

2026 SUMMER CONFERENCE

Lecture Notes

**Lift high the banner of God's redemptive plan for the nations
and shine forth the light of righteousness and glory.**

Gen 18:19; Psa 89:14; Isa 11:10, 12; 60:1-3; 62:1-2

August 3 - 6
Yeoju Pyungkang Cheil Conference Center



2026 Summer Conference Schedule

	Aug 3 (M)	Aug 4 (T)
5:40-6:00	Arrival Registration Check-in	Praise the Lord
6:00-7:00		Dawn Service 1
7:00-9:00		Breakfast & Cleaning
9:00-9:30		Praise the Lord
9:30-10:30		HR Lecture 2 Noah's Flood and Rest
10:30-10:40		Break
10:40-11:30		HR Lecture 3 The Mercy Seat: Where God Meets His People
11:30-13:00		Lunch
13:00-13:30		Praise the Lord
13:30-14:30		HR Lecture 4 Conquest of Canaan and Holy Destruction
14:30-15:40		Redemptive History, Carried Forward
15:40-17:00		Prayer & Fellowship (Beersheba Busking)
17:00-19:00	Dinner	
19:00-19:30	Praise the Lord	
19:30-20:30	Opening Service	H.R(History of Redemption)'s God Talent Talent Show
20:20-20:30	Break	
20:30-21:30	HR Lecture 1 Abraham the Priest, a Channel of Reconciliation	

Aug 5 (W)	Aug 6 (Th)	
Praise the Lord		5:40-6:00
Dawn Service 2	Dawn Service 3	6:00-7:00
Breakfast & Cleaning		7:00-9:00
Praise the Lord		9:00-9:30
Thanksgiving Service for Pyungkang Day & the Publication of the English and Japanese editions of the History of Redemption Series, Vol. 9	HR Lecture 7 Jesus Christ, the Finisher	9:30-10:30
	Break	10:30-10:40
	Closing Service	10:40-11:30
Lunch		11:30-13:00
Praise the Lord	Clean up & Departure	13:00-13:30
HR Lecture 5 God's <i>Hesed</i> in Redemptive History		13:30-14:30
Break (14:20-14:30)		
REUNITE		14:30-17:30
Dinner		17:30-19:00
Praise Night		19:00-19:40
Wed Service • HR Lecture 6 The Army of God's Kingdom Manifested in David's 37 Mighty Warriors		19:40-20:50
Prayer & Fellowship (Beersheba Busking)		20:50-

From the Covenant to the End Times:

The Flow of Redemptive History Toward Its Fulfillment

Lecture 1 Calling

Abraham the Priest, a Channel of Reconciliation

Gen 12:1-3

- Rev. Jacob Han

Redemptive history begins with God's call. God called Abraham, who had no prior claim or merit, and promised, "And in you all the families of the earth will be blessed." This marks the starting point of redemptive history, showing that God's entire work of redemption unfolds from the calling of this one man.

Lecture 2 God's Timetable (Noah)

Noah's Flood and Rest

Matt 24:38-39

- Missionary Keun-young Yu

Just as Abraham's calling was not a random event, God's entire history of redemption unfolds according to His appointed time. The timeline of Noah's flood demonstrates that God carried out both judgment and salvation precisely according to His predetermined schedule, without the slightest deviation. As we begin this Summer Conference, we are reminded that the themes to follow—God's presence, holiness, and His kingdom—also unfold according to His sovereign plan.

Lecture 4 Holiness

Conquest of Canaan and Holy Destruction

Deut 7:1-6

- Evg. Hyeong-ju Kim

This lecture examines the meaning of *herem*, the complete destruction commanded during Israel's conquest of Canaan. It highlights the redemptive-historical progression through which that judgment and separation were fulfilled at the cross, resulting in the removal of the saints' sinful nature.

Lecture 5 *Hesed* (Summary)

God's *Hesed* in Redemptive History

Psa 136:1-26

- Missionary Rachel Kang

Here we pause to look back over the flow of redemptive history thus far. Psalm 136 recounts God's works from creation through the Exodus, the wilderness, and the conquest of Canaan, repeatedly declaring, "For His lovingkindness is everlasting." It brings the preceding lectures—from God's calling to holiness—into focus, showing that each has been an expression of God's unchanging *hesed*.

Lecture 3 Presence

The Mercy Seat: Where God Meets His People

Exod 25:21-22 - Missionary Phoebe Lee

The God who works according to His precise timetable now desires to meet His people. After the Exodus, the question that weighed most heavily on Israel in the wilderness was, "Is God truly with us?" The mercy seat was God's answer to that question, and His promise now takes tangible form through His presence.

* Overall Flow

Lecture 2 (Noah) establishes that the entire course of redemptive history unfolds according to God's precise plan.

From Lecture 3 onward, that plan is traced through the themes of God's presence, holiness, and His kingdom.

Lecture 5 (*hesed*) ties these themes together, and the final lecture (Christ the Finisher), brings every thread to its culmination at the cross, bringing the Summer Conference to its conclusion.

Lecture 6 Kingdom

The Army of God's Kingdom Manifested in David's 37 Mighty Warriors

2 Sam 23:39 - Rev. Hee-sun Chae

With this perspective shaped by God's *hesed*, we now see that His faithfulness continued in the kingdom of David. The account of David and his mighty men foreshadows the true King, Christ, and the people who would follow Him. The inclusion of Uriah the Hittite at the end of the list also hints that God's redemption would ultimately be extended to all nations.

Lecture 7 Fulfillment

Jesus Christ, the Finisher

John 19:30 - Rev. Enoch Park

Abraham's calling, God's timetable unfolding from the days of Noah, His presence at the mercy seat, the holiness of Canaan, the *hesed* celebrated in the Psalms, and the kingdom of David—all of these converge at the cross. With Christ's declaration, "It is finished," redemptive history reaches its fulfillment, and the Summer Conference concludes in light of that completed work.

Lecture 1 | Rev. Jacob Han

Abraham the Priest, a Channel of Reconciliation

Gen 12:1-3

History of Redemption Series

Vol. 6 「The Eternal High Priest of the Covenantal Oath」

Vol. 10 「The Ten Bestowals and Ten Commands」

Vol. 12 (Part 1) 「Signs of the Covenant of Grace: Offerings and the Book of the Law」

Genesis 12:1-3 Now the Lord said to Abram, “Go forth from your country, And from your relatives And from your father’s house, To the land which I will show you; ² And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; ³ And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”

Introduction: The Beginning of True Reconciliation—Abraham, Called to Be a Blessing

What is the history of redemption?

It is God’s great and progressive plan of salvation to redeem sinners through His only begotten Son, Jesus Christ, in order to recover the firstborn, Adam, who had lost reconciliation with God the Father.

To bring this history of redemption to completion, the very person whom God sovereignly called at the appointed time and with whom He established the covenant of the torch was Abraham.

God made Abraham the blessing itself, and through him He bestows blessing upon all the families of the earth.

Genesis 12:2-3 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; ³ And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”

Reconciliation with God and reconciliation with the world are accomplished in Jesus Christ through the spiritual channel of Abraham.

Galatians 3:9 So then those who are of faith are blessed with Abraham, the believer.

True reconciliation is found in believing in Jesus Christ, becoming Abraham’s spiritual descendant, and receiving the blessing together with Abraham.

1. The First Step Toward Reconciliation: The Sacrifice of the Cross

The true reconciliation spoken of in Scripture is never given without a price. It is granted only when we give thanks to the Father and obey His commands.

2 Corinthians 5:18 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,

The true reconciliation that God has granted to us was given in exchange for the grace of atonement accomplished through the shedding of the blood of His Son, Jesus Christ, on the cross.

Jesus was able to offer the true sacrifice by going to the cross and becoming the atoning sacrifice Himself, solely because He obeyed the Father’s word.

John 12:50 I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.”

There are decisive stages that must be passed through to offer the perfect sacrifice of the cross.

1) Obedience that leaves behind the place of idolatry and worldliness without delay

Acts 7:2-4 And he said, “Hear me, brethren and fathers! The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, ³ and said to him, ‘Leave your country and your relatives, and come into the land that I will show you.’ ⁴ Then he left the land of the Chaldeans and settled in Haran. From there, after his father died, God had him move to this country in which you are now living.

When we leave behind the place of idolatry and worldliness without looking back and thoroughly accomplish holy separation, we are able to worship God in spirit and truth.

* Why Abraham delayed in Haran

It was because of his familial attachment to his physical father Terah, and his human affection for him.

Terah (תֵּרַח): “to delay, to postpone”

Genesis 12:1 Now the Lord said to Abram, “Go forth from your country, And from your relatives And from your father’s house, To the land which I will show you;

Worldly	Holy
Earthly country	Heavenly homeland
Relatives	General Assembly of the Firstborn
House of the physical father	House of the Father God

2) Calling upon the name of the Lord in the midst of Canaan: the proclamation of true worship

Genesis 12:8 Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called upon the name of the Lord.

“To call” in Hebrew: *qara* (קרא) — “to proclaim, to cry out loudly”

When Abraham built an altar and called loudly upon the name of God in the midst of Canaan, a land full of idols, the active spiritual fellowship between God and mankind that had been broken since the Garden of Eden began to be restored in Canaan through true worship.

Isaiah 55:6-7 Seek the Lord while He may be found; Call upon Him while He is near. ⁷ Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the Lord, And He will have compassion on him, And to our God, For He will abundantly pardon.

2. Hope of Resurrection and Transfiguration Found Through the Eternal High Priest

Abraham the priest was able to be reconciled to God because he experienced two great spiritual encounters in his lifetime.

1) Encounter with Jesus Christ: assurance of the resurrection that enabled him to offer his only son, Isaac

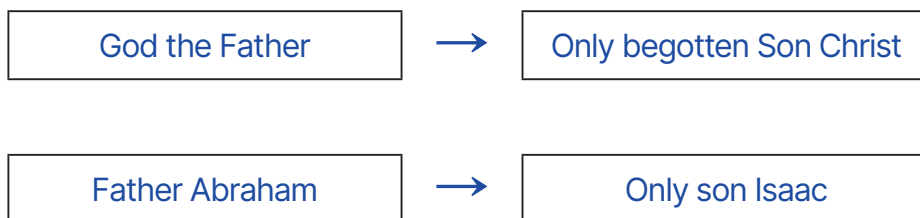
Abraham was able to complete his sacrifice by offering his only son, Isaac, as a burnt offering on Mount Moriah because there he saw Jesus Christ, the eternal atoning sacrifice, and experienced a profound spiritual encounter with Him.

John 8:56 Your father Abraham rejoiced to see My day, and he saw it and was glad.”

* The reason Abraham was able to offer Isaac as a burnt offering

Hebrews 11:19 He considered that God is able to raise people even from the dead, from which he also received him back as a type.

Abraham was able to willingly offer Isaac because he saw, believed, and rejoiced in Jesus, who Himself became the atoning sacrifice, offered Himself on the cross, and was resurrected.



Only those who are assured of the power of Christ's resurrection can offer a living sacrifice, presenting to God their "Isaac" to which they are most deeply attached.

2) Encounter with Melchizedek: the faith of transfiguration that immediately puts on the imperishable spiritual body

The journey of Abraham the priest's life included another mysterious encounter that had already been prepared before his meeting with Jesus on Mount Moriah. It was his encounter with Melchizedek in Genesis 14.

Genesis 14:18-19 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. ¹⁹ He blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth;

Hebrews 7:2-3	Isaiah 9:6
① King of righteousness	① A Child
② King of peace	② A Son
③ Without father, without mother	③ Wonderful
④ Without genealogy	④ Counselor
⑤ Having neither beginning of days nor end of life	⑤ Mighty God
⑥ Made like the Son of God	⑥ Eternal Father
⑦ Remains a priest perpetually	⑦ Prince of Peace

Psalm 110:4 The Lord has sworn and will not change His mind, “You are a priest forever According to the order of Melchizedek.”

The spiritual state of humanity



Beyond the faith of the resurrection, to the faith of transfiguration, through which we will be changed into an imperishable spiritual body while still alive!

1 Corinthians 15:51-53 Behold, I tell you a mystery; we will not all sleep, but we will all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. ⁵³ For this perishable must put on the imperishable, and this mortal must put on immortality.

3. The Horizontal Reconciliation of the Cross Revealed in the Peace Offering

1) The grace of sharing within the appointed time: the true fellowship of the saints

Leviticus 7:15-17 ‘Now as for the flesh of the sacrifice of his thanksgiving peace offerings, it shall be eaten on the day of his offering; he shall not leave any of it over until morning.¹⁶ But if the sacrifice of his offering is a votive or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what is left of it may be eaten;¹⁷ but what is left over from the flesh of the sacrifice on the third day shall be burned with fire.

Offering	Purpose	Time limit for eating the sacrificial meat
Thanksgiving Offering	Thanksgiving for God's grace	Must be eaten the same day; none of it may be left until the next morning.
Votive Offering	Fulfillment of a vow	May be eaten within two days; whatever remains must be burned on the third day.
Freewill Offering	Voluntarily given with joy	

God commanded that the peace offering be eaten within the prescribed time so that the offerer would share his portion of the sacrifice with many neighbors, thereby fostering brotherly love and fellowship among them. In this way, they would give thanks together for God's blessings and share together in the joy He had given them.

Matthew 22:37-40 And He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’³⁸ This is the great and foremost commandment.³⁹ The second is like it, ‘You shall love your neighbor as yourself.’⁴⁰ On these two commandments depend the whole Law and the Prophets.”

True fellowship among the saints is not merely human social interaction, but fellowship centered on the covenant and worship as they love God.

2) The blessings of the north, south, east, west, bestowed on those who offer the peace offering

Genesis 13:9 Is not the whole land before you? Please separate from me; if to the left, then I will go to the right; or if to the right, then I will go to the left.”

When we live out the spirit of the peace offering by being reconciled with our neighbors, God will cause us to spread out to the north, south, east, and west and will give us the blessing of Abraham, which fills our lives with abundance.

Genesis 13:14 The Lord said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward;

The ultimate blessing of the north, south, east, and west promised to Abraham’s spiritual descendants is the heavenly Canaan, the most abundant land.

Genesis 17:8 I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”

Conclusion: May you, priests who embrace the nations, restore Abraham's end-time tent.

Genesis 12:3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”

If we have been born again through faith in Jesus Christ and have become the spiritual descendants of Abraham, then we too are **priests called to bring about reconciliation**, entrusted with the weighty mission of reconciling all the nations to God.

* The mission of priests called to bring about reconciliation

(1) Living as spiritual sojourners who can depart at once without driving their tent pegs into the world

Wherever Abraham went, he did not build magnificent cities but pitched a tent. A pilgrim never builds a permanent home for himself in this world.

Matthew 16:24 Then Jesus said to His disciples, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.

A true priest desires a better country (Heb 11:16) and is a spiritual sojourner who, through worship, continually pulls up the tent pegs driven into this world.

(2) We must teach God's Word of redemptive history and be diligent in passing on the faith of the living.

Ezekiel 44:23 Moreover, they shall teach My people the difference between the holy and the profane, and cause them to discern between the unclean and the clean.

* The reason God chose Abraham to be a priest

Genesis 18:19 For I have chosen him, so that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring upon Abraham what He has spoken about him.”

Abraham lived in the same tent with Isaac and Jacob for 15 years, teaching them the righteousness and justice of the kingdom of God and passing on the faith of the living.

Remember the name of Abraham!

Deuteronomy 32:7 Remember the days of old, Consider the years of all generations. Ask your father, and he will inform you, Your elders, and they will tell you.

The end-time churches and families must become the spiritual tent of Abraham, fulfilling the covenant of the torch through the faith of transfiguration and becoming priests who proclaim true reconciliation to all the nations.

Galatians 3:29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

Lecture 2 | Missionary Keun-young Yu

Noah's Flood and Rest

Matt 24:38-39

History of Redemption Series Vol. 1 「The Genesis Genealogies」

Matthew 24:38-39 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, ³⁹ and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be.

1. Noah's Flood Calendar: A 360-Day Year

Genesis 7:11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened.

Genesis 8:4 In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.

Genesis 7:24 The water prevailed upon the earth one hundred and fifty days.

$2/17 - 7/17 = 150 \text{ days (5 months} \times 30 \text{ days)}$

2. The Calendar as Revealed Through the Timeline of Noah's Flood

Event	Date (Day)	Scripture
Entered ark	Noah's 600 th year 2/10 (Sun)	Gen 7:7 ... entered the ark (Gen 7:10)
Flood began	Noah's 600 th year 2/17 (Sun)	Gen 7:10–11 It came about after the seven days , that the water of the flood came upon the earth...
40 Days of rain	Noah's 600 th year 2/17 (Sun) – 3/26 (Thu)	Gen 7:17 Then the flood came upon the earth for forty days ...
Ark rested upon the mountains of Ararat	Noah's 600 th year 7/17 (Wed)	Gen 7:18 The water prevailed and increased greatly upon the earth... Gen 7:19 The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered. Gen 7:20 The water prevailed fifteen cubits higher, and the mountains were covered. Gen 7:24 The water prevailed upon the earth one hundred and fifty days. Gen 8:4 In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.
Mountain tops visible	Noah's 600 th year 10/1 (Sun)	Gen 8:5 The water decreased steadily until the tenth month; in the tenth month, on the first day of the month , the tops of the mountains became visible.
Raven sent out	Noah's 600 th year 11/11 (Fri)	Gen 8:6–7 Then it came about at the end of forty days , that Noah opened the window of the ark which he had made; ⁷ and he sent out a raven...
First dove sent out	Noah's 600 th year 11/18 (Fri)	Gen 8:8–9 Then he sent out a dove from him... (Gen 8:10)
Second dove sent out	Noah's 600 th year 11/25 (Fri)	Gen 8:10 So he waited yet another seven days ; and again he sent out the dove from the ark.
Third dove sent out	Noah's 600 th year 12/2 (Fri)	Gen 8:12 Then he waited yet another seven days , and sent out the dove...
Waters dried up; covering of the ark removed	Noah's 601 st year 1/1 (Sabbath)	Gen 8:13 Now it came about in the six hundred and first year, in the first month, on the first of the month ... Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.
Left the ark	Noah's 601 st year 2/27 (Sabbath)	Gen 8:14–16 In the second month, on the twenty-seventh day of the month , the earth was dry... ¹⁶ "Go out of the ark..."

- From Noah's 600th year, 2/10, when he entered the ark, until Noah's 601st year, 2/27, when he left the ark.
- Began on a Sunday and ended on the Sabbath.
- Total: 377 days, including 54 Sabbaths.

3. The Second Creation and Rest

- ① The day the ark rested upon the mountains of Ararat after the 150 Days of prevailing waters — Noah's 600th year, 7/17 (Wed)

After completely destroying the structure of the sinful world, God prepared for the work of a second creation.

Genesis 8:4 In the seventh month, on the seventeenth day of the month, **the ark rested upon the mountains of Ararat.**

- Ararat — the mountain of creation, the holy mountain, the living mountain, the spiritual Garden of Eden
- Rested (Hebrew: *nuah*) — “settle down, repose”

- ② The day Noah removed the covering of the ark and saw that the waters had dried up — “on the Sabbath” (Noah's 601st year, 1/1)

Genesis 8:13 “Noah **removed** the covering of the ark”

- ③ The day Noah came out of the ark and stood on dry ground — “on the Sabbath” (Noah's 601st year, 2/27)

Genesis 8:14 In the second month, on the twenty-seventh day of the month, **the earth was dry**

- Dry (Hebrew: *yabesh*) — “completely dried up”

Genesis 8:20-21 Then Noah built an altar to the Lord, and took of every clean animal and

of every clean bird and offered burnt offerings on the altar. ²¹ **The Lord smelled the soothing aroma;** and the Lord said to Himself...

- Soothing aroma (Hebrew: *reah nihoah*) — “an aroma of rest”

4. Faith That Overcomes Judgment and Enters Rest

A faith that prepares, makes ready, and waits

Matthew 24:44 For this reason **you also must be ready**; for the Son of Man is coming at an hour when you do not think He will.

1) Faith that strictly observed the Sabbath

- ① Entered the ark the day “after the Sabbath” — Sunday (2/10)
- ② Sent out the doves every 7 days, each on the day “before the Sabbath”
— Friday (11/18, 11/25, 12/2)
- ③ Left the ark and offered a burnt offering — “on the Sabbath” (Noah’s 601st year, 2/27)

2) Faith that prepared an ark without any gaps

Genesis 6:14 Make for yourself an ark of **gopher wood**; you shall make the ark with rooms, and shall cover it inside and out with **pitch**.

Genesis 6:22 Thus Noah did; **according to all that God had commanded him, so he did.**

- **Gopher wood** — A tall, straight-growing tree (approximately 20–30 m / 65–100 ft). Its wood is strong and highly resistant to decay. (Cf. 1 Kgs 5:10 — Timber used for Solomon’s temple.)
- **Pitch** — A waterproof sealant that completely covered every opening in the ark.

Ephesians 4:27 and do not give the devil an opportunity.

- Opportunity (Greek: *topos*) — Not a small crack or gap, but a secured broad place.
- Judas Iscariot gave Satan a broad place and an opportunity.

Luke 22:3-6 And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve. ⁴ And he went away and **discussed** with the chief priests and officers **how he might betray Him to them.** ⁵ They were glad and agreed to give him money. ⁶ So he consented, and began seeking a good opportunity to betray Him to them apart from the crowd.

① Covered inside and out without any gaps by the blood of Jesus Christ

Pitch (Hebrew: *kofer*) — “to cover, to make atonement”; the precious blood of Jesus Christ

② Prayer without any gaps

1 Thessalonians 5:17 pray without ceasing;

Psalms 32:6 Therefore, let everyone who is godly **pray to You in a time when You may be found;** Surely **in a flood of great waters they will not reach him.**

③ Steadfast and immovable dedication and toil without any gaps

1 Corinthians 15:57-58 but **thanks be to God, who gives us the victory** through our Lord Jesus Christ. ⁵⁸ Therefore, my beloved brethren, **be steadfast, immovable, always abounding in the work of the Lord,** knowing that your toil is not in vain in the Lord.

Conclusion: There remains a Sabbath rest for the people of God.

Hebrews 4:9 So there remains a Sabbath rest for the people of God.

God's providential remembrance that "preserves" His people until the final fulfillment of rest

Genesis 6:3 Then the Lord said, "**My Spirit shall not strive with man forever**, because he also is flesh...

My "Spirit" (Hebrew: *ruah*) — "wind, spirit, breath (of life)"

Genesis 8:1 But God **remembered Noah and all** the beasts and all the cattle **that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided.**

- Remembered (Hebrew: *zakar*) — "to remember, think of, keep in mind"
- Wind (Hebrew: *ruah*) — "wind, spirit, breath (of life)"

Genesis 7:23 "only Noah was left, **together with those that were with him** in the ark."

Genesis 8:1 "Noah and all... **that were with him in the ark**"

Genesis 9:8 "Then God spoke [the rainbow covenant] to Noah and to his sons with him"

Psalm 18:15 Then the channels of water appeared, And **the foundations of the world were laid bare** At Your rebuke, O Lord, **At the blast of the breath of Your nostrils.**

- Breath (Hebrew: *ruah*) — "wind, spirit, breath (of life)"

1 Corinthians 10:2 "**into Moses**"

John 20:21-22 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." ²² And when He had said this, **He breathed on them and *said to them, "Receive the Holy Spirit.**

- Breathed (Greek: *emphysaō*) — "breath" of life (Gen 2:7)

John 20:19 "**where the disciples were**"

Acts 2:1-4 When the day of Pentecost had come, they were all together in one place. ² And suddenly there came from heaven **a noise like a violent rushing wind**, and it filled the whole house where they were sitting... ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

- Wind (Greek: *pnoē*) — “respiration, breath (of life)”

Acts 2:1 **“they were all together in one place”**

Isaiah 11:6-9 ... ⁸ The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper’s den. ⁹ They will not hurt or destroy in all My holy mountain, **For the earth will be full of the knowledge of the Lord As the waters cover the sea.**

Revelation 21:1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.

Philippians 4:4-7 Rejoice in the Lord always; again I will say, rejoice! ⁵ Let your gentle spirit be known to all men. The Lord is near. ⁶ Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷ **And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.**

Lecture 3 | Missionary Phoebe Lee

The Mercy Seat: Where God Meets His People

Exod 25:21-22

History of Redemption Series

Vol. 6 「The Eternal High Priest of the Covenantal Oath」

Vol. 9 「The Mystery of the Wondrous Glory: The Tabernacle and the Ark of the Covenant」

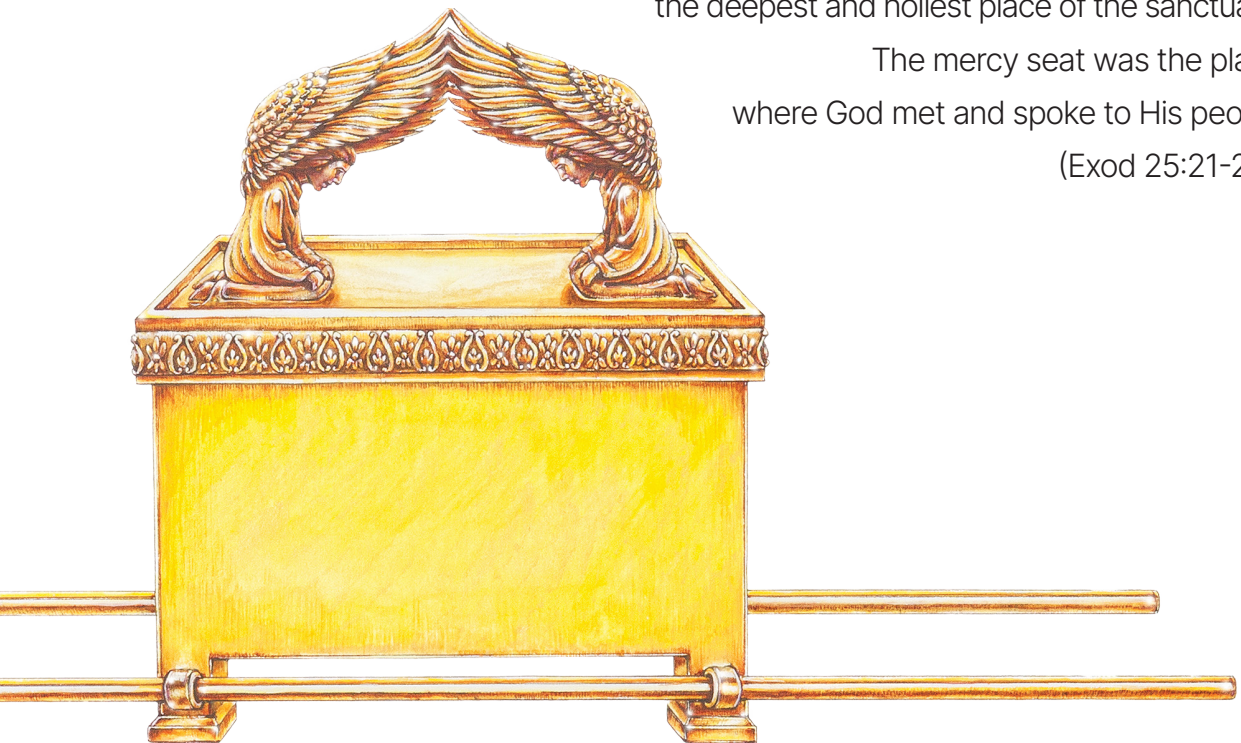
Vol. 12 (Part 1) 「Signs of the Covenant of Grace: Offerings and the Book of the Law」

Exodus 25:21-22 You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. ²² There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.

God established the Sinaitic covenant through Moses to make the Israelites His people. And immediately after, He gave the patterns for the tabernacle and its numerous utensils.

Among them, the very first thing He spoke of was the Ark of the Covenant and the mercy seat. These were kept inside the Holy of Holies, the deepest and holiest place of the sanctuary.

The mercy seat was the place where God met and spoke to His people (Exod 25:21-22).



1. What is the Mercy Seat?

1) Meaning of the word

The mercy seat is *kapporeth* (כַּפֹּרֶת) in Hebrew and was derived from the Hebrew word *kaphar* (כָּפַר) meaning “to cover, to make atonement.” It is “the place where sins are forgiven.” Atonement cannot be achieved by the power of sinful humans and is entirely by the grace of God. That is why it is translated as “mercy seat” in the English Bible (KJV), and as “seat of grace” (施恩座) in the Chinese Bible, that is, “the place where grace is bestowed.”

2) Pattern and shape

- ① It was made of pure gold (Exod 25:17).
- ② Its length was 2.5 cubits (114 cm), and its width was 1.5 cubits (68.4 cm), which is the same size as the Ark of the Covenant. It was placed on the top in close contact with the Ark (Exod 25:17, 21).
- ③ Two cherubim were made of hammered work at the two ends of the mercy seat, making them of one piece with the mercy seat (Exod 25:19).
- ④ The two cherubim spread their wings upward to cover the mercy seat. Their faces were toward each other, facing it (Exod 25:20).

2. Why is the Mercy Seat Necessary?

1) So that God may meet and speak to His people

Exodus 25:22 There I will meet with you...

The Hebrew word *ya'ad* (יָעַד) for “meet” and the adverb *sham* (שָׁם) indicating the location “there” are used together to refer to meeting in a place specially designated

by God. That place was the mercy seat on top of the Ark of the Covenant, covered by the wings of the two cherubim. God met and spoke with Israel, His chosen people, there (Num 7:89).

- ① The mercy seat was the place where God's presence and glory appeared.
- ② The mercy seat was the place where God's mercy and compassion were bestowed.
- ③ Looking at the Ark of the Covenant improperly without the mercy seat resulted in death.
 - The people of Beth-shemesh suffered a great disaster when they looked into the Ark of the Covenant out of human curiosity rather than reverence for God (1 Sam 6:19).
 - The high priest could only prevent death by covering the mercy seat on the Ark of the Covenant with the smoke of incense every year on the Day of Atonement (Lev 16:12-13).

2) To forgive sinners who have to die

The ultimate reason the mercy seat could become “the place where sins are forgiven” and “the place where grace is bestowed” is because the high priest sprinkles the blood of the atoning sacrifice there every year on the Day of Atonement (Lev 16:14-15). God sees the blood sprinkled on it and passes over their sins (Exod 12:13, 23).

- ① The high priest first sprinkled the blood of the bull with his finger on the east side of the mercy seat for his own sins.
- ② Next, he sprinkled the blood seven times in front of the mercy seat.
- ③ The blood of the goat for the sin offering for the people was also sprinkled in the same way.

Leviticus 17:11 For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.'

Through the mercy seat, God wanted to bring sinners back to His presence, meet with His people, and speak to them. This is because He desired to continue His covenant with His people to the very end and dwell among them (John 1:14).

3) Eternal atonement was accomplished by the precious blood of Jesus Christ, the Lamb.

The blood of perishable animals can never give eternal atonement for our sins.

It is only possible through the precious blood of Jesus Christ (1 Pet 1:18-19). Jesus, who was pure and clean like pure gold, became the unblemished Lamb and offered Himself as the atoning sacrifice.

1 Peter 1:19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

- ① Jesus became the Lamb and shed His own blood (John 1:29).
- ② Jesus accomplished eternal atonement once for all (Heb 9:12; 10:14).
- ③ Jesus became the true mercy seat (Rom 3:25).

3. What is the Appearance of the Saints and the Church Transformed Through the True Mercy Seat?

Exodus 25:18-19 You shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat. ¹⁹ Make one cherub at one end and one cherub at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends”

There are two cherubim on the mercy seat. They were made by hammering the pure gold of the mercy seat itself, making them one body that could never be separated

from the mercy seat. This is a beautiful foreshadowing of the church and the saints who have become one body with Jesus Christ, the true mercy seat today.

1) We come to long for and manifest God's holiness and grace.

Exodus 25:20 The cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat.

- ① Spreading the wings and covering the mercy seat shows the posture of guarding God's holiness and glory (1 Pet 1:15-16).
- ② Facing one another means they are not alone or isolated, but a community (Eph 4:3).
- ③ Directing their gaze toward the mercy seat shows the posture of longing for God's grace and presence (Heb 4:14-16; 12:2).

The Holy Spirit transforms us into saints who long for and manifest God's holiness and grace (Ezek 36:26-27; Phil 2:13).

2) We recover the image of God and undertake God's work.

- ① Cherubim are created beings that carry out God's work and serve the history of redemption.
- ② The cherubim in the Garden of Eden guarded the way to the tree of life. This showed the hope of future restoration through Jesus Christ (Gen 3:24).
- ③ The intellect, courage, loyalty, and insight possessed by the cherubim represent the original image that humans, created in the image of God, must recover (Ezek 1:10; 10:14).

The Holy Spirit transforms us into the image of Christ and establishes us as mission bearers who carry out God's work (Rom 8:29).

3) We manifest God's presence and glory, and proclaim the Word.

- ① God's presence and glory appeared from the two cherubim, or between the cherubim (Psa 80:1; 99:1; 1 Sam 4:4; Heb 9:5).
- ② God's Word was proclaimed from the two cherubim, or between the cherubim (Exod 25:22; Num 7:89; Ezek 10:5).

God speaks to the world and manifests His glory through the church, the body of Jesus Christ, which has become one in the Holy Spirit (Eph 1:22-23).

Conclusion:

We must become churches of the Word that manifest God's life, truth, and sovereignty through grace, united with Christ in the Holy Spirit.

Jeremiah 3:16 It shall be in those days when you are multiplied and increased in the land," declares the Lord, "they will no longer say, 'The ark of the covenant of the Lord.' And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again.

God no longer meets His people through the Ark of the Covenant and the mercy seat made of gold. Jesus Christ, the reality that the Ark of the Covenant pointed to, has come, and God meets and speaks to His people through the atoning work of Jesus Christ, the true mercy seat.

Romans 3:25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

The three holy objects inside the Ark of the Covenant symbolize life, truth, and the sovereignty of God—that is, the glory of His kingdom. The reason God did not reveal them as they are but had them covered by the mercy seat is that they are manifested only through the throne of grace.

Furthermore, God gave Christ as the head of the church and sent the Holy Spirit to establish us as the church, the body of Christ.

Ephesians 1:22-23 And He put all things in subjection under His feet, and gave Him as head over all things to the church, ²³ which is His body, the fullness of Him who fills all in all.

Therefore, whether we deal with people, serve the church, or carry out our duties, we must first stand upon the grace that has been given to each of us and become saints who act with grace set before us (Col 3:17). When we stand at such a place, God will meet and speak to the world through our churches today, and manifest His glory among all nations.



Lecture 4 | Evg. Hyeong-Ju Kim

Conquest of Canaan and Holy Destruction

God's Possession and the Removal of Sin Seen Through *Herem* – “Devoted to Destruction”

Deut 7:1–6

History of Redemption Series

Vol. 7 「The Eternal Covenant for All Generations: The Ten Commandments」

Vol. 8 「Fulfillment of the Covenant of the Torch」

Deuteronomy 7:1-6 “When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, ² and when the LORD your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them. ³ “Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. ⁴ “For they will turn your sons away from following Me to serve other gods; then the anger of the LORD will be kindled against you and He will quickly destroy you. ⁵ “But thus you shall do to them: you shall tear down their altars, and smash their sacred pillars, and hew down their Asherim, and burn their graven images with fire. ⁶ “For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

Introduction

“Who really owns this world and my Life?”

The command to destroy Canaan looks to many people like a cruel war. But through this event, Scripture shows clearly who God is, and how we are to live before Him. This is not simply a story about war. It is a story about God's ownership and His righteous judgment on sin.

1. *Herem* Declares That God Alone Is Owner

1) What *herem* (חֵרֶם) means

In the Bible, the word translated “destroy” is *herem*. Its basic meaning is to set a person or object apart from all human ownership and use, irreversibly, so that it belongs completely to God. *Herem* has this one core meaning, but it appears in two forms depending on the context.

First, it is what belongs wholly to God.

Leviticus 27:28 Nevertheless, anything which a man sets apart to the LORD out of all that he has, of man or animal or of the fields of his own property, shall not be sold or redeemed. Anything devoted to destruction is most holy to the LORD.

What is set apart as *herem* belongs to God. No one may take it back or use it as he pleases.

Second, it is what is destroyed under God's judgment.

In Deuteronomy 7:2 and Joshua 6:17, *herem* appears as God's judgment on the Canaanite peoples and the city of Jericho, whose sin had become full. It means that the objects of judgment are not to be kept as human plunder, but are to be completely removed, or given over to God, according to His command.

These two forms look like opposite directions, but the heart of it is one: **final ownership and the right of judgment over all things belong to God.**

2) Jericho — the rule that applied even to Israel, without exception

In Joshua 6:17–21, expressions from the *herem* word-group are repeated six times in all—four as a noun and twice as a verb—and four of these are concentrated in verse 18 alone. The repeated warning, “keep yourselves from the things under the ban,” shows just how strong the temptation was for Israel to take what belonged to God as their own. And indeed, the people and animals were destroyed, the city and its

ordinary goods were burned, and the silver, gold, bronze, and iron were placed in the treasury of the LORD.

Joshua 6:18 Keep yourselves from the things under the ban, so that you do not covet and take some of them and make the camp of Israel accursed and bring trouble on it.

Joshua 6:19 All the silver and gold and articles of bronze and iron are holy to the LORD; they shall go into the treasury of the LORD.

3) What the command meant, and what it did not

This event declares that God holds final ownership over people and things, and the right to judge them. It was a righteous judgment that God commanded directly, in one particular time in history, against people whose sin had become full. So it can never be used to justify racial or ethnic killing, or religious violence, today.

2. The Destruction of Canaan was God's Righteous Judgment on Sin

1) A long wait until sin was full (about 676 years)

For sin to be “full” means it has filled up and overflowed. God held back His judgment on the Canaanites for about 676 years—from the covenant of the torch (2082 BC) until Israel entered Canaan (1406 BC).

Genesis 15:16 In the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.

Leviticus 18:25 The land has become defiled, therefore I have brought its punishment upon it, and the land has spewed out its inhabitants.

2) Judgment on sin, not on bloodline — Rahab is saved

Rahab, the harlot who hid the two spies that came into Jericho, was saved by faith and entered the family line of the Messiah. This shows clearly that God's standard of judgment is not bloodline, but the sin that refuses to obey Him.

Hebrews 11:31 By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.

Matthew 1:5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed was the father of Jesse.

3) The purpose — to keep the covenant people from idolatry

The Canaanites did terrible things, such as passing their children through fire to Molech. God commanded that none of the Canaanites and their gods be left, so that their sin would not spread to Israel. For the same reason, He forbade marriage with them.

Leviticus 18:21 You shall not give any of your offspring to offer them to Molech, and so profane the name of your God.

Judges 2:3 I will not drive them out before you; they will become as thorns in your sides, and their gods will be a snare to you.

Deuteronomy 7:3-4 Do not intermarry with them... for they will turn your sons away from following Me to serve other gods.

4) Jericho and Ai — why the first city was different

Jericho was set apart to God in a special way. But at Ai, God let the people keep the spoil and the animals. Jericho showed that the plunder from the first victory of the conquest belonged fully to God—it was not human plunder.

Deuteronomy 20:16 In the cities of these peoples that the LORD your God gives you as an inheritance, you shall leave alive nothing that breathes.

Joshua 8:2 You shall do to Ai and its king as you did to Jericho and its king; only its spoil and its cattle you shall take as plunder for yourselves. Set an ambush behind the city.

3. The Problem Greater than the Snare of the Canaanites — Israel's Own Disobedience

1) Achan — taking what he must not take (Eden again)

At Ai, a town smaller than Jericho, Israel suffered an unexpected defeat. The cause of the defeat was the goods that Achan had secretly taken at Jericho.

Joshua 7:5 They struck down about thirty-six men... and the hearts of the people melted and became as water.

Achan saw, wanted, took, and hid. He repeated the same greed that began in Eden, and he took what belonged to God. Because of it, Israel lost at Ai, and thirty-six men died.

Joshua 7:21 I saw among the spoil a beautiful mantle from Shinar, two hundred shekels of silver, and a bar of gold of fifty shekels; I coveted them and took them.

2) Disobedience — deciding without asking God, and leaving behind what should have been removed

At Gibeon, Israel made a treaty on its own, without asking the LORD. In the time of the Judges, they did not drive the Canaanites out. Instead they put them to work and lived among them. Choices made without asking God, and obedience left half-done, led in the end to intermarriage and idol worship.

Joshua 9:14 The men... did not ask for the counsel of the LORD.

Judges 1:28 When Israel became strong, they put the Canaanites to forced labor, but did not drive them out completely.

Judges 3:6 They took their daughters for themselves as wives, and gave their own daughters to their sons, and served their gods.

4. Christ Bore the Curse and Restored Us

1) Destruction (judgment of *herem*) could fall on Israel too

In Malachi 4:6, the word translated “curse” is the Hebrew word *herem*. It is a warning: even God's own covenant people, and their land, can come under His final judgment if they will not turn back to Him.

Malachi 4:6 He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, so that I will not come and strike the land with a curse (*herem*).

2) Christ took the curse in our place

Sinners deserved God's curse and judgment. On the cross, Christ took that curse in our place. He paid to set us free and made us God's own people.

Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us.

Titus 2:14 He gave Himself for us to redeem us from all lawlessness and to purify for Himself a people for His own possession, zealous for good deeds.

5. The Day When the Curse Ends and All Is Restored as God's Possession

The restoration Christ accomplished on the cross is brought to completion on the day when the whole world belongs to God once again.

“*Achor*” (trouble) was the place where Achan was judged, yet God turned that very place into a door of hope.

Hosea 2:15 Then I will give her her vineyards from there, and the valley of Achor as a door of hope.

That hope leads at last to the day when the curse disappears from the whole world. Zechariah prophesies that on that day the entire land will be holy to the LORD, so that the judgment of destruction is no longer needed.

Zechariah 14:11 People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security.

This prophecy is brought to completion in the new heaven and the new earth. The power of the curse was already broken at the cross, and all things will be restored as God's holy possession. The conquest of Canaan and its holy destruction are not merely an event of the past; they are the process of redemptive history by which God recovers His own possession and removes sin.

Revelation 22:3 There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him.

Conclusion: Therefore, Live as God's Own

If Christ has restored us as God's possession, then how are we now to live?

1) Give back to God what He has given us

Achan took God's things and kept them as his own. David did the opposite: he said he was only giving back to God what he had first received. Our bodies, our time, our money, and our gifts all belong to God, because He bought them at a price.

1 Corinthians 6:19-20 You are not your own; you were bought with a price. Therefore glorify God in your body.

1 Chronicles 29:14 Who am I and who are my people that we should be able to offer as generously as this? For all things come from You, and from Your hand we have given to You.

2) Leave no sin behind

With the Spirit's help, it is our part to cut sin off and throw it out—to work out our salvation with fear and trembling. Real obedience means we do not make peace with even a small sin. We cut it off today.

Philippians 2:12-13 Work out your salvation with fear and trembling; for it is God who works in you, both to will and to work for His good pleasure.

Romans 8:13 If you live according to the flesh you must die, but if by the Spirit you put to death the deeds of the body, you will live.

Galatians 2:20 I have been crucified with Christ.

Believers are partakers of God's holiness. So, until the day redemption is brought to completion, we are to confess that we ourselves and all that we have belong to God—taking up our cross daily to follow Christ, and, in dependence on the Spirit, putting to death the deeds of the body.

Lecture 5 | Missionary Rachel Kang**God's *Hese*d in Redemptive History**

Psa 136:1-26

History of Redemption Series

Vol. 3 「The Unquenchable Lamp of the Covenant」

Vol. 4 「God's Profound and Mysterious Providence」 etc.

Psalm 136:1-26 Give thanks to the Lord, for He is good, For His lovingkindness is everlasting.² Give thanks to the God of gods, For His lovingkindness is everlasting.³ Give thanks to the Lord of lords, For His lovingkindness is everlasting.⁴ To Him who alone does great wonders, For His lovingkindness is everlasting;⁵ To Him who made the heavens with skill, For His lovingkindness is everlasting;⁶ To Him who spread out the earth above the waters, For His lovingkindness is everlasting;⁷ To Him who made the great lights, For His lovingkindness is everlasting:⁸ The sun to rule by day, For His lovingkindness is everlasting,⁹ The moon and stars to rule by night, For His lovingkindness is everlasting.¹⁰ To Him who smote the Egyptians in their firstborn, For His lovingkindness is everlasting,¹¹ And brought Israel out from their midst, For His lovingkindness is everlasting,¹² With a strong hand and an outstretched arm, For His lovingkindness is everlasting.¹³ To Him who divided the Red Sea asunder, For His lovingkindness is everlasting,¹⁴ And made Israel pass through the midst of it, For His lovingkindness is everlasting;¹⁵ But He overthrew Pharaoh and his army in the Red Sea, For His lovingkindness is everlasting.¹⁶ To Him who led His people through the wilderness, For His lovingkindness is everlasting;¹⁷ To Him who smote great kings, For His lovingkindness is everlasting,¹⁸ And slew mighty kings, For His lovingkindness is everlasting:¹⁹ Sihon, king of the Amorites, For His lovingkindness is everlasting,²⁰ And Og, king of Bashan, For His lovingkindness is everlasting,²¹ And gave their land as a heritage, For His lovingkindness is everlasting,²² Even a heritage to Israel His servant, For His lovingkindness is everlasting.²³ Who remembered us in our low estate, For His lovingkindness is everlasting,²⁴ And has rescued us from our adversaries, For His lovingkindness is everlasting;²⁵ Who gives food to all flesh, For His lovingkindness is everlasting.²⁶ Give thanks to the God of heaven, For His lovingkindness is everlasting.

Psalm 136 reviews the cosmic history of creation, the redemptive history of the Exodus and the conquest of Canaan, and even the grace of salvation bestowed upon the individual. In every verse, it confesses, “For His lovingkindness is everlasting.”

Lovingkindness	Hebrew: <i>hesed</i> חֶסֶד	Meaning: mercy, steadfast love, lovingkindness, faithful love
----------------	-------------------------------	--

The essence of *hesed* is the covenant.

1. The *Hesed* of Promise

Hesed is God's love by which He first comes to undeserving sinners, makes a covenant with them, and takes them as His own people.

Abraham and *Hesed*

(1) *Hesed* in Genesis 19

Genesis 19:19 Now behold, your servant has found favor in your sight, and you have magnified your **lovingkindness** (*hesed*; חֶסֶד), which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die;

Genesis 19:29 Thus it came about, when God destroyed the cities of the valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.

Genesis 18:23 Abraham came near and said, “Will You indeed sweep away the righteous with the wicked?”

Genesis 18:25 Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?”

(2) *Hesed* in Genesis 24

Genesis 24:12 He said, “O Lord, the God of my master Abraham, please grant me success today, and show **lovingkindness** (*hesed*; חֶסֶד) to my master Abraham.

Genesis 24:27 He said, “Blessed be the Lord, the God of my master Abraham, who has not forsaken His **lovingkindness** (*hesed*; חֶסֶד) and His **truth** (*emeth*; אֱמֶת) toward my master; as for me, the Lord has guided me in the way to the house of my master’s brothers.”

<i>Emeth</i>	אֱמֶת	faithfulness, truth, fidelity, reliability
--------------	-------	--

If *hesed* is the love grounded in God's covenant, *emeth* is God's faithfulness in keeping that love to the very end.

2. The *Hesed* of Faithfulness

Israel and *Hesed*

636 years after ratifying the covenant of the torch, God remembered His covenant and fulfilled His *hesed* in history by bringing Israel out in the Exodus.

Exodus 2:24-25 So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. ²⁵ God saw the sons of Israel, and God took notice of them.

Exodus 15:13 In Your **lovingkindness** (*hesed*; חֶסֶד) You have led the people whom You have redeemed; In Your strength You have guided them to Your holy habitation.

Exodus 34:6-7 Then the Lord passed by in front of him and proclaimed, “The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in **lovingkindness** (*hesed*; חֶסֶד) and **truth** (*emeth*; אֱמֶת) ⁷ who keeps **lovingkindness** (*hesed*; חֶסֶד) for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.”

Redemptive history is not accomplished by human faithfulness, but by God's *hesed* and *emeth* from beginning to end.

3. The *Hesed* of Restoration and Loyalty

Ruth and *Hesed*

The Book of Ruth is set during the period of the Judges, the darkest and most chaotic era in the history of Israel.

Ruth 1:1 Now it came about in the days when the judges governed, that there was a famine in the land. And a certain man of Bethlehem in Judah went to sojourn in the land of Moab with his wife and his two sons.

Judges 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

Hesed appears at every major turning point in the Book of Ruth.

(1) *Hesed* in Ruth 1

Ruth 1:8 And Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. May the Lord deal **kindly** (*hesed*; חֲסֵד) with you as you have dealt with the dead and with me.

Ruth 1:16-17 But Ruth said, "Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God. ¹⁷ Where you die, I will die, and there I will be buried. Thus may the Lord do to me, and worse, if anything but death parts you and me."

Naomi prayed for God's *hesed*, and Ruth demonstrated *hesed* through her loyal love.

(2) *Hesed* in Ruth 2

Ruth 2:20 Naomi said to her daughter-in-law, “May he be blessed of the Lord who has not withdrawn his **kindness** (*hesed*; חֶסֶד) to the living and to the dead.” Again Naomi said to her, “The man is our relative, he is one of our ***closest relatives**.”

*Closest relatives	Hebrew: <i>gaal</i> גָּאֵל	Meaning: to ransom, to redeem, to perform the duty of a kinsman
--------------------	-------------------------------	--

(3) *Hesed* in Ruth 3

Ruth 3:10 Then he said, “May you be blessed of the Lord, my daughter. You have shown your last **kindness** (*hesed*; חֶסֶד) to be better than the first by not going after young men, whether poor or rich.

Ruth's *hesed* began with her loyalty to her mother-in-law and was completed through her sacrificial devotion to establish the covenant family.

The *hesed* of Naomi, Ruth, and Boaz became the channel through which God's greater *hesed* was accomplished in redemptive history.

David and *Hesed*

The history of David and *hesed* begins with the covenant he made with Jonathan.

1 Samuel 20:14-15 If I am still alive, will you not show me the **lovingkindness** (*hesed*; חֶסֶד) of the Lord, that I may not die? ¹⁵ You shall not cut off your **lovingkindness** (*hesed*; חֶסֶד) from my house forever, not even when the Lord cuts off every one of the enemies of David from the face of the earth.”

2 Samuel 9:1 Then David said, “Is there yet anyone left of the house of Saul, that I may show him **kindness** (*hesed*; חֶסֶד) for Jonathan's sake?”

Remembering his covenant with Jonathan, David showed *hesed* to Jonathan's son, Mephibosheth.

2 Samuel 9:3-4 The king said, "Is there not yet anyone of the house of Saul to whom I may show the **kindness (*hesed*; חֶסֶד)** of God?" And Ziba said to the king, "There is still a son of Jonathan who is crippled in both feet." ⁴ So the king said to him, "Where is he?" And Ziba said to the king, "Behold, he is in the house of Machir the son of Ammiel in **Lo-debar.**"

Lo-debar	Hebrew: <i>lo devar</i> לֹא דִבָּר	Meaning: a place with no pasture (a desolate place)
----------	---------------------------------------	--

2 Samuel 9:7 David said to him, "Do not fear, for I will surely show **kindness (*hesed*; חֶסֶד)** to you for the sake of your father Jonathan, and will restore to you all the land of your grandfather Saul; and you shall eat at my table regularly."

2 Samuel 9:8 Again he prostrated himself and said, "What is your servant, that you should regard a dead dog like me?"

2 Samuel 9:13 So Mephibosheth lived in Jerusalem, for he ate at the king's table regularly. Now he was lame in both feet.

Those who have received the grace of *hesed* (restoration) repay it with *hesed* (loyalty).

2 Samuel 19:24 Then Mephibosheth the son of Saul came down to meet the king; and he had neither cared for his feet, nor trimmed his mustache, nor washed his clothes, from the day the king departed until the day he came home in peace.

Conclusion: The Fulfilled *Hesed*

Jesus Christ and *Hesed*

Jesus Christ is *hesed* made flesh.

John 1:14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of **grace** (*charis*; χάρις) and **truth** (*alētheia*; ἀλήθεια).

Hesed reaches its fulfillment at the cross.

Hebrews 9:15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

The cross reveals the depth of *hesed*, and the resurrection reveals the victory of *hesed*.

The *Hesed* Entrusted to Us

Psalms 50:5 “Gather My **godly ones** (*hasid*; חַסִּדִּים) to Me, Those who have made a covenant with Me by sacrifice.”

Lecture 6 | Rev. Hee-sun Chae

The Army of God's Kingdom Manifested in David's 37 Mighty Warriors

2 Sam 23:39

History of Redemption Series
Vol. 3 「The Unquenchable Lamp of the Covenant」

2 Samuel 23:39 Uriah the Hittite; thirty-seven in all.

2 Samuel chapter 23, which records David's 37 mighty men, is a record that David left in his latter years with a heart of thanksgiving.

2 Samuel 23:1 Now these are the last words of David.

As David faced the end of his life, he did not speak of his victories in war or his achievements as a king. Instead, he recorded the names of the people God had raised up alongside him. The fact that Uriah's name appears at the very end of the list is like David's final confession of faith: "All of this was God's grace." David was a man who sinned against Uriah, yet God did not abandon him but forgave him. God also surrounded David with faithful men like Uriah and established the kingdom through them.

David's 37 Mighty Warriors

Category	Individuals	Description	Characteristic
First three mighty warriors	Josheb-basshebeth (Jashobeam), Eleazar, Shammah	Fought and defeated the enemy alone	Victorious warriors
Second three mighty warriors	Abishai, Benaiah, Unnamed person	Drew water from the well of Bethlehem	Faithful warriors
Thirty warriors	From Asahel to Uriah	Commanders	Warriors of different backgrounds
Total	37 people	Those who built David's Kingdom	Warriors of the army of Christ

1. The Starting Point of Those Who Became Mighty Warriors With David

1) They chose to stand with David.

1 Samuel 22:2 Everyone who was in distress, and everyone who was in debt, and everyone who was discontented gathered to him...

In the atmosphere of fear created by Saul's army searching throughout the land, going to David—a man being hunted as a fugitive—was not an easy decision. They chose David, with whom God was, rather than Saul, who held worldly power. God enabled those who were in distress, in debt, and discontented to find David whom Saul could not find.

2) They acknowledged and followed David as their leader.

The phrase “and he became captain over them” (1 Sam 22:2) uses the Hebrew word *sar*, meaning “leader,” “ruler,” or “king.” The people who gathered in the cave of Adullam did not merely accompany David; they accepted him as their leader. This foreshadows how people would one day receive Jesus Christ as their Savior and King.

2. The Changes That Occurred in the People Who Were With David

1) They experienced the grace of having their hardships resolved.

The people who gathered at the cave of Adullam were people with distress, debt, and wounded hearts (discontentment).

Types of people	Hardship	Resolution
Those in distress	Circumstances	Protection from distress
Those in debt	Economic	Resolution of financial problems
Those who were discontented	Mental	Healing of the heart

2) They showed evidence of training even while on the run, like David.

① Everyone girded on his sword.

1 Samuel 25:13 David said to his men, **“Each of you gird on his sword.”** So each man girded on his sword. And David also girded on his sword, **and about four hundred men went up behind David while two hundred stayed with the baggage.**

② They had the combat power to pursue Amalek, fight, and win.

1 Samuel 30:9-10 So David went, he and the six hundred men who were with him, and came to the brook Besor, where those left behind remained. ¹⁰ **But David pursued, he and four hundred men,** for two hundred who were too exhausted to cross the brook Besor remained behind.

1 Samuel 30:17 David slaughtered them from the twilight until the evening of the next day; and **not a man of them escaped, except four hundred young men** who rode on camels and fled.

3) There were changes in their titles.

Changes in the title of David's warriors

Title in the Bible	Meaning
Those in distress, those in debt, those who were discontented (1 Sam 22:2)	The old self as sinners
David and his men (1 Sam 23:5, 24)	Citizens of the kingdom of God
David's mighty men (2 Sam 23:8)	Those trained in Christ
The army of God (1 Chr 12:22)	Spiritual soldiers of the kingdom of God

4) David's 37 mighty warriors are the army of God.

1 Chronicles 12:22 For day by day men came to David to help him, **until there was a great army like the army of God.**

The army of God is not simply a gathering of strong people. It is a community of people who obey God's will centered on the leader established by God. Likewise, the church today is not built by the power of the world, but through the saints who obey God's will.

3. Characteristics of the Loyalty Displayed by David's 37 Mighty Warriors

1) They were loyal regardless of their background or circumstances

2 Samuel 23:37 Zelek the Ammonite, Naharai the Beerothite, **armor bearers of Joab** the son of Zeruiah,

2 Samuel 23:39 Uriah the Hittite; thirty-seven in all.

The water from the well in Bethlehem which was drawn by David's three mighty warriors at the risk of their lives was a symbol of life-risking loyalty. Moreover, Uriah the Hittite was a Gentile who was among David's 37 mighty warriors. This demonstrates that David's kingdom accepted those who were faithful regardless of their lineage, foreshadowing that Christ would later preach the gospel of life to all nations. Just as the water from the well of Bethlehem was brought to David after breaking through the Philistine camp, the gospel of life in Christ will also transcend all barriers and be spread to the whole world.

2) They are people who became one in God.

Question

How was David's community able to remain united throughout more than ten years of life on the run?

① Because they were people who shared the same hunger and hope.

The life of following David was not a path that guaranteed safety and abundance. Rather, it was a path accompanied by constant flight, lack of food, and threats to their lives.

1 Samuel 23:12 Then David said, “**Will the men of Keilah surrender me and my men into the hand of Saul?**” **And the Lord said, “They will surrender you.”**

② Because God made them one.

Numbers 11:17 Then I will come down and speak with you there, **and I will take of the Spirit who is upon you, and will put Him upon them; and they shall bear the burden of the people with you, so that you will not bear it all alone.**

True unity within a community is not built upon human interests, but by the same grace that God allows and the work of the Holy Spirit.

Conclusion:

A Leader Who Remembers God's Grace Builds God's Army.

In his latter years, David left behind the names of the people who were with him rather than his own achievements. He recorded Uriah at the end because he remembered God's grace (*hesed*), which was greater than his own sins, for his entire life. A leader who does not forget grace raises up people, and God builds God's army through such a leader.

1) He exalted the people who were with him rather than his own merits.

While leading 400 men, David accustomed himself to understanding, patience, humility, and generosity, and slowly began to acquire the qualities of the king of Israel.

1 Samuel 30:22 Then all the wicked and worthless men among those who went with David said...

2) He testified of God's grace, not human loyalty.

In looking at the 37 warriors, David was not trying to say, “There were truly good people.” He was speaking of the grace that “God allowed these people to be with me.” Leaving Uriah at the end of the list of the 37 warriors was to testify of God's grace (*hesed*), which held onto him despite his sins to the very end and allowed him to form God's army.

3) They shared the joy of the Word being fulfilled together.

The people who followed David were those who were disappointed in King Saul. However, the reason they shared joys and sorrows with David for over 10 years was that they experienced the process by which the kingdom of God, foreshadowing the Messianic kingdom, was established through David. They rejoiced that Saul's kingdom was turned over to David according to the word of the Lord, and together they enjoyed the fulfillment of God's Word.

1 Chronicles 12:23 Now these are the numbers of the **divisions equipped for war**, who came to David at Hebron, to turn the kingdom of Saul to him, **according to the word of the Lord**.

Lecture 7 | Rev. Enoch Park

Jesus Christ, the Finisher

John 19:30

History of Redemption Series
Vol. 12 (Part 1) 「Signs of the Covenant of Grace: Offerings and the Book of the Law」

John 19:30 Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.

Redemptive history refers to the entire work of God in which He restores the world He created that fell due to Adam’s disobedience through the redemption of Jesus Christ—namely His crucifixion and resurrection—and brings it to completion at His Second Coming.

Bible Verse	Content	Meaning
Genesis 2:1	“Thus... were completed.” (Hebrew, וַיִּכְלֶה, <i>waykullu</i>) ⇒ Completion of creation Thus the heavens and the earth were completed, and all their hosts.	It is a declaration that everything has been completed in perfect harmony, without the slightest deviation, according to the original purpose and intention of the Designer.
John 19:30	“It is finished.” (Greek, τετέλεσται, <i>tetelestai</i>) ⇒ Completion of redemption	It is a declaration that Jesus paid the price for humanity's sins “once for all” on the cross, and that He completed all the laws and prophecies (prophets) and the redemption of the Old Testament.
Revelation 21:6	“It is done.” (Greek, γέγοναν, <i>gegonan</i>) ⇒ Completion of the new heavens and the new earth	Meaning, "It is finished," or "It has finally been fulfilled," it is the final cosmic proclamation announcing that the judgment upon the first creation, defiled by sin, has been completed and that the eternal kingdom of God has reached its fulfillment.

The only person in the history of mankind to declare that “everything is perfectly finished” is Jesus Christ alone.

“It is finished” is **tetelestai** (τετέλεσται) in Greek, the present perfect passive third-person singular form of **teleo** (τελέω). This word was a **commercial or judicial term** used in three situations at that time:

- ① When a merchant had received full payment for goods, and wrote “paid in full” on the receipt.
- ② When a prisoner had completed his sentence and was released from prison, it was declared to mean, “The penalty has been fully served.”
- ③ When an artist completed a painting and laid down the final brushstroke, it was declared to mean, “It is completed.”

Jesus did not die on the cross as a failure. Instead, He was victorious as the **“Fulfiller”** of God's master plan for humanity, bringing it to perfect fulfillment.

Colossians 2:14-15 having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.¹⁵ When He had disarmed the rulers and authorities, He made a public display of them, **having triumphed over them through Him.**

1. Jesus is the Finisher of the Old Testament—The Completion of the Law and the Prophets (Prophecies).

Everything Jesus taught was the word that the Father had given Him. He never spoke or acted apart from the written Scriptures.

John 12:49-50 For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.⁵⁰ I know that His commandment is eternal life; **therefore the things I speak, I speak just as the Father has told Me.**

Jesus' most direct statement concerning the importance of the Old Testament Scriptures is that **“until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”**

Matthew 5:17-18 “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. ¹⁸ For truly I say to you, **until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.**

The Law and the Prophets is an expression referring to the entirety of the Old Testament.

Romans 3:21 But now apart from the Law the righteousness of God has been manifested, being witnessed by **the Law and the Prophets,**

Luke 24:44 Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me **in the Law of Moses and the Prophets and the Psalms** must be fulfilled.”

Acts 28:23 When they had set a day for Paul, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, **from both the Law of Moses and from the Prophets,** from morning until evening.

1) The Law (Greek, νόμος, *nomos*)

The Law generally refers to the Pentateuch, but it also goes beyond the Pentateuch and refers to the entire Old Testament.

Matthew 12:5 Or have you not read **in the Law,** that on the Sabbath the priests in the temple break the Sabbath and are innocent?

John 15:25 But they have done this to fulfill the word that is written **in their Law,** ‘They hated Me without a cause.’

(1) Jesus became the end of the Law by fulfilling the requirements of the Law.

The strict rules of the Law bring us to one conclusion: **death**. No one in human history could satisfy the demands of this Law. Only one person, Jesus, who was completely without sin, came in a human body and **became the end of the Law** by paying the penalty for sin demanded by the Law in our place on the cross, the penalty of **death**.

Romans 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

1 John 3:5 You know that He appeared in order to take away sins; and **in Him there is no sin**.

Romans 10:4 For Christ is the end of the law for righteousness to everyone who believes.

(2) Jesus fulfilled the Old Testament by acting according to the Old Testament.

Through His life, Jesus perfectly fulfilled hundreds—approximately three hundred—Old Testament prophecies concerning the Messiah's birth, suffering, death, and resurrection.

Content	Old Testament (Prophecy)	New Testament (Fulfillment)
According to the Scriptures , Jesus is the Son conceived and born of a virgin.	Isa 7:14	Matt 1:18-23
According to the Scriptures , Jesus was born in Bethlehem.	Mic 5:2	Matt 2:1-6
According to the Scriptures , Jesus took refuge in Egypt.	Hos 11:1	Matt 2:13-15
According to the Scriptures , Jesus went and lived in Nazareth.	Isa 11:1	Matt 2:23
According to the Scriptures , Jesus went and lived in Capernaum.	Isa 9:1-2	Matt 4:13-16
According to the Scriptures , Jesus cast out demons and healed the sick.	Isa 53:4	Matt 8:16-17
According to the Scriptures , Jesus opened His mouth in parables and uttered things hidden since the foundation of the world.	Psa 78:2	Matt 13:34-35

According to the Scriptures, Jesus entered Jerusalem riding a donkey's colt.	Zech 9:9	Matt 21:4-5
According to the Scriptures, Jesus died for our sins on the cross.	Isa 53:7-8	1 Cor 15:3
According to the Scriptures, Jesus was buried in a tomb.	Isa 53:9	Matt 27:57-60
According to the Scriptures, Jesus was raised again on the third day.	Psa 16:10	1 Cor 15:4

2) Prophet (Hebrew, נָבִיא, *nabi*; Greek, προφήτης, *prophetes*)

A prophet is one who **receives God's word and delivers it to His people**, and the term can also refer to the entire Old Testament.

Matthew 26:56 But all this has taken place **to fulfill the Scriptures of the prophets...**

Acts 7:42 But God turned away and delivered them up to serve the host of heaven; as it is written in the book of the prophets, 'It was not to Me that you offered victims and sacrifices forty years in the wilderness, was it, O house of Israel?'

A prophet is God's ambassador, interpreter, and messenger, who must testify to the word received from God exactly as God commanded, without adding to it or taking away from it.

2. Jesus is the Finisher of the Sacrifices (Completion of Redemption).

After Adam's transgression, humanity had no ability to save itself and therefore had to live as slaves to sin, in fear of death. In the Old Testament era, **a lamb or goat** had to be slaughtered and its blood shed every time in order to cleanse sin.

The five major Old Testament offerings—the burnt offering, grain offering, peace offering, sin offering, and guilt offering—were institutions God permitted in order to

open a way for humanity, which had disobeyed God's word and departed from Him, to come before God and to receive the blessing of a consecrated life.

The Old Testament sacrifices were offered with the blood of animals. Because animal blood could only cover human sin temporarily and could not remove it completely, the sacrifices had to be offered repeatedly, year after year and time after time.

Hebrews 10:1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, **by the same sacrifices which they offer continually year by year, make perfect those who draw near.**

Hebrews 10:11 Every priest stands daily ministering and **offering time after time the same sacrifices, which can never take away sins;**

The five offerings of the Old Testament foreshadowed Jesus Christ, who would become the spiritual sacrifice on the cross and offer an eternal sacrifice to redeem all humanity. That is why sacrifices involving animals are no longer needed.

Jesus offered Himself, the unblemished sacrifice, in place of the imperfect and repeatedly offered Old Testament sacrifices. **He offered one eternal sacrifice for sin on the cross, "once for all."**

By offering the eternal sacrifice with His own blood once for all on the cross, Jesus atoned for the sins of humanity and **completed the sacrificial system** so that animal blood would no longer be needed.

Hebrews 9:12 and not through the blood of goats and calves, but **through His own blood, He entered the holy place once for all, having obtained eternal redemption.**

Hebrews 10:10-12 By this will we have been sanctified **through the offering of the body of Jesus Christ once for all.** ¹¹ Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; ¹² but **He, having offered one sacrifice for sins for all time,** sat down at the right hand of God,

“Once for all” is *ephapax* (ἐφάπαξ) in Greek, a compound of the prefix *epi* (ἐπὶ) meaning “upon” and *hapax* (ἅπαξ) meaning “once,” signifying “once for all eternally.” It is a word used to emphasize “singleness” and “eternality” and indicates that Jesus Christ's atonement on the cross was accomplished once, eternally, and perfectly. It is recorded **five times** in the Bible (Rom 6:10; Heb 7:27; 9:12; 10:10; 1 Cor 15:6).

Because the efficacy of our salvation through this one sacrifice is “eternal,” no other sacrifice is now needed because of our sins. **Jesus' blood** has perfectly settled our past sins, present sins, and future sins.

Therefore, there is nothing to add in order for us to be saved but **the precious blood of Jesus shed on the cross**.

Ephesians 1:7 In Him we have redemption **through His blood, the forgiveness of our trespasses**, according to the riches of His grace

1 Peter 1:18-19 knowing that you were not redeemed with perishable things like silver or gold **from your futile way of life inherited from your forefathers,** ¹⁹ **but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.**

3. Jesus is the Finisher of Reconciliation.

Due to Adam's transgression, all reconciliation was broken; reconciliation with God was broken, reconciliation with all creation was broken, and reconciliation between humans was broken.

However, by offering His own body **as a propitiation** on the cross, Jesus achieved **reconciliation with God, reconciliation with all creation, and reconciliation between mankind**.

1 John 2:2 and **He Himself is the propitiation for our sins**; and not for ours only, but also for those of the whole world.

Colossians 1:19-20 For it was the Father's good pleasure for all the fullness to dwell in Him,²⁰ **and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.**

Ephesians 2:11-13 Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands—¹² remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.¹³ **But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.**

In the Old Testament era, the tabernacle and the temple contained the **"Holy of Holies,"** the most holy place. It was the place where God's presence was, and no one could enter it freely. Only the high priest could enter for atonement with the blood of an animal on one single day of the year, **the Day of Atonement** (the 10th day of the 7th month).

The veil was a "wall of separation" showing that sinful humanity cannot approach God. But at the exact moment Jesus died on the cross, the veil of the temple was torn from top to bottom, opening the way to come before God.

Mark 15:37-38 And Jesus uttered a loud cry, and breathed His last.³⁸ **And the veil of the temple was torn in two from top to bottom.**

Ephesians 2:14-16 For He Himself is our peace, **who made both groups into one and broke down the barrier of the dividing wall,**¹⁵ by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, **so that in Himself He might make the two into one new man, thus establishing peace,**¹⁶ **and might reconcile them both in one body to God through the cross, by it having put to death the enmity.**

By offering His own body as the propitiatory sacrifice on the cross, **Jesus** broke down **the wall of sin** that stood between God and humanity and tore **the veil**, making it possible for us to be reconciled to God.

When Jesus died on the cross, the veil that had stood between God and us was torn, opening a way for us to come before God. That way is a new and living way.

Matthew 27:50-51 And Jesus cried out again with a loud voice, and yielded up His spirit. ⁵¹ And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.

Hebrews 10:19-20 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, ²⁰ by a new and living way which He inaugurated for us through the veil, that is, His flesh,

Category	Old Covenant (Old Testament Structure)	New Covenant (Jesus' Completion)
Mediator of the Covenant	Moses (a created being, human)	Jesus Christ (truly God and truly human)
Nature of Sacrifice	Animal blood (repeated, temporary atonement)	The blood of Jesus Christ (one-time, eternal atonement)
Efficacy and Relationship	External observance of the Law (works-centered)	The law of the heart and trust (grace- and faith-centered)
Access to the Sanctuary	Only the high priest, one day a year (separation)	Free fellowship for every believer (open access)

4. Jesus is the Finisher of Faith.

Jesus is the beginning and the finisher of our faith.

Hebrews 12:2 fixing our eyes on Jesus, **the author and perfecter of faith**, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

In the phrase “the author of faith,” the word translated as “author” is the Greek word *archegon* (ἀρχηγόν). It is derived from its root *archegos* (ἀρχηγός), a compound of *arche* (ἀρχή), meaning “beginning” or “origin,” and *archo* (ἄρχω), meaning “to lead.” It refers to “the One who began it” or “the founder.” The word “perfecter” is *teleiotes* (τελειότης) in Greek and is derived from its root *teleiotes* (τελειωτής), meaning “completer.”

Our faith did not start with our own will or determination; Jesus initiated faith within us, and He does not give up halfway, but leads us to the end and completes it perfectly.

Therefore, the completer, the finisher of faith, is Jesus Christ.

Philippians 1:6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

Jesus came to this earth in a human body and obeyed the will of God the Father to the end, enduring the pain and shame of the cross.

Through His life, Jesus showed us the example, “**This is what a perfect life of faith is.**” Now He is with us through the Holy Spirit, holds us when we fall, and continues to perfect our character and faith until we reach the measure of the stature of the fullness of Christ.

John 1:14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

Hebrews 5:8-9 Although He was a Son, He learned obedience from the things which He suffered. ⁹ And having been made perfect, He became to all those who obey Him the source of eternal salvation,

Hebrews 12:2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Conclusion

In conclusion, the fact that Jesus Christ is the “**finisher**” means there is nothing more for us to add for salvation. By faith, we must accept the salvation and righteousness that Jesus has already completed—not by our actions or efforts—and live **enjoying the joy of salvation** in that completed grace until the day the Lord returns.

Category	Old Covenant	Jesus' Completion
Law	Attempting to attain justification through deeds (impossible)	Fulfilled the Law through love and bestowed grace
Sacrifice	Had to be repeated every time with animal blood	Offered an eternal sacrifice once for all on the cross
Relationship	Separated from God due to sin (enemies)	Can approach God boldly (reconciliation)
Faith	Always stumbling due to weakness	Became the beginning and end of faith to carry us through

1) We must inherit the spirit of the Law.

We must overcome legalistic practice and live by putting into practice the spirit of the Law: **love for God and love for our neighbor**.

Matthew 22:37-40 And He said to him, “ ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ ³⁸ This is the great and foremost commandment. ³⁹ The second is like it, ‘You shall love your neighbor as yourself.’ ⁴⁰ On these two commandments depend the whole Law and the Prophets.”

John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

2) We must enjoy the assurance and joy of salvation.

Saints must no longer live burdened by the guilt of sin, but must advance in faith, enjoying the joy of salvation and liberation through Jesus Christ.

Romans 8:1-2 Therefore there is now no condemnation for those who are in Christ Jesus. ² For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

Philippians 4:4 Rejoice in the Lord always; again I will say, rejoice!

3) We must enjoy the privilege of intimate fellowship (prayer) with God every single day.

Because Jesus tore the veil of the temple and broke down the dividing wall of sin, we must now enjoy the privilege of intimate fellowship with God through prayer at any time and in any place, without an intermediary.

Anyone can pray; prayer can be offered at any time and in any place, and it costs nothing at all.

Jeremiah 29:12-13 Then you will call upon Me and come and pray to Me, and I will listen to you. ¹³ You will seek Me and find Me when you search for Me with all your heart.

Ephesians 6:18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,

History of redemption, the overarching theme that opens up the Bible

Book Reviews by Prominent Scholars



“The greatest tradition of the 2,000-year church history is biblical research and prayer. Rev. Park's ministry has been very faithful to this tradition. I'm very impressed with his ministry and I just delight in his emphasis on the Word of God. Basically, the History of Redemption series was good. I am very impressed with his knowledge of the Bible and his sound theology.

The author's evangelical faith is shown through the series and should be required to be read by many pastors in America.”

Dr. Bruce K. Waltke

- World-renowned Old Testament Scholar
- NASB, NIV Translation Committee Member
- Professor Emeritus, Regent College
- Professor Emeritus, Knox Theological Seminary
- Former Professor, Westminster Theological Seminary
- Former Professor, Dallas Theological Seminary

“Just as God trained Apostle Paul in Arabia for 3 years before He used him, God trained Rev. Abraham Park in Mt. Jiri for 3 years in order to use him throughout the world.”

Dr. Warren A. Gage

- Professor Emeritus of Old Testament, Knox Theological Seminary



The Bible was written for the salvation of mankind. When we view every narration in the 66 books of the Bible through the overarching theme of "God's history of salvation," our eyes will be opened to the Scriptures and we will finally understand God's profound will therein.

Huisun Rev. Abraham Park's great work, the History of Redemption Series, is the fruition of extensive biblical research to understanding the Bible solely through the redemptive work of Jesus Christ. It shows remarkable spiritual insight and a profound exegesis of the Bible. Numerous scholars have highly praised his work and seminars on the History of Redemption Series are recognized as the best biblical seminars both in Korea and overseas, even in Islamic countries.



"Park's work offers readers a theologically sound method of viewing God's Word through the perspective of God's administration in the history of redemption, making it an invaluable resource for students of the Bible and those seeking to understand the intricate connections within Scripture. My prayer is that this book will bring about spiritual awakening not only in America but all around the world."

Dr. Mark Meyer

· Director of the Ph.D. in Biblical Studies Program,
Lancaster Bible College and Capital Seminary Graduate School

"One simply cannot overstate the importance of Genesis as the foundational paradigm for all Christian thinking. Dr. Abraham Park is to be congratulated for his important and worthy contribution to our understanding of this foundational book. He carefully considers the 10 genealogies of Genesis and employs these genealogies to reveal the core of God's work of redemption in history, which find their ultimate expression in the work of Jesus Christ.

Dr. Abraham Park's book is a journey worth taking. I heartily recommend this insightful work. Read it, study it, pray over it, and then put its wisdom into your life and ministry!"



Dr. Frank A. James III

· Professor of Historical Theology
· President of Biblical Theological Seminary
· Former President of Reformed Theological Seminary



Author's Profile

- Born in Sariwon, Hwanghae-do, Korea
- B.A. in Corporate Management from Kookmin University
- M.Div. from the Presbyterian General Assembly Theological Seminary
- Honorary D. Min. from Lael College and Graduate School
- Honorary D.D. from Faith Theological Seminary
- Honorary D.D. from Knox Theological Seminary
- Former Moderator of the Hap-dong Conservative General Assembly of the Presbyterian Church in Korea

The author of the History of Redemption series

Huisun, Rev. Abraham Park

Having lived through the devastating loss of Korea during the Japanese annexation and during the tragedy of the fratricidal war, Rev. Park resolutely accepted God's calling to heal the nation's grief through the love of God and His Word. His ministry began as an evangelist at a Methodist church in the late 1950s.

The Word-centered ministry: He then lived on Mt. Jiri for three and a half years, where he spent his days reading the Bible and his nights in prayer. This spiritual discipline led to him building a Word-centered ministry, the foundation of Pyungkang Cheil Church.

Throughout his life, Rev. Park practiced his Word-centered ministry and repeatedly used the phrase, "Only the Word." His dedication in praying more than two hours a day and reading the Scriptures over 1,800 times resulted in more than 65,000 saints at Pyungkang Cheil Church as well as over 300 churches around the world.

The spirit of love for his country and the people: Driven by his fervent patriotism, he spent over 50 years holding worship services every Thursday with the theme, "Save our Country." During these services, the congregation would sing the Korean National Anthem and the Korean unification song, "Our Hope is Reunification." Rev. Park taught that without the country, "there would be neither family nor church!" His patriotic philosophy and his passionate commitment to a "Word-centered" ministry defined him. His entire lifetime is encapsulated in his *magnum opus*, *The History of Redemption Series* and *The Modern & Contemporary History of Korea Series*.

Rev. Abraham Park's

Original Handwritten Manuscripts

"Books such as these cannot be written unless the author has a penetrating insight in both the Old and New Testaments. My doubts disappeared the moment I found out that the author has read the Bible more than 1,800 times."

Dr. Won Yong-Kuk

President of the Biblical Archaeological Society of Korea

During his years atop Mt. Jiri in the early 1960s, the author fully dedicated himself to prayer and Scripture reading. During this time, he received a powerful illumination of the Holy Spirit and recorded what he had learned on thousands of manuscript pages. He later compiled it all into a book format with the overarching theme of the Bible: the history of redemption.

The author reminisced, "When I didn't have any paper, I wrote on big arrowroot leaves. Before the leaves dried and crumbled, I would buy paper and transfer the writings onto it." These fragile manuscript papers seem to express God's indescribable yearning for His children to understand the redemptive history flowing throughout the Bible.



"This book is certainly not a theological or scholarly treatise. For the past 50 years, I have knelt repeatedly in prayer and read through the Bible hundreds of times. And the Holy Spirit provided His enlightenment, which enabled me to preach with grace at the pulpit. I merely organized those sermons into book form."

- Excerpt from
the author's preface

A Guide to Yeosu Pyungkang Cheil Conference Center

The Yeosu Pyungkang Cheil Conference Center boasts 65 acres of beautiful and splendid view surrounded by Mt. Ebal on the left and Mt. Gerizim on the right. Equipped with a number of sanctuaries including the main Moriah Sanctuary and prayer posts, restaurants, sports ground, prayer cave and more, the Yeosu Pyungkang Cheil Conference Center is the center of 21st century spiritual training that will carry out the global spreading of the Word of redemptive history.

(Mt. Ebal)



Moriah Sanctuary / Main Sanctuary
Where all assemblies and events take place during the conference period. Also vocal as singing.



Heaven Prayer Eboron
The resting place of Heaven River, Abraham Park and a place of prayer looking up to Mt. Gerizim.



Cave of Eboron
The main prayer point as well as the place with the lowest temperature within the conference center.



Altar of the Cross
Open 24 hours during the conference period.

"Now, my God, I pray, let Your eyes be open
and let Your ears be attentive to the prayer made in this place."
(2 Chronicles 6:40)



Index

- | | |
|--|---|
| ① Murlah Sanctuary | Ⓜ Happy Home |
| ② Zion Sanctuary | Ⓜ House of Tyrannus |
| ③ Anna Sanctuary | Ⓜ Paul Hall |
| ④ Simeon Sanctuary | Ⓜ High School Lodging |
| ⑤ Jonathan Sanctuary | Ⓜ Middle School Lodging |
| ⑥ Altar of the Cross | Ⓜ Shalom (Cafe & Restaurant) |
| ⑦ Engedi Cave (Prayer Post) | Ⓜ Beersheba (Outdoor Cafe) |
| ⑧ Gethsemane, Garden of Immanuel (Prayer Post) | |
| ⑨ Mt. Gerizim | Ⓜ Administrative Office |
| ⑩ Hulein Garden of Prayer | Ⓜ Urim (Headquarters & First Aid Station) |
| ⑪ Hulein Memorial Hall | Ⓜ Custodian's Office |
| ⑫ Cave of Machpelah | Ⓜ Men's Shower Facility |
| | Ⓜ Women's Shower Facility |
| | Ⓜ Main Front Gate |



Zion Sanctuary

3rd floor serves as a restaurant while 2nd and 4th floors are used as lodging.



Beersheba

A socializing space for fellowship where quick meals, coffee, and various items can be purchased.



Shalom Coffee Shop

A seating area and fellowship hall with coffee, tea, and various refreshments.



Beersheba and Children's Pool

Cold and hot showers are available. In front of the showers is a 10m swimming pool for some water fun.



PYUNGKANG CHEIL
PRESBYTERIAN CHURCH