

2025 SUMMER CONFERENCE

Lecture Notes

**From the rising of the sun to its setting,
gather My godly ones to Me,
those who have made a covenant with Me by worship.**

Isa 49:18; 60:4; Ps 50:1-5; Heb 10:25

August 4 - 7

Yeoju Pyungkang Cheil Conference Center



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gather My godly ones to Me,
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Isa 49:18; 60:4; Ps 50:1-5; Heb 10:25

Schedule	Aug 4 (M)	Aug 5 (T)
5:40 - 6:00	Arrival Registration Check-in	
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 History of Redemption Fulfilled From Adam to Adam
10:30 - 10:50		Break
10:50 - 11:50		HR Lecture 3 Redemptive-Historical Administration of the Five Offerings
11:50 - 13:30		Lunch
13:30 - 14:00		Praise the Lord
14:00 - 14:40		HR Speech 1
14:40 - 15:00		Break
15:00 - 16:00		Missions Report
16:00 - 17:00		Prayer and Fellowship
17:00 - 19:00	Dinner	
19:00 - 19:30	Praise the Lord	
19:30 - 20:30	Opening Service	HR Lecture 4 Redemptive-Historical Administration in David's Life of Refuge
20:30 - 20:40	Break	Prayer & Fellowship
20:40 - 21:20	HR Lecture 1	
21:20 - 21:40	Ten Plagues and the Staff	

Aug 6 (W)		Aug 7 (Th)	
Praise the Lord			
Dawn service 2		Dawn service 3	
Breakfast & Cleaning			
Praise the Lord			
HR Lecture 5 A Faithful Priest Whom I Have Raised up for Myself		HR Lecture 7 The Test at Kadesh	
Break			
Pyungkang Day & ENG Book 8 Publication		Closing Service	
Lunch			
Praise the Lord		Clean up & Departure	
HR Speech 2			
Break			
HR Academy Certification			
English Praise			
Wed Service (HR Lecture 6) Redemptive-Historical Administration in Moses' Tabernacle and David's Tabernacle			
Praise Night			
Prayer & Fellowship			

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 used as lodging.



Huisun Prayer Garden
The resting place of Huisun Rev. Abraham Park and a place of prayer leading up to Mt. Gerizim.

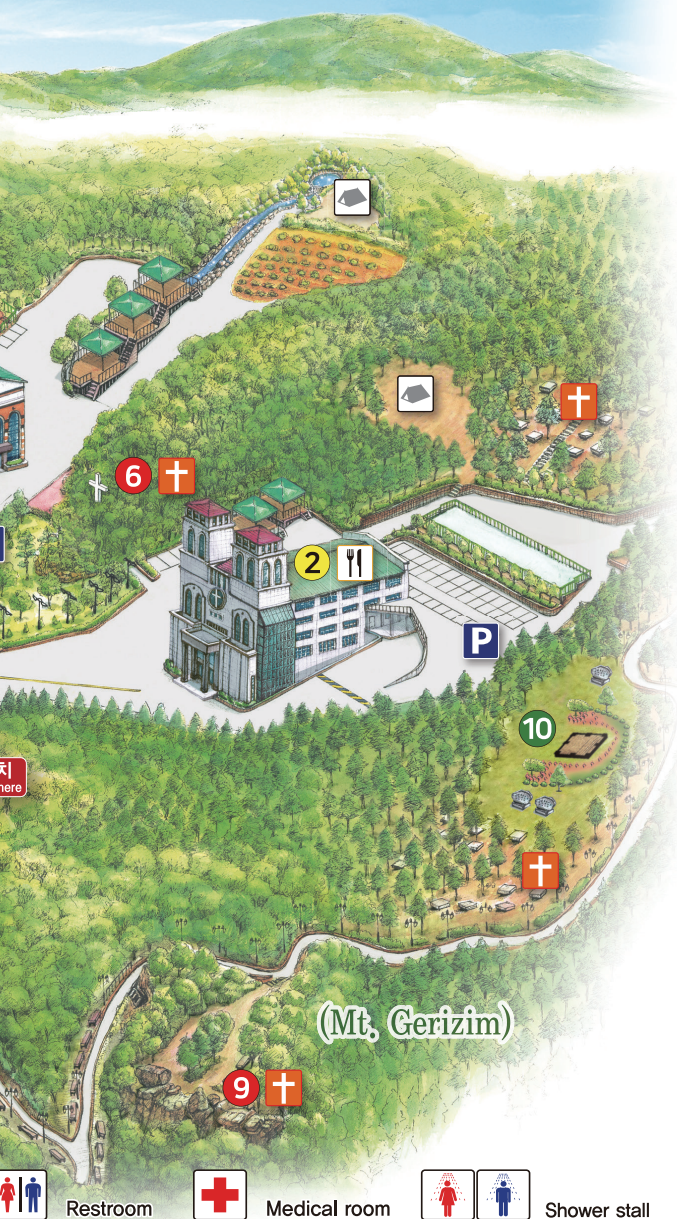


Cave of Engedi
The main prayer post as well as the place with the lowest temperature within the conference center.



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)



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| 7 Engedi Cave (Prayer Post) | 19 Beersheba (Outdoor Café) |
| 8 Gethsemane, Garden of Immanuel (Prayer Post) | |
| 9 Mt. Gerizim | 20 Administration Office |
| 10 Huisun Garden of Prayer | 21 Urim (Headquarters & Dispensary) |
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Zion Sanctuary

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



Beersheba

A refreshing space for fellowship where quick meals, coffee, and various foods can be purchased.



Shalom Coffee Shop

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



Showers and Children's Pool

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

Ten Plagues and the Staff

Exodus 4:1-4

Exodus 4:1-4 Then Moses said, “What if they will not believe me or listen to what I say? For they may say, ‘The Lord has not appeared to you.’” ² The Lord said to him, “What is that in your hand?” And he said, “A staff.” ³ Then He said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent; and Moses fled from it. ⁴ But the Lord said to Moses, “Stretch out your hand and grasp it by its tail”—so he stretched out his hand and caught it, and it became a staff in his hand—

1. Ten Plagues as Signs and Wonders

Deuteronomy 28:46 They shall become a **sign** and a **wonder** on you and your descendants forever.

Jeremiah 32:20-21 who has set **signs and wonders** in the land of Egypt, and even to this day both in Israel and among mankind; and You have made a name for Yourself, as at this day . . .

Nehemiah 9:10 Then You performed **signs (*oth*) and wonders (*mopheth*)** against Pharaoh, Against all his servants and all the people of his land; For You knew that they acted arrogantly toward them, And made a name for Yourself as it is this day.

Signs and wonders = *oth* (אוֹת) and *mopheth* (מוֹפֶת)

= refers to a sign that indicates what God wants to reveal

2. The Purpose and Tools of the Ten Plagues

1) Purpose

① To judge the sins of Egypt

..... **Genesis 15:14** But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.

② To judge the gods of Egypt

Egypt was a nation that worshipped various idols, and the ten plagues were a judgment on the main gods of Egypt.

..... **Numbers 33:4** while the Egyptians were burying all their firstborn whom the Lord had struck down among them. **The Lord had also executed judgments on their gods.**

Plagues	1. Blood	2. Frogs	3. Gnats	4. Flies	5. Pestilence
Egyptian gods	Hapi god of the Nile	Heket goddess of fertility Sebek protector of reptiles	Geb/Seb god of the earth	Hatkok god of insects	Apis bull god Hathor cow goddess
Plagues	6. Boils	7. Hail	8. Locusts	Darkness	10. Firstborn
Egyptian gods	Sekhmet goddess of healing	Nut goddess of sky and heavens Shu god of the atmosphere	Senehem god of harvest and abundance	Re or Ra sun god	Osiris greatest god of Egypt Isis goddess of all gods

③ To make the LORD known throughout the world

This was to make the LORD known not only to the Egyptians but to all nations through the signs and wonders of the ten plagues

- **The ten plagues came because Pharaoh did not know God**

Exodus 5:2 But Pharaoh said, “Who is the Lord that I should obey His voice to let Israel go? **I do not know the Lord**, and besides, I will not let Israel go.”

- Pharaoh and the people of Egypt “**will know that I am the Lord**” through the plagues (the Hebrew word *yada* [יָדָע], meaning: “to know”) is the key word)

Exodus 8:10 Then he said, “Tomorrow.” So he said, “May it be according to your word, **that you may know** that there is no one like the Lord our God.

Exodus 9:14 For this time I will send all My plagues on you and your servants and your people, so **that you may know** that there is no one like Me in all the earth.

Exodus 14:18 Then the Egyptians **will know that I am the Lord**, when I am honored through Pharaoh, through his chariots and his horsemen.

2) Tools

① God's staff (Exod 4:10, 17)

Exodus 4:17 You shall take in your hand this staff, with which you shall perform the signs

② Moses, entrusted with the Word – God used people entrusted with His Word as a tool to advance the work of redemptive history

Exodus 4:28 Moses told Aaron all the words of the Lord with which He had sent him, and all the signs that He had commanded him to do.

3) Moses' hand and staff/God's hand and staff

① Moses' hand

Exodus 9:22-23 Stretch out your **hand** toward the sky, that hail may fall on all the land of Egypt . . . (9:22)

→ “Moses stretched out his staff toward the sky, and the Lord sent thunder and hail” (9:23)

② Hand of the Lord (Exod 9:3, 6)

Exodus 9:3, 6 behold, the hand of the Lord will come with a very severe pestilence on your livestock

→ “So the Lord did this” (9:6)

3. The Structure of the Ten Plagues

1) The [3-3-3-1] structure

Plague			Scripture	Forewarning	Time/Location of Forewarning	God's Command	Told to Pharaoh
I	A	1. Blood	Exod 7:14-24	Yes	Morning/ Riverbank	Present yourself before Pharaoh	Let My people go
	B	2. Frogs	Exod 7:25-8:11	Yes	None	Go to Pharaoh	Let My people go
	C	3. Gnats	Exod 8:12-15	No	None	None	None
II	A	4. Flies	Exod 8:16-28	Yes	Morning/ Riverbank	Present yourself before Pharaoh	Let My people go
	B	5. Pestilence	Exod 9:1-7	Yes	None	Go to Pharaoh	Let My people go
	C	6. Boils	Exod 9:8-12	No	None	None	None
III	A	7. Hail	Exod 9:15-35	Yes	Morning/ Riverbank	Present yourself before Pharaoh	Let My people go
	B	8. Locusts	Exod 10:1-20	Yes	None	Go to Pharaoh	Let My people go
	C	9. Darkness	Exod 10:21-23	No	None	None	None
IV		10. Firstborn	Exod 11:4-7, 12:29-30	Yes	None	None	None

2) The [1-4-4-1] structure

Plagues	1 Blood	2 Frogs	3 Gnats	4 Flies	5 Pestilence	6 Boils	7 Hail	8 Locusts	9 Darkness	10 Firstborn
Location	Nile	Land				Sky				Land & Sky

- He brought plagues upon the heavens and the earth, the realms of the 80 major gods of ancient Egypt.

3) The [2-2-2-2-2] structure

A structure that progresses gradually toward death

1	2	3	4	5	6	7	8	9	10
Blood	Frogs	Gnats	Flies	Pestilence	Boils	Hail	Locusts	Darkness	Firstborn
The Nile = Blood = Death		Disease Transmission		Diseases (threat to life)		Removal of food (threat to life)		Firstborn = Death	
		Progressive loss of life (disease and lack of food)							
Aaron: staff	Aaron: staff	Aaron: staff	The Lord	The hand of the Lord	Moses → Hand	Moses → Hand (Staff)	Moses → Hand (Staff)	Moses→Sky: Stretched out his hand	God → Struck
Exod 7:19-20	Exod 8:5-6	Exod 8:16-17	Exod 8:24	Exod 9:3, 6	Exod 9:10	Exod 9:22	Exod 10:12-13	Exod 10:22	Exod 12:27-29

Pharaoh's hardened heart – eased gradually as plagues progressed

1	2	3	4	5	6	7	8	9	10
Blood	Frogs	Gnats	Flies	Pestilence	Boils	Hail	Locusts	Darkness	Firstborn
Pharaoh's hardened heart → As the plagues progressed, he gradually gave in and eventually allowed the Israelites to leave Egypt after the 10th plague									
No concern	Let My people go, that they may serve Me →Did not listen	Did not listen	"Sacrifice to your God within the land" (Exod 8:25)	Hardened - did not let them go (Exod 9:7)	Hardened - did not listen (Exod 9:12)	Hardened - did not let them go (Exod 9:35)	"Only the men may go" (Exod 10:11)/ Hardened – did not let them go (Exod 10:20)	"Leave the flocks and herds ... Even your little ones may go"	"Take both your flocks and your herds" (Exod 12:32)

Characteristics of chiastic structure

1	2	3	4	5	6	7	8	9	10
Blood	Frogs	Gnats	Flies	Pestilence	Boils	Hail	Locusts	Darkness	Firstborn

Nile / "strike" (<i>nakah</i> , Exod 7:17)	The Hebrew verb <i>nakah</i> , translated as "strike (נָכַח)", is used in reference for both the Nile and the firstborns of Egypt	Firstborn "struck down" (<i>nakah</i> , Exod 12:29)
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4) Repetition of the plague of darkness and death of the firstborn (Exod 14:20, 28-30)

(1) The Israelites did not have faith in God and their hearts turned back to Egypt

Exodus 14:12 Is this not the word that we spoke to you in Egypt, saying, 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness.

(2) To give plagues to Egypt and blessings to Israel

(3) Repetition of the plague of darkness (Exod 14:20)

Exodus 14:19-20 The angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.²⁰ So it came between the camp of Egypt and the camp of Israel; and **there was the cloud along with the darkness, yet it gave light at night.** Thus the one did not come near the other all night.

(4) Repetition of the death of the firstborn

Exodus 14:30 Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.

Conclusion

1. Ten plagues as signs and wonders

The ten plagues acted as “wonders” within history.

Deuteronomy 28:46 They shall become a sign and a wonder on you and your descendants forever.

2. Ten plagues and the judgment of Babylon the Great

Just as God struck down the gods of Egypt through the ten plagues, He will strike down Babylon the Great in the end times

→ Leaving before its destruction is the true “Exodus” of the saints

Revelation 18:4 I heard another voice from heaven, saying, “Come out of her, my people, so that you will not participate in her sins and receive of her plagues;

3. Purpose and result of crossing the Red Sea

* Purpose: to truly know God and glorify Him

Exodus 14:17-18 . . . I will be honored through Pharaoh and all his army, through his chariots and his horsemen. ¹⁸ Then the Egyptians will know that I am the Lord . . .

* Result: the people feared the Lord and believed

Exodus 14:31 When Israel saw the **great power (*oth* and *mopheth*)** which the Lord had used against the Egyptians, **the people feared the Lord, and they believed in the Lord and in His servant Moses.**

Lecture 2 | Missn. Kim Hyun-sook

History of Redemption Fulfilled From Adam to Adam

Genesis 2:7; 3:6, 15

Genesis 2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

Genesis 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

Genesis 3:15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”

The Bible is God’s history of redemption to restore the first man, Adam, who fell despite being created in God’s image. It serves as a blueprint for the end-time saints today who await the Second Coming and will bring the work of redemptive history to completion.

1. History of Redemption: Creation, Fall, Restoration of Mankind

1) Creation

Genesis 1:27 God created man in His own image, **in the image of God He created him; male and female He created them.**

(1) A living man with life (living being): a "unified entity of spirit and body" capable of communion with God

Genesis 2:7 Then the Lord God formed man of **dust from the ground**, and breathed into his nostrils the **breath of life**; and **man became a living being**.

① "Dust from the ground" in Hebrew is *afar* ("fine dust") *min ha'adamah* (עפר מן־הָאֲדָמָה) - God created man from the fine dust of the ground.

Genesis 2:6 But a mist used to rise from the earth and water the whole surface of the ground.

Genesis 2:7 Then the Lord God formed man of **dust from the ground**, and breathed into his nostrils the breath of life; and man became a living being.

A man of dust is someone who, being united with the world, does not know God and lives only to boast in his arrogance (Jas 4:14-16).

② "Breath of life" in Hebrew is *nishmath hayyim* (נִשְׁמַת חַיִּים) *neshamah* (breath, נִשְׁמָה, spirit; KJV- **Spirit of God**)

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

Job 32:8 But it is a spirit in man, And **the breath (*neshamah*) of the Almighty gives them understanding**.

③ "Living being" in Hebrew: *nephesh hayah* (נֶפֶשׁ חַיָּה, "a being with life")

→ Man became a living, breathing being with a physical body (a unified entity of spirit and body).

Colossians 3:10 and have put on the new self who is being renewed to a true **knowledge** according to the image of the One who created him—

"Knowledge" in Greek is ἐπίγνωσις, meaning "knowing God."

Jude 1:10 But these men revile the things which they do not understand; and the things which they know by instinct, like **unreasoning animals**, by these things they are destroyed.

“Unreasoning animals” in Greek is *ἄλογος*, meaning “without the Word.”

A person in the state of a living being → state of having received the Word and, through reason, having come to know and worship God

1 Corinthians 15:51 Behold, I tell you a mystery; **we will not all sleep, but we will all be changed**,

1 Corinthians 15:52 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.

(2) God put him in the garden of Eden (Gen 2:8).

Genesis 2:8 The Lord God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

Genesis 2:15 Then the Lord God **took** (*laqah*, לקח: obtain) the man and put him into the garden of Eden to cultivate it and keep it.

Genesis 5:24 Enoch walked with God; and he was not, for **God took** (*laqah*, לקח) him.

The garden of Eden is a garden planted by God and centered on God.

2) The Fall

(1) The covenant of works and disobedience

Eden was the **realm of God’s righteous rule**, where the **covenant of works** was established—**eternal life and death were determined** by **obedience to God’s Word**.

Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to **cultivate it and keep it**.

Genesis 2:17 but from the tree of the knowledge of good and evil you shall **not eat**, for in the day that you eat from it you will surely die.

Genesis 3:6 When the woman **saw** that **the tree** was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

Why did the woman fall into the serpent's temptation?

Proverbs 4:20 My son, **give attention to my words**; Incline your ear to my sayings.

Proverbs 4:21 **Do not let them depart from your sight**; Keep them in the midst of your heart.

Proverbs 4:23 Watch over your heart with all diligence, For from it flow the springs of life.

→ Because she **failed to fully believe in God's Word and obey it**.

(2) Result of the Fall

As a result of disobeying God's Word, punishment was given based on God's **justice**.

Genesis 3:8 . . . the man and his wife **hid themselves from the presence of the Lord God among the trees of the garden**. (**spiritual** death of being separated from God)

Genesis 5:5 So all the days that Adam lived were nine hundred and thirty years, and he died. (Adam's **physical** death at age 930)

Romans 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

→ The first man, Adam, is the representative of all of mankind.

Genesis 3:19 ...For you are dust, And to dust you shall return. (Job 10:9; 34:15)

Living being – breath of life → dust

Genesis 3:15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.

Genesis 3:18 Both thorns and thistles it shall grow for you; And you will eat the plants of the field;

Genesis 3:23 therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

3) Restoration

(1) Promise of the "seed of the woman" (Gen 3:15)

Genesis 3:15 And I will put enmity Between you and the woman, And between your seed and her seed; **He shall bruise you on the head**, And you shall bruise him on the heel.

This was the first time God showed the fallen humanity the way of salvation. As a guarantee of this promise, God Himself made garments of skin for Adam and Eve and clothed them (Gen 3:21).

① The garment of skin was clothing to cover the shame of sinners (Gen 3:21).

Genesis 3:21 The Lord God made garments of skin for Adam and his wife, and clothed them.

The garment of skin (*ketoneth*, כֶּתֶנֶת) was a long robe worn from above, foreshadowing Jesus Christ's sacrifice as the eternal atoning offering on the cross (Isa 53:4-6; Matt 20:28; 1 Cor 5:7).

② The garment of skin was God's absolute protection over sinners.

God loved first, and made the garments of skin and clothed Adam and Eve. This was fulfilled and demonstrated through the atoning work of Jesus Christ on the cross, accomplishing eternal atonement and fulfilling the New Covenant (Heb 9:12; Jer 31:33-34).

* Redemptive history can be summarized through the states of Adam: from creation to consummation, there are three Adams.

1 Corinthians 15:45 So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.

1 Corinthians 15:46 However, the spiritual is not first, but the natural; then the spiritual.

1 Corinthians 15:47 The first man is from the earth, earthy; the second man is from heaven.

2. The Three "Times" for the Restoration of Redemptive History

Creation and fall of the first Adam: dust + breath of life → living being → sin → dust (death of spirit and body)

The work of the vineyard is the redemptive work to restore those who, having fallen, returned to the state of dust.

Matthew 21:33 Listen to another parable. There was a landowner who planted a vineyard and put a wall around it and dug a wine press in it, and built a tower, and rented it out to vine-growers and went on a journey.

Landowner: God

Vine-growers: Jewish religious leaders

Vineyard: the Israelites, the work of salvation for the kingdom of God (John 15:5)

The work of the vineyard is the work by which all people receive eternal life in Jesus, who is the true vine (John 15:5).

① **Put a wall (fence) around it: the giving of the Law**

② Dug a wine **press** in it: digging into and drawing out the Word as the time of the Word draws near

③ **Built a tower:** to prevent evil enemies from entering

Calvin: “supplementary means (tower) like sacrifices and other rituals, which were added to strengthen the people’s faith through the teaching and instruction of the Law.”

→ **In this way, the vineyard is a place where the owner has prepared everything so that the vine-growers can bear good fruit. The farmers who leased the vineyard simply need to tend the vines faithfully and present the fruit at harvest time.**

* **“When the harvest time (*kairos*, *καιρός*) approached” – this is not man’s time, but God’s time.**

..... **Matthew 21:34** When the harvest time approached, he sent his slaves to the vine-growers to receive his produce.

The purpose of the vineyard is to bear an abundance of grapes. In the end times, we must bear fruit.

..... **John 15:5** I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.

→ This is the very purpose for which the owner established the vineyard.

1) He sent his servants.

Matthew 21:34 When the harvest time approached, he sent his slaves to the vine-growers to receive his produce.

Matthew 21:35 The vine-growers took his slaves and beat one, and killed another, and stoned a third.

Servants: the prophets sent by God

God, the owner of the vineyard, wanted fallen humanity to cultivate the fields of the hearts—filled with thorns and thistles after the fall—through the Law and the prophets, so that they would receive Jesus and bear much fruit in Him.

Genesis 3:18 Both thorns and thistles it shall grow for you; And you will eat the plants of the field;

Genesis 3:23 therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

Romans 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

Although they read God's Law every Sabbath, they did not cultivate the field of their hearts through the law.

Acts 13:27 For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him.

→ The time of the servant is the time to cultivate the field of the heart

2) He sent his son.

Matthew 21:37 But afterward he sent his son to them, saying, 'They will respect my son.'

Galatians 4:4 But **when the fullness of the time** (*kairos*, καιρός) **came**, God sent forth His Son, born of a woman, born under the Law,

Acts 13:27 For those who live in Jerusalem, and their rulers, **recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him.**

Matthew 21:38 But when the vine-growers saw the son, they said among themselves, ‘This is the heir; come, let us kill him and seize his **inheritance**.’

“Inheritance” in Greek is *kleronomia* (κληρονομία), which is the promised land of Canaan that was given to Abraham—the kingdom of God.

Romans 8:3 For what the Law could not do, weak as it was through the flesh, God did: **sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,**

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

John 20:22 And when He had said this, **He breathed on them and *said to them, “Receive the Holy Spirit.**

→ **After the second Adam, God began the movement of becoming a living being through faith in Jesus Christ.**

3) The owner of the vineyard came.

Matthew 21:40 Therefore when the owner of the vineyard comes, what will he do to those vine-growers?

Matthew 21:41 They *said to Him, “He will bring those wretches to a wretched end, and **will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper** (*autos*, αὐτός) **seasons** (*kairos*, καιρός).”

“At the proper seasons” – the time God desires

→ The vineyard through the last Adam (living being → nurtured → spiritual being)

Revelation 10:1 I saw another strong angel coming down out of heaven, clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire;

Revelation 10:2 and he had in his hand a little book which was open. He placed his right foot on the sea and his left on the land;

Why did the last Adam have to come?

God's purpose in creating man was not for him to remain in the state of a living being. The living being Adam was meant to grow and reach the state of a spiritual being, like Jesus.

The last Adam comes to transform those who are living beings so that they may grow to the full measure of Christ and become spiritual beings.

→ After the last Adam comes a movement to be transformed into a spiritual being

Hebrews 9:28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

Ephesians 4:13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

Ephesians 3:18-19 may be able to **comprehend** with all the saints what is the breadth and length and height and depth, ¹⁹ and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.

3. Things to Watch for After the Last Adam

The time of the last Adam corresponds to the final time in the book of Daniel, during which a false return of Jesus will appear.

Daniel 9:24 Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.

Daniel 9:27 And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”

* Common traits of false Second Coming Jesuses

John 6:45 It is written in the prophets, ‘And they shall all be taught of God.’ Everyone who has heard and learned from the Father, comes to Me.

Psalms 50:5 Gather My godly ones to Me, Those who have made a covenant with Me by sacrifice.

Redemptive-Historical Administration of the Five Offerings

Hebrews 9:12

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.

Sacrifices were given by God as a means to restore fallen humanity. The first thing God required after Adam’s fall was a sacrifice. By offering a perfect sacrifice, we can advance toward the Tree of Life.

1. When the Five Offerings Were Given

Burnt Offering	Grain Offering	Peace Offering	Sin Offering	Guilt Offering
Given even before the Sinaitic Covenant was made			After the Sinaitic Covenant	
Noah’s burnt offering (Gen 8:20-22)	Cain and Abel’s offerings (Gen 4:3-5)	Jacob’s vow offering (Gen 28:20-22)		

① The sin offering and the guilt offering were newly given statutes so that sins realized through the Law could be forgiven.

Romans 5:13 for until the Law sin was in the world, but sin is not imputed when there is no law.

② While the burnt offering covers sin and enables one to draw near to God, the sin offering and guilt offering focus on obtaining forgiveness through atonement.

2. Similarities and Differences Among the Five Offerings

Similarities	Differences
The worshiper lays their hand on the head of the sacrifice, slaughters it before the Lord, and offer it as a burnt offering. The result of the offering is “a soothing aroma to the Lord.”	Type of offering Distribution of the offering Handling of the blood

① There are differences in the types of offerings.

- Distinction of offerings

Ox, sheep, goat	Distinction between male/female	Presence of defects
Distinction according to circumstances	Distinction of value	Distinction of wholeness

The standard is to present offerings without defect. The grain offering is the only offering made with grain.

- God provided exceptions for the extremely poor.

Burnt offering	Guilt offering
Turtledoves or young pigeons (Lev 1:14)	Two turtledoves, two young pigeons (Lev 5:7) Tenth of an ephah of fine flour (Lev 5:11-12)

The burnt offering and sin offering were mandatory sacrifices, and this provision ensured that no one would be prevented from offering them due to a lack of offerings.

② The laying on of hands on the offering signifies the transfer of sin and equating the worshiper with the sacrifice.

“Lay hand” in Hebrew is *samakh yado* = act of pressing down firmly with weight

→ Guarantees spiritual efficacy of the sacrifice

The guilt offering does not include a command for the laying on of hands, as it is intended for making restitution.

③ Blood is an essential element in all types of offerings.

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 blood of the sacrificial offering, one receives forgiveness of sins and, at the same time, is granted new life.

Burnt offering	Peace offering	Guilt offering	Sin offering
Sprinkling the blood of the offering on all sides of the altar (<i>zarak</i>)			Sprinkling blood with a finger (<i>nazah</i>) Putting blood on the object (<i>natan</i>) Pouring out the remaining blood (<i>shaphak</i>)
Leads to bestowal of life			Atonement and purification

- In the case of birds, the blood was pressed and drained out on the side of the altar (*matsah*).
- The grain offering, which involved no shedding of blood, was usually offered together with other types of offerings.

④ There is a difference in the distribution of the offering.

	Burnt offering	Peace offering	Sin offering	Guilt offering
God	Everything except the skin	Fat portions	Fat portions	Fat portions
Priest	Skin	Breast Right thigh	Rest of the offering (except for the sin offering of the priest and the congregation)	Rest of the offering
Worshiper	-	Rest of the offering	-	-

- Distributing the offering to the priests served to sustain the sacrificial system and preserve the covenant relationship.
- In the case of the grain offering, what was not burned was given to the sons of Aaron as their portion.

⑤ Regardless of the type of offering, the efficacy of the sacrifice is that it is “a soothing aroma to the Lord.”

⋮ **Leviticus 1:9** . . . an offering by fire of a **soothing aroma to the Lord**.

(Hebrew) *reah nihoah* = odor, satisfying fragrance + relieve, tranquilize, to please

As a result, God is pleased with the sacrifice and true rest is established. Through the sacrifice, the fragrance of Christ should be revealed in our lives.

⋮ **2 Corinthians 2:15** For we are a fragrance of Christ to God among those who are being saved and among those who are perishing;

3. Purpose and Significance of the Five Offerings

1) Burnt offering, grain offering, peace offering

(1) Burnt offering (*olah*: “to go up”)

① It is an offering that gives everything.

Burnt offering (Greek: *holokautoma*) means “completely burned” — symbolizing total sacrifice and complete surrender.

② The burnt offering is a demand for the best of the sacrifice.

Lev 1:2-3		
Without defect	Male	Livestock

⋮ **Leviticus 1:2** . . . ‘When any man of you brings an offering to the Lord, you shall bring your offering of animals from the herd or the flock.

“Animals” in Hebrew is *behemah* = livestock raised at home or animals that can be domesticated

A dedication accompanied by sacrifice is required.

③ They are divided into voluntary sacrifices and obligatory sacrifices.

Voluntary sacrifices	Obligatory sacrifices
Personal burnt offerings	Community burnt offerings (regular burnt offering, Sabbath, feasts, etc.)

- The priest bears the spiritual responsibility of approaching God on behalf of the Israelites.
- It was regularly offered for atonement and daily confessions of faith (Individual's burnt offering).

There must be spiritual growth through a life that approaches God every day.

..... **Ephesians 4:13** . . . to the measure of the stature which belongs to the fullness of Christ.

④ Jesus became the perfect sacrificial offering.

..... **Ephesians 5:2** . . . Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

There must be a perfect dedication of offering everything to God.

..... **2 Timothy 2:15** Be diligent to present yourself approved to God . . .

(2) Grain offering (*minhah*: gift, offering, tribute)

① It is a sacrifice of offering grain.

Burnt offering, peace offering, sin offering, guilt offering	Grain offering
Sacrifice offering life	Sacrifice offering fruit

..... **Romans 7:4** . . . in order that we might bear fruit for God.

Covenant people must live a life that bears fruit. As a result, we enter the storehouse of heaven (2 Pet 1:8; Matt 3:12).

② Method of offering

Fine flour, oil, and frankincense were offered together (Lev 2:1).

Fine flour Heb) <i>soleth</i>	Dry	Knead and pound	Coarse millstone	Coarse sieve	Fine millstone	Fine sieve
Remove outer and inner husks						

Our ego must be finely broken down to become a pure and clean life offered to God.

... **Psalms 51:17** The sacrifices of God are a broken spirit . . .

It must be accompanied by the Holy Spirit and prayer.

Oil	Frankincense
Holy Spirit (Acts 10:38)	Prayer (Rev 8:3, 5)

... **Galatians 5:16** But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

... **1 Thessalonians 5:17** pray without ceasing;

- It was offered cooked (Lev 2:4-7).

baked in an oven	made on the griddle	made in a pan
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We must be held by the master's hand with gratitude and offered in various forms.

... **Jeremiah 18:4** . . . so he remade it into another vessel, as it pleased the potter to make.

- Other methods

Grain offerings of firstfruits (Lev 2:12-16)	Grain offerings of the priest (Lev 6:19-23)
Offered the first of heads of barley	Grain offering presented with the regular burnt offerings

③ Additional regulations regarding the offering

- Leaven and honey were prohibited (Lev 2:11).

Leaven	Honey
Hypocrisy and corruption (Matt 16:6, 12)	Worldly pleasures and temptations (Prov 5:3)

⋮ **1 Corinthians 5:8** . . . but with the unleavened bread of sincerity and truth.

We must overcome the pleasures and temptations of the world and offer our lives as pure and sincere offerings.

- Salt must be included (Lev 2:13).

⋮ **Numbers 18:19** . . . It is an everlasting covenant of salt before the Lord to you and your descendants with you.

Saints must always remain within God's covenant relationship.

④ Jesus lived a life of fine flour.

⋮ **John 12:24** . . . unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

Through spiritual suffering, we must live holy lives that are presented to God as an offering.

⋮ **Colossians 1:24** Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ's afflictions.

(3) Peace offering (*shelamim*: derived from *shalam*, meaning "make peace, keep peace")

- ① It is a voluntary offering.

Personal peace offerings (Lev 7:11–18)			Public peace offerings
Thank offering	Votive offering	Freewill offering	National celebratory events Feast of Weeks, Pentecost Priestly inauguration ceremony
Thanksgiving for grace	Fulfillment of vows	Volunteering with joy	

There must be a proactive confession of faith and wholehearted gratitude through a decisive commitment to faith.

- ② The scope of the offering is the broadest (no distinction between male and female/**Freewill offering**: Even offerings with minor blemishes were permitted.)

There are no limits to peace with God, and thanksgiving must never cease.

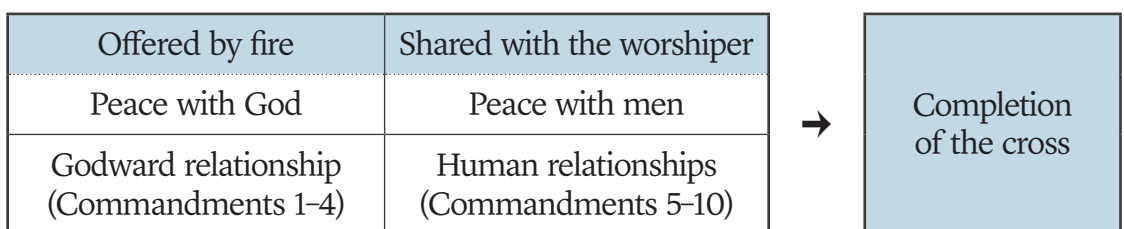
... **1 Thessalonians 5:18** in everything give thanks; for this is God's will for you in Christ Jesus.

- ③ A portion of the offering is given to the worshiper, and it is shared and eaten in the temple.

Thank offering	Votive offering, freewill offering
On the same day	Until the next day

We must share joy and gratitude before God, fostering fellowship and brotherly love.

- ④ It is the conclusion of all sacrifices.



Matthew 22:37-40 . . . “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.”

Through the peace offering, the state of restoration achieved through the five offerings is brought to completion.

⑤ Jesus became our peace offering.

Colossians 1:20 . . . having made peace through the blood of His cross . . .

Peace with God must be manifested as the fruit of peace with neighbors.

2 Corinthians 5:18 . . . who reconciled us to Himself through Christ and gave us the ministry of reconciliation,

	Burnt offering	Grain offering	Peace offering
Relationship with Jesus Christ	Perfect sacrifice	Life of obedience	Restoration of relationship
Redemptive-historical lesson	Perfect devotion	Holy life	Deep fellowship and peace

• point •

True peace must be achieved through perfect devotion and a holy life.

2) Sin offering, guilt offering

(1) Sin offering (*hataah, hattath*: derived from *hatah*, meaning “to miss a mark”)

① Offered when one becomes aware of a sin committed unintentionally (Individual's sin offering).

Leviticus 4	
“Unintentionally” (vv. 2, 13, 22, 27) ↓ <i>shegagah</i> : mistake, inadvertent sin	“When the sin becomes known” (v. 14) “If his sin is made known to him” (vv. 23, 28)

- True repentance occurs when one realizes their sinful state and confesses his sins.

Leviticus 5:5 So it shall be when he becomes guilty in one of these, that he shall **confess** that in which he has sinned.

“Confess” in Hebrew is the emphatic reflexive form of *yadah* = voluntarily confessing one’s sins by saying it

- It is by God’s grace that one becomes aware of their sin.

Leviticus 4:14 when the **sin** which they have committed **becomes known**, then the assembly shall offer a bull of the herd for a sin offering . . .

“Becomes known” in Hebrew is the passive reflexive form of *yada* (“to know”).

- ② The type of offering is determined according to one’s status.

Priests	Whole congregation	Leaders	Common people
Bull without defect	Bull	Male goat without defect	Female goat without defect Female lamb without defect

The higher the position and the greater the influence, the heavier the responsibility for sin.

Leviticus 4:3 NLT “If the high priest sins, **bringing guilt upon the entire community**

Spiritual leaders must always be on the alert before God through prayer and repentance.

- ③ It cleanses both the sinner and the temple from defilement (Public sin offering).

Location of handling blood	Altar of burnt offering	Altar of incense	Veil
Worshiper	Leaders, common people	Priest, whole congregation	
Result	Court of the tabernacle is cleansed	Sanctuary is cleansed	

God made it possible for His continual presence to dwell among Israel and enabled the worshiper to approach the Most Holy Place.

④ Jesus became our sin offering and opened the way for us to approach His throne.

Hebrews 10:20 by a new and living way which He inaugurated for us through the veil, that is, His flesh,

We must recognize the total depravity and spiritual helplessness of humanity and look to the eternal atonement of Jesus Christ (Rom 3:9, 12).

(2) Guilt offering (*asham*: compensation, restitution, guilt)

① Offered when harm is caused, whether intentionally or unintentionally, and requires restitution.

Penalty	Sacrificial offering
One-fifth (20%) of the damage amount	Male ram without defect (based on assigned value)

- Legal penalties are fivefold, fourfold, or twofold the amount of the damage (Exod 22:1, 4). It is a gracious statute meant to lead to confession of sin and prevent repeating the same sin.

- Restores what originally was and repairs relationships.

‘Restitution in Hebrew is *shalem* = “be completed, finish, restore”

Complete restoration is not achieved by repentance alone, but only when the penalty for sin is paid as well.

Matthew 5:23-24 Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you,²⁴ leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.

Guilt offering	Peace offering
Restoration of relationships lost due to sin	Complete restoration of relationship through deep fellowship

② Atones for guilt against God's authority and the rights of neighbors.

Guilt in Godward relationship			Guilt in human relationships
Sin against holy objects	Violation of commands	Others	
Person, animal, house, field, firstborn among animals, tithe, etc. (Lev 27)	"if a person sins and does any of the things which the Lord has commanded not to be done, though he was unaware, still he is guilty and shall bear his punishment" (Lev 5:17)	Defilement of a Nazirite, Sexual immorality, after a leper is healed	"a deposit or a security entrusted to him, or through robbery" (Lev 6:2)

- Sinning against a holy object is man violating what God has set apart, which is a result of neglecting the covenant with God.
- Guilt committed out of spiritual ignorance by not knowing God's Word is still considered sin.

..... **Leviticus 5:17** "Now if a person sins and does any of the things which the LORD has commanded not to be done, though he was unaware, still he is guilty and shall bear his punishment.

"unaware" in Hebrew is *lo yada* = "did not know"

"shall bear his punishment" in Hebrew is *nasa awono* = "to carry one's guilt"

Sin offering	Guilt offering
Sins committed unintentionally, despite knowing they were sins	Sins committed without knowing they were sins

Even sins committed unknowingly carry the weight of conscience and guilt; therefore, one must take responsibility for them (Num 32:23).

..... **Psalms 119:11** Your word I have treasured in my heart, That I may not sin against You.

- Damaging the holiness of God within us is also sin.

Defilement of a Nazirite	Sexual immorality	Leper
Person who belongs to God	Body that belongs to God	State of being insensitive to sin

1 Corinthians 6:19-20 . . . you are not your own? ²⁰ For you have been bought with a price

1 Corinthians 6:18 . . . the immoral man sins against his own body.

Leviticus 13:9 “When the infection of leprosy is on a man, then he shall be brought to the priest.

- Sin against one’s neighbor is the result of unfaithfulness to God.

Leviticus 6:2 “When a person sins and acts unfaithfully against the Lord, and deceives his companion in regard to a deposit or a security entrusted to him . . .

Restitution	Sin offering
Restoration of relationship with neighbor	Restoration of relationship with God

Even after making restitution, the guilt offering must be presented for complete atonement.

- ③ Jesus became the guilt offering, paying the debt of all humanity to God.

Isaiah 53:10 But the Lord was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering . . .

We must remember His unrepayable grace and live a life of bearing fruit in keeping with repentance.

Matthew 3:8 Therefore bear fruit in keeping with repentance;

	Sin offering	Guilt offering
Relationship with Jesus Christ	Atoned for our sins	Paid the price for our guilt
Redemptive-historical lesson	Repentance through contrition and confession	Transformed life as the fruit of repentance

We must bear the fruit of repentance through contrition and confession, and give glory to God.

1 Corinthians 6:19-20 . . . you are not your own? ²⁰ For you have been bought with a price: therefore glorify God in your body.

In Conclusion, All Offerings Represent the Redemptive Work of Jesus Christ.

Burnt offering	Grain offering	Peace offering	Sin offering	Guilt offering
Perfect sacrifice	Life of obedience	Restoration of relationship	Atonement of sins	Paid the price

① The five offerings were fulfilled as one through the sacrifice of Jesus Christ on the cross.

Hebrews 9:12 and not through the blood of goats and calves, but through His own blood...obtained eternal redemption.

② Today, the Word is the blood of the covenant that grants the forgiveness of sins.

Leviticus 17:11 'For the life of the flesh is in the blood, . . .'

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

③ We must look solely toward on the Word proclaimed through worship and draw near to the tree of life daily.

Revelation 2:7 . . . To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.'

Lecture 4 | Rev. Stephen Yoon

Redemptive-Historical Administration in David's Life of Refuge

Acts 13:22

Acts 13:22 After He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I have found David the son of Jesse, a man after My heart, who will do all My will.'

1. David's Life of Refuge as Seen Through the Garden of Eden and the Wilderness Journey

① There is a principle of ().

Genesis 2:17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.

Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it.

Deuteronomy 30:15 See, I have set before you today life and prosperity, and death and adversity;

Deuteronomy 30:16 . . . keep His commandments and His statutes and His judgments, that you may live and multiply, and that the Lord your God may bless you in the land where you are entering to possess it.

Deuteronomy 8:2 You shall remember all the way which the Lord your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not.

② There is () and ().

Genesis 2:8 The Lord God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

gan eden → *gan*: “fenced garden”

Deuteronomy 8:15 “He led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint.

1st Campsite: Succoth - “sheep pen”

Original text → *sakak*: “to block (with a wall), to cover (with a lid)”

Conclusion of ① + ②

Leviticus 11:45 For I am the Lord who brought you up from the land of Egypt to be your God; thus you shall be (), for I am ().”

Conclusion of the 10 years of David’s refuge

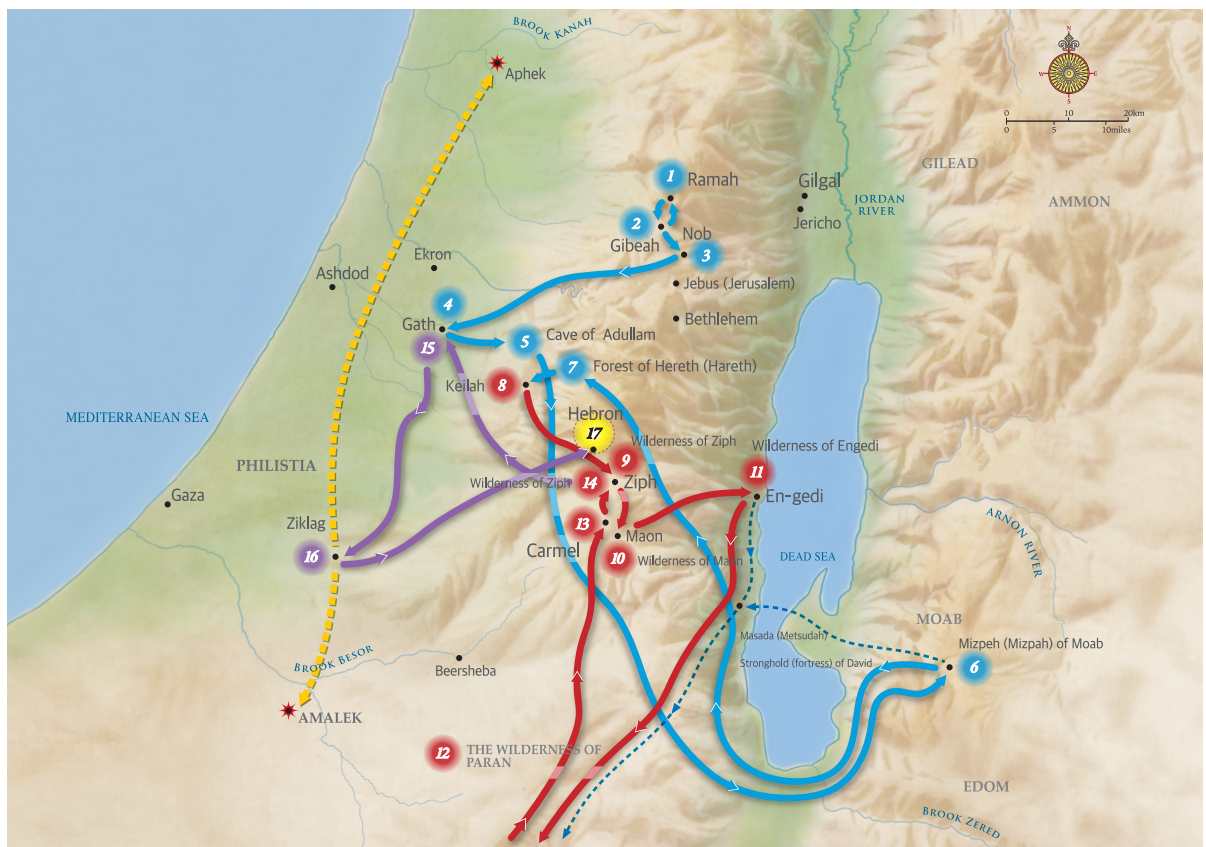
“He is a man () My heart!”

2. David’s Growth Process During His Life of Refuge

(1) Mizpah of Moab

1 Samuel 22:3 And David went from there to Mizpah of Moab; and he said to the king of Moab, “Please let my father and my mother come and stay with you until I know what God will do for me.”

1 Samuel 22:5 The prophet Gad said to David, “Do not stay in the stronghold; depart, and go into the land of Judah.” So David departed and went into the forest of Hereth.



(2) Keilah

1 Samuel 23:2 So David inquired of the Lord, saying, “Shall I go and attack these Philistines?” And the Lord said to David, “Go and attack the Philistines and deliver Keilah.”

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.”

1 Samuel 23:13 Then David and his men, about six hundred, arose and departed from Keilah, and they went wherever they could go. When it was told Saul that David had escaped from Keilah, he gave up the pursuit.

(3) Wilderness of Ziph - "to (), to ()"

1 Samuel 23:16 And Jonathan, Saul's son, arose and went to David at Horesh, and encouraged him in God.

‘Jonathan - “God ()”

Matthew 24:22 Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.

Genesis 29:20 So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for her.

(4) Incident at Engedi

1 Samuel 24:3 He came to the sheepfolds on the way, where there was a cave; and Saul went in to relieve himself. Now David and his men were sitting in the inner recesses of the cave.

1 Samuel 24:4 The men of David said to him, “Behold, this is the day of which the Lord said to you, ‘Behold; I am about to give your enemy into your hand, and you shall do to him as it seems good to you.’” . . .

Mark 10:18 And Jesus said to him, “Why do you call Me good? No one is good except () alone.

John 1:1 In the beginning was the Word, and the Word was with God, and the (Word) was ().

Hebrews 5:12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.

Hebrews 5:13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant.

Titus 2:14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

(5) Wilderness of Ziph

1 Samuel 26:7 So David and Abishai came to the people by night, and behold, Saul lay sleeping inside the circle of the camp with his spear stuck in the ground at his head; and Abner and the people were lying around him.

1 Samuel 26:8-9 Then Abishai said to David, “Today God has delivered your enemy into your hand; now therefore, please let me strike him with the spear to the ground with one stroke, and I will not strike him the second time.” ⁹ But David said to Abishai, “Do not destroy him, for who can stretch out his hand against the Lord’s anointed and be without guilt?”

1 Samuel 26:10 David also said, “As the Lord lives, surely the Lord will strike him, or his day will come that he dies, or he will go down into battle and perish.

Romans 12:19 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “Vengeance is Mine, I will repay,” says the Lord.

- Witnessed God’s sovereignty

1 Samuel 25:37-38 But in the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him so that he became as a stone. ³⁸ About ten days later, the Lord struck Nabal and he died.

1 Samuel 25:39 When David heard that Nabal was dead, he said, “Blessed be the Lord, who has pleaded the cause of my reproach from the hand of Nabal and has kept back His servant from evil. The Lord has also returned the evildoing of Nabal on his own head.” Then David sent a proposal to Abigail, to take her as his wife.

Mark 14:36 And He was saying, “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.”

Philippians 2:5 Have this attitude in yourselves which was also in Christ Jesus,

Conclusion

I have found David, a man after My heart!

He will () all My ()!

Revelation 12:14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she *was nourished for a time and times and half a time, from the presence of the serpent.

Ephesians 4:13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

Titus 2:14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

A Faithful Priest Whom I Have Raised up for Myself

1 Samuel 2:35; Ezekiel 44:15

1 Samuel 2:35 ‘But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always.

Ezekiel 44:15 “But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood,” declares the Lord GOD.

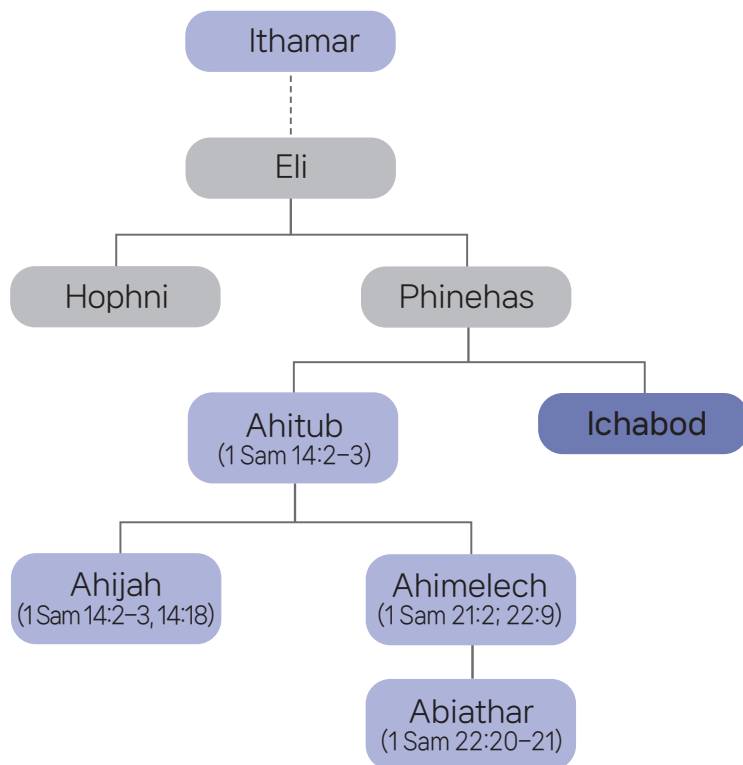
The high priest Zadok followed after the righteous will of God all the days of his life. Even in the revelation of Ezekiel’s temple, which is the blueprint of the New Jerusalem, he is recorded as the one who kept and fulfilled his appointed duty.

The History of the High Priesthood

Tabernacle (Temple) in Wilderness	Aaron, the First High Priest
	Exodus 29:9 You shall gird them with sashes, Aaron and his sons, and bind caps on them, and they shall have the priesthood by a perpetual statute . So you shall ordain Aaron and his sons.
	Exodus 40:15 and you shall anoint them even as you have anointed their father, that they may minister as priests to Me; and their anointing will qualify them for a perpetual priesthood throughout their generations. ”
	Sin of Nadab and Abihu (Lev 10:1-2)
	Remaining Sons: Eleazar and Ithamar (Num 3:4; 20:28)

	Phinehas, Who Turned Away the Wrath of God (Num 31:16; 25:7-8)
	Phinehas, the son of Eleazar, and his descendants received the perpetual priesthood (the covenant of peace), and thus succeeded Aaron in fulfilling the office of the high priest (Num 25:12-13; Ps 106:30-31).
Tabernacle in Shiloh	Another Generation with No King
	Judges 2:10 All that generation also were gathered to their fathers; and there arose another generation after them who did not know the Lord, nor yet the work which He had done for Israel.
	Judges 17:6 In those days there was no king in Israel; every man did what was right in his own eyes.
	1 Samuel 8:7 The Lord said to Samuel, "Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them.
	Statutes of the Priesthood
	- Micah's priest (Judg 17:12; 18:1-4, 18-20) - Moses' grandson who became a priest (Judg 18:30)
	Eli, the High Priest of the Line of Ithamar
	According to Book 5, Chapter 11 of <i>Josephus' Antiquities of the Jews</i> , after Uzzi (of the line of Eleazar, a descendant of Phinehas), the high priesthood was carried out by the house of Eli, of the line of Ithamar.
	Hophni and Phinehas (1 Sam 2:17)
	Judgment Declared Upon the House of Eli
	- Removal of the priesthood and curse upon the house (1 Sam 2:30-34) - The faithful priest whom God will raise up 1 Samuel 2:35 But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always. - Fulfillment of this word (1 Sam 4:15-18)

Descendants of Eli: Ahijah, Ahimelech, Abiathar



Separation
of the
Tabernacle
and the
Ark of the
Covenant

- Ahijah: Son of Ahitub, grandson of Phinehas, great-grandson of Eli (1 Sam 14:2-3), served as high priest during King Saul's reign (1 Sam 14:18).
- Ahimelech: Son of Ahitub (1 Sam 22:9), gave David the consecrated bread and the sword of Goliath, and was later put to death by King Saul (1 Sam 21:1, 6, 8-9; 22:16-19).
- Abiathar: Son of Ahimelech (1 Sam 22:20), escaped the massacre at Nob and served as high priest alongside Zadok during King David's reign

Two High Priests

Zadok and Abiathar stood with David during Absalom's rebellion and served on his behalf. However, when Abiathar was removed from office during Solomon's reign, the high priesthood came to be held exclusively by the house of Zadok (1 Kgs 2:26-27).

1. Faithful Priest

1 Samuel 2:35 But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always.

Faithful

heb) אָמַן, *aman* = to believe, to confirm, to trust

Zadok understood the will of God according to His Word and covenant, and responded with “Amen,” obeying in faith. He did not follow men, but fulfilled his calling by standing with David and Solomon in accordance with God’s will.

Absalom's Rebellion

2 Samuel 15:24 Now behold, Zadok also *came*, and all the Levites with him carrying the ark of the covenant of God. And they set down the ark of God, and Abiathar came up until all the people had finished passing from the city.

Adonijah's Rebellion

1 Kings 1:7-8 He had conferred with Joab the son of Zeruiah and with Abiathar the priest; and following Adonijah they helped him. ⁸ But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David, were not with Adonijah.

Zadok consistently remained loyal to David, with whom were God's Word, will, and covenant. Abiathar, of the line of Ithamar, failed to discern the will of God and took part in the rebellion of Adonijah, who opposed God's covenant and will, and was therefore removed from office.

2. A Seer Who Knows and Follows the Will of God

2 Samuel 15:27 The king said also to Zadok the priest, “**Are you not a seer?** Return to the city in peace and your two sons with you, your son Ahimaaz and Jonathan the son of Abiathar.

Differences Between a Prophet and Seer

Prophet	Seer
Those who deliver the Word and revelation of God	
Heb) נָבִיא, <i>navi</i> One who speaks, prophet	Heb) רֹאֶה, <i>ro'eh</i> and חֹזֶה, <i>hoze</i> One who sees
One who, by the revelation of God, knows what is to come and speaks it.	One who, by God's revelation, sees what is to come and proclaims it

Judging and Obeying Based on the Word of God

Absalom, who opposed the throne of David, was outwardly impressive and without blemish in appearance (2 Sam 14:25), and was so capable and wise that he judged the people in place of the king (2 Sam 15:6). Likewise, Adonijah, who opposed the succession of Solomon to the throne, lacked nothing in appearance or character (1 Kgs 1:6), and had the support of Joab, the commander of David's army (1 Kgs 1:7).

Zadok, as a seer, was able to make the right choice because he knew the will of God and obeyed according to the word of the covenant.

Fulfillment of the Word

The removal of Abiathar was not merely the downfall of an individual, but the fulfillment of the judgment against the house of Eli (1 Sam 3:12-14; 1 Kgs 2:26-27). Zadok exclusively carried out the office of high priest from generation to generation, and the covenant of peace made with Phinehas, the son of Eleazar, was fulfilled (Num 25:10-13; 1 Kgs 2:27).

3. The House Called and Raised Up by God

The descendants of Zadok were the only house entrusted with the priesthood in Ezekiel's temple, which is the blueprint of the New Jerusalem.

Ezekiel 44:15-16 “But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood,” declares the Lord God. ¹⁶ “They shall enter My sanctuary; they shall come near to My table to minister to Me and keep My charge.

Ezekiel 48:11 It shall be for the priests who are sanctified of the sons of Zadok, who have kept My charge, who did not go astray when the sons of Israel went astray as the Levites went astray.

Priests Who Keep the Charge

to keep the charge = Heb) שְׁמֵרֵי מִשְׁמֶרֶת, *shomerei mishmeret*
= to keep one's appointed duty

Teach and Distinguish

The sons of Zadok kept their charge by distinguishing between the holy and the profane, and they themselves were set apart as holy (Ezek 44:23; 48:11).

Fate of the Priests Who Despised Their Sacred Duty

1 Samuel 2:30 Therefore the LORD God of Israel declares, ‘I did indeed say that your house and the house of your father should walk before Me forever’; but now the LORD declares, ‘Far be it from Me—for those who honor Me I will honor, and those who despise Me will be lightly esteemed.’

Malachi 2:8-9 But as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the covenant of Levi,” says the LORD of hosts. ⁹ “So I also have made you despised and abased before all the people, just as you are not keeping My ways but are showing partiality in the instruction.

Malachi 3:17-18 “They will be Mine,” says the LORD of hosts, “on the day that I prepare My own possession, and I will spare them as a man spares his own son who serves him.” ¹⁸ So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him.

Conclusion: The Messenger of the Lord of Hosts, the Righteous Priest

We, who have been granted righteousness as a gift through the blood of Jesus Christ (Rom 3:24-26), must put on the Lord Jesus Christ and carry out the work of God the Father (Rom 13:14).

1 Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

Malachi 2:4-7 Then you will know that I have sent this commandment to you, that My covenant may continue with Levi,” says the LORD of hosts. ⁵ “My covenant with him was one of life and peace, and I gave them to him as an object of reverence; so he revered Me and stood in awe of My name. ⁶ True instruction was in his mouth and unrighteousness was not found on his lips;

he walked with Me in peace and uprightness, and he turned many back from iniquity. ⁷ For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of the LORD of hosts.

Lecture 6 | Rev. Kim Kyu-wan

Redemptive-Historical Administration in Moses' Tabernacle and David's Tabernacle

2 Samuel 6:16–19

2 Samuel 6:16-19 Then it happened as the ark of the LORD came into the city of David that Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD; and she despised him in her heart. ¹⁷ So they brought in the ark of the LORD and set it in its place inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before the LORD. ¹⁸ When David had finished offering the burnt offering and the peace offering, he blessed the people in the name of the LORD of hosts. ¹⁹ Further, he distributed to all the people, to all the multitude of Israel, both to men and women, a cake of bread and one of dates and one of raisins to each one. Then all the people departed each to his house.

Moses' tabernacle and David's tabernacle were both centers of worship for the Israelites in the Old Testament era, but they show significant differences in structure, method of worship, and spiritual meaning. Moses' tabernacle was a portable sanctuary that God commanded Moses to build on Mount Sinai after the Exodus, showing him the blueprint Himself. During Israel's journey through the wilderness, it symbolized God's presence and served as the means by which they offered sacrifices and received atonement for their sins. In contrast, David's tabernacle was a temporary dwelling specially prepared for the ark of the covenant after David brought it to Jerusalem and before Solomon's temple was built. David's tabernacle was used alongside Moses' tabernacle, which still remained at the high place in Gibeon during that time.

1. Location of Moses' Tabernacle and David's Tabernacle

When **Moses' tabernacle** was at Shiloh, the Israelites were defeated by the Philistines at the Battle of Aphek, and the ark of the covenant was captured. As a result, the tabernacle and the ark were separated.

The ark then passed through ① Ebenezer → ② Ashdod → ③ Gath → ④ Ekron → ⑤ Beth-shemesh → ⑥ Kiriath-jearim → ⑦ house of Obed-Edom, and was finally placed in the city of David in Jerusalem. This became known as **David's tabernacle**.

2 Samuel 6:17 So they brought in the ark of the Lord and set it in its place inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before the Lord.

After the Israelites lost the ark of the covenant to the Philistines at the Battle of Aphek (1102 BC), it took approximately 100 years and 4 months before the ark finally entered the tabernacle in the city of David.

After the tabernacle and the ark were separated, Moses' tabernacle, which had been in Shiloh, was later moved through the region of Nob and eventually relocated to Gibeon.

1 Samuel 21:1 Then David came to **Nob** to Ahimelech the priest; and Ahimelech came trembling to meet David and said to him, "Why are you alone and no one with you?"

2 Chronicles 1:3-4 Then Solomon and all the assembly with him went to the high place which was at **Gibeon**, for God's tent of meeting was there, which Moses the servant of the Lord had made in the wilderness. ⁴ However, David had brought up the ark of God from Kiriath-jearim to the place he had prepared for it, for he had pitched a tent for it in Jerusalem.

2. High Priests of Moses' Tabernacle and David's Tabernacle

During the time of King David, there were two high priests: Abiathar from the line of Ithamar and Zadok from the line of Eleazar. It is conjectured that Zadok served as the high priest for Moses' tabernacle, while Abiathar served as the high priest for David's tabernacle. David's tabernacle and the high priest Abiathar had an important relationship in the early years of David's reign, and this relationship revolved mainly around the ark of the covenant. Abiathar was the son of Ahimelech, a priest at Nob. When King Saul massacred the priests at Nob while pursuing David, Abiathar was the only one who escaped and fled to David. From that moment on, Abiathar became a faithful companion to David, even during the difficult years when David was fleeing from Saul (1 Sam 22). Abiathar also played a key role when David brought the ark of the covenant to Jerusalem. During the transport of the ark, Abiathar was one of the priests, alongside Zadok, who carried the ark (2 Sam 15:29).

2 Samuel 15:29 Therefore Zadok and Abiathar returned the ark of God to Jerusalem and remained there.

Just as David's tabernacle became the spiritual center of Jerusalem, Abiathar was an important figure representing the priesthood in the early days of David's kingdom. He played a key role in helping David lead a new form of worship and spiritual revival centered around the ark of the covenant.

Thus, the relationship between David's tabernacle and Abiathar can be understood as being closely intertwined in establishing worship and priesthood centered around the ark at the beginning of David's reign.

3. Comparison of Moses' Tabernacle and David's Tabernacle

Category	Moses' Tabernacle	David's Tabernacle
Era	From the wilderness period after the Exodus until the construction of Solomon's Temple	Time of David (alongside Moses' Tabernacle)
Purpose	Sacrifices and atonement of sins based on the Law, God's presence	Brought the ark, 24-hour praise and worship, intimate fellowship
Structure	Court, holy place, holy of holies, veil present, various holy objects	Simple tent, no veil, ark openly displayed
Mode of Worship	Centered on animal sacrifices, solemn and ritualistic, centered on the high priest	Centered on praise and dance, free and dynamic, centered on Levites (choir)
Location of Ark	Inside the holy of holies, hidden by the veil	Inside the tent, openly displayed and visible to the people
Symbolism	Symbolized Old Testament sacrifice based on the Law, foreshadowed Jesus Christ	Symbolized New Testament worship, intimate relationship with God, presence of the Holy Spirit

Conclusion

1. The defining feature of David's tabernacle was that it was a "humble tent."

Though it was merely a tent, God loved David's tabernacle because it reflected David's heart, which deeply loved God's presence and glory.

2. David's tabernacle had no veil.

Unlike Moses' tabernacle, David's tabernacle had no curtain, even though it was still the Old Testament era. As a result, the ark of the covenant was exposed inside the tent.

The ark being exposed meant that anyone who entered the tabernacle could experience God's presence and glory.

3. Instead of "sacrifices of blood," "sacrifices of praise to God" were offered in David's tabernacle.

David organized large choirs and orchestras dedicated to worship.

4. David's tabernacle was open year-round.

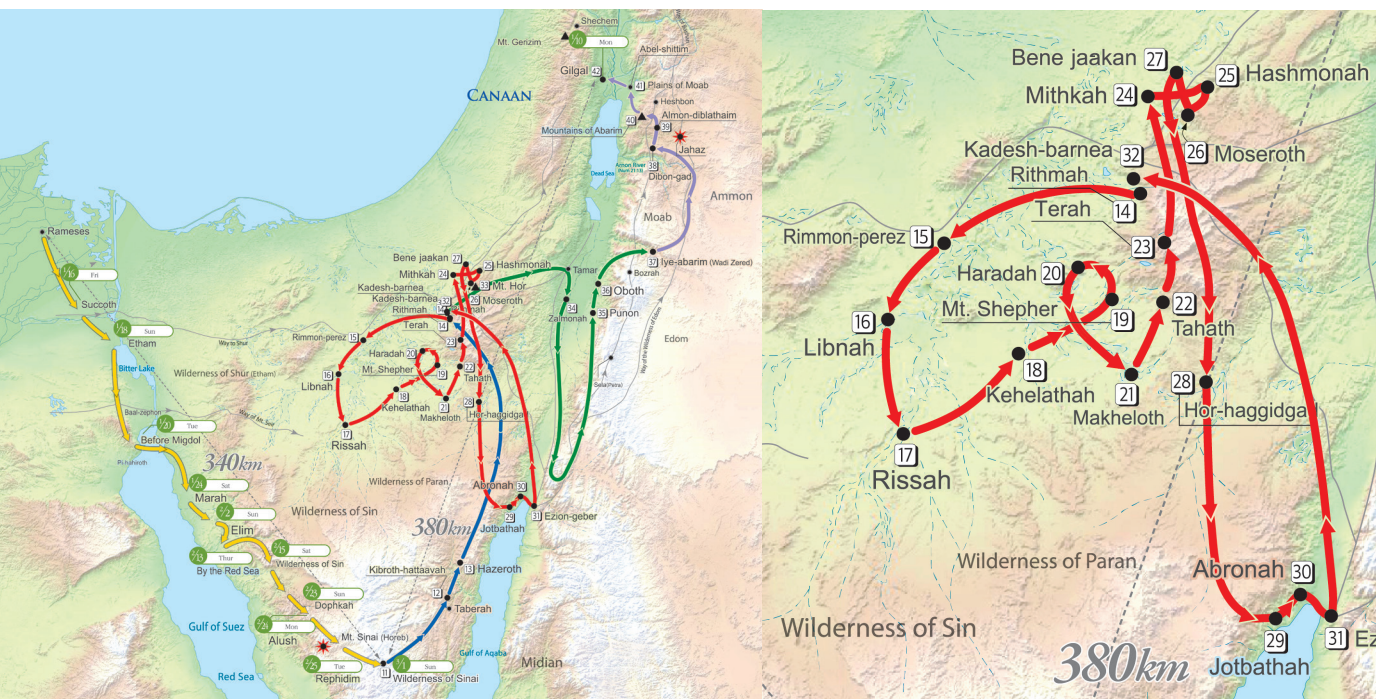
Worshiping God never stopped—not even for a minute—in David's tabernacle.

In David's tabernacle, sacrifices of praise were offered to God 24 hours a day, 365 days a year without ceasing.

The Test at Kadesh

Numbers 32:8-15

Numbers 32:8-15 This is what your fathers did when I sent them from Kadesh-barnea to see the land. ⁹ For when they went up to the valley of Eshcol and saw the land, they discouraged the sons of Israel so that they did not go into the land which the LORD had given them. ¹⁰ So the LORD's anger burned in that day, and He swore, saying, ¹¹ 'None of the men who came up from Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac and to Jacob; for they did not follow Me fully, ¹² except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have followed the LORD fully.' ¹³ So the LORD's anger burned against Israel, and He made them wander in the wilderness forty years, until the entire generation of those who had done evil in the sight of the LORD was destroyed. ¹⁴ Now behold, you have risen up in your fathers' place, a brood of sinful men, to add still more to the burning anger of the LORD against Israel. ¹⁵ For if you turn away from following Him, He will once more abandon them in the wilderness, and you will destroy all these people.



1. What Kind of Place Is Kadesh?

(1) Rithmah and Kadesh

It is speculated that Rithmah may be either the same place as Kadesh or a place nearby.

Numbers 12:16-13:2 Afterward, however, the people **moved out from Hazeroth and camped in the wilderness of Paran.** ^{13:1} Then the Lord spoke to Moses saying, ² “Send out for yourself men so that they may spy out the land of Canaan, which I am going to give to the sons of Israel; you shall send a man from each of their fathers’ tribes, every one a leader among them.

Numbers 33:18 They journeyed from Hazeroth and camped at Rithmah.

Numbers 32:8 This is what your fathers did when I sent them from **Kadesh-barnea** to see the land.

Deuteronomy 1:19-21 “Then we set out from Horeb, and went through all that great and terrible wilderness which you saw on the way to the hill country of the Amorites, just as the Lord our God had commanded us; and we **came to Kadesh-barnea.** ²⁰ I said to you, ‘You have come to the hill country of the Amorites which the Lord our God is about to give us. ²¹ See, the Lord your God has placed the land before you; go up, take possession, as the Lord, the God of your fathers, has spoken to you. Do not fear or be dismayed.’

Thus, Rithmah is presumed to refer to Kadesh in the Wilderness of Paran. The Israelites who left Hazeroth camped at Rithmah, but the camp was so large (approx. 8 km, Num 33:49), that it probably stretched all the way to Kadesh. It was located on the southernmost part of the promised land, Canaan, so it was also called Kadesh-barnea or En-mishpat (Gen 14:7).

The distance from Kadesh to Beersheba is approximately 80 km, placing it very close to the land of Canaan. Thus, Kadesh served as a gateway to Canaan, a place of preparation for the Israelites before entering the land.

(2) Kadesh, the Place of the Death Sentence

① The death sentence of the Israelites

Though the land of Canaan was before their very eyes, the Israelites were sentenced to wander in the wilderness for forty years and die there (Num 14:26-35).

At Mount Sinai, the people of Israel received the Word and vowed to live according to it. In response, God called them His covenant people and commanded them to take possession of the land of Canaan, the land of promise. However, the rebellious people of Israel did not fully believe this Word, and instead demanded to send spies ahead to search out the land (Deut 1:22). This was not according to the will of God. However, knowing that their hearts were hardened with unbelief, God remained silent and consented through Moses (Deut 1:22-23; Num 13:1-2).

After forty days of exploration, ten of the twelve spies returned with a negative report. Upon hearing it, all the people wept all night in despair and cried out for a leader to take them back to Egypt (Num 13:31-33; 14:1-4).

Numbers 14:1-4 Then all the congregation lifted up their voices and cried, and the people wept that night. ² All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, “Would that we had died in the land of Egypt! Or would that we had died in this wilderness! ³ Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?” ⁴ So they said to one another, “Let us appoint a leader and return to Egypt.”

Numbers 14:11-12 The LORD said to Moses, “How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? ¹² I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they.”

Numbers 14:27-34 “How long shall I bear with this evil congregation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me. ²⁸ Say to them, ‘As I live,’ says the LORD, ‘just as you have spoken in My hearing, so I will surely do to you; ²⁹ your corpses will fall in this wilderness, even all your numbered men, according to your complete number

from twenty years old and upward, who have grumbled against Me. ³⁰ Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. ³¹ Your children, however, whom you said would become a prey—I will bring them in, and they will know the land which you have rejected. ³² But as for you, your corpses will fall in this wilderness. ³³ Your sons shall be shepherds for forty years in the wilderness, and they will suffer for your unfaithfulness, until your corpses lie in the wilderness. ³⁴ According to the number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, even forty years, and you will know My opposition.”

Also, the ten spies who brought back a report of unbelief among the twelve were struck down and died the day after their return from spying out the land (Num 14:36~).

In the early stage of the wilderness journey, they were unable to enter Canaan directly from Kadesh (Rithmah), and from there, they began to wander in the wilderness and camped a total of 18 times over a period of 38 years before returning to Kadesh.

Deuteronomy 2:14 Now the time that it took for us to come from Kadesh-barnea until we crossed over the brook Zered was thirty-eight years, until all the generation of the men of war perished from within the camp, as the Lord had sworn to them.

② The death of Miriam (1407 BC, 1st month; 1 year before entering Canaan)

Numbers 20:1 Then the sons of Israel, the whole congregation, came to the wilderness of Zin in the first month; and the people stayed at Kadesh. Now Miriam died there and was buried there.

③ The death sentences of Moses and Aaron

Numbers 20:12-13 But the LORD said to Moses and Aaron, “Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them.” ¹³ Those were the waters of Meribah, because the sons of Israel contended with the LORD, and He proved Himself holy among them.

- **The death of Aaron**

(1407 BC, 1st day of 5th month; 8 months before entering Canaan)

Numbers 33:38-39 Then Aaron the priest went up to Mount Hor at the command of the LORD, and died there in the fortieth year after the sons of Israel had come from the land of Egypt, on the first day in the fifth month. ³⁹ Aaron was one hundred twenty-three years old when he died on Mount Hor.

- **The death of Moses**

(1407 BC, 1st day of 11th month; 2 months before entering Canaan)

Numbers 27:13 When you have seen it, you too will be gathered to your people, as Aaron your brother was;

Deuteronomy 32:50 Then die on the mountain where you ascend, and be gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people.

Deuteronomy 34:6-7 And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day. ⁷ Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated.

2. The Connection Between Kadesh and Death

“Kadesh” (קִדְשׁ) – sanctified place; derived from *qadash* (קָדַשׁ) meaning “to make holy, to separate.”

Its original name is En-mishpat, meaning “**the fountain of judgment**” (Gen 14:7).

The event at Kadesh teaches us, who are walking the path of faith toward heaven, about “holiness.”

Holiness is a mandatory virtue for the people of God’s kingdom (Lev 11:44-45).

Leviticus 11:44-45 For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. ⁴⁵ For I am the LORD who brought you up from the land of Egypt to be your God; thus you shall be holy, for I am holy.

Hebrews 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord.

1 Peter 1:15 But like the Holy One who called you, be holy yourselves also in all your behavior.

Kadesh means holiness, but it was at Kadesh that they all met death.

It was the result of failing the test of **holiness**.

In the wilderness of Sinai, God opened the way of spiritual restoration for His people. He delivered them from Egypt, granted the experience of faith, restored the Law (sovereignty of the Word) and Sabbath, granted the tabernacle as the place of His presence, and through Leviticus, taught them how to dwell in His presence. Just as in the Garden of Eden, God opened the way for His people to dwell with Him once again. And in order to restore that land to them, He commanded them to take possession of it.

That command was not merely about taking possession of land. The command to enter the land of Canaan, the land of the covenant, and possess it was a test: to deny oneself, turn away from the reasoning and voices of the world (the words of the serpent), and believe and obey only the Word of God.

(1) The forty days of spying out the land of Canaan after first arriving at Kadesh (Rithmah) was a period of testing the faith of the twelve spies.

The 40 days was a period to separate from Satan and a period to overcome the test.

For them, the 40 days was a period of testing and spiritual training, in which they had to follow the path of truth with complete faith. The 40 days of Moses on Mount Sinai, and the 40 days in the wilderness just before the public ministry of Jesus, were also painful periods of testing and spiritual pursuit.

“Under the dominion of sin and death, history was marked by 4,000 years of blood-stained silence—recorded through generations passed down by flesh and blood. Then followed 400 years without revelation, a time when God remained silent. After 4,004 years, the long-awaited first coming of Jesus Christ broke that silence. From the 40 years of Israel’s wilderness journey, the 40 days of the flood judgment, Moses’ 40-day fast, to the twelve spies’ exploration of Canaan, we see a profound mystery hidden in the pattern of the number four—woven into countless redemptive events throughout history.”

However, except for Joshua and Caleb, the other ten spies and all the people of Israel did not overcome this test.

... **Psalm 106:24-25** Then they despised the pleasant land; they did not believe in His word,²⁵ But grumbled in their tents; they did not listen to the voice of the LORD.

(2) Thirty-eight years later, God tests holiness again at Kadesh

They should have obeyed God in this “holy” land of Kadesh 38 years earlier as they were about to begin the holy mission of conquering the land of Canaan. However, they disobeyed God’s Word and therefore could not become God’s holy people. Eventually, they were cast out of the “holy” land of Kadesh to wander around in the wilderness for about 38 years, so that they may be trained as holy people. All the names of the campsites from the first Kadesh to their return to Kadesh 28 years later, are remarkably full of important spiritual lessons in the process of becoming God’s holy people.

Yet when the Israelites returned there again, they forgot the grace they had received and grumbled. Because of their fierce protests, even Moses and Aaron failed to reveal God’s holiness in the “holy place” called Kadesh, and therefore received the sentence that they would not enter Canaan (Num 20:12).

Psalms 106:32-33 They also provoked Him to wrath at the waters of Meribah, So that it went hard with Moses on their account; ³³ Because they were rebellious against His Spirit, He spoke rashly with his lips.

Numbers 27:14 for in the wilderness of Zin, during the strife of the congregation, you rebelled against My command to treat Me as holy before their eyes at the water.” (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

Deuteronomy 32:51 Because you broke faith with Me in the midst of the sons of Israel at the waters of Meribah at Kadesh in the wilderness of Zin, because you did not treat Me as holy in the midst of the sons of Israel.

At the very place where they had grumbled over water 38 years prior, the people once again grumbled over water 38 years later, and this time, they caused Moses to become angry.

• **The reason God declared that Moses and Aaron would not enter Canaan alive**

Numbers 20:10 And Moses and Aaron gathered the assembly before the rock. And he said to them, “Listen now, you rebels; **shall we bring forth water for you out of this rock?**”

Numbers 20:8 Take the rod; and you and your brother Aaron assemble the congregation and **speak to the rock** before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink.”

Numbers 20:11 Then Moses lifted up his hand and **struck the rock twice with his rod**; and water came forth abundantly, and the congregation and their beasts drank.

Numbers 20:12-13 But the LORD said to Moses and Aaron, “Because **you have not believed Me, to treat Me as holy** in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them.” ¹³ Those were the waters of Meribah, because the sons of Israel contended with the LORD, and He proved Himself holy among them.

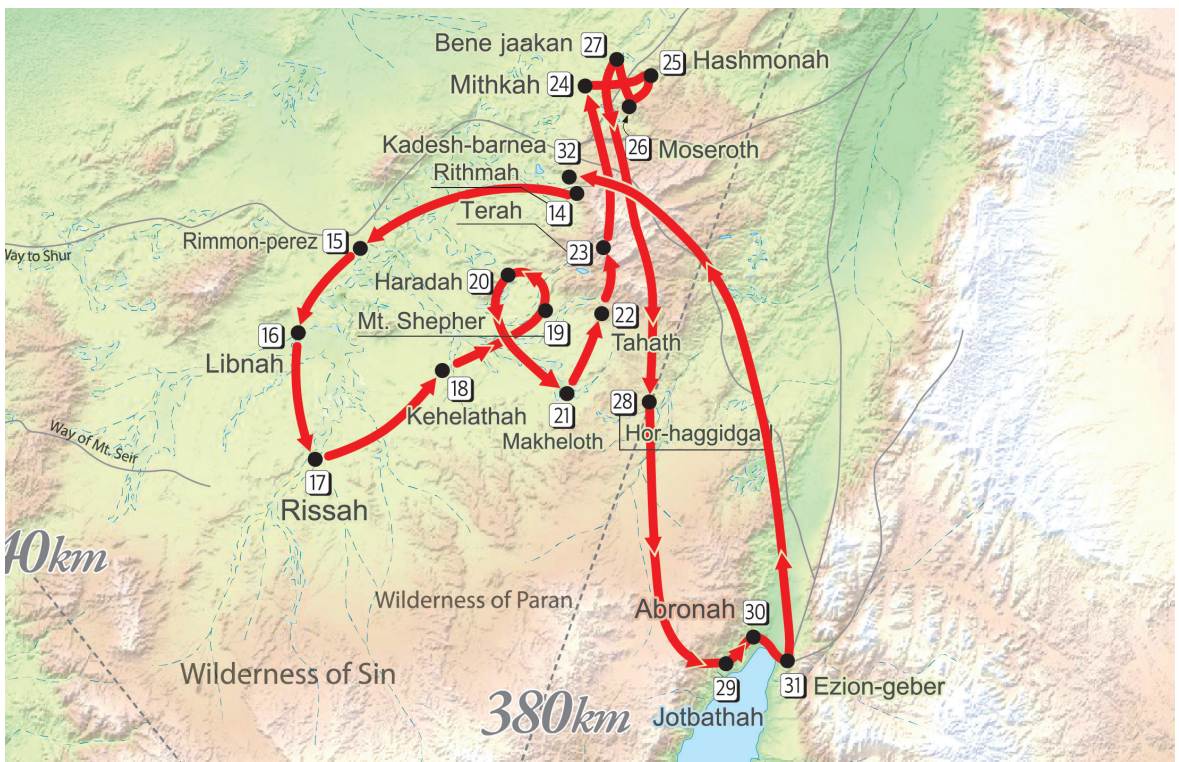
3. Redemptive-Historical Meaning and Application

Kadesh signifies the place and time at which God required holiness from the people of Israel.

(1) The entire journey before arriving at Rithmah (Kadesh)



(2) The 38-year journey from Kadesh back to Kadesh



The redemptive-historical meaning contained in the two rocks that brought forth water

① **Tsur rock** (צור: *tsur*) – rock, block of stone, mountain (key emphasis: solidity – firmness, unbreakable strength, certainty, the image of a rock that is solid, without cracks, and immovable)

Exodus 17:6 “Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.” And Moses did so in the sight of the elders of Israel.

② **Sela rock** (סֶלָה: *sela*) – rock, cliff, rock with clefts, high cliff (key emphasis: fissured – a rock with split cracks and fissures)

Numbers 20:8 “Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink.”

According to Jewish rabbinical teachings, the two rocks were understood to be different in purpose and usage, each carrying distinct spiritual meaning.

The rock represents Jesus Christ.

1 Corinthians 10:4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

•Redemptive-historical meaning:

Tsur represents the first coming of Jesus Christ.

He came to this earth, was struck many times and torn, and the solid rock, which once had no clefts, became fissured. It foreshadows Jesus who suffered on the cross, being pierced, wounded, and scourged in our place.

Psalms 129:3 The plowers plowed upon my back; they lengthened their furrows.

Therefore, the sela rock represents the Second Coming.

The fact that the rock already had a crack or fracture brings to mind the image of the Lord who has already endured the suffering of the cross.

Having borne the cross and risen again, He has forgiven our sins and opened the way for us to return to the Father.

Now, through prayer and the Word, we are able to draw the water of life.

This rock, therefore, it foreshadows the Lord who has overcome sin and death, has been resurrected, and has come as the King of Peace.

John 20:19-21 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." ²⁰ And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. ²¹ So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you."

Hebrews 9:28 So Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.”

However, both the Israelites and their leaders—Moses and Aaron—revealed through their words and actions a faith that relied solely on the old way, the law, much like the man who had been ill for 38 years (John 5). Their faith was passive, relying on human strength and expecting that God’s work would unfold through their own efforts.

Conclusion: Who Will Enter the Land of Canaan?

Journey from Kadesh to Canaan



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

Book Reviews by Prominent Scholars



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

“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.”



“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.

"Dr. Abraham Park helps us to understand the Bible saying that when we follow the Word, we can obtain eternal life and shine brightly like the lamp. His books are the result of extraordinary studies of the Bible."

Dr. Norman Manohar

· President of Faith Theological Seminary



Dr. Frank A. James III

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

"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!"



Author's Profile

- Born in Sariwon, Hwanghe-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

2025

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