may live in his presence."

6:3 "Let us acknowledge the Lord; let us press on to acknowledge him. As surely as the sun rises, he will appear; he will come to us like the winter rains, like the spring rains that water the earth."

B. Joel

The Hebrew name Joel means "The Lord is God." The prophet Joel introduces himself as the son of Pethuel.

1:1 The word of the Lord that came to Joel son of Pethuel.

The Book of Joel frequently mentions Zion and the temple, indicating that he probably lived near Jerusalem. The references to priests (1:13, 14; 2:17) suggest that he might have been a Levitical priest. Joel's character, as revealed in his book, is clear, concise, and resolute.

1. Introduction to the Book of Joel

Estimated to have been written around 835 BC, when King Joash ascended the throne at the age of seven (2 Kings 11-12) under the regency of High Priest Jehoiada, the Book of Joel delivers warnings and hope concerning Judah's destruction and God's judgment. It emphasizes the need for repentance and restoration.

A plague of locusts had struck Judah, seen as a precursor to the Day of the Lord. Joel warns God's people of the impending judgment, calls for repentance, and offers hope for salvation after judgment.

2. Summary of the Book of Joel

Joel can be divided into two parts: Chapter 1 recalls **the Day of the Lord**, while Chapters 2-3 look forward to it. Joel mentions the Day of the Lord in 1:15, 2:1-2, 2:11, 2:31, 3:14, and 3:18. The Day of the Lord will be a day of terrifying judgment for the wicked but a day of amazing restoration and comfort for those who love God.

3. Theological Theme of the Book of Joel

The prophet Joel emphasizes the necessity of repentance while conveying warnings and hope about Judah's destruction and God's judgment. Joel also speaks of an end-time famine (Chapter 1) and depicts the Armageddon battle as a judgment in the Valley of Jehoshaphat (Chapter 3). Chapter 2 discusses the Day of the Lord (Yom Adonai) and the global outpouring of the Spirit that will occur (2:28-32):

- 2:28 "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions."
- 2:29 "Even on my servants, both men and women, I will pour out my Spirit in those days."
- 2:30 "I will show wonders in the heavens and on the earth, blood and fire and billows of smoke."
- 2:31 "The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the Lord."
- 2:32 "And everyone who calls on the name of the Lord will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the Lord has said, even among the survivors whom the Lord calls."

Joel emphasizes God's sovereignty through his prophecies of judgment and Jerusalem's restoration.

4. Structure of the Book of Joel

• Thomas-Nelson Structure

Focus	Day Of the Lord In Retrospect		Day Of the Lord In Prospect	
Reference	1:1 ————— 1:13 ————— 2:1		2:28 ————— 3:21	
Division	Past Day Of The Locust	Past Day Of The Drought	Imminent Day Of The Lord	Ultimate Day Of The Lord
Topic	Historical Invasion		Prophetic Invasion	
	Past Judgment On Judah		Future Judgment And Restoration Of Judah	
Location	Southern Kingdom Of Judah			
Time	c. 835 B.C.			

5. Analysis of Chapters and Verses in the Book of Joel

1:1-20 Past Judgment on Judah

1:1-12 The days of the locust plague

1:4 What the locust swarm has left, the great locusts have eaten; what the great locusts have left, the young locusts have eaten; what the young locusts have left, other locusts have eaten.

1:13-20 The days of the drought

1:14 Declare a holy fast; call a sacred assembly. Summon the elders and all who live in the land to the house of the Lord your God, and cry out to the Lord.

2:1-3:21 The Imminent Day of the Lord, the Outpouring of the Spirit, Judgment, and Restoration

2:1-27 The imminent Day of the Lord (Warning of the locust plague, Return to the Lord, Early and latter rains)

2:15 Blow the trumpet in Zion, declare a holy fast, call a sacred assembly.

2:16 Gather the people, consecrate the assembly...

2:28-3:21 I will pour out my Spirit on all people. The Lord judges the nations. The Lord blesses His people.

3:14 Multitudes, multitudes in the valley of decision! For the day of the Lord is near in the valley of decision.

3:15 The sun and moon will be darkened, and the stars no longer shine.

6. Applying Joel to My Life

Let us preach about the imminent food shortage crisis. In Joel's time, the famine was caused by locusts, fire, and drought. In the 21st century, it will be due to global events such as the Ukraine war, El Niño weather phenomena, large-scale wildfires, volcanic eruptions, and the deaths of livestock due to avian flu.

To prevent this, we must follow the prescription given by the prophet Joel: to prostrate ourselves before God and repent. This should not be a superficial repentance but a heartfelt repentance that rends our hearts.

2:12 "Even now," declares the Lord, "return to me with all your heart, with fasting and weeping and mourning."

2:13 "Rend your heart and not your garments. Return to the Lord your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity."

2:14 "Who knows? He may turn and relent and leave behind a blessing—grain offerings and drink offerings for the Lord your God."

We must engage in a complete national repentance and turn back to God. It is the responsibility of us, the ministers of the Word, to awaken people through our sermons so that they can repent in this manner.

C. Amos

The name Amos means "to carry a burden." Amos carried the heavy burden of declaring God's judgment to the people. He was a farmer from the rural areas of Judah, who grew figs as a secondary occupation and was primarily a shepherd.

7:14 Amos answered Amaziah, "I was neither a prophet nor the son of a prophet, but I was a shepherd, and I also took care of sycamore-fig trees."

7:15 "But the Lord took me from tending the flock and said to me, 'Go, prophesy to my people Israel.'"

Although Amos was from Tekoa, a village 9.6 km south of Bethlehem in the Southern Kingdom of Judah, his ministry was directed towards the Northern Kingdom of Israel. Like his contemporary, Malachi, who ministered to a people sickened by corrupt priests, evil customs, and false messages, Amos conveyed the message of impending divine judgment. Malachi, who used a question-and-answer style in his sermons, sharply criticized the people's hypocrisy and injustice regarding marriage, domestic violence, divorce, improper worship, and tithing.

Amos emphasized that he was a rural man with no formal prophetic training. Yet, the vivid style of the Book of Amos and his keen insights into political, cultural, social, and economic issues reveal his considerable education.

1. Introduction to the Book of Amos

Amos prophesied about God's justice and character, condemning social injustice and economic inequality, and predicting God's judgment. He criticized the unjust actions of Judah and Israel and their failure to meet God's standards, emphasizing the importance of moral behavior and righteous living, and proclaimed God's testimony and judgment.

2. Summary of the Book of Amos

The Book of Amos can be divided into four parts:

Eight prophecies in Chapters	1-2
Three sermons in Chapters	3-6
Five visions in Chapters	7:1-9:10
Five promises of restoration in Chapters	9:11-15

Amos prophesied the coming judgment on seven nations surrounding Israel (Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah) in Chapters 1-2, declaring that God will judge these nations because He governs the entire universe and they have oppressed their neighboring peoples.

In Chapters 3-6, Amos diagnoses Israel's current situation, accuses them of past idolatrous sins, and predicts their impending destruction.

In Chapters 7-9:10, Amos shares five visions regarding the judgment that will come upon Israel.

The Book of Amos concludes with a promise of restoration and prosperity for Israel in 9:11-15.

3. Biblical Theology of Amos

The prophet Amos emphasizes God's justice and righteous judgment by condemning social injustice, economic inequality, and moral corruption. Amos 2:6-8 describes the economic and spiritual depravity of Israel:

2:6 This is what the Lord says: "For three sins of Israel, even for four, I will not relent. They sell the innocent for silver, and the needy for a pair of sandals."

2:7 "They trample on the heads of the poor as on the dust of the ground and deny justice to the oppressed. Father and son use the same girl and so profane my holy name."

2:8 "They lie down beside every altar on garments taken in pledge. In the house of their god, they drink wine taken as fines."

Amos ends his prophecy with a vision of Israel's restoration in the last days, found in Amos 9:11-15:

- 9:11 "In that day I will restore David's fallen shelter—I will repair its broken walls and restore its ruins—and will rebuild it as it used to be,"
- 9:12 "so that they may possess the remnant of Edom and all the nations that bear my name," declares the Lord, who will do these things.
- 9:13 "The days are coming," declares the Lord, "when the reaper will be overtaken by the plowman and the planter by the one treading grapes. New wine will drip from the mountains and flow from all the hills,"
- 9:14 "and I will bring my people Israel back from exile. They will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit."
- 9:15 "I will plant Israel in their own land, never again to be uprooted from the land I have given them," says the Lord your God.

4. Structure of Amos

• Thomas-Nelson Structure

Focus	Eight Prophecies	Three Sermons	Five Visions	Five Promises
Reference	1:1 ————— 3:1 ————— 7:1 ————— 9:11 ————— 9:15			
Division	Judgment Of Israel And Surrounding Nations	Sin Of Israel: Present, Past, And Future	Pictures Of The Judgment Of Israel	Restoration Of Israel
Topic	Pronouncements Of Judgment	Provocations For Judgment	Future Of Judgment	Promises After Judgment
	Judgment			Hope
Location	Surrounding Nations	Northern Kingdom Of Israel		
Time	c. 760-753 B.C.			

5. Analysis of Amos by Chapter and Verse

1:1-2 Introduction

- 1:1 The words of Amos, one of the shepherds of Tekoa—the vision he saw concerning Israel two years before the earthquake, when Uzziah was king of Judah and Jeroboam son of Joash was king of Israel.
- 1:2 He said: "The Lord roars from Zion and thunders from Jerusalem; the pastures of the shepherds dry up, and the top of Carmel withers."

1:3-2:16 Eight Judgments

- 1:3-5 Judgment on Damascus
- 1:6-8 Judgment on Gaza
- 1:9-10 Judgment on Tyre
- 1:11-12 Judgment on Edom
- 1:13-15 Judgment on Ammon
- 2:1-3 Judgment on Moab
- 2:4-5 Judgment on Judah
- 2:6-16 Judgment on Israel

3:1-6:14 Three Sermons on Judgment

- 3:3-15 First Sermon: Israel's Present Condition

7:1-9:10 Five Visions of Judgment

7:1-3	Vision of Locusts
7:4-6	Vision of Fire
7:7-9	Vision of the Plumb Line
7:10-17	Amos Confronted by Amaziah
8:1-14	Vision of a Basket of Ripe Fruit
9:1-10	Vision of the Lord at the Altar

9:11-15 Five Promises of Israel's Restoration

6. Applying Amos to My Life

1. Have a strong sense of calling like Amos and stand firm in the face of persecution.

When Amaziah, the priest of Bethel, accused the prophet Amos to King Jeroboam and then came to Amos himself, telling him to return to his own country to prophesy, let us learn from Amos's response.

a. Declare that you have been called directly by God. We need a strong sense of calling, knowing that God has called us.

7:14 Amos answered Amaziah, "I was neither a prophet nor the son of a prophet, but I was a shepherd, and I also took care of sycamore-fig trees."

7:15 "But the Lord took me from tending the flock and said to me, 'Go, prophesy to my people Israel.'"

Amos made it clear that he was not a self-appointed prophet but one chosen directly by God.

b. Boldly proclaim the judgment that will come upon Amaziah. If this prophecy is fulfilled, it proves Amos is truly a prophet of God.

7:16 "Now then, hear the word of the Lord. You say, 'Do not prophesy against Israel, and stop preaching against the descendants of Isaac.'"

7:17 "Therefore this is what the Lord says: 'Your wife will become a prostitute in the city, and your sons and daughters will fall by the sword. Your land will be measured and divided up, and you yourself will die in a pagan country. And Israel will surely go into exile, away from their native land.'"

This shows his authority as a true prophet who listens to God's voice.

2. Even if we are from humble backgrounds like Amos, let us pray for our nation and broaden our understanding of international politics.

1:3 This is what the Lord says: "For three sins of **Damascus**, even for four, I will not relent. Because she threshed Gilead with sledges having iron teeth,"

1:6 This is what the Lord says: "For three sins of **Gaza**, even for four, I will not relent. Because she took captive whole communities and sold them to Edom,"

1:9 This is what the Lord says: "For three sins of **Tyre**, even for four, I will not relent. Because she sold whole communities of captives to Edom, disregarding a treaty of brotherhood,"

D. Obadiah

The name Obadiah means "servant of the Lord" and "worshiper of the Lord." Obadiah was a prophet from the southern kingdom of Judah, but nothing is known about his hometown or family.

There are two possible dates for the writing of the Book of Obadiah:

- (1) during the Edomite rebellion around 850 BC, or
- (2) when Edom cooperated with Babylon during the destruction of Jerusalem in 586 BC.

1. Introduction to Obadiah

The Book of Obadiah, with only 21 verses, is the shortest book in the Old Testament. It deals with the intense struggle between Edom and the people of Israel. The book provides prophecies of judgment against Edom and the restoration of Israel (verses 17-21), emphasizing God's justice and eternal promises.

2. Summary of Obadiah

The Book of Obadiah can be divided into two parts:

Verses 1-18: Judgment on Edom

Verses 19-21: Restoration of Israel

Obadiah conveys the inevitability of God's judgment on Edom because they have opposed God's chosen people, Israel, throughout history. He prophesies the restoration of Israel, condemns Edom's pride (verse 3) and sins, and proclaims God's justice (verse 15) and eternal promises.

3. Biblical Theology of Obadiah

The Book of Obadiah offers prophecies about the judgment of Edom and the restoration of Israel. Through this, it emphasizes God's justice and eternal promises.

4. Structure of the Book of the Obadiah

• Thomas-Nelson Structure

Focus	Judgment Of Edom			Restoration Of Israel
Reference	1-11	10	15	19-21
Division	Predictions Of Judgment	Reasons For Judgment	Results Of Judgment	Possession Of Edom By Israel
Topic	Defeat Of Israel			Victory Of Israel
	Prediction Of Judgment			Prediction Of Possession
Location	Edom And Israel			
Time	c. 850 B.C. or 586-539 B.C.			

5. Analysis of Chapters and Verses in the Book of Obadiah

1-9 Prophecy of God's Judgment on Edom

1 The vision of Obadiah. This is what the Sovereign Lord says about Edom—we have heard a message from the Lord: An envoy was sent to the nations to say, "Rise, let us go against her for battle."

4 Though you soar like the eagle and make your nest among the stars, from there I will bring you down," declares the Lord.

10-14 The Sins of Edom

12 You should not gloat over your brother in the day of his misfortune, nor rejoice over the people of Judah

in the day of their destruction, nor boast so much in the day of their trouble.

15-16 The Day of the Lord and Judgment on All Nations

15 The day of the Lord is near for all nations. As you have done, it will be done to you; your deeds will return upon your own head.

17-21 The Kingdom Will Be the Lord's

18 Jacob will be a fire and Joseph a flame; Esau will be stubble, and they will set him on fire and destroy him. There will be no survivors from Esau." The Lord has spoken.

20 This company of Israelite exiles who are in Canaan will possess the land as far as Zarephath; the exiles from Jerusalem who are in Sepharad will possess the towns of the Negev.

6. Applying the Book of Obadiah to My Life

Let us wait for the Day of the Lord. The Day of the Lord is when the wicked will be judged and the righteous will receive praise and honor. **To be commended on that day:**

a. We must possess a heart that pleases God.

- Live in a personal relationship with the Triune God.
- Absolute dependence on God the Father, absolute intimacy with God the Son, absolute obedience to God the Holy Spirit.

b. Live a life of daily worship.

Romans 12:1 Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.

Offering our bodies as a living sacrifice means that our daily lives, lived in our bodies, become acts of worship to God.

c. Worship in spirit and truth.

John 4:23-24 Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth.

"In spirit" means following the guidance of the Holy Spirit, and "in truth" means having a proper understanding of Jesus.

d. Live daily in anticipation of Jesus's return.

Matthew 24:29-34 Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken." Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other. Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door. Truly I tell you, this generation will certainly not pass away until all these things have happened.

E. Jonah

The name Jonah means "dove." Jonah was from Gath-Hepher in the land of Zebulun, 3.2 km north of Nazareth. The prophet Jonah was active in the 8th century BC during the reign of Jeroboam II in the northern kingdom of Israel.

The Book of Jonah depicts God's compassionate concern and love for Gentiles.

God has prepared people from every ethnic group in the world to be saved.

The Book of Jonah contains vivid human experiences and historical events.

1. Introduction to the Book of Jonah

The Book of Jonah presents stark contrasts. In Chapter 1, the prophet's disobedience is contrasted with the sailors' surprising faith. In Chapter 3, Jonah's insincere proclamation is contrasted with the genuine repentance of the king and all the people of Nineveh. In Chapter 4, Jonah's narrow-minded reaction to the vine is contrasted with God's compassionate care for the people of Nineveh.

Jesus applies Jonah's story to His own resurrection in Matthew 12:38-41:

- 12:38 Then some of the Pharisees and teachers of the law said to him, "Teacher, we want to see a sign from you."
 12:39 He answered, "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah."
 12:40 "For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth."
 12:41 "The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here."

When reading the Book of Jonah in Hebrew, one can observe the repeated use of the verb "yarad יָרַד" which means "to go down," five times. Jonah continues to go down: 1. to Joppa, 2. onto the ship, 3. into the lower part of the ship, 4. into the sea, and 5. into the belly of the fish. This verb "to go down" illustrates Jonah's spiritual decline as he moves further away from God.

2. Summary of the Book of Jonas

The Book of Jonah can be divided into two parts: Jonah's first mission in Chapters 1-2 and Jonah's second mission in Chapters 3-4. Jonah initially rejects God's mission and flees. However, God pursues him, and Jonah ends up in the belly of a fish. From within the fish, Jonah prays a prayer of repentance, and God calls him again to the mission in Nineveh. Jonah's preaching leads to Nineveh's repentance and their deliverance from impending destruction.

3. Biblical Theology of Jonas

The Book of Jonah teaches that missions are initiated by God, known as "Missio Dei." Jonah's disobedience to God's commission to Nineveh serves as a symbol of Israel's missional disobedience. The chosen people of Israel failed to understand their role as agents of God's mission to the world and neglected evangelism and missions to Gentiles.

As a result, Jesus came to earth in the flesh. Unlike Jonah, Jesus was perfectly obedient, even unto death on the cross, achieving the great work of human salvation. Jonah 2:9 mentions the name of Jesus in Jonah's prayer from the belly of the fish:

- 2:9 "But I, with shouts of grateful praise, will sacrifice to you. What I have vowed I will make good. Salvation comes from the Lord."

4. Structure of Jonas

• Thomas-Nelson Structure

Focus	First Commission Of Jonah				Second Commission Of Jonah			
Reference	1:1	1:4	2:1	2:10	3:1	3:5	4:1	4:4 - 4:11
Division	Disobedience To The First Call	Judgment On Jonah Exacted	Prayer Of Jonah In The Fish	Deliverance Of Jonah From The Fish	Obedience To The Second Call	Judgment On Nineveh Averted	Prayer Of Jonah	Rebuke Of Jonah
Tiple	God's Mercy Upon Jonah				God's Mercy Upon Nineveh			
	"I Won't Go."		"I Will Go."		"I'm Here."		"I Shouldn't Have Come."	
Location	The Great Sea (Mediterranean)				The Great City			
Time	c. 760 B.C.							

5. Analysis of Jonas by Chapter and Verse

1:1-2:10 **Jonah's First Mission**

1:1-3 Disobedience to the First Call → Jonah Flees from the Lord

1:2 "Go to the great city of Nineveh and preach against it, because its wickedness has come up before me."

1:3 But Jonah ran away from the Lord and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the Lord.

1:4-17 Judgment on Jonah

1:17 Now the Lord provided a huge fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights.

2:1-9 Jonah's Prayer

2:4 I said, 'I have been banished from your sight; yet I will look again toward your holy temple.'

2:10 Jonah's Deliverance

2:10 And the Lord commanded the fish, and it vomited Jonah onto dry land.

3:1-4:11 **Jonah's Second Mission**

3:1-4 Repentance of the People of Nineveh

3:4 Jonah began by going a day's journey into the city, proclaiming, "Forty more days and Nineveh will be overthrown."

3:5-10 Judgment on Nineveh is Relented

3:10 When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened.

4:1-3 Jonah's Anger

4:1 But to Jonah this seemed very wrong, and he became angry.

4:4-11 God's Rebuke and Compassion

4:11 And should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left—and also many animals?

6. Applying the Book of Jona to My Life

1. God has given a missional mandate to all of us living in the 21st century, just as He did to Jonah.

- a. Do not miss the opportunities for missions that God provides.

If we obey God's missional call, we can become channels of great blessing. Those who are mission-minded find success in all they do because they prioritize missions (Romans 15).

Romans 15:19 "So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ."

Romans 15:20 "It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation."

- b. When we go to the mission field, God fills our hearts with His love for our neighbors.

Jonah 4:10 But the Lord said, "You have been concerned about this plant, though you did not tend it or make it grow. It sprang up overnight and died overnight."

Jonah 4:11 "And should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left—and also many animals?"

- c. Only those who have experienced God's presence can understand His heart for missions (Isaiah 6:8).

Isaiah 6:8 "Then I heard the voice of the Lord saying, 'Whom shall I send? And who will go for us?' And I said, 'Here am I. Send me!'"

Conclusion: Let us faithfully carry out the missional tasks God gives us to expand His kingdom!

2. In moments of life-threatening crisis, we must call on the name of Jesus.

Jonah called on the name of Jesus from the belly of the fish and was saved.

Jonah 2:7 "When my life was ebbing away, I remembered you, Lord, and my prayer rose to you, to your holy temple."

Jonah 2:8 "Those who cling to worthless idols turn away from God's love for them."

Jonah 2:9 "But I, with shouts of grateful praise, will sacrifice to you. What I have vowed I will make good. I will say, 'Salvation comes from the Lord.'"

Jonah 2:10 And the Lord commanded the fish, and it vomited Jonah onto dry land.

In our own life-threatening crises, we too must call on the name of Jesus (Yahweh Shua, "The Lord is Salvation," Joshua, Hosea, Yeshua) for salvation.

5. Analysis of Micah by Chapter and Verse

1:1-3:12 Prophecies of Judgment

- 1:1** God's Call to Micah for His Prophetic Ministry
- 1:1** The word of the Lord that came to Micah of Moresheth during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah—the vision he saw concerning Samaria and Jerusalem.
- 1:2-2:13** The Sins of Jacob and Israel. The wounds reach Judah and Jerusalem. The condemned → Judgment on the people
- 1:5** All this is because of Jacob's transgression, because of the sins of the people of Israel. What is Jacob's transgression? Is it not Samaria? What is Judah's high place? Is it not Jerusalem?
- 3:1-12** Micah's Accusation against the Rulers of Israel → Judgment on the leaders
- 3:11** Her leaders judge for a bribe, her priests teach for a price, and her prophets tell fortunes for money. Yet they look for the Lord's support and say, "Is not the Lord among us? No disaster will come upon us."

4:1-5:15 Prophecies of Restoration

- 4:1-5** Peace established by the Lord → News of the coming kingdom
- 4:1** In the last days the mountain of the Lord's temple will be established as the highest of the mountains; it will be exalted above the hills, and peoples will stream to it.
- 4:6-5:1** Israel will return from captivity → News of the coming captives
- 5:2-15** A ruler will come from Bethlehem → News of the coming king
- 5:2** But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.

6:1-7:20 Call to Repentance

- 6:1-9** The Lord's Case Against Israel. What the Lord Requires
- 6:9** Listen! The Lord is calling to the city—and to fear your name is wisdom—"Heed the rod and the One who appointed it."
- 6:10-7:6** The Corruption of Israel
- 7:2** The faithful have been swept from the land; not one upright person remains. Everyone lies in wait to shed blood; they hunt each other with nets.
- 7:7-20** The God Who Saves. Prayer and Praise
- 7:18** Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy.
- 7:19** You will again have compassion on us; you will tread our sins underfoot and **hurl all our iniquities into the depths of the sea.**

6. Applying the Book of Micah to My Life

What does God require of each of us? The answer is found in Micah 6:6-8.

- 6:6** With what shall I come before the Lord and bow down before the exalted God? Shall I come before him with burnt offerings, with calves a year old?
- 6:7** Will the Lord be pleased with thousands of rams, with ten thousand rivers of olive oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul?
- 6:8** He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.

God desires us to: 1. Act justly, 2. Love mercy, 3. Walk humbly with Him.

These verses were cited at President Jimmy Carter's inauguration.

Let us also live by these words.

G. Nahum

The name Nahum means comfort. The message of Nineveh's destruction was certainly comforting news to the Jews who were suffering under the cruel Assyrians. Nahum 1:1 states that the prophet Nahum was an Elkoshite.

1:1 A prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite.

The prophet Nahum was a prophet of the southern kingdom of Judah, and he was very concerned with Judah's victory (Nahum 1:15, 2:2).

1:15 Look, there on the mountains, the feet of one who brings good news, who proclaims peace! Celebrate your festivals, Judah, and fulfill your vows. No more will the wicked invade you; they will be completely destroyed.

2:2 The Lord will restore the splendor of Jacob like the splendor of Israel, though destroyers have laid them waste and have ruined their vines.

1. Introduction to the Book of Nahum

The Book of Nahum predicts the destruction and God's judgment of Nineveh, which fell in 612 BC, and emphasizes God's power and justice. Thebes, the capital of Egypt, which was destroyed by Assyria in 663 BC, is referred to as No-Amon in Nahum 3:8, and it gained independence in 654 BC. Since the Book of Nahum does not record this event, it can be inferred that it was written between 663 and 654 BC. Although Nineveh had repented after the preaching of the prophet Jonah, it reverted to its former violent ways after 140 years.

2. Summary of the Book of Nahum

Nahum prophesies about the destruction of Nineveh and God's judgment, proclaiming God's power and justice. He praises the glory and might of God and declares trust in His sovereign plans.

3. Biblical Theology of the Book of Nahum

Assyria had immense military power, yet it fell so easily to the Babylonian army. Likewise, all violent nations will suddenly and easily fall, and their idols will be destroyed.

4. Structure of the Book of Nahum

• Thomas-Nelson structure

Focus	Destruction Of Nineveh Decreed		Destruction Of Nineveh Described		Destruction Of Nineveh Deserved	
Reference	1:1 ————— 1:9 ————— 2:1 ————— 2:3 ————— 3:1 ————— 3:12 ————— 3:19					
Division	General Principles Of Divine Judgment	Destruction Of Nineveh And Deliverance Of Judah	The Call To Battle	Description Of The Destruction Of Nineveh	Reasons For The Destruction Of Nineveh	Inevitable Destruction Of Nineveh
Topic	Verdict Of Vengeance		Vision Of Vengeance		Vindication Of Vengeance	
	What God Will Do		How God Will Do It		Why God Will Do It	
Location	In Judah Against Nineveh, Capital Of Assyria					
Time	c. 660 B.C.					

5. Analysis of Chapters and Verses in the Book of Nahum

1:1-15 Proclamation of Nineveh's Destruction

1:1-8 The Lord's Wrath Against Nineveh

- 1:1 A prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite.
 1:2 The Lord is a jealous and avenging God; the Lord takes vengeance and is filled with wrath. The Lord takes vengeance on his foes and vents his wrath against his enemies.

1:9-15 Salvation for Judah

- 1:12 This is what the Lord says: "Although they have allies and are numerous, they will be destroyed and pass away. Although I have afflicted you, Judah, I will afflict you no more.
 1:14 The Lord has given a command concerning you, Nineveh: "You will have no descendants to bear your name. I will destroy the images and idols that are in the temple of your gods. I will prepare your grave, for you are vile."

2:1-13 Description of Nineveh's Destruction

2:1-2 The Invasion of Nineveh Begins

- 2:1 An attacker advances against you, Nineveh. Guard the fortress, watch the road, brace yourselves, marshal all your strength!

2:3-13 The Destruction of Nineveh

- 2:13 "I am against you," declares the Lord Almighty. "I will burn up your chariots in smoke, and the sword will devour your young lions. I will leave you no prey on the earth. The voices of your messengers will no longer be heard."

3:1-19 The Justification for Nineveh's Destruction

3:1-11 Reasons for Nineveh's Destruction

- 3:2 The crack of whips, the clatter of wheels, galloping horses and jolting chariots!
 3:3 Charging cavalry, flashing swords and glittering spears! Many casualties, piles of dead, bodies without number, people stumbling over the corpses.

3:12-19 The Inevitability of Nineveh's Destruction

- 3:18 King of Assyria, your shepherds slumber; your nobles lie down to rest. Your people are scattered on the mountains with no one to gather them.
 3:19 Nothing can heal you; your wound is fatal. All who hear the news about you clap their hands at your fall, for who has not felt your endless cruelty?

6. Applying the Book of Nahum to My Life

The application of the Book of Nahum is well expressed in its biblical theology.

H. Habakkuk

The name Habakkuk means to embrace. His profession was a prophet (1:1, 3:1). He may have also been a priest responsible for music in temple worship. This book is believed to have been written between 609 and 605 BC.

1. Introduction to the Book of Habakkuk

Through the story of Habakkuk's anxiety and doubt, the book emphasizes trust in God's grace, faith, and justice.

2. Summary of the Book of Habakkuk

Habakkuk expresses doubts and questions about Judah's corruption and God's silence, and seeks faith in God's justice and glory. He emphasizes faith and patience, encouraging trust and hope in God's plan.

3. Biblical Theology of the Book of Habakkuk

Habakkuk questioned God:

Q: Why do you tolerate wickedness in Judah?

Ans: I will raise up Babylon to punish Judah.

Q: Why do you allow the wicked to punish the less wicked?

Ans: I will also punish Babylon.

The following is the monologue of the prophet Habakkuk:

Everything is under God's sovereignty. I am convinced of God's goodness and will wait for Him to act. Even if the Babylonian army comes now and destroys Judah, I will trust only in God the Father at this moment and will always rejoice.

4. Structure of the Book of Habakkuk

• Thomas-Nelson structure

Focus	Problems Of Habakkuk				Praise Of Habakkuk
Reference	1:1 ——— 1:5	1:12 ——— 2:2	3:1 ——— 3:19		
Division	First Problem Of Habakkuk	First Reply Of God	Second Problem Of Habakkuk	Second Reply Of God	Prayer Of Praise Of Habakkuk
Topic	Faith Troubled				Faith Triumphant
	What God Is Doing				Who God Is
Location	The Nation Of Judah				
Time	c. 607 B.C.				

5. Analysis of Chapters and Verses in the Book of Habakkuk

1:1-2:20 Habakkuk's Questions and God's Answers

1:1-4 Habakkuk's First Question

1:3 Why do you make me look at injustice? Why do you tolerate wrongdoing? Destruction and violence are before me; there is strife, and conflict abounds.

1:5-11 God's Answer

1:6 I am raising up the Babylonians, that ruthless and impetuous people, who sweep across the whole earth to

seize dwellings not their own.

1:12-2:1 Habakkuk's Second Question

1:13 Your eyes are too pure to look on evil; you cannot tolerate wrongdoing. Why then do you tolerate the treacherous? Why are you silent while the wicked swallow up those more righteous than themselves?

2:2-20 God's Answer

2:14 For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.

3:1-19 Habakkuk's Prayer

3:1-2 Habakkuk's Prayer for God's Mercy

3:2 Lord, I have heard of your fame; I stand in awe of your deeds, Lord. Repeat them in our day, in our time make them known; in wrath remember mercy.

3:3-15 Habakkuk's Prayer Praising the Destructive Power of God's Judgment

3:13 You came out to deliver your people, to save your anointed one. You crushed the leader of the land of wickedness, you stripped him from head to foot.

3:16-19 Habakkuk's Prayer Trusting in God's Salvation

3:16 I heard and my heart pounded, my lips quivered at the sound; decay crept into my bones, and my legs trembled. Yet I will wait patiently for the day of calamity to come on the nation invading us.

6. Applying the Book of Habakkuk to My Life

The prophet Habakkuk asked a series of questions to God and learned that God would use Babylon to punish Judah. At that moment, Habakkuk's insides shook, and he was seized with immense fear (3:16).

3:16 I heard and my heart pounded, my lips quivered at the sound; decay crept into my bones, and my legs trembled. Yet I will wait patiently for the day of calamity to come on the nation invading us.

However, after some time, the prophet Habakkuk prepared his heart to face God's judgment. He willingly accepted the invasion of Judah by Babylon, calling it revival.

3:2 Lord, I have heard of your fame; I stand in awe of your deeds, Lord. Repeat them in our day, in our time make them known; in wrath remember mercy.

Has Habakkuk gone mad? No, he had the faith in the resurrection that the covenant God would surely raise up Judah anew, even if Judah, which had become utterly corrupt, was destroyed and taken captive by Babylon. Judah will fall, but God will raise a new Judah from the ashes of its destruction! This explains the song of destruction that the prophet Habakkuk sang.

3:17 Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls,

3:18 yet I will rejoice in the Lord, I will be joyful in God my Savior.

3:19 The Sovereign Lord is my strength; he makes my feet like the feet of a deer, he enables me to tread on the heights.

There is no way to prevent the seven-year tribulation that will come soon. But like the prophet Habakkuk, we must believe that there is nothing to worry about for those who love God, who are called according to His purpose, and cry out like Habakkuk, "Lord, bring revival!"

I. Zephaniah

The prophet Zephaniah is a great-great-grandson of King Hezekiah (1:1). Zephaniah and the reigning king, Josiah, were both of the royal family.

The word of the Lord that came to Zephaniah during the reign of Josiah son of Amon king of Judah:

Zephaniah was the son of Cushi, the grandson of Gedaliah, the great-grandson of Amariah, and the great-great-grandson of Hezekiah.

Zephaniah lived in the city of Jerusalem. He refers to this city as "that place" (1:4).

"I will stretch out my hand against Judah and against all who live in Jerusalem. I will destroy every remnant of Baal worship in this place, the very names of the idolatrous priests

1. Introduction to the Book of Zephaniah

The Book of Zephaniah was written around 635–625 BC. Zephaniah repeatedly proclaimed the message that the Day of the Lord, a day of judgment, was near. This warning might have contributed to Josiah's religious reforms.

2. Summary of the Book of Zephaniah

The Book of Zephaniah can be divided into two main parts.

The first part (1:1–3:7) deals with the judgment that will come on the Day of the Lord, and the second part (3:8–20) deals with the salvation that will come on that day.

More specifically, 1:1–2:3 moves from judgment on the world to judgment on Judah, 2:4–3:7 moves from judgment on the surrounding nations to judgment on Jerusalem, and 3:8–20 moves from judgment and purification of the nations to the restoration of Israel.

3. Biblical Theology of Zephaniah

A worldwide end is coming. Christians who earnestly seek God, justice, and humility will find shelter on the Day of the Lord. God will save the remnant of Israel, sanctify them, protect them, and eventually give them praise and fame.

4. Structure of the Book of Zephaniah

• Thomas-Nelson structure

Focus	Judgment In The Day Of The Lord					Salvation In The Day Of The Lord	
Reference	1:1 — 1:4 — 2:4 — 3:1 — 3:8 — 3:9 — 3:14 — 3:20						
Division	Judgment On The Whole Earth	Judgment On The Nation Of Judah	Judgment On The Nations Surrounding Judah	Judgment On The City Of Jerusalem	Judgment On The Whole Earth	Promise Of Conversion	Promise Of Restoration
Topic	Day Of Wrath					Day Of Joy	
	Judgment On Judah					Restoration For Judah	
Location	Judah And The Nations						
Time	c. 630 B.C.						

5. Analysis of Chapters and Verses in the Book of Zephaniah

1:1–3:8 Judgment on the Day of the Lord

1:1–3 Judgment on the whole earth

1:3 “I will sweep away both man and beast; I will sweep away the birds in the sky and the fish in the sea—and the idols that cause the wicked to stumble.” “When I destroy all mankind on the face of the earth,” declares the Lord.

1:4–2:3 Judgment on Judah

2:3 Seek the Lord, all you humble of the land, you who do what he commands. Seek righteousness, seek humility; perhaps you will be sheltered on the day of the Lord’s anger.

2:4–15 Judgment on surrounding nations

2:4 Gaza will be abandoned and Ashkelon left in ruins. At midday Ashdod will be emptied and Ekron uprooted.

3:1–7 Judgment on the city of Jerusalem

2:14 For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.

3:8 Judgment on the whole earth

3:8 Were you angry with the rivers, O LORD? Was your wrath against the streams? Did you rage against the sea when you rode with your horses and your victorious chariots?

3:9–20 Salvation on the Day of the Lord

3:9–13 Promise of transformation

3:3 Her officials within her are roaring lions; her rulers are evening wolves that leave nothing for the morning.

3:4 Her prophets are unprincipled; they are treacherous people. Her priests profane the sanctuary and do violence to the law.

3:14–20 Promise of restoration

3:14 Sing, Daughter Zion; shout aloud, Israel! Be glad and rejoice with all your heart, Daughter Jerusalem!

6. Applying the Book of Zephaniah to My Life

The prophet Zephaniah delivers a message to Judah in 3:17, declaring that they have already passed **the point of no return** due to the overwhelming sins against God during the reign of King Manasseh, and they must face the severe punishment of being exiled to Babylon.

3:17 The Lord your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love, he will no longer rebuke you, but will rejoice over you with singing.

We, too, must deliver a message of repentance in our time, but we must also proclaim a message similar to Zephaniah’s to a world that has already passed the point of no return and is headed toward the end.

J. Haggai

The prophet Haggai returned to Jerusalem from Persia in 538 BC with Judah's governor Zerubbabel, following the decree of King Cyrus. Haggai was likely an elderly man who had seen Solomon's Temple with his own eyes. Therefore, when he delivered his prophecy around 520 BC, he would have been over 75 years old. Haggai is also mentioned in Ezra 5:1 and 6:14.

- 5:1 Now Haggai the prophet and Zechariah the prophet, a descendant of Iddo, prophesied to the Jews in Judah and Jerusalem in the name of the God of Israel, who was over them.
- 6:14 So the elders of the Jews continued to build and prosper under the preaching of Haggai the prophet and Zechariah, a descendant of Iddo. They finished building the temple according to the command of the God of Israel and the decrees of Cyrus, Darius, and Artaxerxes, kings of Persia.

1. Introduction to the Book of Haggai

- The Book of Haggai consists of four short but powerful sermons urging the reconstruction of the temple.
- The reconstruction of the temple had been halted, and the people of Judah in Jerusalem were more concerned with beautifying their own homes than building the central sanctuary of God (1:4).

1:4 “Is it a time for you yourselves to be living in your paneled houses, while this house remains a ruin?”
- In his first sermon, Haggai tells the people that their misplaced priorities are the reason they do not receive the material rewards for their labor (1:6, 10).

1:6 “You have planted much but harvested little. You eat but never have enough. You drink but never have your fill. You put on clothes but are not warm. You earn wages, only to put them in a purse with holes in it.”

1:10 “Therefore, because of you the heavens have withheld their dew and the earth its crops.”

1:11 “I called for a drought on the fields and the mountains, on the grain, the new wine, the olive oil and everything else the ground produces, on people and livestock, and on all the labor of your hands.”

2:15 “Now give careful thought to this from this day on—consider how things were before one stone was laid on another in the Lord’s temple.”

2:16 “When anyone came to a heap of twenty measures, there were only ten. When anyone went to a wine vat to draw fifty measures, there were only twenty.”

2:17 “I struck all the work of your hands with blight, mildew, and hail, yet you did not return to me,’ declares the Lord.”
- Haggai instructs the people to go to the mountains near Jerusalem and bring wood to build the temple, instead of using cedar from Lebanon.

1:8 “Go up into the mountains and bring down timber and build my house, so that I may take pleasure in it and be honored,’ says the Lord.”

He declares that as soon as they prioritize building God’s temple over their own homes, they will receive material blessings, health, and prosperity.

2:18 “From this day on, from this twenty-fourth day of the ninth month, give careful thought to the day when the foundation of the Lord’s temple was laid. Give careful thought:”

2:19 “Is there yet any seed left in the barn? Until now, the vine and the fig tree, the pomegranate and the olive tree have not borne fruit. ‘From this day on I will bless you.’”
- Haggai delivers a message of encouragement and comfort from God to Zerubbabel, the governor of Judah, who is overseeing the reconstruction of the temple.

2:20 “The word of the Lord came to Haggai a second time on the twenty-fourth day of the month:”

2:21 “Tell Zerubbabel governor of Judah that I am going to shake the heavens and the earth.”

2:22 “I will overturn royal thrones and shatter the power of the foreign kingdoms. I will overthrow chariots and

their drivers; horses and their riders will fall, each by the sword of his brother.”

- 2:23 “‘On that day,’ declares the Lord Almighty, ‘I will take you, my servant Zerubbabel son of Shealtiel,’ declares the Lord, ‘and I will make you like my signet ring, for I have chosen you,’ declares the Lord Almighty.”

2. Biblical Theology of Haggai

In 516 BC, the reconstruction of the Zerubbabel temple was delayed. The content of Haggai's sermons addresses the people of Jerusalem who were living in well-decorated houses while making excuses for not rebuilding the temple due to the lack of cedar from Lebanon. Haggai urges the people to prioritize building the temple. He proclaims that the reason they are always struggling is that they have not sought first the kingdom of God and His righteousness. Simultaneously, he declares that if they devote themselves to rebuilding the temple, they will surely receive material blessings.

3. Structure of Haggai

• Thomas-Nelson structure

Focus	Completion Of the Latter Temple	Glory Of the Latter Temple	Present Blessings Of Obedience	Future Blessings Through Promise
Reference	1:1	2:1	2:10	2:20
Division	“Consider Your Ways . . . My House That Is In Ruins.”	“The Glory Of This Latter Temple Shall Be Greater.”	“From This Day I Will Bless You.”	“I Will Shake Heaven And Earth.”
Topic	The Temple Of God		The Blessings Of God	
	First Rebuke (Present)	First Encouragement (Future)	Second Rebuke (Present)	Second Encouragement (Future)
Location	Jerusalem			
Time	September 1 520 B.C.	October 21 520 B.C.	December 24 520 B.C.	December 24 520 B.C.

4. Analysis of Chapters and Verses in the Book of Haggai

Ch. 1: The Delayed Construction of the Zerubbabel Temple Due to Various Excuses

vv. 1–2 God rebukes Governor Zerubbabel and High Priest Joshua for the delay in the temple construction.

- 1:1 In the second year of King Darius, on the first day of the sixth month, the word of the Lord came through the prophet Haggai to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jozadak, the high priest:
- 1:2 This is what the Lord Almighty says: “These people say, ‘The time has not yet come to rebuild the Lord’s house.’”

vv. 3–11 The prophet Haggai conveys God's message about the reasons for their poverty to Zerubbabel, Joshua, and the people.

- 1:5 Now this is what the Lord Almighty says: “Give careful thought to your ways.”
- 1:6 “You have planted much, but harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it.”
- 1:7 This is what the Lord Almighty says: “Give careful thought to your ways.”

1:12–Ch. 2 The Resumed Construction of the Temple Using Wood from Nearby Mountains

1:12–2:9 God gives words of encouragement to Zerubbabel, Joshua, and all the people (1. His presence 2. The first coming of Jesus)

1:13 Then Haggai, the Lord's messenger, gave this message of the Lord to the people: "I am with you," declares the Lord.

2:6 "This is what the Lord Almighty says: 'In a little while I will once more shake the heavens and the earth, the sea and the dry land.'"

2:7 "'I will shake all nations, and what is desired by all nations will come, and I will fill this house with glory,' says the Lord Almighty."

2:10–19 God instructs Haggai to discuss the theological reasons for their poverty with the priests.

2:20–23 Haggai delivers a message of comfort and encouragement from God to Zerubbabel, the governor of Judah.

5. Applying the Book of Haggai to My Life

Q: What are some reasons God allows us to experience material poverty? (Chapter 1)

Ans: There are several reasons why God might allow us to experience poverty, but two reasons stand out:

(1) God allows poverty to refine us. In times of poverty, we learn how to manage our resources, depend entirely on God, and prepare to be better stewards of what He will entrust to us in the future.

Philipp. 4:11 "I am not saying this because I am in need, for I have learned to be content whatever the circumstances."

4:12 "I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want."

(2) As the Book of Haggai illustrates, poverty can result from misplaced priorities. When we pursue our own righteousness and wealth instead of seeking first the kingdom of God and His righteousness, poverty can ensue.

Haggai 2:17 "'I struck all the work of your hands with blight, mildew, and hail, yet you did not return to me,' declares the Lord."

Matthew 6:33 "But seek first his kingdom and his righteousness, and all these things will be given to you as well."

Conclusion: Therefore, if we find ourselves unable to escape poverty despite our efforts:
We should strive and pray to quickly learn the lessons from this period of refinement.
We should examine our priorities to ensure they align with seeking first the kingdom of God and His righteousness.

K. Zakar iah

The name of the prophet Zechariah in Hebrew comes from the verb "zakar," which means "to remember," combined with "Yah," referring to Yahweh, thus meaning "Yahweh remembers." Zechariah, a contemporary of the prophet Haggai, was a priest from the tribe of Levi. He was born in Babylon and returned with his grandfather Iddo during the return from exile (Ezra).

- 5:1 The prophets, namely Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews in Judah and Jerusalem in the name of the God of Israel.
- 6:14 The elders of the Jews were successful in their building through the prophesying of Haggai the prophet and Zechariah the son of Iddo. They finished building according to the command of the God of Israel and the decrees of Cyrus, Darius, and Artaxerxes king of Persia.

1. Introduction to the Book of Zechariah

The rebuilding of the temple had been halted for several decades. God commanded the prophet Zechariah to encourage the people to complete this important task.

Instead of harshly rebuking the people, Zechariah presented a positive goal, stating that the glory of the Messiah would fill the temple once it was completed.

The Book of Zechariah was written around 480-470 BC, during the reign of King Xerxes, the husband of Esther, in the Persian Empire.

2. Summary of the Book of Zechariah

Zechariah records eight visions, four messages, and two oracles to reveal God's plan for His covenant people.

Chapters 1 to 8 were written to encourage the Jews in rebuilding the temple.

Chapters 9 to 14 predict the coming Messiah and were written after the temple's completion.

The Book of Zechariah transitions from Gentile rule to Messiah's rule, from persecution to peace, and from defilement to holiness.

- 8:3 "Thus says the Lord: I have returned to Zion and will dwell in the midst of Jerusalem. Jerusalem shall be called the faithful city, and the mountain of the Lord of hosts, the holy mountain."

The last six chapters of Zechariah prophesy the rise of the Greek Empire, the coming and rejection of the Messiah, and the final victory.

- 9:9 "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey."
- 14:9 "And the Lord will be king over all the earth. On that day the Lord will be one and his name one."

3. Biblical Theology of the Book of Zechariah

The prophet Zechariah, through a series of prophecies, encouraged the rebuilding of the temple in 516 BC, predicting that the temple would be rebuilt (1:16), cities would overflow with prosperity (1:17), and people would increase in number (2:4). Like Zechariah, we too should preach about the new heaven and new earth (Revelation 21:1-7, 22:1-5) in these last days.

4. Structure of the Book of Zechariah

- Thomas-Nelson's Structure

Focus	Eight Visions			Four Messages	Two Burdens	
Reference	1:1 ——— 1:7 ——— 6:9 ——— 7:1 ——— 9:1 ——— 12:1 ——— 14:21					
Division	Call To Repentance	Eight Visions	Crowning Of Joshua	Question Of Fasting	First Burden: Rejection Of The Messiah	Second Burden: Reign Of The Messiah
Topic	Pictures			Problem	Prediction	
	Israel's Fortune			Israel's Fastings	Israel's Future	
Location	Jerusalem					
Time	While Building The Temple (520-518 a.c.)				After Building The Temple (c. 480-470 a.c.)	

5. Analysis of Chapters and Verses in the Book of Zechariah

1:1-6 Call to Repentance

God gives Zechariah a message to deliver to the inhabitants of Jerusalem.

1:1 "In the eighth month of the second year of Darius, the word of the Lord came to the prophet Zechariah, son of Berekiah, the son of Iddo."

1:7-6:8 The Eight Visions of Zechariah

1:7-17 The Man Among the Myrtle Trees: 8 "During the night I had a vision, and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine..."

1:18-21 Four Horns and Four Craftsmen: 18 "Then I looked up, and there before me were four horns. I asked the angel who was speaking to me, 'What are these?' He answered me..."

2:1-13 The Man with a Measuring Line: 1 "Then I looked up, and there before me was a man with a measuring line in his hand. I asked, 'Where are you going?'..."

3:1-10 Cleansing of Joshua: 4 "The Lord said to those who were standing before him, 'Take off his filthy clothes.' Then he said to Joshua, 'See, I have taken away your sin, and I will put fine garments on you.'..."

4:1-14 The Gold Lampstand and the Two Olive Trees: 3 "Also there are two olive trees by it, one on the right of the bowl and the other on its left."

5:1-4 The Flying Scroll: 3 "He said to me, 'This is the curse that is going out over the whole land; for according to what it says on one side, every thief will be banished, and according to what it says on the other, everyone who swears falsely will be banished.'..."

5:5-11 The Woman in a Basket: 7 "Then the cover of lead was raised, and there in the basket sat a woman! He said, 'This is wickedness,' and he pushed her back into the basket and pushed its lead cover down on it."

6:1-8 The Four Chariots: 1 "I looked up again, and there before me were four chariots coming out from between two mountains—mountains of bronze."

6:9-15 Joshua Crowned as High Priest

11 "Take the silver and gold and make a crown, and set it on the head of the high priest, Joshua son of Jozadak."

12 "Tell him this is what the Lord Almighty says: 'Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the Lord.'"

13 "It is he who will build the temple of the Lord, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be **harmony** between the two."

7:1-3 *Question About Fasting*

Verses 1-3: People from Bethel sent a question about whether they should continue fasting and mourning in the fifth month as they had done for many years.

7:4-8:23 *Four Messages Delivered by Zechariah*

7:4-7 Rebuke for Hypocrisy: "When you were eating and drinking, were you not just feasting for yourselves?"

7:8-14 Call to Repent for Disobedience: "This is what the Lord Almighty said: 'Administer true justice; show mercy and compassion to one another.'..."

8:1-17 Promise of Israel's Restoration: "So now I have determined to do good again to Jerusalem and Judah. Do not be afraid."

8:18-23 Future Joy for Israel: "Many peoples and powerful nations will come to Jerusalem to seek the Lord Almighty and to entreat him."

9:1-14:21 *Two Oracles of Zechariah*

9:1-11:17 Warning to Neighboring Nations, The Coming of Zion's King, Promise of Salvation by the Lord, The Ruin of Jordan:

9:9 "Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey."

12:1-14:21 The Salvation of Jerusalem, Command to Strike the Shepherd, Jerusalem and the Nations:

13:1 "On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity."

14:4 "On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south."

14:12 "This is the plague with which the Lord will strike all the nations that fought against Jerusalem: Their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths."

14:20 "On that day HOLY TO THE LORD will be inscribed on the bells of the horses, and the cooking pots in the Lord's house will be like the sacred bowls in front of the altar."

14:21 "Every pot in Jerusalem and Judah will be holy to the Lord Almighty, and all who come to sacrifice will take some of the pots and cook in them. And on that day there will no longer be a Canaanite in the house of the Lord Almighty."

6. Applying the Book of Zechariah to My Life

Q: What are the visions God showed Zechariah, and what do they mean?

Ans: The visions seen by Zechariah and their meanings can be summarized in the following table:

Vision	Meaning
The Man Among the Myrtle Trees	God's watchful presence and promise of restoration
Four Horns and Four Craftsmen	The breaking of enemy powers and God's intervention
The Man with a Measuring Line	The promise of Jerusalem's expansion and protection
Cleansing of Joshua	Purification and preparation of the priesthood
The Gold Lampstand and the Two Olive Trees	God's provision and the empowerment of His people
The Flying Scroll	Judgment against sin and evil
The Woman in a Basket	Removal of wickedness

Vision	Meaning
The Four Chariots	God's judgment and the administration of justice

Conclusion on Application:

The visions seen by the prophet Zechariah are not only relevant to his time but also hold significance for all subsequent eras. Just as God protected Jerusalem, He will protect the church in the end times and judge the wicked.

L. Malachi

The name Malachi means "my messenger." Malachi is the last prophet of the Old Testament, and this book is the final book of the Old Testament.

Content of Malachi: Instructions to priests and people.

Malachi 1-2: Instructions and warnings to priests and people.

Malachi 3-4: Prophecies about the Branch of David and the coming of Elijah.

Ministering during the same period as the prophet Nehemiah, Malachi delivers a message to the corrupt priests and the people, who were deeply afflicted by evil customs and false messages. He warned them of God's impending judgment. Malachi, who preached in a question-and-answer format, sharply rebuked the people's hypocrisy and injustice concerning marriage, domestic violence, divorce, improper worship, and theft of tithes.

After Malachi's message, God remained silent for 400 years until the appearance of John the Baptist.

1. Introduction to the Book of Malachi

The prophet Malachi, after returning from Babylonian exile, points out the sins of the Jews living among the Gentiles:

Corrupt priests (1:6-2:9) →

Refer to Nehemiah 13:1-9.

Indifference towards tithes and offerings (3:7-12) →

Refer to Nehemiah 13:10-13.

Marriages with idol-worshipping Gentiles (2:10-16) →

Refer to Nehemiah 13:23-28.

Nehemiah came to Jerusalem as governor in 444 BC to rebuild the walls and returned to Persia in 432 BC. He came back to Jerusalem in 425 BC. The message of Malachi was delivered during Nehemiah's absence between 432-424.

2. Summary of the Book of Malachi

Malachi observes that the Israelites become increasingly apathetic in their post-exilic lives. The joy and hope of returning were short-lived, as their daily lives involved constant interaction with Gentiles. The people began to doubt God, which manifested in hypocritical worship, insincere sacrifices, embezzlement of tithes and offerings, immoral behavior, domestic violence, divorce, and taking foreign women as concubines.

Malachi challenges these issues and the attitudes of the Jewish people, calling for new obedience and zeal. Through the Book of Malachi, he urges the people to repent and reminds them of God's covenantal love and blessings.

Malachi calls on the people to honor God's name and obey His words.

3. Biblical Theology of the Book of Malachi

God, through the prophet Malachi, issues warnings to Israel, whose worship, marriage customs, clergy, and individual morality had decayed. The people no longer revered God and engaged in deceit, adultery, economic exploitation, oppression, and falsehood. Malachi also prophesies the coming of John the Baptist, Jesus as the fulfiller of the law, the coming judgment, and the comfort and commendation that the God-fearers will receive during that judgment.

4. Structure of the Book of Malachi

- **Thomas-Nelson structure**

Focus	Privilege Of The Nation	Pollution Of The Nation		Promise To The Nation		
Reference	1:1—————1:6—————2:10—————3:16—————4:1—————4:4—————4:6					
Division	Love Of God For The Nation	Sin Of The Priests	Sin Of The People	Book Of Remembrance	Coming Of Christ	Coming Of Elijah
Topic	Past	Present		Future		
	Care Of God	Complaint Of God		Coming Of God		
Location	Jerusalem					
Time	c. 432-425 B.C.					

5. Analysis of Chapters and Verses in the Book of Malachi

Analysis of Chapters and Verses in the Book of Malachi

1:1-5 *The Lord's Love for Israel* → **The privilege of the Israelite nation.**

1:1 "A prophecy: The word of the Lord to Israel through Malachi."

1:6-3:15 *Sins of the Priests and the People* → **The corruption of the Israelite nation.**

1:6-2:9 Sins of the Priests.

1:13 "You say, 'What a burden!' and you sniff at it contemptuously, says the Lord Almighty. When you bring injured, lame or diseased animals and offer them as sacrifices, should I accept them from your hands? says the Lord."

2:10-3:15 Sins of the People.

3:1 "I will send **my messenger**, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; **the messenger of the covenant**, whom you desire, will come, says the Lord Almighty."

3:16-4:6 *The Day of the Lord is Coming*

3:16-18 Blessings for Those Who Fear the Lord.

3:17 "**On the day when I act**, says the Lord Almighty, they will be **my treasured possession**. I will spare them, just as a father has compassion and spares his son who serves him."

4:1-3 The Day of the Lord is a day of restoration for the righteous and a day of destruction and judgment for the wicked.

4:2 "But for you who revere my name, **the sun of righteousness** will rise with healing in its rays. And you will go out and frolic like well-fed calves."

4:4-6 John the Baptist will come before Jesus, and people will repent.

4:5 "See, I will send the prophet Elijah to you before that great and dreadful **day of the Lord** comes."

6. Applying the Book of Malachi to My Life

1. Pursue the Restoration of Worship →

To offer worship that God accepts:

a. **We must possess a heart that pleases God:**

Live in a personal relationship with the Triune God:

Absolute dependence on God the Father, absolute intimacy with God the Son, and

absolute obedience to God the Holy Spirit.

b. **Live a life of daily worship:**

Romans 12:1: "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship."

Offering our bodies as a living sacrifice means living a daily life that becomes worship.

c. Worship in spirit and truth:

John 4:23: "Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks."

John 4:24: "God is spirit, and his worshipers must worship in the Spirit and in truth."

Worshiping in spirit means following the guidance of the Holy Spirit; worshiping in truth means having a correct understanding of Jesus. This is the kind of worship God refers to in Malachi 1:11 as offering pure offerings.

2. Pursue the Sanctity of Marriage → The reason we must have a marriage that pleases God:

a. Marriage between one man and one woman is God's order of creation:

Malachi 2:15: "Has not the one God made you? You belong to him in body and spirit. And what does the one God seek? Godly offspring. So be on your guard, and do not be unfaithful to the wife of your youth."

God created only one woman for one man and vice versa. Likewise, it is God's order of creation for one man and one woman to marry and establish a family of faith.

b. Godly offspring come from the marriage of one man and one woman:

Malachi 2:15: "And what does the one God seek? Godly offspring."

When a couple wholeheartedly loves God and lives a life of daily worship, their children will also inevitably love God.

c. Husbands must guard their hearts, resisting all sexual temptations, and sincerely cherish the wife they married in their youth:

Malachi 2:15: "So be on your guard, and do not be unfaithful to the wife of your youth."

Men are prone to temptation. However, by relying solely on God and loving their wives with the love of Jesus on the cross, they can overcome temptation.

3. Anticipate the Second Coming of Jesus → To be raptured on the day of the Lord:

a. Always be awake and ready to joyfully welcome Jesus, even if He returns right now:

Matthew 24:42: "Therefore keep watch, because you do not know on what day your Lord will come."

Matthew 24:44: "So you also must be ready, because the Son of Man will come at an hour when you do not expect him."

b. Live a fruitful life that you can present to Jesus, even if He returns right now:

John 15:5: "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing."

John 15:6: "If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned."

John 15:7: "If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you."

John 15:8: "This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples."

c. Genuinely long for the Second Coming of Jesus in the Holy Spirit:

2 Peter 3:12: "As you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat."

2 Peter 3:13: "But in keeping with his promise we are looking forward to a new heaven and a new earth, where righteousness dwells."

The Holy Spirit constantly reminds us of the imminence of Jesus' return. Those who are led by the Holy Spirit do the work He directs and eagerly long for Jesus' return.

VI. Jewish History of the Intertestamental Period

Before the rise of the Maccabean Dynasty, the land of Judea was ruled by the Ptolemaic and Seleucid dynasties, established by the generals of Alexander the Great. King Antiochus Epiphanes of the Seleucid dynasty brutally persecuted the Jews around 169 BC, similar to the Antichrist. He took all the sacred objects from the Jerusalem Temple to Damascus (1 Maccabees 1:20-24 in the Apocrypha) and killed many Jews who defied his decree banning circumcision.

During this time, the priest Mattathias of Modiin, along with his sons, led a rebellion. Mattathias and his eldest son Judas Maccabeus (assassinated in 160 BC) and second son Jonathan (assassinated in 153 BC) died in the struggle. Eventually, the youngest son, Simon, established the Maccabean Dynasty in 140 BC, becoming the first king. He ruled the nation well but was assassinated in 134 BC, and his son John Hyrcanus became the second king (reigned 134-104 BC).

The Maccabean Dynasty ruled Judea from 140 BC, but in 67 BC, after a three-month siege, the Roman general Pompey captured Jerusalem. Pompey sided with Antipater of Edom over Aristobulus II of the Maccabean dynasty, sending Aristobulus II and his two sons to Rome and reinstating Hyrcanus II as ruler.



Ptolemaic control of Palestine



Seleucid control of Palestine



Judea at the height of Maccabean Dynasty



Maccabean Kings

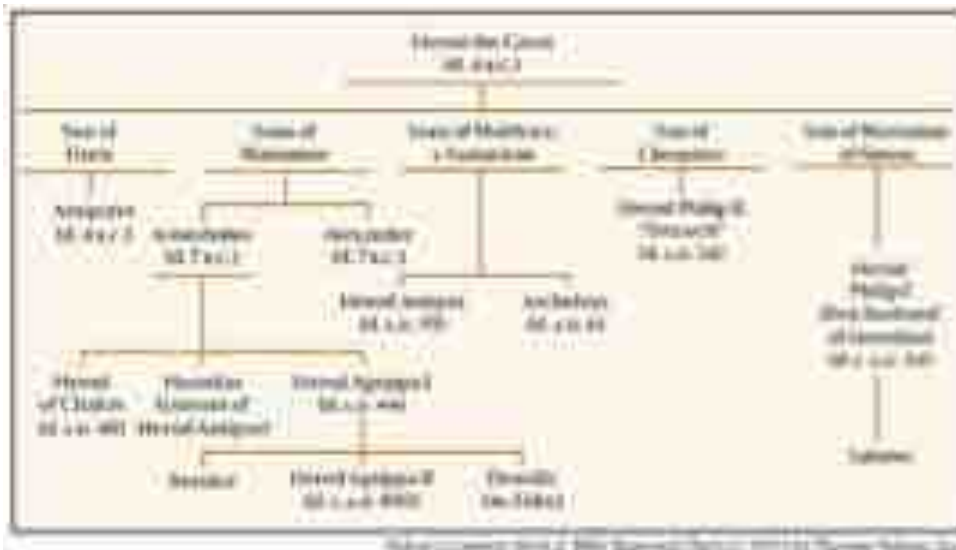
Pompey reorganized the administrative divisions of Judea, forming the Decapolis by grouping the Greek cities east of the Jordan into a free city-state (Mark 5:20, 7:31, Matthew 4:25). He also granted independence to cities along the Mediterranean coast and Samaria.

When Caesar defeated Pompey, Hyrcanus II and Antipater, who had previously supported Pompey, quickly switched their allegiance to Caesar. Impressed by their loyalty, Caesar strengthened Hyrcanus II's reign, granted Roman citizenship to Antipater, and appointed him as the administrator of Judea. Antipater then made his son Herod governor of Galilee and another son, Phasael, governor of Judea.

After Caesar's assassination in 44 BC, chaos ensued, and Hyrcanus and Antipater initially sided with the assassins. In 42 BC, Octavian and Antony defeated the assassins, and Antony, while ruling the eastern regions of the Roman Empire, recognized the authority of Herod, Phasael, and Hyrcanus II.

When Antigonus, son of Aristobulus II, incited the Parthians to invade Judea, Phasael was captured and committed suicide, and Hyrcanus II had his ears cut off. Antigonus ruled with Parthian support for three years (40-37 BC).

Herod fled to Rome in 40 BC, gaining favor with Antony and Octavian. The Roman Senate formally declared Herod king of Judea. When Roman forces drove out the Parthians, Herod entered Jerusalem in 37 BC and became king. Antigonus was executed in prison, marking the end of the Hasmonean dynasty in 37 BC, and the Herodian dynasty began its rule over Judea.



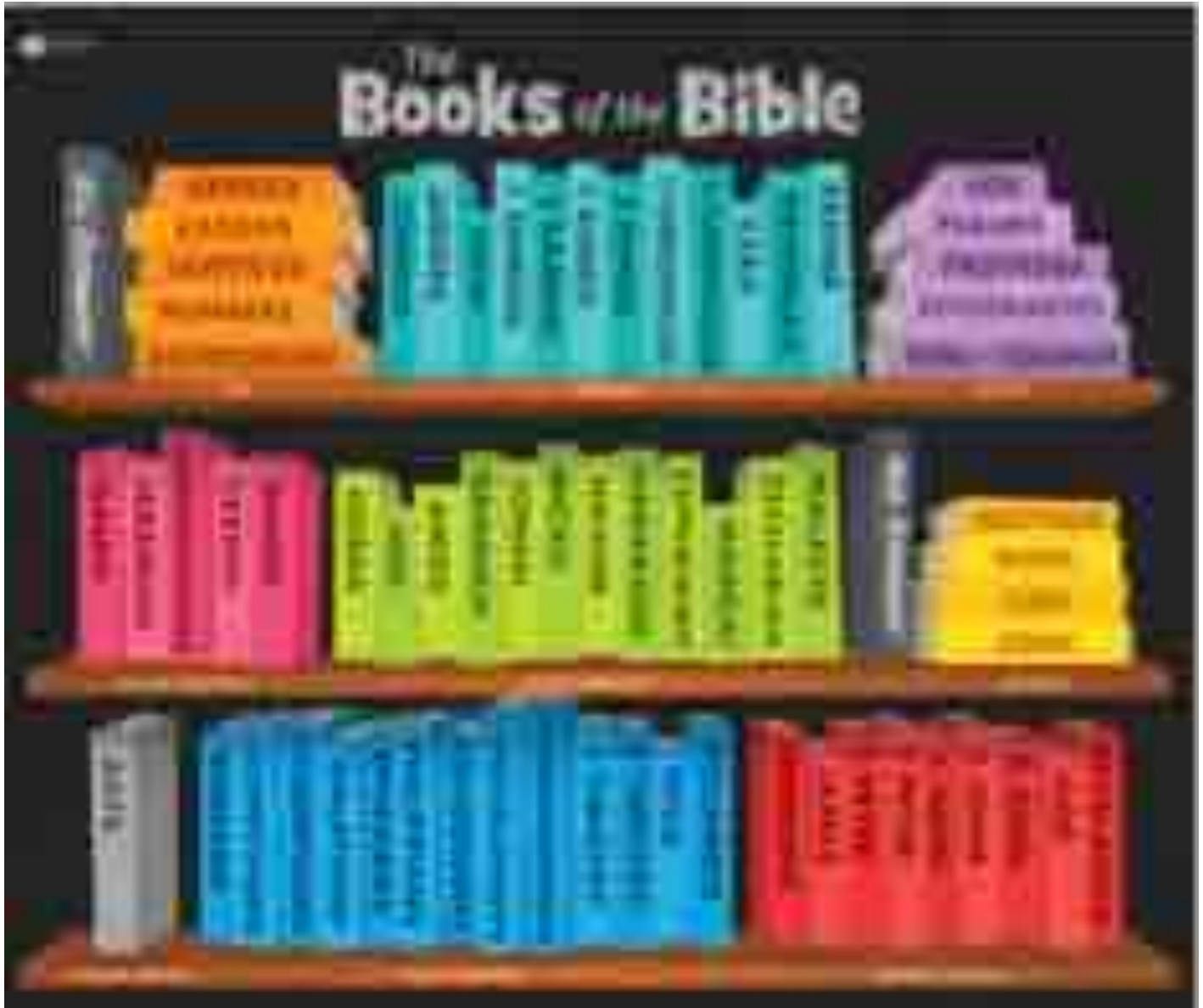
The Family Tree of Herodian Dynasty

One day in 4 BC, during the reign of King Herod, a baby was born in Bethlehem and laid in a manger in a stable because there was no room in the inn. This baby is our Lord Jesus Christ, the King of Kings and God incarnate.



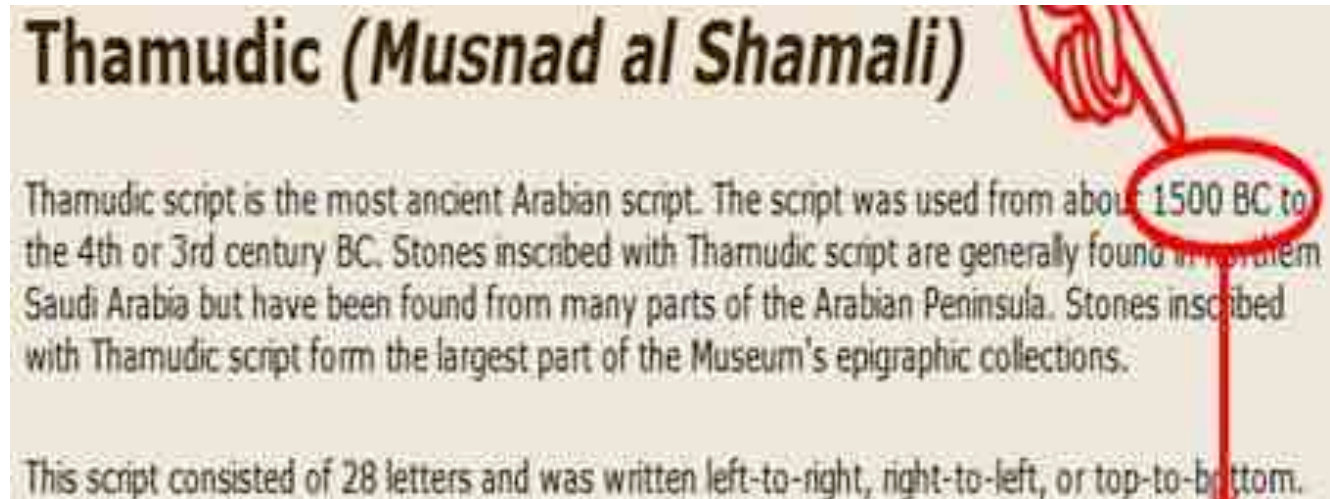
Judea and Surrounding Cities at the Time of Jesus

Appendix A The 66 canonical books as determined by the Council of Carthage in 397



Appendix C About Thamudic Script

The descriptions of the Thamudic alphabet at the National Museum of Saudi Arabia and the Smithsonian Institution are as follows:



According to these descriptions, the Thamudic script was a writing system used from around 1500 BC, the time of the Exodus, to 300 BC in the northern Arabian Peninsula and its surroundings. It consisted of 28 alphabets and was written left to right, right to left, or top to bottom.



Thamudic Inscriptions Found Near Mount Laozi (Menorah Visible)



Thamudic Inscriptions Seen with Egyptian Chariots

The above photos were taken by Elder Kim Seunghak's family during their exploration of Mount Laozi. The left photo shows a seven-branched menorah, and the right photo features an Egyptian chariot.

The Thamudic script surrounding the menorah is clearly from around 1500 BC, the time of the Exodus. It is highly likely that the earliest Pentateuch was written in this Thamudic script.

The following photo shows an ancient Hebrew (or Thamudic) inscription representing Jehovah, carved on the front and back of a statue..



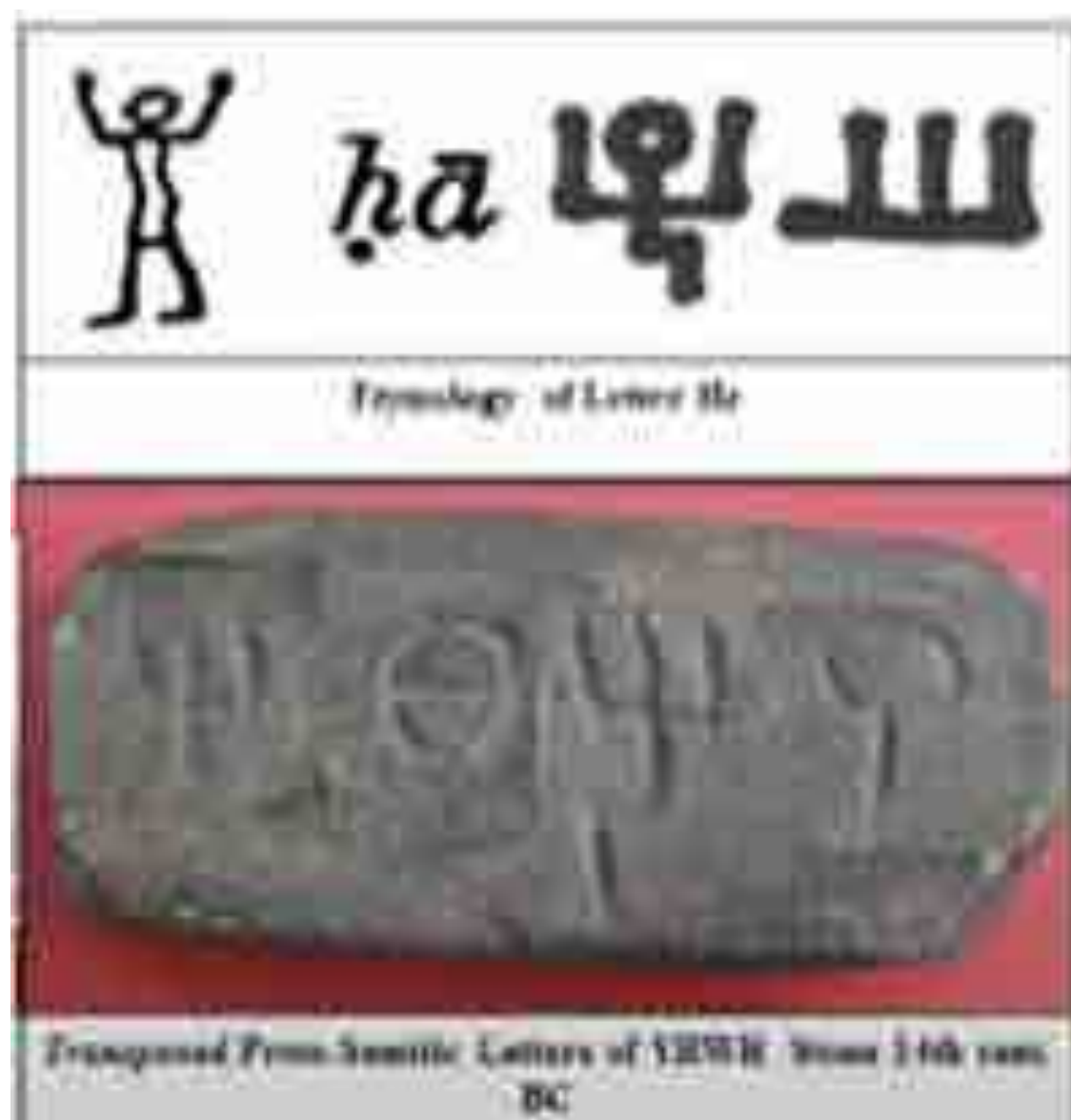
- **Thamudic Inscription Analysis**

Central character: Vav (Waw) **Right character:** He **Right character:** Modern Yod (Y) **Left character:** He

The name inscribed on this statue is interpreted as follows:

- The front, left cheek features a Yod (Y) resembling a theta, and the right cheek features a He (H) resembling a fork.
 - The back, central character resembles a lollipop-shaped Vav (W), and to its right, a fork-shaped He (H).
- Connecting the characters from the front and back reads Yod (Y), He (H), Vav (W), He (H), forming YHWH, or Jehovah.

This small statue, approximately the size of a palm, was obtained by Elder Kim Seunghak from the Prince of Mecca in Saudi Arabia. It bears the name of Jehovah in Thamudic script from around 3,500 years ago. Elder Kim Seunghak has donated a replica of this statue to GMU.



This is a screenshot captured from the YouTube video at <https://www.youtube.com/watch?v=WxpEjED3CS0>.

The title is "Yahweh Stone," also known as the "Moses Stone." The fork-shaped character He (H) originally comes from Egyptian hieroglyphs and represents a gesture of worshipping God.

Appendix D Sermon on the Six Days of Creation

Sermon #1: The Sixth Day of Creation - Genesis 1:1 & 2:22-23

Before becoming a pastor, I spent 20 years as a Ph.D. in laser physics, conducting defense science research for the U.S. Air Force and Navy. After becoming a pastor, I taught the Pentateuch at a theological seminary. I am uniquely qualified to deliver today's sermon. The Pentateuch was written by Moses. As I read Genesis, especially chapters 1 and 2, I came to believe that the first seven days of creation are scientifically accurate and deeply rich in theological meaning. Today's message is the culmination of all that God has trained me for as both a theologian and a scientist.

Main Body: Today, we will focus on the record of creation from Genesis 1:1 to 2:25, particularly the sixth day.

First, let's look at **the first day of creation**.

The first day begins with Genesis 1:1 and ends with 1:5.

Genesis 1:1: "In the beginning, God created the heavens and the earth."

בראשית ברא אלהים את השמים ואת הארץ:

"Bereshit Bara Elohim Et HaShamayim VeEt HaAretz"

Verse Breakdown:

- "In the beginning" – the creation of time: "Bereshit" (in the beginning).
- "Created" – "Bara" (to create from nothing, ex nihilo), third person singular verb.
 - The subject is plural, but the verb is singular, indicating the Trinity.
 - The verb "Asa" is used for creating from something that already exists.
- "God" – "Elohim" (more than three).
 - "El" – God.
 - "Elohim" – Gods.
- "Heavens" – Space (Shamayim).
- "Earth" – Earth or land (Aretz).

"In the beginning" – the creation of time. "God" – Elohim (Father, Son, Holy Spirit).

"Heavens and Earth" – creation of space and Earth.

"Created" – third person singular verb, creation from nothing.

First Day of Creation Reflection: Genesis 1:1-5 describes the first day of creation.

1:1 "In the beginning, God created the heavens and the earth."

– The beginning of time, the universe (heavens), and Earth (earth).

1:2 "Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters."

– The state of the universe was formless, empty, and dark; the Spirit of God was preparing for creation.

1:3 "And God said, 'Let there be light,' and there was light."

– The Son's proclamation and the Spirit's execution filled the universe with light, marking the morning.

1:4 "God saw that the light was good, and he separated the light from the darkness."

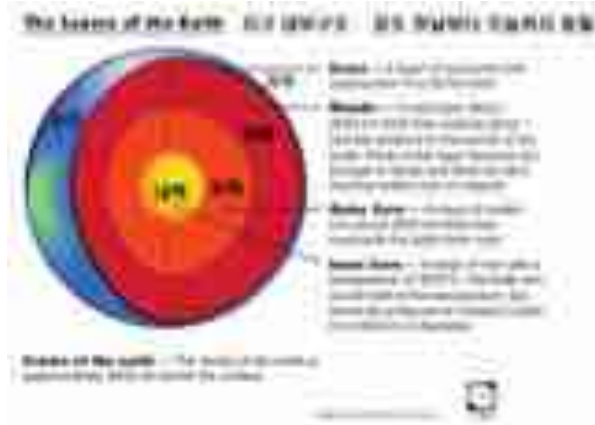
1:5 "God called the light 'day,' and the darkness he called 'night.' And there was evening, and there was morning—the first day." – From the first day, Earth began rotating every 24 hours.

On the first day, God created the universe and placed the Earth in the middle of the empty space. The universe was dark, and the Earth was covered with deep waters about 3 kilometers deep. In this water, there was a formless and empty crust. Beneath this crust were the upper and lower mantles made of molten rock, an outer core of molten iron, and an inner core of molten gold. This concludes the description of the first day of creation from Genesis 1:1-5.

From the very first day of creation, the Earth has been rotating once every 24 hours.

(From that day until today) it has been rotating once a day.

Jesus declared, "Let there be light!" "Yehi or!" Then the light of God/life filled the universe.



창조의 첫째날

1	시간, 공간, 지구, 빛	4
2		5
3		6

It's not "And there was morning, and there was evening," but "And there was evening, and there was morning."

"...And there was evening, and there was morning—the first day."

Initially, it was "darkness = evening," and later it became "light = day." A day starts in the evening, moves to morning, and ends in the afternoon.

What was created on the first day: **time** (in the beginning), **heaven (space)**, **earth** (Earth with sea, crust, mantle, core with rotation), **light** (light of love, light of life).

Second Day of Creation

1:6 And God said, "Let there be a vault between the waters to separate water from water."

1:7 So God made the vault and separated the water under the vault from the water above it. And it was so.

1:8 God called the vault "sky." And there was evening, and there was morning—the second day.

God lifted part of the waters from the deep, about 3000 meters deep, into space.

This is called the water above the vault. This water later came down during Noah's flood.

The water below the vault is the sea, nearly 3 kilometers deep.

The vault is the atmosphere, composed of 80% nitrogen and 20% oxygen.

The order is: **Earth** → **sea** → **sky (vault)** → **water above the vault** → **space**.

The inside of the Earth is a fiery mass. Space is filled with the light of God.

Evening is when the vault is not yet in place. Morning is when the vault has been established.

The Earth completes one rotation, and the second day of creation is done.

What God created on the second day: the **vault**, the **water above the vault**, the **water below the vault**.

Pangaea Continent

창조의 둘째날

1	시간, 공간, 지구, 빛	4
2	궁창, 궁창윗물, 궁창 아랫 물	5
3		6



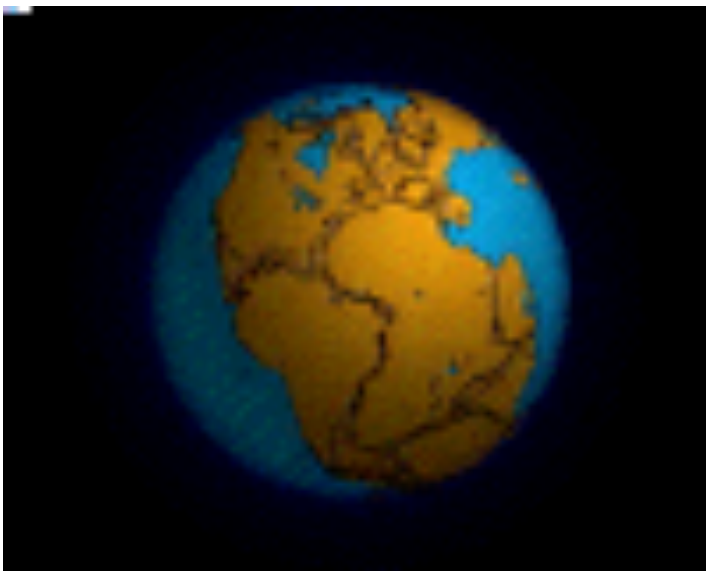
The 3rd Day of Creation

- 1:9 God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so.
- 1:10 God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.
- 1:11 Then God said, "Let the Earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth." And it was so.
- 1:12 And the Earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.
- 1:13 So the evening and the morning were the third day.

It is likely that the third day of creation was the most violent day in Earth's history. Land that had been 3 kilometers below the sea rose above the water. A massive supercontinent emerged. The supercontinent, equivalent in size to all the continents of today combined, rose 3 kilometers, causing earthquakes of magnitude 20. On that day, the Precambrian layers fractured, creating all the soil, sand, mud, and rocks we see today. Geologists call this supercontinent Pangaea. Pangaea was later divided into six continents during Noah's Flood. God caused grass, vegetables, and fruit-bearing trees to grow on Pangaea.

What God created on the third day:

- Land
- Grass
- Vegetables
- Fruit-bearing trees



창조의 세째날

1	시간, 공간, 지구, 빛	
2	궁창, 궁창윗물, 궁창 아랫 물	
3	육지, 풀, 채소, 과일나무	

The 4th Day of Creation

- 1:14 Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;
- 1:15 and let them be for lights in the firmament of the heavens to give light on the earth;" and it was so.
- 1:16 God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

1:17 God set them in the firmament of the heavens to give light on the earth,

1:18 and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good.

1:19 So the evening and the morning were the fourth day.

On the fourth day of creation, God filled the entire universe with the sun, moon, and stars. If the light on the first day of creation was spiritual light (light of love, life, and glory), then the light on the fourth day was physical light.

God created as many galaxies in the universe, which spans tens of billions of light-years, as there are sugar molecules in two teaspoons of sugar. Likewise, God created as many stars in each galaxy as there are sugar molecules in two teaspoons of sugar.



우리가 살고 있는 은하수 은하계

Milky Way Galaxy

- We cannot photograph the Milky Way because it is so large, and we are in it.
- The Milky Way Galaxy is estimated to be 100,000 light years across. There are approximately 300 billion stars in our galaxy.
- That means that it would take light (the fastest speed we know) 100,000 years to travel across the Galaxy.
- Our Sun, and entire Solar System is located within the Orion Arm of the Galaxy. We are a mere dot in our Galaxy.

은하수 은하계에서 태양계는 하나의 작은 점에 불과함

The Milky Way Galaxy

The name of the galaxy we live in is the Milky Way Galaxy.

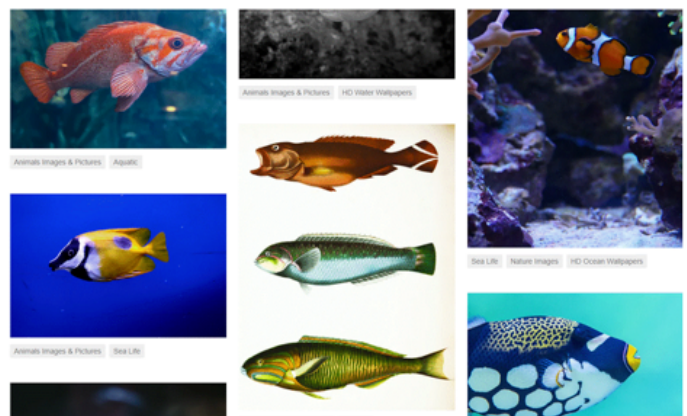
- Sun
- Moon
- Stars

What God created on the fourth day:

창조의 6일

1	시간, 공간, 지구, 빛	해, 달, 별	4
2	궁창, 궁창윗물, 궁창 아랫 물		5
3	육지, 채소, 과일나무		6

바다를 채우는 해양생물



다섯째 날 바다를 물고기로 채우심

The Fifth Day of Creation

- 1:20 Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens."
- 1:21 So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good.
- 1:22 And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."
- 1:23 So the evening and the morning were the fifth day.

On the fifth day, God filled the seas with marine life and the sky with birds.

What God created on the fifth day:

- Birds
- Fish

하늘을 채우는 조류



다섯째 날 하늘을 새로 채우심

창조의 6일

1	시간, 공간, 지구, 빛	해, 달, 별	4
2	궁창, 궁창윗물, 궁창 아랫 물	물고기, 새	5
3	육지, 채소, 과일나무		6

The Sixth Day of Creation (Gen. 1:24~25):

1. In the morning of the sixth day, God first created **land animals**.

- 1:24 Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind;" and it was so.
- 1:25 And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

There was no evolution! God created each according to its kind. He made about 30,000 species of land animals.

The 6th Day (Gen. 1:26~28):

2. Then God created Adam, that is, man.

- 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."
- 1:27 So God created man in His own image; in the image of God He created him; male and female He created them.
- 1:28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

On the sixth day of creation, God made Adam from dust in His own image.

- 2:7 And the LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living being.

3. next **The Covenant of the Tree of the Knowledge of Good and Evil:**

- 2:15 Then the LORD God took the man and put him in the Garden of Eden to tend and keep it.
 2:16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat;
 2:17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

The covenant of the tree of the knowledge of good and evil is the only covenant of works in the Bible. All other covenants in the Bible are covenants of grace. The reason God created the tree of the knowledge of good and evil was to establish the distinction between Creator and creature. The tree of the knowledge of good and evil was a great sign asking, "Who is the Creator?" Today, we face the same question: "Who is the Creator? Who is the King?" We must always live a life that respectfully acknowledges, "God is the Creator. God is the King."

4. **Then God made Adam work to prepare him for marriage.**

A man must work to get married because the husband is the provider for the family. (cf. The wife is the sustainer of the family.) The task God assigned to Adam was to name the thousands of animals. Adam was so intelligent that he could immediately understand the essence of each animal and name them accordingly.

- 2:18 And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."
 2:19 Out of the ground the LORD God formed every beast of the field and every bird of the air and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.
 2:20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam, there was not found a helper comparable to him.

After naming the animals, God caused Adam to fall into a deep sleep, in modern terms, He anesthetized him.

5. **Adam's Declaration at the First Wedding (Gen. 1:21~25)**

- 2:21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.
 2:22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.
 2:23 And Adam said, "This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

God created Eve from Adam's rib and conducted the first wedding ceremony. At this time, Adam's confession, "This is now bone of my bones and flesh of my flesh," can be expressed in modern terms as "I will die for you." This declaration, "I love you with my life," reflects God's heart towards us and pleases God.

God made Adam His deputy and gave him the cultural mandate. (Gen. 1: 27,28)

- 2:18 And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."
 2:19 Out of the ground the LORD God formed every beast of the field and every bird of the air and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.
 2:20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam, there was not found a helper comparable to him.

The cultural mandate is the "Great Commission."

The resurrected Jesus gave the Great Commission on a mountain in Galilee (Matthew 28).

- 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
- 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."

We are the Adams of this age who have received the Great Commission. Let's be fruitful and multiply through evangelism..

With the formation of the first family, the creation of the heavens and the earth was completed.

- 1:31 Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

What God Created on the Sixth Day: **Land Animals** **Man**



창조의 6일

1	시간, 공간, 지구, 빛	해, 달, 별	4
2	궁창, 궁창윗물, 궁창 아랫 물	새, 물고기	5
3	육지, 채소, 과일나무	육상 동물, 사람	6

The Seventh Day of Creation (Gen. 2:1~3)

- 2:1 Thus the heavens and the earth, and all the host of them, were finished.
- 2:2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.
- 2:3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

By resting on the seventh day, God revealed that His purpose in creating us is to live with us forever in heaven. While Jews observe the Sabbath on the seventh day, Saturday, we Christians observe Sunday, the first day, as our Sabbath because it is the day Jesus resurrected. The Sabbath is a day to practice eternal rest in heaven. For us, the Sabbath is not just a day of physical rest but a day to worship God and serve fellow believers. Those who set aside one day a week to worship God are practicing for the eternal rest in heaven. God created the entire universe and all living things in six days and rested on the seventh day..

Why Did God Create the Heavens and the Earth??

1. To create a stage for the history of redemption

On this stage of redemptive history, Jesus, the only begotten Son of God, came, shed His blood on the cross, died,

and resurrected to pay the penalty for your sins and make you a child of God.

2. To make you the protagonist of the history of redemption

You are the protagonist of the history of redemption.

3. To live with you forever in heaven

God created the heavens and the earth to live with you and all Christians in eternal heaven.

Soon, you and we Christians will be caught up and live as God's family in eternal heaven. Look forward to that day and be spiritually awake and prepared.

What We Must Do? Every day, we must answer God's three questions:

1. Who is the Creator? Who is the King?
 - God is the Creator and King. Acknowledge God's sovereignty and live a God-centered life.
2. Do I love God with all my heart?
3. Do I love my neighbor as myself? Am I making disciples of all nations?

Restore your faith in Genesis. If you firmly believe in Genesis, you will restore your faith in creation.

Those who restore their faith in creation will love God with all their heart and love their neighbors as themselves.

Restore your faith in Genesis.

Love God with all your heart.

Love your neighbor endlessly.

May the Lord Jesus bless you to become such a person!

아담과 하와



I am willing to give my life for you

Appendix E Sermon on Noah's Flood

Sermon: The Fall, The Flood, and Abraham (Genesis 3:6, 12:1-3)

Gen. 3:6 When the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

Genesis 12:1-3

- 12:1 Now the LORD had said to Abram: "Get out of your country, from your family and from your father's house, to a land that I will show you.
 12:2 I will make you a great nation; I will bless you and make your name great, and you shall be a blessing.
 12:3 I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed."

The Fall of Adam and Eve (Genesis 3):

Exploiting the following two weakness of human:

1. **Inaccurate knowledge of God's word**
2. Exploiting a lack of trust in God

Satan, using the body of a serpent, approached Adam and Eve:

1. Making them doubt God's word
2. Directly denying God's word
3. Making them doubt God's love
4. Leading them to sinful actions

Genesis 3:1-7

- 3:1 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'"
 3:2 And the woman said to the serpent, "We may eat the fruit of the trees of the garden;
 3:3 but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"
 3:4 Then the serpent said to the woman, "You will not surely die.
 3:5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."
 3:6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.
 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

The Three Temptations by Satan on humans are:

"good for food," "pleasant to the eyes," "desirable to make one wise"

The temptation of pleasure The temptation of possession The temptation of honor

1 John 2:16 refers to them as the lust of the flesh, the lust of the eyes, and the pride of life.

For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

Table Representation:

Temptation in Genesis	Satan's Temptation	1 John 2:16
Good for food	Temptation of pleasure	Lust of the flesh
Pleasant to the eyes	Temptation of possession	Lust of the eyes
Desirable for wisdom	Temptation of honor	Pride of life

The Temptation by the Devil and Our Victory through Jesus

For thousands of years, the devil has tempted humanity, and everyone has fallen for these three temptations. However, we overcome because of Jesus.

2 Cor. 2:14 "Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place."

The Expulsion

Adam and Eve were expelled from Eden.

Gen. 3:23: "Therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken."

Adam and Eve reminisced about their time in Eden, hoping that one day the offspring of the woman would come to crush the serpent's head and restore them.

Genesis 3:15: "And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel."

The Birth of Cain and Abel

Eve's belly swelled, and she gave birth to a son. Finally, the offspring of the woman was born! QNH Cain, "I have gotten a man from the LORD."

Genesis 4:1: "Now Adam knew Eve his wife, and she conceived and bore Cain, and said, 'I have acquired a man from the LORD.'"

However, Cain showed signs of trouble from an early age. He lied to and disobeyed his parents, was stubborn, and rebellious. Instead of crushing the serpent's head, he became a follower of the serpent. Therefore, when their second son was born, they named him Abel, meaning "vanity."

Genesis 4:2: "Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground."

Cain killed his good and worshipful brother Abel, leading to the first murder in human history. Seth was born to replace Abel.

The Two Lineages// The two families became rivals: Cain's descendants versus Seth's descendants; humanism versus theism. The descendants of Cain killed the descendants of Seth.

Cain's Descendants	→	pursued civilization (urban civilization 4:17, hedonistic civilization 4:21, polygamy 4:19, weapon industry 4:22, plundering civilization 4:20) humanism.
Seth's Descendants	→	pursued worship (Genesis 5, the notable Enoch was the first raptured person in human history) theocentrism.

5:21: "Enoch lived sixty-five years and begot Methuselah.

5:22 After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters.

5:23 So all the days of Enoch were three hundred and sixty-five years.

5:24 And Enoch walked with God; and he was not, for God took him."

You are the Enoch of this era. May you walk with God and be taken up on that glorious day.

Intermarriage of Cain's and Seth's Descendants (Genesis 6:1-4)

6:1: "Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,

6:2 that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.

6:3 And the LORD said, 'My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall

be one hundred and twenty years.'

- 6:4 There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown."

God's order of creation is:

1. **The marriage of one man and one woman.**
 2. **The descendants of Seth marry within their line (and Cain's descendants marry within theirs) to produce godly offspring (Malachi 2:14-15).**
- 2:14 "Yet you say, 'For what reason?' Because the LORD has been witness between you and the wife of your youth, with whom you have dealt treacherously; yet she is your companion and your wife by covenant.
- 2:15 But did He not make them one, having a remnant of the Spirit? And why one? He seeks godly offspring. Therefore take heed to your spirit, and let none deal treacherously with the wife of his youth."

A World Filled with Violence Due to Intermarriage: God Decides to Destroy It (Noah Finds Grace with God)

- 6:5 The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time.
- 6:6 The LORD regretted that he had made human beings on the earth, and his heart was deeply troubled.
- 6:7 So the LORD said, "I will wipe from the face of the earth the human race I have created—and with them the animals, the birds, and the creatures that move along the ground—for I regret that I have made them."
(Anthropomorphism)
- 6:8 But Noah found favor in the eyes of the LORD.

A World Filled with Violence: God Decides to Destroy It (But He Decides to Save Noah and His Family)

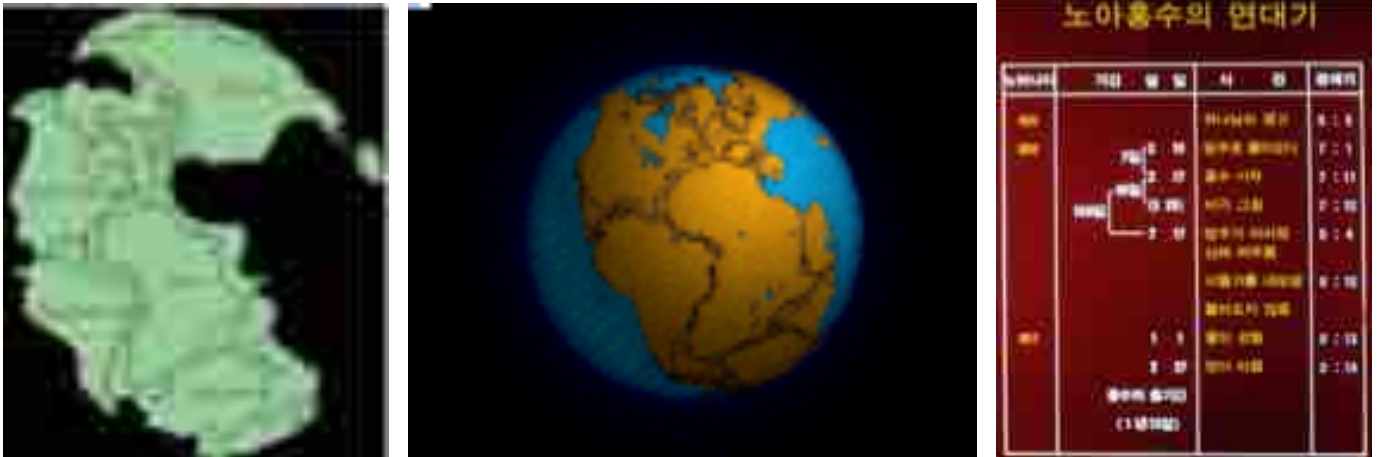
- 6:12 God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.
- 6:13 So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.

God Gives Noah the Blueprint for the Ark – Noah's Flood – Global Sedimentary Layers

- 6:14 "Make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out.
- 6:15 This is how you are to build it: The ark is to be three hundred cubits long, fifty cubits wide, and thirty cubits high.
- 6:16 Make a roof for it, leaving below the roof an opening one cubit high all around. Put a door in the side of the ark and make lower, middle, and upper decks."



The flood was a cataclysmic event. The earth, submerged in water for a year, saw the supercontinent Pangaea split into six continents. Noah's family of eight spent their time in the three-story central cabin of the ark, surrounded by animals, enjoying what could be seen as a 120-year-long vacation.



Timeline of the Flood

- Seven days after entering the ark, it began to rain. It rained for 40 days, water rose for 150 days, receded for another 150 days, and took 35 days to dry up.
- Genesis 7:10: "And it came to pass after seven days that the waters of the flood were on the earth."
- Genesis 7:11: "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened."
- Genesis 8:14: "And in the second month, on the twenty-seventh day of the month, the earth was dried."

Noah and his family emerged from the ark after 382 days. Among the then 1 billion people, only 8 survived the flood, and the ark came to rest on Mount Ararat.

Reasons Noah's Family Was Astonished After Leaving the Ark

1. The dramatically higher mountains and deeper valleys.
2. The disappearance of lush forests, replaced by barren plains and many flowing rivers and bare mountains.
3. The strong winds and extreme temperature differences they had never experienced before the flood.

All these changes occurred because the flood caused the supercontinent to break apart into six continents, and the earth's rotational axis tilted 23.5 degrees from being perpendicular to the ecliptic plane.

Climatic Changes Post-Flood

- **Warm Period:** Initially, there was a warm period. Humanity moved from Ararat to Shinar, increasing to 500,000 people in just five generations.
- **Ice Age:** After several decades of warmth, volcanic eruptions under the split seabed heated the ocean, leading to massive evaporation and snowfall north of latitude 35° N and south of latitude 35° S, with snow accumulating up to 365 meters annually. The Ice Age lasted for thousands of years, with glaciers over 3 kilometers thick covering these regions.
- **Melt Period:** Increased rainfall led to population and plant growth in humid deserts. Mammoths, playing in the humid desert eating tropical fruits, ventured to nearby snow cliffs, where they were buried by avalanches.

The Beginning of Rebellion

Nimrod's Rule: The emergence of carnivorous animals necessitated hunting groups, leading to the first human dictator, Nimrod, and the Tower of Babel incident. Nimrod, the ruler, built the Tower of Babel on the plain of Shinar. God intervened, causing language confusion and dispersing the tribes.

The Abrahamic Covenant (Gen. 12:1-3) -- God called Abraham, making him the first Christian.

1 "The LORD had said to Abram, 'Go from your country, your people and your father's household to the land I will

show you.

2 I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing.

3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

As a result of this covenant, Abraham became the father of faith, and we all become his spiritual descendants.

Conclusion

Today, we see violence rampant, just as in Noah's time, leading to humanity's destruction. The cause was intermarriage. God desired the descendants of Seth to marry within their lineage, but they disobeyed.

Message for the Unmarried

Never marry an unbeliever! If you must, evangelize them first to bring them to salvation, then marry.

Christians must marry Christians to produce godly offspring.

Malachi 2:15: "But did He not make them one, having a remnant of the Spirit? And why one? He seeks godly offspring. Therefore take heed to your spirit, and let none deal treacherously with the wife of his youth."

Children who love God wholeheartedly come from parents who love God

Call to Action

Beloved, violence is rampant today, just as in Noah's time.

Current Violence: The CCP virus has caused 160,000 deaths in America and global violence is rampant. People's thoughts are evil continuously.

Impending Judgment: The fiery judgment is coming, and no one will escape. 2 Peter 3 warns us about this.

2 Peter 3:7 "But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men."

3:10: "But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up."

3:12: "Looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat."

Beloved, be the Noahs of this era! Flee to the ark of Jesus Christ swiftly.

May you restore the faith in Genesis. When you truly believe in Genesis, you will restore your faith in creation.

Those who restore their faith in creation will love God with all their heart and love their neighbors as themselves.

Restore your faith in Genesis. Love God with all your heart. Love your neighbor endlessly.

May the Lord Jesus bless you to become such a person!

Appendix F The Two Strands of Abraham's Spiritual DNA: Genesis 15:5-6 & 22:5

Genesis 15:5-6

- 5 He took him outside and said, "Look up at the sky and count the stars—if indeed you can count them." Then he said to him, "So shall your offspring be."
- 6 Abram believed the Lord, and he credited it to him as righteousness.

Genesis 22:5

- 5 He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then (editor's addition: we) will come back to you."

The Abrahamic Covenant (Genesis 12):

God searches throughout the earth for those who will fulfill His will. During Abram's time, the population numbered in the millions, but God scanned them all and found a person after His own heart (Psalm 14:2). "The Lord looks down from heaven on all mankind to see if there are any who understand, any who seek God."

Today, let us explore why God chose Abram out of millions. There are three reasons:

1. Abram was a successful worshiper.
2. Abram lived a God-centered life.
3. Abram was a man of love.

Abram loved his nephew Lot immensely. He even told Lot, "If you go to the left, I'll go to the right; if you go to the right, I'll go to the left." (Genesis 13)

- 8 "So Abram said to Lot, 'Let's not have any quarreling between you and me, or between your herders and mine, for we are close relatives.'
- 9 Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left.'"

This was an act of love, risking his own well-being in a pastoral society where water was scarce. It was also an act of faith in God's provision. When Lot was captured by a coalition of four kings, Abram pursued them with just 318 men to rescue his nephew. This too was an act of true, self-sacrificial love.

Furthermore, Abram interceded passionately for the cities of Sodom and Gomorrah, starting with fifty righteous people and negotiating down to ten, seeking to avert God's judgment. Abram was indeed a man of love. Today, God is still looking for people who truly love their neighbors as Abraham did.

God made a covenant with such a man in Genesis 12:

- 1 The Lord had said to Abram, "Go from your country, your people, and your father's household to the land I will show you.
- 2 "I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing.
- 3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

First, He gave one command: Go (v.1). If Abram obeyed,

1. He would become a great nation,
2. He would receive God's blessings and become renowned,
3. He would become a channel of blessing, and "all peoples on earth will be blessed through you."

This signifies "spreading the gospel" in our time. We must preach the gospel in season and out of season. By doing so, we become channels of blessing.

Beloved, let us all strive to:

1. Do our best in worship, like Abraham,
2. Judge and act with a God-centered focus in all things,
3. Be filled with the Holy Spirit, loving our neighbors as ourselves with the Spirit's power, dedicating ourselves to evangelism and missions.

May we, like Abraham, become the channels of blessing in our time. In the name of our Lord Jesus Christ, I bless you.

The Faith in Creation (Genesis 15)

Verse 1: After defeating the kings of Shinar, Arioch, Elam, and Goiim and rescuing Lot, Abraham was living in extreme anxiety, fearing their retaliation. It was at this moment that God visited him and said, “**Do not be afraid, Abraham.**” God also promised him supernatural protection by saying, “**I am your shield.**” Similarly, when we obey His word and face difficulties while doing His work, God will surely come to us and comfort us.

Verses 2-3: Additionally, God said, “**I am your very great reward.**” Thinking this reward was something worldly, Abraham replied, “**What good is a reward when I have no heir to inherit it after I die?...**” Abraham, thinking God lacked the power to give him a son, proposed a compromise: “**Let my servant Eliezer of Damascus inherit the reward since I have no son.**”

Verses 4-6: In response, God firmly said, “**A son coming from your own body will be your heir.**” Then God took Abraham outside and showed him the night sky filled with stars, promising that his descendants would be as numerous as those stars. Genesis 15:5 states, “**He took him outside and said, ‘Look up at the sky and count the stars—if indeed you can count them.’ Then he said to him, ‘So shall your offspring be.’**”

At that time, Abraham had no children. Yet, as he gazed at the countless stars, he believed that our **God is the one who creates something out of nothing, calling into existence things that do not exist**—this is **the faith in creation**. Believing like a child trusts a parent, Abraham accepted God’s promise wholeheartedly. This moment marked Abraham becoming the father of faith. Genesis 15:6 evaluates this, saying, “**Abram believed the Lord, and he credited it to him as righteousness.**”

God acknowledged Abraham’s faith in creation—that God can create from nothing—and declared him righteous. Such faith in creation is the most crucial foundation of our spiritual life.

Verses 7-21: God immediately promised Abraham the “**land.**” “**Descendants,**” or “**people,**” correspond to the “**population**” of a nation’s three essential elements, while “**land**” corresponds to the “**territory.**” “**Sovereignty**” corresponds to “**God’s rule.**”

Abraham then asked God for concrete proof of the promise of land. In response, God established **the “torch covenant.”** In this covenant, God Himself walked between the pieces of the divided animals in the form of a torch, confirming that He would keep the covenant even to the point of death.

In the ancient Middle East, when making a covenant, the parties would walk between divided animals, declaring, “If I do not keep this covenant, may I be cut in half like these animals.” The Hebrew verb for “making” a covenant is “**karat,**” meaning “to cut.” However, God did not have Abraham walk between the pieces; God walked alone, showing that our salvation is solely by God’s grace.

Abraham’s question in verse 8 did not stem from doubt or weakness but from a desire to believe more firmly. It was a question seeking confirmation of God’s promise and a desire to strengthen his faith. We should also constantly seek assurance of God’s promises.

Conclusion:

1. Our God is one who reaffirms His promises! Abraham’s faith grew through God’s reaffirmation of His covenant, calming his wavering faith. God’s promised blessings always strengthen our faith.
2. God always takes the initiative to come to us and reveal His will. His covenant is always perfect, abundant, and unchanging. Our lives are weak, which is why God comes to us and reveals His will.
3. God’s promises will surely be fulfilled—the nations of the world will be evangelized! God’s covenant is a promise for the future. For those who believe in His covenant, the future is certain.
4. The nature of the torch covenant—selective, sovereign, sacrificial, and revelatory of salvation for His chosen people. The torch represents Jesus Christ, who rescues His people from the furnace of suffering. Just as

Abraham believed upon seeing the torch, we must believe in Jesus Christ, who was torn apart on the cross as a sacrifice for us (Romans 4:23-24).

Resurrection Faith: God's Comprehensive Test

Abraham had an extraordinary relationship with God, where he would respond whenever God called.

Genesis 22:1 says, "God tested Abraham. He said to him, 'Abraham!' 'Here I am,' he replied."

"Here I am!" expresses his readiness to obey whatever the Lord might command.

Now, at 120 years old, Abraham had lived a life walking with God and had become a mature believer. He had completed his training.

Now, God wanted to test Abraham's faith. This was the final test, **the graduation exam of life.**

God's tests are qualitatively different from the tests given by Satan.

- a. God tests us to reward us. (TEST)
- b. God tests us to refine us through trials and hardships. (TRIAL)

However, Satan tempts us to make us fall. This is the meaning of "temptation."

Conclusion: God tested Abraham to reward him.

When we face a test, we must discern whether it is a test from God or a temptation from Satan. God's tests require our decision and dedication, while Satan's temptations demand a choice. For example, observing the Sabbath or tithing is usually a test. If we pass, we receive a reward. When David saw Bathsheba bathing, was it a test or a temptation? It was a temptation. When we make decisions and dedicate ourselves, resisting temptation through the right choices, we receive God's approval and reward.

Resurrection Faith Through Abraham's Obedience

The Lord who told Abraham in Genesis 12:1 to go to the land He would show him now tells him to go to the mountain He will show him. Abraham got up early in the morning, prepared the wood, loaded the donkey, took his son and two servants, and set out without delay. From meeting God at 75 to now at 120, Abraham had become someone who obeyed immediately.

Why did Abraham take two servants? They served as protection and assistance. He wanted to make his son comfortable and likely wanted to see his son's face and talk with him during the three-day journey. He was going to kill such a wonderful son... One more look at you. Abraham must have walked with a torn heart.

Fifteen hundred years later, God would make His only begotten Son, Jesus, climb this same mountain with a broken heart. God would lift His only Son high on Golgotha Hill—the peak of Mount Moriah. How much God's heart must have hurt!

Resurrection Faith

Finally, they saw the mountain from a distance. Mount Moriah is where Jesus' cross stood and where Solomon built the temple. Abraham told the two servants to wait and said, "**We will come back to you.**" The phrase "**we will come back**" is first person plural, implying "**we**." Abraham firmly believed that Isaac, offered as a sacrifice, would come back to life. **This is resurrection faith! "God raises the dead."** This faith must be present in us to be true Christians. This faith is necessary to believe in Jesus' resurrection and our own resurrection. **Resurrection faith** is the foundation of our faith. Dear friends, hold on to this faith.

The Foreshadowing of Jesus

Now, Isaac, not yet 20 years old, climbed Mount Moriah with his father. Isaac carried the wood while Abraham carried the fire and the knife. Isaac, carrying the wood, prefigures Jesus carrying the cross to Golgotha. Abraham, carrying the fire and knife, prefigures God the Father in pain. Isaac asked where the lamb for the burnt offering was. Abraham replied, "**God Himself will provide the lamb for the burnt offering, my son.**" This prophecy of Abraham's faith became reality a few minutes later.

Isaac, willingly bound and laid on the wood on the altar, prefigures Jesus, who obeyed to the end. Without hesitation, Abraham took the knife to slay Isaac, but God urgently stopped him. God then showed him a ram caught by its horns in a thicket. God would send Jesus to that place 1500 years later. The ram also prefigures Jesus, our sacrificial lamb.

Jehovah Jireh

We understand Jehovah Jireh to mean that God will provide. That's correct—God is indeed a good God who prepares and provides everything for us. However, we have often used Jehovah Jireh mainly when talking about material blessings. Yet, in the Hebrew original, **Jehovah Jireh** means “**the Lord will show.**” It means that our **God will show us His only begotten Son, Jesus Christ, crucified on the cross.** God's greatest gift is not material blessings but Jesus Christ Himself.

Abraham successfully passed this test and received a great reward: descendants as numerous as the stars in the sky and the sand on the seashore. These descendants will continue the line of Seth and overcome the descendants of Cain. Among Abraham's descendants, one will come through whom all nations will be blessed.

Today's Lesson

Dear beloved,

Your faith is maturing. You, too, must pass God's tests. What is the sacrifice you need to offer to God? If God tests you by asking for what you love most, will you pass? We love many things: children, material possessions, honor, degrees, popularity, and privileges.

Dear beloved, I sincerely hope that you pass God's test. Pass every moment's decision-making. Be captivated by resurrection faith. Those with resurrection faith are filled with the hope of heaven, which helps them overcome tests. May you receive all the blessings that come to those who pass the test.

Creation Faith and Resurrection Faith

Romans 4:16-17 connects Abraham's creation faith and our resurrection faith:

- 16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all.
- 17 As it is written: “I have made you a father of many nations.” He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

Satan tries to prevent us from having creation faith in various ways. Only by having faith that God is the Creator who makes something out of nothing can we develop resurrection faith. We can live truly faithful lives only with both creation faith and resurrection faith. Christians without creation faith lack resurrection faith and become superficial Christians.

Those who acknowledge God as the Creator willingly obey His word. Faith without voluntary obedience to God's word is empty faith.

Evolutionism turns us Christians into double-minded individuals. It makes us behave like evolutionists in schools or research institutes and like creationists in church.

When a deadly viper latched onto Paul's hand as he was building a fire on the island of Malta, he shook it off into the fire without hesitation because he had a mission to preach the gospel to the Emperor of Rome and all others. Similarly, we must shake off the viper of evolutionism into the fire and purely accept creation faith and resurrection faith as intended by the Holy Spirit. By doing so, we will understand not only the creation account in Genesis 1 but also the heart of God throughout the entire Bible.

I bless you in the name of our Lord Jesus that we may be such people.

Appendix G Psalm 23 in Hebrew

מִזְמוֹר לְדָוִד: יְהוָה רֹעִי, לֹא אֲחָסֵר.	1 A Psalm of David. The LORD is my shepherd, I shall not want.
בְּנֵאוֹת דָּשָׁא, יִרְבִּיצֵנִי; עַל-מֵי מִנְחֹת יִנְהַלֵּנִי.	2 He maketh me to lie down in green pastures, He leadeth me beside the still waters.
נַפְשִׁי יִשׁוּבֵב; יִנְחֵנִי בַּמַּעְגָּלִי-צֶדֶק, לִמְעַן שְׁמוֹ.	3 He restoreth my soul, He guideth me in straight paths for His name's sake.
גַּם כִּי-אֵלֶךְ בְּגִיא צַלְמוֹת, לֹא-אֵירָא רָע כִּי-אַתָּה עִמָּדִי; שִׁבְטְךָ וּמִשְׁעֲנֶתְךָ, הֵמָּה יִנְחֲמֵנִי.	4 Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me.
תַּעֲרֹךְ לִפְנֵי, שִׁלְחֹן נֹגֵד צָרָרִי; דִּשְׁנָתְךָ בַּשֶּׁמֶן רֹאשִׁי, כּוֹסֵי רֹוִיָּה.	5 Thou preparest a table before me in the presence of mine enemies, Thou hast annointed my head with oil, my cup runneth over.
אֲרֵ, טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי; וְשִׁבְתִּי בְּבֵית-יְהוָה, לְאֹרֶךְ יָמִים.	6 Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD for ever.

Appendix H Daniel Interprets the King's Dream

The Stone That Struck the Statue

Daniel 2:31-35

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Text→ Daniel 2:31~35

- 31 “Your Majesty looked, and there before you stood a large statue—an enormous, dazzling statue, awesome in appearance.
 32 The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze,
 33 its legs of iron, its feet partly of iron and partly of baked clay.
 34 While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them.
 35 Then the iron, the clay, the bronze, the silver and the gold were all broken to pieces and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth. 다

Background of the Text: Daniel and his three friends were taken captive and brought from Judah to Babylon (Daniel Ch.1).

- 3 The king ordered Ashpenaz, chief of his court officials, to bring into the king's service some of the Israelites from the royal family and the nobility—
 4 young men without any physical defect, handsome, showing aptitude for every kind of learning, well-informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians.
 5 The king assigned them a daily amount of food and wine from the king's table. They were to be trained for three years, and after that they were to enter the king's service.
 6 Among those who were chosen were some from Judah: Daniel, Hananiah, Mishael, and Azariah.
 7 The chief official gave them new names: to Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego.

Today's Text: The story of Nebuchadnezzar's dream (Daniel Ch.2)

Nebuchadnezzar, insisting: “Tell me my dream and interpret it! The king was furious when the wise men could not interpret it: “If you can't do it, you will all be killed!”

- 1 In the second year of his reign, Nebuchadnezzar had dreams; his mind was troubled, and he could not sleep.
 5 The king replied to the astrologers, “This is what I have firmly decided: If you do not tell me what my dream was and interpret it, I will have you cut into pieces and your houses turned into piles of rubble.
 6 But if you tell me the dream and explain it, you will receive from me gifts and rewards and great honor. So tell me the dream and interpret it for me.”
 7 Once more they replied, “Let the king tell his servants the dream, and we will interpret it.”

Nebuchadnezzar Orders the Wise Men Killed

- 2:12 This made the king so angry and furious that he ordered the execution of all the wise men of Babylon.
 2:13 So the decree was issued to put the wise men to death, and men were sent to look for Daniel and his friends to put them to death.
 2:14 When Arioch, the commander of the king's guard, had gone out to put to death the wise men of Babylon, Daniel spoke to him with wisdom and tact.
 2:15 He asked the king's officer, “Why did the king issue such a harsh decree?” Arioch then explained the matter to Daniel.
 2:16 At this, Daniel went in to the king and asked for time, so that he might interpret the dream for him.

Daniel and His Friends Pray Through the Night

Receiving the message from the chief of the royal guard, Arioch, Daniel and his friends prayed through the night. God responded to their prayers. Daniel praised God and then presented the dream and its interpretation to the king, giving glory to God.

Daniel and His Friends Pray All Night

2:17 Then Daniel returned to his house and explained the matter to his friends Hananiah, Mishael, and Azariah.

2:18 He urged them to plead for mercy from the God of heaven concerning this mystery, so that he and his friends might not be executed with the rest of the wise men of Babylon.

Daniel's Praise for God's Response 2:19-28

19. Then the mystery was revealed to Daniel in a vision of the night. Then Daniel blessed the God of heaven.
20. Daniel answered and said, "Blessed be the name of God forever and ever, to whom belong wisdom and might.
21. He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding;
22. he reveals deep and hidden things; he knows what is in the darkness, and the light dwells with him.
23. To you, O God of my fathers, I give thanks and praise, for you have given me wisdom and might and have now made known to me what we asked of you, for you have made known to us the king's matter."
24. Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon. He went and said thus to him: "Do not destroy the wise men of Babylon; bring me in before the king, and I will show the king the interpretation."
25. Then Arioch brought in Daniel before the king in haste and said thus to him: "I have found among the exiles from Judah a man who will make known to the king the interpretation."
26. The king declared to Daniel, whose name was Belteshazzar, "Are you able to make known to me the dream that I have seen and its interpretation?"
27. Daniel answered the king and said, "No wise men, enchanters, magicians, or astrologers can show to the king the mystery that the king has asked,
28. but there is a **God in heaven who reveals mysteries**, and he has made known to King Nebuchadnezzar what will be in the latter days. Your dream and the visions of your head as you lay in bed are these:

Daniel before the King Daniel 2:31-35

31. "You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening.
32. The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze,
33. its legs of iron, its feet partly of iron and partly of clay.
34. As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces.
35. Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.



Daniel Explains the Meaning of the Statue to Nebuchadnezzar

Daniel 2:36-45

36. "This was the dream. Now we will tell the king its interpretation.
37. You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, the might, and the glory,
38. and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold.
39. Another kingdom inferior to you shall arise after you, and yet a third kingdom of bronze, which shall rule over all the earth.
40. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these.
41. And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay.
42. And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle.
43. As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay.

The Symbolism of the Statue

Head of Gold	Babylonian Civilization	Economy	Monetary, banking, financial system
Chest of Silver	Persian Civilization	Politics	Rule of law, political structure
Bronze Belly & Thighs	Greek Civilization	Culture	Entertainment industry: movies, sports
Legs of Iron	Roman Civilization	Military	Army, Navy, Air Force/military industry
Feet of Iron and Clay	Modern Civilization	Military + Cyber	AI, internet, cloud computing

The Stone Cut Without Hands that Crushes the Feet of the Statue

Daniel 2:34~35

34. "As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces.
35. Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great

mountain and filled the whole earth."

The Stone that Strikes the Feet of the Statue

= The Stone Cut Without Hands = The Second Coming of Jesus

Daniel 2:44-45

44. "And in the days of those kings, the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever.
45. Just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold, a great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure."

The Stone Cut from the Mountain = The Stone Cut by God the Father from Mount Zion in Heaven

= The Second Coming of Jesus

Conclusion: The Time of Jesus' Second Coming is Near

- Jesus will return when humanistic civilization reaches its peak.
- "All these kingdoms" refers to all human civilizations, where human reason is exalted, and God is ignored.
- Today, the whole world is filled with humanistic civilizations in economics, politics, culture, military, and cyber realms. The result of humanism is broken human relationships and extreme individualism & selfishness. Therefore, the Second Coming of Jesus is imminent.

The Stone Strikes the Statue at the Feet, Not the Head

- When all civilizations are mixed and influencing each other, the stone will come and strike the statue.
- **All humanistic things will disappear like chaff on a threshing floor, and the kingdom of Jesus will fill the whole world!**

The Time is Now!

- When Jesus, the stone cut from the heavenly Mount Zion, comes, all humanistic civilizations will be destroyed and disappear like chaff in the wind.
- The kingdom of Jesus will fill the world, leading to the new heaven and new earth as described in Revelation. We will face the judgment of rewards.

Resolution: Let us all remove any remnants of humanism within us and pursue the civilization of Jesus!