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SINGAPORE

HISTORY OF REDEMPTION SEMINAR

Lecture 1

Redemptive Administration of the Chronicler's Genealogies

1 Chronicle 6:49-53

The Chronicler's genealogies are recorded in 1 Chronicles chapters 1-9.

(1) The genealogies condensed the redemptive history into about 1,159 names.

| Ch 1 | Ch 2 | Ch 3 | Ch 4 | Ch 5 | Ch 6 | Ch 7 | Ch 8 | Ch 9 | Total |
|------|------|------|------|------|------|------|------|------|----------|
| 191 | 161 | 89 | 148 | 60 | 119 | 140 | 128 | 123 | 1159 ppl |

(2) The biblical history summarized in the Chronicler's genealogies is by far the most extensive.

It records the vast history of about 3,700 years from Adam until the return from the Babylonian captivity.

1. The Contents of Each Chapter in the Chronicler's Genealogies

| | |
|------|---|
| Ch 1 | Genealogy from Adam to Jacob (Esau) |
| Ch 2 | Genealogy of the sons of Judah |
| Ch 3 | Genealogy of the kings of Judah, the sons of David |
| Ch 4 | Tribe of Judah, tribe of Simeon |
| Ch 5 | Tribe of Reuben, tribe of Gad, the half-tribe of Manasseh (in the east of Jordan) |
| Ch 6 | Genealogy of the Levites and priests (1 Chr 6:50-53; the high priestly genealogy) |
| Ch 7 | Tribe of Issachar, tribe of Benjamin, tribe of Naphtali, the half-tribe of Manasseh, tribe of Ephraim, tribe of Asher |
| Ch 8 | Genealogy of the tribe of Benjamin |
| Ch 9 | Returnees from the captivity, genealogy of priests and the Levites |

2. The Characteristics of the Chronicler's Genealogies

(1) The emphasis on the tribes of Judah and Benjamin

Tribes of Judah (chs 2, 4) and Benjamin (chs 7, 8) are listed twice.

① Why?

When the kingdom split into the southern kingdom of Judah and the northern kingdom of Israel after Solomon's death, the two tribes belonged to the southern kingdom of Judah.

1 Kings 12:21 Now when Rehoboam had come to Jerusalem, he assembled all the house of Judah and the tribe of Benjamin, 180,000 chosen men who were warriors, to fight against the house of Israel to restore the kingdom to Rehoboam the son of Solomon.

② What does belonging to the southern kingdom imply?

It implies that the two tribes clung to God's covenant.

The Davidic covenant in 2 Samuel 7:12-13 promises that the Messiah will come as the descendant of David.

2 Samuel 7:12-13 "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

¹³ "He shall build a house for My name, and I will establish the throne of his kingdom forever.

③ All things will be ordered and secured for those who cling to the covenant

2 Samuel 23:5 "Truly is not my house so with God? For He has made an everlasting covenant with me, Ordered in all things, and secured; For all my salvation and all my desire, Will He not indeed make it grow?

(2) The emphasis on the genealogy of the Levites and priests

The genealogy of the Levites and priests is recorded **twice in chapters 6 and 9**. Especially 1 Chronicles 6 has 81 verses and is the longest of chapters 1 through 9. What is the reason for this?

① THE LEVITES were appointed for all the services of the tabernacle of God.

1 Chronicles 6:48 Their kinsmen the Levites were appointed for all the service of the tabernacle of the house of God.

This points to the importance of our service for the church of God today.

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.

② THE PRIESTS offered on the altar of burnt offerings and on the altar of incense.

1 Chronicles 6:49 But Aaron and his sons offered on the altar of burnt offering and on the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of God had commanded.

Today, we are the priests of God.

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;

This points to the importance of our worship and prayer to God.

One cannot be sanctified without the Word and prayer.

1 Timothy 4:5 for it is sanctified by means of the word of God and prayer.

(3) This genealogy is linked to Jesus' genealogy in Matthew 1.

** systematically presented for the first time by Rev. Abraham Park*

The last book of the Hebrew Bible (the Old Testament) is the book of Chronicles.

The first book of the New Testament is the book of Matthew.

How are the Old and New Testaments linked?

Through the genealogies.

Who is "Abihud," the last person listed as the descendant of Zerubbabel in Matthew 1:13?

According to 1 Chr 3, the last person listed among Zerubbabel's descendants is Hodaviah.

| | | | | | | | |
|----------------|----------------------|--------------------|---------------------|--------------------|-------------------|--------------------|--------------------|
| 1 Chr 3 | Zerubbabel (v.19) | Hananiah (v.19) | Shecaniah (v.21) | Shemaiah (v.22) | Neariah (v.23) | Elioenai (v.24) | Hodaviah (v.24) |
| Matt 1 | Zerubbabel | | | | | | Abihud |

Based on this, Hodaviah and Abihud are the same person.

Hodaviah is *Hodayvahu* (הֲדַיָּוָה), which means **"the Lord's glory (majesty)."**

Abihud is *Abihud* (אֲבִיהוּד) in Hebrew, which means **"father's glory (majesty)."**

According to God's redemptive-historical administration, the Matthean genealogy omitted 5 people between Zerubbabel and Hodaviah (Abihud) to fix the genealogy to 14 generations.

3. The View of the Firstborn in the Chronicler's Genealogies

1 Chronicles 5:1-2 Now the sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel; so that he is not enrolled in the genealogy according to the birthright. ² Though Judah prevailed over his brothers, and from him came the leader, yet the birthright belonged to Joseph),

(1) Reuben is the biological firstborn.

However, he lost his birthright because he defiled his father's bed (Gen 49:3-4).

Genesis 35:22 It came about while Israel was dwelling in that land, that Reuben went and lay with Bilhah his father's concubine, and Israel heard of it. Now there were twelve sons of Jacob—

(2) Joseph is the spiritual firstborn.

① In the chapter of faith in Hebrews 11, Joseph is listed after Jacob as the heir of faith.

Hebrews 11:20–22 By faith Isaac blessed Jacob and Esau, even regarding things to come. ²¹ By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. ²² By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

② Joseph is omitted from the genealogy in the book of Genesis.

Genesis 48:5–6 “Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. ⁶ “But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance.

From this time, Joseph was omitted from the genealogy, and **his two sons—Ephraim and Manasseh—took part in the twelve tribes instead of Joseph.**

③ Who is “your offspring born after them”?

(3) Judah is the genealogical firstborn.

1 Chronicles 5:2 Though Judah prevailed over his brothers, and from him came the leader, yet the birthright belonged to Joseph),

1 Chronicles 4:1 The sons of Judah were Perez, Hezron, Carmi, Hur and Shobal.

Matthew 1:2 Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

According to the genealogy, Jesus came through the tribe of Judah, but in fact, He came without genealogy because **He was conceived by the Holy Spirit.**

Matthew 1:18 Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

4. The Emphasis on the Genealogy of Jabez

While the Chronicler’s genealogies are a continuation of names, Jabez is unique in that there is a detailed personal account about him.

(1) Jabez is the descendant of Judah.

The Chronicler’s genealogy emphasizes the descendants of Judah, with the most emphasis on Jabez. In this regard, **Jabez is the most emphasized individual in the Chronicler’s genealogies.**

1 Chronicles 4:9–10 Jabez was more honorable than his brothers, and his mother named him Jabez saying, “Because I bore him with pain.” ¹⁰ Now Jabez called on the God of Israel, saying, “Oh that You would bless me indeed and enlarge my border, and that Your hand might be with me, and that You would keep me from harm that it may not pain me!” And God granted him what he requested.

(2) Jabez represents all Israelites who returned from the Babylonian captivity.

| Jabez | Israelites returning from Babylon |
|---|--|
| Born with pain (1 Chr 4:9) | Just returned from Babylon, the place of much pain |
| God granted his request (1 Chr 4:10) And he became honorable (1 Chr 4:9) | Can become honorable when God grants our request. |
| <Prayer> ① Bless me indeed ② and enlarge my border ③ Your hand be with me ④ and keep me from harm ⑤ that it may not pain me! | This must be our prayer, also. |

① “Pain” in Hebrew is *otsev* (עֹצֵב).

This word was used to describe the Israelites’ **sorrow** during their exile in Babylon.

Isaiah 14:3 And it will be in the day when the Lord gives you rest from your pain (בְּצֵעַ) and turmoil and harsh service in which you have been enslaved,

② “Honorable” is *khaved* (כָּבֵד), which means “to be glorious.”

This word was used in God’s promise to free the Israelites from Babylonian captivity and glorify them.

Isaiah 43:4 “Since you are precious in My sight, Since you are honored (דִּבְכָּ) and I love you, I will give other men in your place and other peoples in exchange for your life.

When we are set free from this world like Babylon and enter the kingdom of heaven, all our pain and sorrow will end, and we will be made honorable.

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;

CONCLUSION: The Emphasis on Jesus Christ, our High Priest

(1) The chiasmic structure of the Chronicler’s genealogies

A 1 Chronicles 1:1–54; the world before Israel (the root of Israel)

B 1 Chronicles 2:1–2; all the sons of Israel

C 1 Chronicles 2:3–4:23; Judah—the tribe of King David

D 1 Chronicles 4:24–5:26; the tribes of Israel

E 1 Chronicles 6:1–47; the descendants of the high priest and Levi

F 1 Chronicles 6:48–49; duties of the priests

F’ 1 Chronicles 6:50–53; the high priests

E’ 1 Chronicles 6:54–81; the descendants of Levi in the settlements

D’ 1 Chronicles 7:1–40; the tribes of Israel

C’ 1 Chronicles 8:1–40; Benjamin—the tribe of King Saul

B’ 1 Chronicles 9:1a; all of Israel that has been counted

A’ 1 Chronicles 9:1b–34; reconstruction of Israel

(2) Most emphasis on the high priestly genealogy

① Jesus is the high priest according to the order of Melchizedek.

Hebrews 6:20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

② The order of Melchizedek is without genealogy.

Hebrews 7:1-3 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, ² to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace. ³ Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

③ To become flesh, Jesus was conceived by the Holy Spirit.

Matthew 1:18 Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

Essentially, therefore, Jesus is without genealogy.

④ We also must be according to the order of Melchizedek to enter the kingdom of God.

John 1:12 But as many as received Him, to them He gave *the right to become children of God*, even to those who believe in His name,

John 3:5 Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.”

1 Corinthians 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, “Jesus is accursed”; and no one can say, “Jesus is Lord,” except by the Holy Spirit.

Matthew 10:37-38 “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.” ³⁸ “And he who does not take his cross and follow after Me is not worthy of Me.”

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HISTORY OF REDEMPTION SEMINAR

Lecture 2

Jesus Christ, the Eternal High Priest

1 Chronicle 4:9-10

High Priest is *kohen gadol* (כֹּהֵן גָּדוֹל) in Hebrew which means “big priest, great priest” and *kohen rosh* (כֹּהֵן רֹאשׁ) which means “priest who is the head.”

Leviticus 21:10 The priest who is the highest (*kohen gadol*) among his brothers, on whose head the anointing oil has been poured and who has been consecrated to wear the garments, shall not uncover his head nor tear his clothes

The high priest in the Old Testament foreshadows Jesus, the true high priest.

Hebrews 3:1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession.

Jesus is our eternal high priest.

Hebrews 6:20 here Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

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

1. The High Priest Is Taken From Among Men

(1) The high priest in the Old Testament was a man.

Hebrews 5:1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins;

① High priest was chosen from among men.

In Hebrews 5:1, “taken” is the passive tense of λαμβάνω (*lambano*), meaning “gripped, chosen.”

② He offers both gifts and atoning sacrifices.

Hebrews 5:1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins;

Hebrews 8:3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

(2) Jesus the high priest is God but came as a man.

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

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

① The unchanging priesthood

Hebrews 7:12 For when the priesthood is changed, of necessity there takes place a change of law also.

② The eternal high priest

Hebrews 6:20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

(3) Redemptive-historical significance

① Only Jesus is the true mediator between God and men.

1 Timothy 2:5 For there is one God, *and* one mediator also between God and men, the man Christ Jesus,

② Only Jesus is without sin.

Hebrews 7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.

Hebrews 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin.

2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

2. The High Priest Enters the Holy Place One Day of the Year

(1) When does he enter? - Day of Atonement, 10th day of the 7th month

Hebrews 9:7 but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

Leviticus 25:9 You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land.

Leviticus 16:29 This shall be a permanent statute for you: in the seventh month, on the tenth day of the month, you shall humble your souls and not do any work, whether the native, or the alien who sojourns among you

(2) How many times does he enter? - 4 times

① First, he enters with the firepan.

Leviticus 16:12 He shall take a firepan full of coals of fire from upon the altar before the LORD and two handfuls of finely ground sweet incense, and bring it inside the veil.

This shows that he will die if he is without prayer.

Revelation 5:8 And when He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. (Rev 8:3-5)

Psalms 141:2 May my prayer be counted as incense before You; The lifting up of my hands as the evening offering.

② Second, he enters with the blood of the bull.

Leviticus 16:14 Moreover, he shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; also in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

Sprinkling the blood seven times represents the perfect atonement.

Leviticus 16:11 “Then Aaron shall offer the bull of the sin offering which is for himself and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself.

③ Third, he enters with the blood of the goat.

Leviticus 16:15 Then he shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the mercy seat and in front of the mercy seat.

④ Fourth, he brings out the firepan.

He brings out the firepan that he brought in at first (*Mishnah*, Yoma 5:1; 8:4)

(3) What the high priest does between coming out from the most holy place the third time and entering the fourth time:

① He lays his hand on the scapegoat (Azazel)

Leviticus 16:21 “Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness.

② He takes off the linen garments that he wore to enter the most holy place.

Leviticus 16:23 “Then Aaron shall come into the tent of meeting and take off the linen garments which he put on when he went into the holy place, and shall leave them there.

③ He bathes his body with water and puts on his clothes (the fancy high priestly garment).

Leviticus 16:24 “He shall bathe his body with water in a holy place and put on his clothes, and come forth and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people.

④ He offers burnt offering (the daily offering).

Leviticus 16:24 “He shall bathe his body with water in a holy place and put on his clothes,

and come forth and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people.

John 13:10 Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."

- ⑤ He puts on the new linen garment and enters the most holy place the fourth time (*Mishnah, The Book of Our Heritage*).

(4) Redemptive-historical significance

- ① The moment Jesus died on the cross, the veil between the Holy Place and the Most Holy Place was torn.

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

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

- ② Through His death on the cross, Jesus offered eternal sacrifice once for all.

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.

3. The High Priest Gives a Release from the City of Refuge

(1) What is the city of refuge?

Those who killed unintentionally can flee here.

Joshua 20:2-3 Speak to the sons of Israel, saying, 'Designate the cities of refuge, of which I spoke to you through Moses, ³ that the manslayer who kills any person unintentionally, without premeditation, may flee there, and they shall become your refuge from the avenger of blood.

We can also become unintentional murderers when we hate others.

1 John 3:15 Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him

(2) The only way to leave the city of refuge

→ The high priest must die.

Numbers 35:28 because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer shall return to the land of his possession.

Joshua 20:6 He shall dwell in that city until he stands before the congregation for judgment, until the death of the one who is high priest in those days. Then the manslayer shall return to his own city and to his own house, to the city from which he fled.

(3) Redemptive-historical significance

One can return to his own house when the high priest dies. This shows us that we too have been freed from all sins and can **return to the Kingdom of Heaven** because Jesus our High Priest died on the cross.

John 14:1-3 “Do not let your heart be troubled; believe in God, believe also in Me. ² “In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³ “If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.

Hebrews 10:21-22 and since we have a great priest over the house of God, ²² let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

CONCLUSION: There Are 77 Generations in the High Priest Genealogy

(1) 77 generations in the high priestly genealogy

| | | | | | | |
|-------------------------------|----------------------------------|-------------------------------|------------------------------|-------------------------------|----------------------------------|-------------------------------|
| Aaron ¹ | Eleazar ² | Phinehas ³ | Abishua ⁴ | Bukki ⁵ | Uzzi ⁶ | Zerahiah ⁷ |
| Meraioth ⁸ | Amariah ⁹ | Ahitub ¹⁰ | Zadok ¹¹ | Ahimaaz ¹² | Azariah ¹³ | Johanan ¹⁴ |
| Azariah ¹⁵ | Amariah ¹⁶ | Ahitub ¹⁷ | Zadok ¹⁸ | Shallum ¹⁹ | Hilkiah ²⁰ | Azariah ²¹ |
| Seraiah ²² | Jehozadak ²³ | Joshua ²⁴ | Joiakim ²⁵ | Eliashib ²⁶ | Joiada ²⁷ | Johanan ²⁸ |
| Jaddua ²⁹ | Onias I ³⁰ | Simon I ³¹ | Eleazar ³² | Manasseh ³³ | Onias II ³⁴ | Simon II ³⁵ |
| Onias III ³⁶ | Jason ³⁷ | Menelaus ³⁸ | Alcimus ³⁹ | Jonathan Apphus ⁴⁰ | Simon (III) Thassi ⁴¹ | John Hyrcanus I ⁴² |
| Aristobulus I ⁴³ | Alexander Jannaeus ⁴⁴ | Hyrcanus II ⁴⁵ | Aristobulus II ⁴⁶ | Hyrcanus II ⁴⁷ | Antigonus ⁴⁸ | Ananel ⁴⁹ |
| Aristobulus III ⁵⁰ | Ananel ⁵¹ | Jesus ⁵² | Simon ⁵³ | Matthias ⁵⁴ | Joasar ⁵⁵ | Eleazar ⁵⁶ |
| Jesus ⁵⁷ | Joasar ⁵⁸ | Annas ⁵⁹ | Ishmael ⁶⁰ | Eleazar ⁶¹ | Simon ⁶² | Joseph Caiaphas ⁶³ |
| Jonathan ⁶⁴ | Theophilus ⁶⁵ | Simon Cantheras ⁶⁶ | Matthias ⁶⁷ | Elioneus ⁶⁸ | Josephus ⁶⁹ | Ananias ⁷⁰ |
| Ishmael ⁷¹ | Joseph Cabi ⁷² | Annas II ⁷³ | Jesus ⁷⁴ | Jesus ⁷⁵ | Matthias ⁷⁶ | Phannias ⁷⁷ |

(2) 77 generations in the genealogy of Jesus, the high priest (Luke 3:23-28)

| | | | | | | |
|----------------------------|--------------------------|-----------------------|-----------------------|----------------------|--------------------------|--------------------------|
| Jesus ¹ | Joseph ² | Eli ³ | Matthat ⁴ | Levi ⁵ | Melchi ⁶ | Jannai ⁷ |
| Joseph ⁸ | Mattathias ⁹ | Amos ¹⁰ | Nahum ¹¹ | Hesli ¹² | Naggai ¹³ | Maath ¹⁴ |
| Mattathias ¹⁵ | Semein ¹⁶ | Josech ¹⁷ | Joda ¹⁸ | Joanan ¹⁹ | Rhesa ²⁰ | Zerubbabel ²¹ |
| Shealtiel ²² | Neri ²³ | Melchi ²⁴ | Addi ²⁵ | Cosam ²⁶ | Elmadam ²⁷ | Er ²⁸ |
| Joshua/Jesus ²⁹ | Eliezer ³⁰ | Jorim ³¹ | Matthat ³² | Levi ³³ | Simeon ³⁴ | Judah ³⁵ |
| Joseph ³⁶ | Jonam ³⁷ | Eliakim ³⁸ | Melea ³⁹ | Menna ⁴⁰ | Mattatha ⁴¹ | Nathan ⁴² |
| David ⁴³ | Jesse ⁴⁴ | Obed ⁴⁵ | Boaz ⁴⁶ | Salmon ⁴⁷ | Nahshon ⁴⁸ | Amminadab ⁴⁹ |
| Arni ⁵⁰ | Hezron ⁵¹ | Perez ⁵² | Judah ⁵³ | Jacob ⁵⁴ | Isaac ⁵⁵ | Abraham ⁵⁶ |
| Terah ⁵⁷ | Nahor ⁵⁸ | Serug ⁵⁹ | Reu ⁶⁰ | Peleg ⁶¹ | Eber ⁶² | Shelah ⁶³ |
| Cainan ⁶⁴ | Arphaxad ⁶⁵ | Shem ⁶⁶ | Noah ⁶⁷ | Lamech ⁶⁸ | Methuselah ⁶⁹ | Enoch ⁷⁰ |
| Jared ⁷¹ | Mahalaleel ⁷² | Cainan ⁷³ | Enosh ⁷⁴ | Seth ⁷⁵ | Adam ⁷⁶ | God ⁷⁷ |

(3) Redemptive administration

- ① Jesus is the eternal high priest according to the order of Melchizedek.

Hebrews 6:20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

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

- ② The high priest represented all Israelites and had the duty as the lamp to lead the people uprightly by the Word of God. However, most of the high priest did not fulfill this duty.

Leviticus 24:3-4 “Outside the veil of testimony in the tent of meeting, Aaron shall keep it [lamps] in order from evening to morning before the LORD continually; it shall be a perpetual statute throughout your generations. ⁴ “He shall keep the lamps in order on the pure gold lampstand before the LORD continually.

- ③ The high priests in Jesus' time had to witness Jesus the true high priest, but instead, took the lead in crucifying Jesus.

Matthew 16:21 From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

Mark 15:10 For he was aware that the chief priests had handed Him over because of envy.

Matthew 27:20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death.

Matthew 27:41 In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying,

Matthew 15:14 “Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit.”

Psalm 119:18 Open my eyes, that I may behold Wonderful things from Your law.

1 Corinthians 2:10 For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God.

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;

Revelation 10:8–11 Then the voice which I heard from heaven, I heard again speaking with me, and saying, “Go, take the book which is open in the hand of the angel who stands on the sea and on the land.” ⁹ So I went to the angel, telling him to give me the little book. And he said to me, “Take it and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.” ¹⁰ I took the little book out of the angel’s hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter. ¹¹ And they said to me, “You must prophesy again concerning many peoples and nations and tongues and kings.”



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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

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