

I want to rely on God alone.

[Short Word Meditation (14)]

James Kim

Self-merit, self-righteousness, and the wickedness of the heart.

When we consider something we have done for the Lord
as self-merit, seeking praise from people,
we become addicted to self-righteousness,
and our hearts become wicked
(Mk. 3:5).

The fervor to establish self-righteousness

Being zealous for God in order to establish self-righteousness
is not in accordance with knowledge
(Rom. 10:2-3).

Rather than a rich man who regards himself as wise ...

A poor man who understands himself
is better than a rich man who considers himself wise
(Prov. 28:11).

Child rearing

Child rearing,

This is the sentiment of Manoah, the father of Samson:

"Lord, how shall we bring up the child and what shall we do unto him?"

(Judg. 13:8, 12).

Does the "position" change that person?

Thinking that a "position" can change that person,

Is it truly desirable to appoint someone as a leader within the church?

Rather than becoming a leader and gradually becoming corrupted,

Wouldn't it be much better to humbly regard oneself while obeying God's word,

Even in a non-leadership role, than to become a leader,

Disobeying God's word while refusing to listen to reproof and making excuses?

(Reflecting on 1 Samuel 15)

The heart of parents grieving the death of their child

The heart of parents grieving the death of their child is,

"If only I had died instead of you"

(2 Sam. 8:33).

We must empty ourselves.

We must empty ourselves (Phil. 2:7).

We must empty out our hearts of hatred, of unforgiveness.

We must empty out our hearts of greed, especially the greed for material things.

We must empty out our proud heart.

And we must become a servant with a humble heart like Jesus.

We must humbly obey the will of the Lord (v. 8).

It is deceiving oneself.

The one who has become arrogant due to knowledge

thinks they know what they are,

but in reality, they do not know what they should know.

In this way, arrogance deceives ourselves (self-deception)

(1 Cor. 8:1-2).

The reason for not using freedom freely.

The reason for exercising restraint and enduring all things

rather than using the freedom (right) given to me freely

is to ensure that there is no hindrance to the gospel of Christ

(1 Cor. 9:12)

The faults of the other person that are visible and keep coming to mind?

The temptation of Satan causes us to see each other's faults too well,
to keep thinking about them, to record them, and also to keep talking about those faults to others.
Clearly, the Bible teaches that love keeps no record of wrongs (1 Cor. 13:5)
and covers over all wrongs (Prov. 10:12).
"He who covers over an offense promotes love"
(Prov. 17:9).

We should serve and treat well.

We must serve and treat well the Lord
who has bestowed upon us the grace of salvation and His house (the church).
Additionally, as instruments of God's salvation,
entrusted with spreading the gospel of salvation to others and receiving all grace from God,
we must honor (treat well) the servants of God and His house (church)
(Judg. 8:34, 35).

The laborer who sleeps well.

The laborer who sleeps well
is better off than the wealthy man who can't sleep
because of his riches (Eccle. 5:12).

The relationship between a father-in-law and a son-in-law

The relationship between Moses and his father-in-law, as described in Exodus 18:13-27:

- (1) Moses' father-in-law observed all that Moses was doing for the Israelite people.
- (2) Moses' father-in-law observed that Moses was sitting alone to judge the people from morning till evening, which he considered to be unwise. He foresaw that Moses and the people would wear themselves out, and that Moses alone could not bear the burden of such a heavy responsibility.
- (3) Moses' father-in-law advised him to delegate some of his responsibilities by selecting capable individuals who feared God, were trustworthy, and hated dishonest gain, to serve as leaders over thousands, hundreds, fifties, and tens. This would lighten Moses' load and ensure that the people could go to their own place in peace.
- (4) Moses listened to his father-in-law's advice and acted accordingly.

How can we apply these four points to our present-day relationships between father-in-law and son-in-law?

Is it an opportunity for discipline to love only the Lord to the point of hating the idol of "wealth"?

One cannot serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money" (Mt. 6:24).

Could it be an occasion for pastors and others, who love, value, and serve the idol of "wealth," to hate and despise it? Is it therefore an opportunity for discipline and training to love, value, and serve only the Lord?

God who turns curses into blessings.

God is the one who turns curses into blessings for us.

King Balak of Moab attempted to curse the people of Israel three times through Balaam.

However, God turned those curses into blessings for Israel three times instead.

The reason for this is that the people of Israel, who received salvation from God, were truly blessed in the sight of God.

The Jewish crowds cried out loudly for Jesus to be crucified on the cursed tree of the cross.

The reason for this was their belief

that Jesus deserved to be cursed by God for blasphemy and desecration of the temple.

However, God turned the curse of Jesus' cross into a blessing of salvation for us.

The foolishness of what was preached & The foolish things of the world

God has chosen the foolishness of what was preached, the foolish things of the world, to save those who believe, delighting in it, while bringing shame to the worldly wise (1 Cor. 1:21, 27).

Walking the path of the Lord with devoted heart ...

The disciples of Jesus, who walk in the way of the Lord with their devoted hearts, seek God and obey His commandments, removing all idols from their hearts and lives.

God is with them (2 Chron. 17:3-6).

Those who do not turn to God with their whole hearts ...

Those who do not turn to God with their whole hearts experience God's power of salvation when facing great crises, but afterward, in smaller crises, they rely on human efforts. Consequently, they incur the wrath of the Lord's servants, who rebuke them for acting recklessly in the sight of God, and they persecute these servants
(2 Chron. 16:7-10)

They should turn wholeheartedly to God, but ...

To rely on people after relying on God is not to turn wholeheartedly to God; rather, it is to act foolishly in the eyes of God
(2 Chron. 16:7-9).

Fortune-telling is a sin.

Fortune-telling is a sin.
Resisting God's word is equivalent to the sin of fortune-telling.
Worshipping idols is a sin.
Being stubborn before God is akin to worshipping idols
(1 Sam. 15:23).

A land flowing with milk and honey?

God promised the land of Canaan, which he swore to give to the Israelites, as a land flowing with milk and honey (Jere. 32:22).

Joshua and Caleb, who followed God wholeheartedly (Num. 14:24), also referred to the land of Canaan as a land flowing with milk and honey (v. 8).

Even the ten spies who brought back a bad report after spying out the land of Canaan (13:32) described it as a land flowing with milk and honey (v. 27).

However, Dathan and Abiram, who rebelled against Moses and Aaron (16:3, 11) and accused them of going too far (v. 7), considered Egypt, where the Israelites were enslaved (20:2, Deut. 5:6, 6:12, 24:22), as a land flowing with milk and honey (Num. 16:13).

The land flowing with milk and honey promised by God to us who believe in Jesus is none other than the eternal kingdom of the new heaven and new earth (Rev. 21:1).

As we follow the Lord wholeheartedly, we are journeying toward that kingdom by faith in this wilderness-like world.

However, some church members who rebel against God and go too far consider this sinful world, reminiscent of Egypt where they lived in sin before believing in Jesus, as "heaven," focusing on earthly things instead of things above (Col. 3:2).

Principles of discipleship?

In our relationship with Jesus and ourselves,
an important principle of discipleship is
to look only to Jesus and do as He does
(Josh. 7:17).

Love cautiously

We must be cautious with ourselves and love our God.
We should not associate closely with people of the world and their gods,
but rather draw near to our God alone
(Deut. 23:7-13).

A respected person

The respected person is a person of God,
and the person of God is one who prays
(1 Sam. 9:6, 12:23).

We must master sin.

Do not be mastered by sin,
but instead, we must master it
(Gen. 4:7)

Trying to cover up sin but ending up committing murder ...

When David lay with Bathsheba and she became pregnant,
he tried to cover up the fact by summoning Uriah, her husband, from battle,
hoping he would go to his wife's bed so that it might appear the child was his own.
But when Uriah didn't comply, David plotted to have him killed.
He sent a letter by Uriah's own hand to Joab,
commanding that Uriah be placed in the front lines of battle
where the fighting was fiercest, ensuring his death.

In my opinion, at this time,
David wasn't just trying to cover up
the fact that he had lain with Bathsheba and impregnated her;
he was also attempting to eliminate her husband, Uriah,
so that he could make Bathsheba his own wife
(2 Sam. 11:4-27).

He is Jesus, who knew no sin.

Even though Roman governor Pontius Pilate stated three times that he found no guilt in Jesus (Lk. 23:14, 15, 22), the large crowd shouted all the more loudly demanding that Jesus be crucified (v. 21). Despite Jesus being the one who knew no sin (2 Cor. 5:21), and therefore Pilate finding no fault in Him after examining Him (Lk. 23:14, 15, 22), the ignorant crowd was convinced that Jesus, for the blasphemy sin (5:21) and the sin of desecrating the temple (Jn. 2:19), deserved to be cursed by God and die on the cross (Deut. 21:23; Gal. 3:13), and so they shouted loudly twice, "Crucify him!" (Lk. 23:21).

Obstacle of sin

When we set up idols in our hearts that we love more than God, it ultimately becomes placing stumbling blocks of sin before us (Ezek. 14:3).

Sin and awareness of sin

As we believe in Jesus more, we commit less sin, but our awareness of sin inevitably increases (As I was meditating on Romans 5:1).

Lord, please remember your graciousness that you bestow.

God will not remember me with righteousness
but with the grace He gives me.
How thankful I am
(Ps. 106:4).

In the eyes of the Lord, is it a 'good thing'?

If preparing for Jesus' funeral in advance
is considered a 'good thing' in the eyes of the Lord (Mk. 14:6, 8),
then wouldn't preparing for the Lord Jesus Christ's death, resurrection, ascension,
and his second coming, by proclaiming them, be the real good thing in the eyes of the Lord?

Lord, please forgive me.

Lord, just as You have forgiven me
from the time I first believed in Jesus up until now
with Your unchanging and great love,
please forgive me
(Num. 14:19).

Lord, please refine my heart.

Lord, even if it requires the furnace of affliction (Isa. 48:10),

Please refine my heart (Prov. 17:3) so that I may have:

A humble heart instead of a proud one,
A truthful heart instead of a deceitful one,
A wise heart instead of a foolish one,
A pure heart instead of a defiled one,
A content heart instead of a greedy one.

What does it mean to live a life centered on the Lord?

To live a life centered on the Lord means to submit to the rule of God the Father, who is the embodiment of love (1 Jn. 4:8, 16), and to obey the twofold commandments of Jesus, who is the Son of God and the embodiment of truth (Jn. 14:6): loving God and loving our neighbor (Mt. 22:37, 39). It involves following the guidance of the Holy Spirit and having fellowship with God the Father and the Son Jesus Christ (1 Jn. 1:3).

The Lord sent me ...

The Lord sent me solely to proclaim the gospel of Jesus Christ, the message of the cross (1 Cor. 1:17-18).

The Lord has surrounded me with lovingkindness and the song of salvation.

As I was steering the boat back to shore,
after scattering the ashes of our first-born baby, Charis,
my beloved wife Jane, who was sitting at the front of the boat, suddenly turned to me,
the one steering the boat from behind, and said, "Titanic."
At that moment, seeing the tears streaming down her face,
I found myself praising the incredible and amazing love of the Lord's salvation from my heart,
bursting out through my lips without even realizing it.

However, as I was reading Psalm 32, verses 7 and 10 made me reflect on that moment again.
It made me realize: 'At that time, the Lord surrounded me with His lovingkindness
and covered me with the song of salvation.'
Therefore, because the eternal lovingkindness of the Lord is greater than Charis' 55 days of her life,
The Spirit made my lips praise His marvelous and wonderful love of salvation (Ps. 63:3).

The Lord will ...

The Lord will make us steadfast to the end
(1 Cor. 1:8).

The words spoken by the Lord will surely be accomplished!

How can a virgin conceive and give birth to a son,
especially the Son of the Most High God, Jesus?
(Lk. 1:31-32)

Yet, despite this, Mary said to the angel,
“I am the Lord's servant, ... May it be to me as you have said” (v. 38),
and believed that “what the Lord has said to her will be accomplished!” (v. 45),
when the angel said to her,
“The Holy Spirit will come upon you, and the power of the Most High will overshadow you.
... Even Elizabeth your relative is going to have a child in her old age,
and she who was said to be barren is in her sixth month.
For nothing is impossible with God” (vv. 35-37).

How can someone like me build the Lord's church (Mt. 16:18),
and do the two fish and five barely loaves miracle (Jn. 6:1-15)?

Only the Holy Spirit can and will do them.

The words of God in Matthew 16:18 and John 6:1-15 cannot fail (Lk. 1:37).

Therefore, I must believe that the promises of God's word to me will surely be accomplished.

The work that the Lord has done is perfect.

In Moses' second song (Deut. 32:1-43),

Moses sang about God, saying, "... the work of his hands is perfect..." (v. 4).

As I meditated on this passage,

I came to the realization that since God is perfect,

the work He does must also be perfect.

Then, I wondered if the Israelites, like Moses, sang "the work of his hands is perfect."

The reason for my doubt stems from the fact that from the Exodus to Deuteronomy,

the Israelites continually complained and grumbled.

Despite God rescuing them from Egypt and leading them to the promised land of Canaan,

they were dissatisfied and expressed their complaints and resentment.

For example, consider Deuteronomy 1:17: "You grumbled in your tents and said,

'The Lord hates us; so he brought us out of Egypt

to deliver us into the hands of the Amorites to destroy us.'"

With the Israelites expressing such sentiments,

could they truly sing, "the work of his hands is perfect"?

In my opinion, without faith in the perfect God,

one cannot sing, "the work of his hands is perfect."

Alternatively, when I ponder on this,

I believe that when Moses sang "the work of his hands is perfect,"

it was a confession of faith through belief.

It was an expression that he sang with faith, acknowledging God's holiness,

despite not demonstrating it himself at the waters of Meribah-Kadesh in the sight of the Israelites.

This led to his being unable to enter the land of Canaan,

a land he deeply desired to enter (Num. 20:12).

I also think that he sang this confessionally,

believing that "the work of his hands is perfect" (Deut. 32:4).

Proverbs 19:21 states, "... but only what the Lord wants will happen."

I believe Moses desired to enter the land of Canaan.

Therefore, he pleaded with God to allow him to cross the Jordan River and enter the land of Canaan.

However, it was not God's will for Moses to enter the land of Canaan.

Therefore, God, in His anger, did not listen to Moses' prayer and said to him, "That's enough. Don't speak to me anymore about this matter" (Exod. 3:23-26). Like Jesus prayed, "... Yet not as I will, but as you will" (Mt. 26:39), Moses desired that the perfect will of the Lord (Prov. 19:21) be done rather than his own. He wished for God's will to be fulfilled, even if it meant that he himself would not enter the land of Canaan, just as all the Israelites over the age of twenty, except for Joshua and Caleb, would not enter the land but rather the subsequent generations (Num. 14:29). The reason for this is that Moses desired only the perfect will of God to be accomplished. This is because he believed that everything God, who is perfect, does is perfect. Therefore, I believe that Moses sang a confession of faith to the Lord, saying, "the work of his hands is perfect" (Deut. 32:4).

Our Lord is a perfect God.

The perfect will of the perfect God is also perfect.

The perfect will of the perfect God towards us is salvation.

In fulfilling this plan of salvation, our perfect God, who is perfect, sent His only Son Jesus Christ to this earth and allowed Him to die on the cross, so that we might be reconciled with the perfect God and become His children, obtaining eternal life.

Our rock, the perfect God, has already begun the work of salvation within us (Phil. 1:6), is still working on the work of salvation now (2:12), and will complete the work of salvation until the day of Christ Jesus (1:6).

Therefore, we also sing a confession of faith to God, saying,

"the work of his hands is perfect" (Deut. 32:4).

The Lord helps and comforts me.

The Lord helps and comforts me.

The Lord hears my cry and responds.

The Lord gives me strength and saves me.

The Lord teaches me His way.

The reason is because of His great and unfailing love for me

(Ps. 86).

An opportunity to meet the Lord ...?

Having the opportunity to meet the Lord,

I should pray to Him.

But when will that opportunity be?

Perhaps that opportunity is

when I remain silent, failing to confess my sins to God,

and as a result, His hand weighs heavily upon me day and night,

causing my vitality to drain away as I groan all day long,

and my strength is sapped to the point of agony ...?

(Ps. 32:3-6)

The Lord is our rock.

Looking at Moses' second song (Deut. 32:1-43) alongside the first song (Exod. 15:1-18), Moses sang praises to God, saying, "He is the Rock, his works are perfect" (Deut. 32:4).

When meditating on this,

I wondered what thoughts came to Moses' mind when he confessed that "the Lord is the Rock" and sang praises.

The verse that comes to mind is Numbers 20:10:

"Moses and Aaron gathered the assembly together in front of the rock and Moses said to them, 'Listen, you rebels, must we bring you water out of this rock?'"

This incident occurred at Kadesh when the Israelites quarreled with Moses due to lack of water.

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

You will bring water out of the rock for the community so they and their livestock can drink" (Num. 20:8).

In this context,

Moses might have reflected on God's provision and faithfulness, even in moments of difficulty, when he declared, "the Lord is the Rock."

At that time, Moses followed God's command and took the staff before the Lord.

He gathered the Israelite community "in front of the rock," and said to them, "Listen, you rebels, must we bring you water out of this rock?"

Then, "he raised his arm and struck the rock twice with his staff" (Num. 20:9-11).

But God said to Moses and Aaron,

"Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them" (v. 12).

Ultimately, because Moses did not trust God and failed to honor God's holiness in front of the Israelites at the waters of Meribah (v. 12),

he was unable to enter the land of Canaan promised by God.

Before his death and before blessing the Israelites,

Moses sang a song, confessing God as "the Rock" (Deut. 32:4).

As I meditated on this word,

I recalled the promise given by the Lord to Victory Presbyterian Church, where I serve, in Matthew 16:18: "And I tell you that you are Peter, and on this rock I will build my church"

The Lord, who is the head of the church, promised to build His body, the church, "on this rock."

And as I reflected on this word, another Scripture that came to mind was 1 Corinthians 10:4: "and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ."

Additionally, I remembered the words from Matthew 7:24-27:

"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. ...

But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand."

Reflecting on these words in connection with Deuteronomy 32:4,

I couldn't help but confess: "'The Lord is the Rock, and I am the sand.'

To me, who hears the word of the Lord but does not act upon it, like sand building a house on sand, the Lord is my rock."

Loving the Lord with words and tongue alone?

Listening to God's word but merely calling out "Lord, Lord" without any action is not loving the Lord with words and tongue alone, but rather not loving Him with action and truth (Lk. 6:46; 1 Jn. 3:18).

Grant them the knowledge of the Lord.

Lord of love,

Grant those who have turned away from You the knowledge of You,

So that they may wholeheartedly return to You.

We pray in the name of Jesus. Amen

(Jere. 24:7).

If someone is to turn my heart away from the Lord ...

If someone who does not believe in Jesus

is certainly to turn my heart away from the Lord and lead me to follow his idols,

I should not only refrain from marrying him

but also prevent myself from marrying him

(Ref.: 1 Kgs. 11:1-5).

According to the Lord's will, and as the Lord has promised in His word ...

According to the Lord's will, and as He has promised in His word,

may He do all these great things, establishing the house of His servant as He has promised,

and may He bless it forever, showing His greatness, Lord God, and your glory

(2 Sam. 7:21, 25, 27-29).

What prayer is pleasing to the Lord?

King Solomon asked God for what pleases the Lord (1 Kgs. 3:10).

He sought wisdom and knowledge from God to judge and govern the people of God, which God had entrusted to him (2 Chron. 1:11).

When he did this, God not only gave Solomon the wisdom and knowledge he asked for but also wealth, riches, and honor that he did not ask for (v. 12; 1 Kgs. 3:13).

The prayer that pleases the Lord is to seek first God's kingdom and his righteousness. Then all these things will be given to us as well (Mt. 6:33).

The prayer that pleases the Lord is the prayer of Jesus:

"... Yet not as I will, but as you will" (26:39).

When the word of the Lord is fulfilled ...

I wish to honor the Lord.

I wish to honor the Lord who has given me the promise of His word, as found in John 5:1-15 and Matthew 16:18.

I wish to honor the Lord who faithfully fulfills His promised word.

I will honor the Lord when His word is fulfilled

(Ref.: Judg. 13:17).

The Lord is our Good Shepherd.

The Lord is our good shepherd (Ps. 23:1; Jn. 10:11, 14).

As the Good Shepherd, Jesus Christ laid down His life on the cross for us, His sheep, so that we may have abundant eternal life (Jn. 10:10-11, 15, 17), and we lack nothing (Ps. 23:1).

As our Good Shepherd, the Lord leads us along smooth paths, provides for us, restores our souls through repentance, grants us true life, accompanies us, protects us, comforts us, empowers us to triumph in spiritual battles, exalts us before our enemies, and treats us as honored guests. Because of God's love and help, our cup overflows (Ps. 23:2-5).

Throughout our lives,
we will follow the goodness and loving-kindness of our Good Shepherd,
and we will dwell forever in the sure hope of the Lord's house (v. 6).
Therefore, we can make this confession of faith:
"The Lord is my shepherd; I shall not want" (v. 1).

주님의 인자의 광대하심을 따라 ...

주님의 인자의 광대하심을 따라 우리의 죄악을 사하시되
모태에서부터 지금까지 우리를 사하신 것 같이 사하시옵소서
(참고: 민 14:19).

In rebuilding the temple of the Lord ...

In the construction of the Jerusalem temple, God not only commanded King Cyrus of Persia to allow the Judeans to return to their land and assist their neighbors when they returned, providing them with silver, gold, and other necessary items, as well as animals for sacrifices and offerings to the temple in Jerusalem (Ezra 1:4), but also directed Cyrus himself to bring out the articles belonging to the temple of the Lord and hand them over to the governor of Judah, Zerubbabel (v. 7). Furthermore, when they arrived at the temple site in Jerusalem, some of the household heads willingly offered contributions for the rebuilding of the temple with joyful hearts (2:68). In this way, not only did God provide assistance through unbelievers for the reconstruction of His temple, but He also facilitated the rebuilding through voluntary contributions made with joyful hearts from among the people (3:5).

God grants wisdom to His servant ...

The Lord, in His love for His church, grants wisdom to His servants, enabling them to build His church (Ref.: 2 Chron. 2:12; Mt. 16:18).

The Lord's servant ...

The Lord's servant must carry out all these tasks according to His word.

Therefore, among the congregation of Israel,

it must be evident that He is God

(Ref.: 1 Kgs. 18:36).

We pastors, who are servants of the Lord ...

"Thus says the Lord's prophet" (1 Kgs. 22:7), Micah,

even when all the false prophets were prophesying only good things to King Ahab (vv. 10-13),

declares, "As surely as the Lord lives, I can only say what the Lord tells me"

(v. 14; Ref.: Jeremiah the Prophet).

Micah the prophet spoke only what is true in the name of the Lord (v. 16; Ref.: vv. 19-23),

but King Ahab thought that Micah always prophesied only bad things to him (v. 18).

We pastors, as servants of the Lord, should speak only what the Lord tells us (1 Kgs. 22:14)

like the prophet of the Lord Micah, even if false pastors are preaching another Jesus,

giving a different spirit, and proclaiming a different gospel (2 Cor. 11:4; Ref.: Gal. 1:7-9).

We should be able to speak like the apostle Paul:

"Am I now trying to win the approval of human beings, or of God?

Or am I trying to please people? If I were still trying to please people,

I would not be a servant of Christ" (Gal. 1:10).

I see the prosperity of the one chosen by the Lord.

I will share in the joy of the kingdom of the Lord

as I see the prosperity of the one chosen by the Lord

(Ps. 106:5)

Even after death, the sound of the Gospel of Christ will continue to spread.

To live for Jesus Christ and His Gospel (Mk. 8:35),
not only proclaiming it with words (1 Cor. 1:17; 9:14),
but also through a life worthy of the Gospel (Phil. 1:27),
and even after death, may the sound of the Gospel of Jesus Christ
resonate in the hearts and memories of all those who love it,
echoing through faith (Heb. 11:4).

The unstoppable mission of God

The mission of God cannot be stopped (Neh. 6:3).
Even though Satan and our adversaries may try to attack us
to make us stop fulfilling God's mission, we cannot cease.
The reason is that our hearts are still beating at this moment (Phil. 1:8).
Because God the Father keeps our hearts beating,
we are continuing to move forward into the mission field today.
Whether it's our family, relatives, school, workplace, or neighbors ...
it's the unstoppable mission of God.
He has fulfilled, is fulfilling, and will continue to fulfill His mission for His glory.
The One who began a good work in us
will carry it on to completion until the day of Christ Jesus (v. 6).
Victory!

Right now, am I ...

Right now, am I...

Concerned about the things of the Lord,

or

Concerned about worldly matters?

Am I making the Lord pleased,

or

Am I pleasing my spouse?

Is my heart divided right now?

I ought to serve the Lord without distraction,

in a manner that is appropriate, without being divided in my devotion ...

(1 Cor. 7:32-35)

What words am I speaking right now?

What fills the heart will eventually come out of the mouth (Lk. 6:45).

By considering the words coming out of my mouth,

I can understand what is filling my heart right now.

Right now, this world is dominated by falsehood rather than truth.

Right now, this world is dominated by falsehood rather than truth.

People are bending their tongues like bows to shoot out lies (Jere. 9:3).

We are progressing from evil to evil and are ignorant of the Lord (v. 3).

We dislike knowing the Lord because of deceitful actions (v. 6).

Therefore, we must be cautious of our neighbors and not trust any brother or sister,
for they deceive us, do not speak the truth,
and are proficient in doing evil with their tongues (vv. 4-5).

Later is more important than now.

Rebuking people may bring present hatred,

but later it will result in even more love,

than flattering them now,

which may seem to bring love,

but later results in even more hatred

(Prov. 28:23).

Now is not the time to receive ...

The servant of God, the prophet Elisha,
understood that it was not the time to receive,
even though he had healed Naaman the commander of his leprosy
and had not taken anything from him.

However, Gehazi, the servant of Elisha, pursued Naaman
to receive something from him,
and after actually receiving it,
he hid what he had received in his house
(2 Kgs. 5:19-26).

Now is not the time to receive, but to give ...

Leaders should ...

Leaders should better discern not only what words to listen to
from their followers but also what words not to listen to (1 Sam. 24:9).

The God of knowledge

The God of knowledge, who knows everything, observes our actions
(1 Sam. 2:3).

Wise Christians

Wise Christians among us praise God for His mercy
when they see that He afflicts us with pain
because we rebel against His word and despise His counsel,
in order to humble our hearts
(Ps. 107:11-12, 43)

Wise individuals ... (1)

Wise individuals discern for themselves the words of God
(1 Cor. 10:15)

Wise individuals ... (2)

Wise individuals observe what God does
in the lives of people and recognize His kindness (Ps. 107:43).
And they praise God for His kindness and the miracles He performs in people's lives
(vv. 8, 15, 21, 31).

I lack wisdom.

I lack wisdom.

Consequently, when faced with various trials, I am unable to consider it pure joy.

Because I cannot consider it pure joy, I am unable to achieve perseverance fully.

Instead, I have become impatient

(Jam. 1:2-3, 2 Tim. 3:4).

We pastors lacking wisdom

The pastors who reject God's Word lack wisdom.

Therefore, we pastors now are harboring greed and practicing deceit.

Despite the absence of peace among God's people, we preach, "Peace, peace."

Even though we commit abominable acts in God's sight,

we are not ashamed, nor do they blush (Jere. 8:9-12).

If we had wisdom to realize this ...

We are without understanding and discernment.

If only we had wisdom to discern this, we would have considered our future

(Deut. 32:28-29)

Wise person

The foolish person delights in airing their own opinions (Prov. 18:2).

The fool speaks before listening to the facts (v. 13).

The fool stirs up conflict (v. 6).

The fool enjoys spreading gossip (v. 7).

But the wise person patiently holds back,
even when faced with someone else's hidden agenda, like deep waters (20:5).

The name of the one who acts wisely becomes highly esteemed.

Go to every place you are sent and act wisely,
Performing all tasks with wisdom, acting wisely in great measure,
And acting wiser than all others,
The name of a person like David, who acts wisely,
Will be highly esteemed
(1 Sam. 18:5, 14-15, 30)

Two different reactions when acting wisely?

When God was with David and he acted wisely in all his ways,
all Israel and Judah loved David,
but King Saul feared David
(1 Sam. 18:14-16).

Christians who possess wisdom and knowledge?

Are we Christians truly hearing from the people of this world,
"Surely this great nation is a wise and knowledgeable people"?
(Deut. 4:6)

For what we are doing and observing according to what God has commanded
is our wisdom and knowledge (v. 6).

Truth has disappeared.

The reason truth has disappeared from our mouths is that
we do not obey the voice of our God or receive instruction from him
(Jere. 7:28).

The true saints will prevail!

Because the Lord has conquered and will conquer,
The chosen and called saints,
True saints, will also prevail
(Rev. 17:14).

We must be served faithfully.

We must serve God faithfully with all our hearts,
fearing only Him, as we remember the great salvation He has worked for us
(1 Sam. 12:24).

If you are truly a new person ...

"Those born of God" (1 Jn. 5:1),
in other words, those who are born again, born anew, continue to live by faith.
They have evidence of living as new people.

This evidence consists of two things:

- (1) Loving God, the one who gave birth to them (v. 1).
- (2) Loving brothers and sisters who are also born of God.

These two things align with Jesus' twofold commandment:

- (1) "Love the Lord your God with all your heart and with all your soul and with all your mind" and
- (2) "Love your neighbor as yourself" (Mt. 22:37, 39).

In other words, the evidence of those born of God,
those who are reborn or regenerated Christians, living as new people,
is found in obeying Jesus' twofold commandment:

- (1) Loving God and
- (2) Loving brothers and sisters (neighbors).

If one truly understands their own sin ...

How can someone, knowing that they have sinned against God,
still desire to be exalted in front of others?

If one truly understands their own sin,
shouldn't they humble themselves not only before God but also in front of others?
(1 Sam. 15:30)

We must be jealous.

We must be jealous for our God
(Num. 25:13).

A beast-like Christian

A beast-like Christian (Ps. 49:12, 20) is a foolish person (v. 13).

Moreover, the foolish one says in his heart, "There is no God" (53:1).

In other words, the foolish Christian may profess to rely on God with his lips
but in his heart does not rely on God but rather trusts in his wealth (52:7).

In essence, the beast-like Christian is one who relies on his wealth and boasts of his riches (49:6).

Irritated ...

The Bible instructs us to be slow to anger (Jam. 1:19).

However, we often get irritated without realizing that it's considered anger.

Humility and wisdom that regard rebuke as grace.

David did not reject the rebuke of the righteous even in adversity

but rather regarded it as grace (Ps. 141:5). How was this possible?

While human nature typically seeks comfort in times of adversity and suffering ...

David possessed humility and wisdom.

Humility here refers to lowering oneself before the Lord

during adversity, pain, and hardship, fixing one's gaze on God in prayer

and humbling one's own heart before Him.

When considering David's wisdom, Proverbs 9:8 comes to mind:

"Do not rebuke mockers or they will hate you; rebuke the wise and they will love you."

Congregation members who get angry at pastors who rebuke them?

The arrogant person who gets angry at the pastor

who rebukes that person who sin against God and commit evil

will be punished by the Lord

(Ref.: 2 Chron. 26:16-20)

Bless you.

May God bless you in all that you do, and may He be with you so that you lack nothing
(Deut. 2:7)

A faithful pastor

A faithful pastor in the eyes of the Lord acts according to the heart and will of the Lord
(1 Sam. 2:35)

A faithful pastor?

When Saul the king decided to kill David, who had done nothing deserving of death (1 Sam. 20:31-33), and David found himself alone, with no one at his side, the priest Ahimelek received him trembling (21:1).

Then, the priest Ahimelek inquired of the Lord on David's behalf, gave him food, and even provided him with Goliath's sword (22:10), leading to a confrontation with King Saul (v. 11).

At that moment, King Saul accused the priest Ahimelek, saying, "Why have you conspired against me, you and the son of Jesse, giving him bread and a sword and inquiring of God for him, so that he has rebelled against me and lies in wait for me, as he does today?" (v. 13).

Clearly, the priest Ahimelek had not conspired with David or sought to ambush King Saul.

In response, the priest Ahimelek said to King Saul,

"Among all your servants, who is as faithful as David, the king's son-in-law, captain of your bodyguard, and highly respected in your household?" (v. 14).

As a result, the priest Ahimelek and his entire household, except for his son Abiathar (v. 20), were killed (vv. 16, 18). In David, the faithful one (v. 14), there was Ahimelek, a faithful servant of God.

Vulnerability: Associating with the wicked?

King Jehoshaphat of Judah, when he was greatly prosperous and glorious (2 Chron. 18:1), had formed a relationship with the wicked Israelite King Ahab (19:2).

Later, he also associated with the extremely wicked Israelite King Ahaziah (20:35).

Considering this, I believe that Jehoshaphat did not heed the admonition of the prophet Jehu, who said: "Should you help the wicked and love those who hate the Lord?" (19:2).

His vulnerability seems to be forming relationships and associating with wicked individuals.

Please remove and discard.

If we have chosen the Lord and are serving Him,
we should turn our hearts towards Him,
removing and discarding the sins among us,
(Josh. 24:22-23).

Ministry of comforting a friend.

- (1) Listen to all the things that your beloved friend is going through.
- (2) Reach out to each other and visit the friend who is suffering together to comfort him.
- (3) Witness the changed appearance of that friend due to intense suffering, feeling sad together.
- (4) Stay with the friend who is suffering for a long time.
- (5) Refrain from speaking a single word because you see the great suffering of that friend
(Job 2:11-13).

A friend's painful rebuke is better.

A friend's painful rebuke, stemming from loyalty,
is better than hidden love from a friend.
And a faithful admonishment from a friend
brings joy and beauty to our hearts
(Prov. 27:5, 6, 9)

What is there to praise?

To love only those who love you, to do good only to those who do good to you,
and to lend to others only expecting to receive in return, that's my instinct.
But the Lord says, "What credit is that to you? Even sinners do the same."
The command of the Lord is to "Love your enemies, do good to them,
and lend to them without expecting to get anything back"
(Lk. 6:31-35).

A mighty warrior

God used Gideon, whom He called "a mighty warrior" (Judg. 6:12),
to deliver Israel from the Midianites,
and He used the prophet Elisha to heal Naaman, the commander of the army,
from his leprosy, who was also referred to as "a mighty warrior" (2 Kgs. 5:1).

We must look to God, who is greater than any great crisis, with faith.

A Christian leader who walks before God with integrity, righteousness, and truth, and seeks God with all their heart, gives strength, comfort, and assurance to those who follow them, even in times of great crisis.

The reason they are not afraid or dismayed is that they know that God, who is greater than any crisis, is with them and those who follow them.

They believe that this great God will surely help them, fight for them, and bring them victory (2 Chron. 31:20-32:8)

Great salvation in times of great crisis

God commanded Jonah to go to that great city Nineveh and cry out against it (Jonah 1:2). However, Jonah disobeyed. Therefore, God caused a great wind to arise, creating a great storm as Jonah boarded a ship (v. 4).

It was a great crisis as the ship was about to break apart.

Yet, God prepared a great fish" for Jonah (v. 17).

Though Jonah disobeyed God's word (v. 3),

he obeyed God's command by being obedient to the great fish, which brought him to dry land (2:10).

In this way, while God allowed a great crisis for disobedient Jonah,

He also prepared a great fish to rescue him from it.

Similarly, though God may allow great difficulties and trials for us in our disobedience,

He also brings about great salvation for us.

When one lacks the ability to cope with a major crisis ...

When we face this great crisis and find ourselves unable to cope, not knowing what to do, we must look only to the Lord (2 Chron. 20:12) and cry out to Him (v. 9).

The reason is that in the Lord's hand there is power and deliverance (vv. 6, 9).

Great disaster and great misfortune

In this world, the great disaster we see is
the owner possessing wealth to their own harm,
and the great misfortune is
their wealth being destroyed by some calamity,
leaving them with nothing to pass on to their children
(Eccle. 5:13-16).

Grievance

The Lord's grievance should be my grievance ...
(Mk. 3:5)

Covetousness vs. Satisfaction

Covetousness makes worldly vanities appear beautiful and compels one to possess them (Eccle. 7:21).

Satisfaction makes meaningful spiritual things appear beautiful and fosters gratitude for them.

Because of disobedience within coveteousness ...

When God gave the city of Jericho to the Israelites, He commanded, 'But as for you, only keep yourselves from the things under the ban, so that you do not covet them and take some of the things under the ban, and make the camp of Israel accursed and bring trouble on it' (Josh. 6:18). However, a man named Achan disobeyed God's command due to greed (7:21), and the sons of Israel acted unfaithfully in regard to the things under the ban because of him (v. 1).

The Bible highlights Achan's disobedience as causing the entire nation of Israel to sin. It states that he 'troubled us' (v. 25).

This situation reminds me of Romans 5:18-19:

“Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people.

For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.”

The reason for choosing and serving

We have chosen God because God chose us first.

We serve the Lord because the Lord first served us

(Josh. 24:22; Eph. 1:4; Mt. 20:28).

Let us pray to God for a safe journey.

We should humble ourselves before God

and pray for a safe journey for ourselves, our children, and all our possessions (Ezra 8:21).

The hand of our God is gracious to all who seek him (v. 22).

We will receive God's approval (v. 23).

It will pass like the flower of the grass ...

Life will pass like the flower of the grass,

so what good is it to boast about one's own greatness or lowliness?

(Jam. 1:9-11).

It's a weary life.

A life without contentment is a weary life
(Ref." Eccle. 1:8).

What is better in the sight of God?

In the sight of God, it is much better to humble oneself and serve alongside the lowly than to be exalted among the high-ranking individuals and receive special treatment. This is because God exalts the humble (Esth. 6:1-11; 9:4; 10:3) and humbles the proud (2 Sam. 22:28; Job 40:11-12; Ps. 18:27; Prov. 29:23).
(As I think about Haman and Mordecai in the Book of Esther)

In the sight of God ...

In the sight of God, a worthless person
is one who speaks deceitfully with a twisted mouth (Prov. 6:12).

In the sight of God, a worthless person
is one who plans evil with a perverse heart (v. 14).

In the sight of God, a worthless person
is one who stirs up conflict (v. 14) and disrupts human relationships.

In the sight of God, a useful person is one who speaks with integrity.

In the sight of God, a useful person is one who consistently seeks to do good with a sincere heart.

In the sight of God, a useful person is one who promotes peace and fosters healthy relationships.

Would God the Father have disliked Jesus in His heart?

The love that God the Father has bestowed upon us is so great, and the more we come to realize and understand it (1 Jn. 3:1), the more we find ourselves compelled to obey Father God as His children (Jn. 14:21). When we obey God the Father, He rewards us with blessings such as 'fruitfulness,' 'safety,' 'peace,' victory, 'prosperity,' etc. (Lev. 26:4-10). One of these rewards is the assurance that God the Father will not dislike us (v. 11). However, if we disobey God the Father (vv. 14-15), He will bring disaster and punish us seven times more for our sins (vv. 18, 28), bring seven times more plagues (v. 21), punish us yet seven times for our sins (v. 24), our labor will be in vain (v. 20), we will not bear fruit (v. 20), etc., and He will loathe us (v. 30).

As I meditated on these words, I once again reflected on the magnitude of the love that God the Father has bestowed upon us (1 Jn. 3:1).

Amidst this, a question arose:

When God the Father so loved the world that He gave His one and only Son (Jn. 3:16), and when Jesus Christ, the Son of God, cried out loudly on the cross, "My God, my God, why have you forsaken me?" (Mt. 27:46), did God the Father truly dislike Jesus, who is God's beloved Son, in whom God is well pleased (Mt. 3:17)?

Would God the Father continue to love us until He, with a heavy heart, abandoned His only begotten Son Jesus on the cross?

Is it possible that God the Father loves us so much that He would dislike Jesus to such an extent?

The Israelites who bore the sin of rebellion considered the promised land of Canaan, which God promised, as a detestable land (Num. 14:31, 33).

As a result, God caused the Israelites to bear the consequences of their sins in the wilderness for forty years, so that ultimately they would come to know what happens when God 'dislikes' them (v. 34).

Would God the Father love us so much that He would dislike us to the point of allowing Jesus Christ to bear all our sins, redeem us with His sacrifice on the cross, and pay the price for our sins?

(Jn. 3:16; Gal. 1:4; 1 Jn. 4:10)

It is a very grave sin before God.

A person whose conduct is habitually bad is not truly someone who knows God.

Disregarding the worship of God is a very grave sin before God

(1 Sam. 2:12-17).

We must bear our responsibility before God ...

Even though God did not deliver David into the hand of King Saul, the ten men felt it was their duty to deliver David to King Saul.

At that time, King Saul said to the ten men, 'May you be blessed by the Lord'

(1 Sam. 23:14, 20-21).

What significance is there in receiving words of blessing from someone who, rather than fearing God, fears people and considers it their duty to do what pleases that person rather than fulfilling the obligation to do God's will?

God, how should we raise our children?

As a father of three children, I found myself meditating on the story of Samson in Judges chapters 13-16 from the perspective of Samson's father Manoah (or from the perspective of a parent).

- (1) Manoah's wife was unable to conceive and bear children (Judg. 13:3).
- (2) However, the angel of the Lord appeared to his wife and said,
"... You are now pregnant and are going to give birth to a son.
You must not drink any wine or other fermented drink or eat anything unclean.
You will become pregnant and have a son whose head is never to be touched by a razor because the boy is to be a Nazirite, dedicated to God from the womb.
He will take the lead in delivering Israel from the hands of the Philistines" (vv. 3-5).
- (3) "Then the woman went to her husband Manoah and told him,
'A man of God came to me. He looked like an angel of God, very awesome.
I didn't ask him where he came from, and he didn't tell me his name.
But he said to me, 'You will become pregnant and have a son.
Now then, drink no wine or other fermented drink and do not eat anything unclean,
because the boy will be a Nazirite of God from the womb until the day of his death" (vv. 6-7).
- (4) Manoah, upon hearing these words from his wife, prayed to God:
"Pardon your servant, Lord. I beg you to let the man of God you sent to us
come again to teach us how to bring up the boy who is to be born" (v. 8).
- (5) However, God, who heard Manoah's prayer, did not send the angel of God to Manoah this time.
Instead, He appeared to Manoah's wife while she was sitting in the field (v. 9).
- (6) Manoah's wife hurried to tell her husband about this, so Manoah got up and followed his wife.
When he came to the man, he said to him, "Are you the man who talked to my wife?" (v. 11).
- (7) After confirming that the angel of the Lord was indeed the same person
who had spoken to his wife earlier (v. 11), Manoah said, "Now let your words come to pass.
How shall we raise the child and what shall we do for him?" (v. 12).

When I meditated on these words from the perspective of Samson's father Manoah, I was struck by the repeated request he made twice:

- (1) 'Teach us how to bring up the boy who is to be born' (v. 8) (Manoah's prayer to God),

and (2) 'How shall we raise the child and what shall we do for him?' (v. 12)
(Manoah's words to the angel of the Lord).

When I think about Manoah's words, I am intrigued by the fact that he prayed to God, asking Him to teach them how to raise the future-born Samson, and then asked the angel of the Lord. Particularly from Manoah's perspective, as Samson would be a dedicated Nazirite according to the words of the angel of the Lord (vv. 5, 7), it would seem natural for him as a father to pray to God and inquire of the angel how to raise a Nazirite son. The reason for this is that Manoah and his wife, as parents, would have been utterly perplexed as to why their son Samson would want to marry an uncircumcised Philistine woman, as indicated by Samson's desire to marry one of the daughters of the Philistines in Timnah (14:1-3). They would not have understood why their son, who could have married a Jewish woman, would want to marry a woman from the Philistine nation. In other words, Samson's parents were unaware that this was from the Lord, who was seeking an occasion to confront the Philistines through him (v. 4). Additionally, the reason for this was that Samson did not tell them what he was doing. What Samson did not inform his parents about ...

- (1) As Samson and his parents were traveling down to Timnah, when they reached the vineyards of Timnah, the Spirit of the Lord came powerfully upon him, and he tore the young lion apart with his bare hands, but he did not tell his parents what he had done (vv. 5-6).
- (2) "Some time later," Samson went down to Timnah again, intending to marry the Philistine woman. As he approached the vineyards of Timnah, he turned aside to look at the carcass of the lion. And in it he saw a swarm of bees and some honey. He scooped out the honey with his hands and ate as he went along. When he rejoined his parents, he gave them some, and they too ate it. But he did not tell them that he had taken the honey from the lion's carcass (vv. 7-9).
- (3) During the seven days of festivities in Timnah,

Samson posed a riddle to the thirty young Philistine men sent by the Philistines. However, unable to solve Samson's riddle, on the seventh day, they threatened Samson's wife to coax him into revealing the answer to them. Samson's wife wept before him, saying, "You hate me and do not love me. You have posed a riddle to my people but have not told me the answer." Samson replied, "Look, I have not even told my father or mother. Why should I tell you?" (vv. 10-16).

When pondering this passage, I can't help but wonder if Samson's parents, Manoah and his mother (parents), continually prayed to God and sought guidance on how to raise Samson, who did not inform (tell) them three times. What's interesting is that afterwards, due to Samson's father-in-law taking Samson's wife and giving her to Samson's companion (15:6), "Samson went and caught three hundred foxes, and took torches, and turned the foxes tail to tail, and put a torch between every two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives" (vv. 4-5). Then, Samson struck down many Philistines, went down and stayed in the cave of the rock of Etam (v. 8), after which the Philistines went up and camped in Judah and spread out near Lehi (v. 9). At that time, three thousand men of Judah went to the cave in the rock, and said to Samson: "Don't you realize that the Philistines are rulers over us? What have you done to us?" (v. 11). Did Samson really not know that the people of Judah were under the rule of the Philistines? Samson, who did not inform his parents three times, certainly knew that the people of Judah were under the rule of the Philistines. He did what he did to the Philistines while knowing it.

However, just like Samson's parents, the people of Judah did not know that this was from the Lord (14:4). In the end, at that time too, "the Spirit of the Lord came powerfully upon Samson," so Samson "found a fresh jawbone of a donkey, and struck down a thousand men" after the ropes on his arms that were like charred flax had been burned off and his hands set free (15:14-15). After that, Samson went to Gaza, and saw a prostitute there, and went in to her room (16:1). No, didn't Samson already see a Philistine woman in Timnah and tell his parents that he wanted to marry her? (14:1-2)

After that, Samson loved Delilah (v. 4).
Samson, who was dedicated to God from the womb (13:7),
pursued the lust of the flesh and the lust of the eyes as he was sent into the world (1 Jn. 2:16).
As parents, Manoah and his wife could only pray to God,
saying, "Teach us what we should do with (our son) ..." (Judges 13:8).

An interesting point is that Delilah asked Samson three times,
"Please tell me what makes your great strength
and how you can be bound to subdue you" (6:6),
"... Now please tell me with what you may be bound" (v. 10),
"... Please tell me how you may be bound" (v. 13),
demanding him to speak to her three times.

What interests me about this fact is that while Samson
did not speak three times to his parents before (14:6, 9, 16),
he also did not speak three times to the foreign woman Delilah whom he loved (16:4),
but eventually, he disclosed his heart to her and revealed everything (v. 17).
As a result, Samson was captured by the Philistines, had his eyes gouged out,
was dragged to Gaza, bound with bronze shackles, and became a grinder in prison (v. 21).
Later, Samson, having been called upon by God, performed a feat for the Philistine rulers
who were sacrificing to their god Dagon and rejoicing,
pushing with all his might" against the central pillars of the temple,
causing it to collapse on the Philistine rulers and everyone inside,
killing more people in his death than when he was alive (vv. 25-30).
He was then buried in the tomb of his father Manoah (v. 31).

When I contemplate the story of Samson,
I cannot help but recall the prayer of Samson's father Manoah:
"Lord, please send the man of God again, whom You sent to us,
to teach us what we should do for the child who will be born" (13:8).
And even now, as I think about the three beloved children that God has graciously given me,
I find myself constantly praying to God, just as Manoah did to the angel of the Lord:
"... How should we raise this child, and what should we do for him?" (v. 12).

God and salvation

God is the Savior (Col. 1:13-14).

The will of God is salvation (v. 9; Jn. 6:40; Mt. 18:14).

The good fruit that God desires us to bear is the salvation of souls
(Col. 1:10; 1 Cor. 16:15).

To the mother who serves both God and money ...

To the children who have learned a mistaken view of blessings,
serving both God and money alongside their mother,
they desire to receive blessings from God
while serving Him according to their own desires with money.
(Ref.: Judg. 17:1-13; Mt. 6:24).

We are enjoying peace with God.

Our Lord Jesus Christ bore all my sins
—my original sin, my past sins, my present sins, and even my future sins—on the cross and died,
and He rose from the dead.

Therefore, believing in our Lord Jesus Christ,
I have received forgiveness for all my sins and have been declared righteous (Rom. 4:25).

The faith that God graciously gave me
is a faith that believes against all hope and in hope against hope (v. 18).

How can all my sins be imputed to Jesus
so that when He died on the cross, He bore all my sins,
and I can receive forgiveness for all my sins?
How can the righteousness of God be imputed to me
so that the holy God can declare me, a sinner, as righteous (justification)?

By human understanding, it's utterly incomprehensible (Prov. 3:5)
and one can only doubt God in unbelief (Rom. 4:20),
but by the faith graciously given by God,
a faith that believes against all hope and in hope against hope,
there's no choice but to believe.
It's a conviction that cannot be shaken (v. 21).
I am strengthened in faith, giving glory to God (v. 20).

Therefore, I am justified by faith,
have peace with God through our Lord Jesus Christ (5:1).
I am in communion with God the Father and His Son Jesus Christ (1 Jn. 1:3).
In this communion,
there is fullness of joy (v. 4) and the peace that God gives (Rom. 5:1).

Therefore, I praise God, saying "It is well, it is well with my soul"
(Hymn "When Peace Like a River").

A person who is pleasing to God

A person who pleases God is one who eats and drinks with a joyful heart (Eccle. 9:7; Ref.: 2:24).

A person who pleases God lives a life of purity and joy (9:8).

God is pleased with a person who enjoys life with a loving spouse (v. 9; Ref.: 18:22, 5:19).

A person who pleases God fulfills their spiritual calling
and diligently pursues the tasks given to them (9:9).

Because it is a spiritual war belonging to God ...

Because it is a spiritual war belonging to God, not to us,
we should not be afraid or dismayed (2 Chron. 20:15).

We have no need to fight in this battle.

We must look to God, who is with us, for salvation (v. 17).

God is speaking to us even now:

"... Do not be afraid or dismayed because of this great multitude,
for the battle is not yours, but God's" (v. 17).

We must stand firmly trusting in our God.

We must trust in His servants to prosper (v. 20).

We must march forward in faith, praising God with the Immanuel faith

- "Give thanks to the Lord, for His mercy endures forever" (v. 21).

As this song of praise begins,

God will give us victory in the spiritual warfare (vv. 22-23).

Rather than seeking easy tasks from God ...

Let us seek difficult tasks, things considered impossible, from God rather than seeking easy tasks (2 Kgs. 20:10).

It is not recognized as coming from God.

In raising children, we cannot understand why various things happen, even with our reasoning, and even with our knowledge of Scripture. We do not understand that as parents, 'this is from the Lord' (Judg. 14:4).

A person who pleases God ...

May God appoint as leaders of a nation those who please Him, and may God's everlasting love for that nation establish them as presidents to govern with righteousness and justice (As I think about King Solomon in 1 Kings 10:9).

The things that please God are ...

The thing that pleases God is our understanding and knowing God, that He is a God who practices love, justice, and righteousness on earth (Jere. 9:24).

God will surely ...

We fight the battles of the Lord and in our whole lives we will not find any evil in us, therefore, God will surely establish a lasting house for us (1 Sam. 25:28).

How much God was angry ...

How great was the anger of God that He commanded Moses to take the leaders of the Israelites, and impale them before the Lord, facing the sun? (Num. 25:4)

How great was the anger of God that 24,000 of the Israelites died from the plague?

The wrath of God was quenched when Phinehas, son of Eleazar, son of Aaron the priest, zealously defended the honor of God and stopped the plague by killing Zimri, son of Salu, a leader of a Simeonite family, and Cozbi, daughter of Zur, a Midianite clan leader, while they were sinning at the entrance of the tent of meeting (vv. 6, 7, 8, 11, 14, 15).

How great must our sins be that God allowed His only begotten Son, Jesus Christ, to be crucified on the cursed tree of the cross?

How numerous must our sins be that God poured out all His wrath upon His only begotten Son, Jesus Christ, on the cross?

The wrath of God was quenched when Jesus Christ was pierced in the side by a soldier's spear (Jn. 19:34).

Therefore, we have received forgiveness of sins and salvation (eternal life).

God will save us.

He is our God.

We have waited for Him;

God will save us. We will rejoice and be glad in His salvation
(Isa. 25:9).

What more could God have done for us?

We are the choice vine of God (Isa. 4:2).

God desires us to produce good grapes (v. 2).

However, we are producing wild grapes (vv. 2, 4).

We are bearing fruit that is foul-smelling and sinful.

God says, 'What more could have been done to my vineyard than I have done for it?' (v. 4).

Indeed, what more could God have done for us beyond what He has already done?

What more could God have done for us

beyond even giving His only begotten Son Jesus Christ on the cross for our salvation?

The fact that God has given us the Holy Spirit ...

The reason God has given us the Holy Spirit

is to make us understand

the things God has graciously given us

(1 Cor. 2:12).

If God is with us, then why has all this happened to us?

If God is with us, then why has all this happened to us?

Where are all his wonders?

Hasn't God abandoned us'?

(Judg. 6:12-13)

Even when living with the faith in Immanuel,

the belief that God is with us,

we believe that we can still ask these three questions

in the midst of severe distress.

In order to understand how much God hates sin ...

In order to understand how much God hates our sins,

we need to look at the only begotten Son, Jesus Christ,

who willingly took upon Himself all our sins and died on the cross

(Ref.: Num. 14:34).

The path chosen by God ...

God instructs those who fear Him

in the path chosen by Him

(Ps. 25:12).

Because God is with us ...

Joseph prospered because God was with him (Gen. 39:2, 3, 23),
David acted wisely in all his ways because the Lord was with him
(1 Sam. 18:14).

God will make it successful!

God will make us successful (Neh. 2:20).

Nehemiah prayed to God, asking Him to grant him favor
in the sight of King Artaxerxes so that he would be successful (Neh. 1:11).
God heard Nehemiah's prayer and granted him favor in the sight of King Artaxerxes (v. 5).
King Artaxerxes allowed Nehemiah to go to Judah and rebuild the city of Jerusalem (v. 5).
He even provided Nehemiah with letters and timber for the project (vv. 7-8).
God's good hand was upon Nehemiah (vv. 8, 18).
Although adversaries tried to hinder the construction of the temple (vv. 10, 19),
God's good hand helped Nehemiah, and He made Nehemiah successful (v. 20).
God is at work! God will make us successful!

God will surely carry out what He has promised.

God is not human, that he should lie, not a human being, that he should change his mind.

Does he speak and then not act? Does he promise and not fulfill?

God's blessing brings us prosperity and joy.

God's blessing means that He does not see our sins.

God's blessing means that He is with us.

God's blessing means that He has brought us out from the kingdom of Satan.

God's blessing means that He has done great things for our salvation

(Num. 23:19-23).

God is with the righteous.

After nearly dying while aiding the wicked (2 Chron. 19:2),

King Jehoshaphat realized that the Lord is with the righteous (v. 11)

after experiencing God's deliverance (18:31-32).

God chastised one child but loved another.

As a result of King David's causing the enemies of the Lord to show utter contempt,

God struck down the son born to him by Uriah's wife (2 Sam. 12:14-15).

After the child died, King David went into the house of the Lord and worshiped (v. 20).

King David comforted his wife Bathsheba, and she bore him a son named Solomon,

whom the Lord loved (v. 24). God struck down the first child but loved the second.

What is the evidence of a life renewed by God?

The evidence of a person born of God, born again, or made a new creation, is to love God whom God has made anew and to love brothers and sisters within the Lord whom God has also made anew (1 Jn. 5:1).

This statement in the First Epistle of John 5:1

is similar to Jesus' twofold commandment in Matthew 22:37, 39.

In short, those born anew from God obey Jesus' twofold commandment.

God is love.

God is love (1 Jn. 4:8, 16).

Those who truly understand the loving nature of God

love one another according to God's will (3:23).

But those who do not love one another do not know God (4:8).

This is because God is love (vv. 8, 16).

God desires to know what is in our hearts.

When God gives us great wealth and makes all our endeavors successful,

He may test us to know what is in our hearts

(2 Chron. 32:27-31).

God has already prepared victory for us, but we are not obeying God's word in faith.

Among the twelve spies who scouted the land of Canaan,
all but Joshua and Caleb reported,
"The people who live there are strong, and the cities are fortified and very large.
We even saw descendants of Anak there" (Num. 13:28).
They went on to tell Moses,
"We can't attack those people; they are stronger than we are" (v. 31),
and described the land as devouring its inhabitants,
with the people there being giants, descendants of Anak (vv. 32-33).

However, listen to what Rahab, a Canaanite inhabitant of the land,
said to the two spies sent by Joshua:
"I know that the Lord has given you this land and that a great fear of you has fallen on us,
so that all who live in this country are melting in fear because of you.
We have heard how the Lord dried up the water of the Red Sea for you
when you came out of Egypt, and what you did to Sihon and Og,
the two kings of the Amorites east of the Jordan, whom you completely destroyed
(Josh. 2:9-10).

Indeed, God had already caused all the inhabitants of the land of Canaan
to be terrified at the mention of Israel (v. 9; Ref.: v. 11).
Yet, the Israelites, upon hearing the evil report of the ten spies (Num. 13:32),
cried out loudly and wept all night (14:1), blaming Moses and Aaron (v. 2).
In other words, the Israelites did not believe in God (v. 11).

God is always good.

Even in the midst of difficulties and hardships in life,
the reason we can proclaim "God is good, All the time" and move forward
is because we believe that "in all things God works for the good
of those who love him, who have been called according to his purpose (Rom. 8:28).
We have already tasted and known the goodness of the Lord (Ps. 34:8)
towards those who love Him and are called according to His purpose,
and we trust that everything works together for their good.

It is to resist God.

To boast about saving oneself by one's own strength is to resist God
(Judg. 7:2).

Will you believe in God and repent?

If a Korean missionary goes to Japan and proclaims,
'After forty days, Japan will be overthrown,'
will the wicked people in that nation believe in God and repent?
(While reading Jonah 3:4-5)

Children of pastors who do not know God.

The children of a pastor who, with their actions and habits, despise the worship of God and commit grievous sins before God, do not know God (1 Sam. 2:12-17).

We should quietly trust in God, but...

We are weighing the object of our trust.
Whether to trust in God or in someone or something else ...
The reason for this weighing is
because we are refusing to listen to the word of God (Isa. 30:9).
As a result, we do not have peace of mind and cannot find rest in our hearts.
We should quietly trust in God, but ... (v. 15)

God strengthens us to rely on Him firmly.

Jonathan strengthened David to rely on God firmly.
Jonathan said to David:
"Do not be afraid. You will become king over Israel, and I will be second to you."
(1 Sam. 23:16-17).

The kingdom of God is not a matter of talk.

The kingdom of God is not a matter of talk (1 Cor. 4:20).

Here, "talk" refer to "the talk of arrogant people" (v. 19).

To put it differently, "talk" refer to speech that arises from a proud heart (v. 6).

To elaborate further, "talk" denote the words of wisdom that arrogant individuals consider within themselves (2:4, 5).

The kingdom of God is not based on such talk (4:20).

The kingdom of God is solely based on power (4:20).

Here, "power" refers to the power of God (2:5).

This power of God is the power of the message of the cross (1:18) (the power of the Gospel) (Rom. 1:16).

This power of God is Christ (1 Cor. 1:24).

This power of God includes the demonstration of the Spirit (2:4).

The will of God

The good and perfect will of God (Rom. 12:2)

is to save those He chose before the foundation of the world through love (Eph. 1:4).

In accomplishing this purpose of salvation,

God works all things together for the good of those who love Him (Rom. 8:28).

In fulfilling this grand plan of salvation,

God desires to use us who believe in Jesus Christ.

Therefore, whether we live or die (14:8),

we should humbly obey in fulfilling God's will of salvation (Phil. 2:8).

We are not only to live lives worthy of the Gospel of Jesus Christ (1:27)

but also to open our mouths and testify to this Gospel (Acts 8:35).

We pray that God's will of salvation may be done on earth as it is in heaven (Mt. 6:10), just as it has been accomplished in heaven.

In accordance with God's will

May the Holy Spirit, who intercedes for me in accordance with God's will, enable me to pray as Jesus did, saying, 'Not as I will, but as You will' (Rom. 8:27; Mt. 26:39; Mk. 14:36; Lk. 22:42).

The will of God will prevail.

God, who reveals things that are not yet accomplished from ancient times, speaks to us in this way: 'My will will prevail, and I will accomplish all my pleasure' (Isa. 46:10)

The reason for not discerning the will of God

The reason we fail to discern the good, pleasing, and perfect will of God is because we do not renew our minds and resist transformation by conforming to this age (Rom. 12:2)

Rather than understanding and obeying God's word with reason ...

After the victory at Jericho (Joshua 6), those who had spied out the city of Ai said to Joshua, 'Do not let all the people go up; only about two or three thousand men should go up and attack Ai. Since they are so few, do not make the whole people exert themselves in the labor of the siege' (7:3). So Joshua sent about three thousand men (v. 4). They were routed by the men of Ai, who chased them from the city gate as far as the stone quarries (v. 4).

However, in the second battle of Ai, Joshua selected 30,000 fighting men (elite troops) and sent them to Ai by night (8:3). While in the first battle, only 3,000 men were sent, in the second battle, ten times more, specifically elite troops numbering 30,000, were sent.

Why was this the case? It's not quite clear.

The reason becomes apparent later when Ai was devoted to destruction (v. 25), as on that day 12,000 men and women, all the people of Ai, were killed (v. 25).

In other words, there were only 12,000 men and women in Ai, so why did Joshua send 30,000 elite troops?

What's even more perplexing is the fact that God told Joshua to set an ambush behind the city (v. 2).

The reason for this is that when God handed over

the mighty and fortified city of Jericho to the Israelites (6:2),

He commanded them to march around the city once a day for six days

and on the seventh day, to march around it seven times, blow trumpets, and shout (vv. 3-5).

However, when it came to handing over Ai,

which was much smaller than Jericho, to the Israelites

(8:1, 18), God instructed Joshua to set an ambush behind the city as well (v. 2).

God's word, which is not easily understood by our intellect, ultimately teaches us that rather than understanding it with reason and obeying, we should obey with a heart of trust (faith) in God and humility (cf. Prov. 5:6-7).

All of God's ways lead to blessings for those who obey ...

All of God's ways, even if they are paths of suffering that I, like Job, cannot comprehend with my intellect, are known by God. Therefore, whether my path veers to the left or to the right, when I walk in obedience to God's word, following it without deviation, even the path of my suffering that is encompassed in all of God's ways is for me a path of kindness and truth (Deut. 5:32; Num. 23:6; Job 23:10-12; Ps. 25:10).

The purpose of God

The purpose of God, who loved us beforehand (previously known and ordained), is to conform us to the likeness of His Son, Jesus Christ.

Ultimately, God's ultimate purpose, orchestrating all things in our lives for good, is to make us resemble Jesus Christ (Rom. 8:28, 29).

A heart experiencing God's revival.

In a heart experiencing God's revival, there is praise and peace (Isa. 57:19).

However, a heart without praise and peace is a proud heart, one that is committing sin.

The triumph of God's promise!

In the conquest of Ai, God said to Joshua,

'See, I have delivered into your hand the king of Ai,

his people, his city, and his land' (Josh. 8:1),

and 'I will deliver it into your hand' (v. 18).

Joshua then told his warriors,

'Your God, the Lord, will give the city into your hand' (v. 7).

In our spiritual warfare, like Joshua, we must believe in God's promises.

Here is a verse of assurance of victory:

“No temptation has overtaken you except what is common to mankind.

And God is faithful; he will not let you be tempted beyond what you can bear.

But when you are tempted, he will also provide a way out so that you can endure it”

(1 Cor. 10:13).

Making known God's covenant

The LORD confides in those who fear him;
he makes his covenant known to them
(Ps. 25:14).

We should not become a source of ridicule or mockery for God's enemies ...

Aaron caused the Israelites to become reckless and a laughingstock to their enemies (Exod. 32:25).
David, by committing adultery with Bathsheba and having her husband Uriah killed,
caused the enemies of the Lord to blaspheme greatly
(2 Sam. 12:14).

What if one were to miss out on God's grace?

If we are wicked in our hearts and thus miss out on God's grace,
then...? (Num. 11:20)

God's work is intriguing (1)

Gideon had already received the word of God's promise (Judg. 6:12-16) and had seen the sign he asked from God (vv. 17-21).

Furthermore, when he tested God twice with the fleece, God did exactly as Gideon requested both times (vv. 36-40).

Nevertheless, it seems that Gideon was afraid to go down to the camp of the Midianites (7:9-10), even though God had already told him, 'Get up, go down against the camp, for I have given it into your hand' (v. 9).

Perhaps the reason was that the Midianites and the Amalekites and all the people of the East lay along the valley like locusts in abundance, and their camels were without number, as the sand that is on the seashore in abundance (v. 12).

Despite Gideon's fear, God instructed him,

'But if you are afraid to go down, go down to the camp with Purah your servant.

And you shall hear what they say, and afterward

your hands shall be strengthened to go down against the camp' (vv. 10-11).

And God caused Gideon to overhear a conversation between two men in the camp, where one recounted a dream he had, which the other interpreted as meaning that 'God has given into his hand the Midianite camp' (vv. 13-14).

This statement by the pagan man echoed the words of God spoken to Gideon (v. 9).

God had told Gideon directly,

'Arise, for the LORD has given the host of Midian into your hand' (v. 9).

Not only did God speak these words directly to Gideon,

but He also confirmed it through the mouth of the enemy in the Midianite camp, saying, '... God has given into his (Gideon's) hand the Midianite camp' (v. 14).

Isn't God's work intriguing?

God's work is intriguing (2)

Although Joseph did not commit any sin,
God allowed him to be falsely accused by Potiphar's wife,
leading to his imprisonment (Gen. 39:1-20).
Then, 'after these things,' God caused Pharaoh's cupbearer and baker,
who had offended Pharaoh, to be imprisoned in the same jail
where Joseph was held (40:1-3).
Subsequently, God made these two officials have dreams
while they were in prison and enabled Joseph to interpret their dreams (vv. 5-13).
Eventually, through the cupbearer,
Joseph's ability to interpret dreams was brought to Pharaoh's attention (41:9-13),
and ultimately, God interpreted Pharaoh's dreams through Joseph (vv. 25-36),
leading to Joseph's deliverance through Pharaoh.

The purpose of God's presence?

When God comes to us with holy commandments (His word),
it is to test us and to make us fear God and not sin
(Exod. 20:20).

From God's perspective ...

King Solomon went to the great high place at Gibeon
and offered a thousand burnt offerings on its altar (1 Kgs. 3:4).
However, in his old age, his heart turned away
because of his many wives who led him to follow other gods (11:3-4),
thus disobeying God's word.
This brings to mind the saying,
"To obey is better than sacrifice"
(1 Sam. 15:22).

When we offer worship to God a thousand times,
Satan may deceive his thousand servants to mislead us.
From our perspective,
offering a thousand worship services to God might seem pleasing to Him.
However, from God's perspective,
He is more pleased when we obey His first commandment.

It is like seeing God's house as a den of thieves.

When you enter the house of the LORD and stand before God to speak, saying,
'We are delivered,' while continuing to do all these abominations,
will you steal, murder, commit adultery, swear falsely, make offerings to Baal,
and go after other gods that you have not known?
And then come and stand before me in this house, which is called by my name,
and say, 'We are delivered!'—only to go on doing all these abominations?
Has this house, which is called by my name, become a den of robbers in your sight?
(Jere. 7:9-11)

It is God's blessing.

We receive love from God,
We are among God's people,
Sitting at the Lord's feet and receiving His word,
It is God's blessing (Deut. 33:1, 3).

God's great grace.

How can the holy God, who is pure and righteous, personally accompany us,
who are stubborn and inclined to sin?
It can only be by God's great grace
(Exod. 33:3, 12-16; 34:9).

God's permission and prohibition?

God allows us to be tempted.
However, God does not allow us to be tempted beyond what we can bear
(1 Cor. 10:13).

God is with us.

Do the unbelievers around us say this when they see us?

'Certainly, God is with you'

(Gen. 26:28; 39:3).

Let none fall to the ground.

I hope and pray that God, who is with me, speaking through me,
will not let any of his words fall to the ground,
so that all people may know that I am the one the Lord has made his servant
(1 Sam. 3:19-20).

Do good to the oppressor?

Shouldn't I expect God to reward me with good
for doing good to my enemy who oppresses me?
(1 Sam. 23:17, 19)

Even if only one thing

In order to serve the Lord,
rather than being anxious and worried
while trying to do many things with a busy mind,
it is better to choose this good part in the eyes of the Lord.
Even if we do only one thing, it should be enough
(Lk. 10:38-42).

One person, Jesus Christ, died.

One man, Mordecai,
did not kneel down or pay homage to Haman as the king had commanded,
which greatly angered Haman (Esth. 4:1-5).
As a result, Haman sought to destroy not only Mordecai but all the Jews,
Mordecai's people, throughout the kingdom of Ahasuerus (v. 6).
[A point that is not clear here is why Mordecai revealed his Jewish identity
while instructing Esther not to disclose her people and kindred (2:10, 20).]

However, through one person, Esther,
who resolved, "If I perish, I perish" (4:16),
God delivered not only Mordecai but the Jews from the brink of destruction (chs. 8-9).
[Reflecting on the determination of Esther, "If I perish, I perish,"
I am reminded of "one man, Jesus Christ" (Rom. 5:17),
who, through His death on the cross (Phil. 2:8),
made us righteous and brought us to eternal life (Rom.5:18).]

Life is a mere handbreath.

Life, a mere handbreadth (Ps. 39:5),

Even as we live loving one another according to the command of the Lord (1 Jn. 3:23).

Through one person

Through the sin of one man, Achan,

all the people of Israel suffered distress (Josh. 7:1, 25).

Because of the unrepented sin of one person,

the entire community (family, church, etc.) can suffer.

Through the sin of one man, Adam,

death came to all people (Rom. 5:12).

I am one who spiritually died

because of Adam's disobedience (Eph. 2:1).

Through the grace of one man, Jesus Christ,

the gift of eternal life overflowed to many (Rom. 5:15, 21; 6:23).

Through the death and resurrection of Jesus Christ,

I receive forgiveness of sins and righteousness (4:25),

and eternal life abounds.

One person can influence a thousand others.

Just as God fought for the people of Israel as He spoke to them,
and one of them chased a thousand because of God's intervention (Josh. 23:10),
as it seemed the Lord gave me the message of the feeding of the five thousand (Jn. 6:1-15),
even though I am just one person standing before five thousand men
with only two fish and five loaves of bread,
the Lord will work through me to perform the miracle of the feeding of the five thousand.

May the Lord use each of us, one by one,
to have a positive influence on a thousand others.

We Christians always hold hope ...

We Christians always hold onto hope
even in desperate situations and praise the Lord even more
(Ps. 71:14).

“Blessed are you”

There is no one like us, who has obtained salvation from the Triune God together.
Therefore, we are the blessed people (Deut. 33:29).

Faith without deeds, love without deeds?

Faith without deeds is dead faith, and is like false faith (Jam. 2:14, 17, 20, 26).

Love without deeds is dead love, and is like false love (1 Jn. 3:18).

The present suffering ...

May we endure with joy, looking forward with faith
to the glory that will be revealed in us
which cannot be compared to the present suffering
(Rom. 8:18; Col. 1:11).

Are you perhaps worrying and fearing about things in the future that haven't even happened yet?

Are you perhaps worrying and fearing about things in the future that haven't even happened yet?
Are you perhaps worrying and fearing about how you'll handle those future events when they come?
(Deut. 7:17)

The Bible tells us not to fear those future events (v. 18).

The Bible also tells us to remember what God has done in the past (v. 18).

Remember how God has led you up to this point,

how He has delivered you amidst adversity, difficulty, and pain (v. 19).

The same God who did this for you in the past assures you

that He will deliver and guide you through all the future events you fear
just as He did in the past (v. 19).

"You shall not fear them, for the Lord your God shall be with you.

He is the great and awesome God" (v. 21).

Confusion, forgetfulness, ignorance

A prideful heart
that greatly underestimates God's great grace
not only confuses the kingdom of God with the kingdom of Satan
but also forgets the purpose of God's salvation and guidance,
and furthermore,
is unaware not only of its own sins
but also of the consequences of sin
(Num. 16:13).

We will become confused.

If we despise instruction
and do not receive correction from God's word,
if we regard reproof lightly in our hearts,
we will become very foolish.
And being very foolish,
we will become confused and fall into great evil
(Prov. 5:12, 14, 23).

The God who dried up the Red Sea and the Jordan River.

God caused a strong east wind to blow all night,
dividing the waters of the sea, and making the seabed dry.
So, the Red Sea was divided, and the waters turned into dry land
(Exod. 14:21).

Consequently, the Israelites walked on the dry ground
between walls of water on their left and right, crossing the sea,
while the Egyptians pursued them into the sea and were all destroyed (vv. 22-28).
As a result, "when the Israelites saw the great power the Lord displayed against the Egyptians,
the people feared the Lord and put their trust in him and in Moses his servant (v. 31).

God also dried up the waters of the Jordan River before the Israelites,
allowing them to cross over.

This was akin to what God did
when He parted the Red Sea for the Israelites to cross (Josh. 4:23).

What was the purpose of these miraculous events?

"So that all the peoples of the earth may know
that the hand of the Lord is powerful
and so that you may always fear the Lord your God" (v. 24).

We need to put effort into living in harmony and building each other up in goodness, but ...

Whether it's an issue related to food or any other issue,
no matter how good it may seem,
if it causes someone else to stumble, feel uneasy, or commit sin,
then it is bad. It should have been avoided (Rom. 14:19-21).

"So whatever you believe about these things keep between yourself and God.
Blessed is the one who does not condemn himself by what he approves.
But whoever has doubts is condemned if they eat,
because their eating is not from faith; and everything
that does not come from faith is sin (vv. 22-23).

1000 animals, 3000 animals for sacrifice

King Solomon offered a thousand burnt offerings as sacrifices (2 Chron. 1:3-6),
while his father King David offered three thousand burnt offerings as sacrifices (1 Chron. 29:21).

No discrimination, But discretion.

We must not discriminate (Rom. 10:12, Col. 3:11).

However, we must exercise discernment.

We must discern between what is holy and what is profane,
between what is impure and what is clean (Lev. 10:10).

And with this discernment,

we must live a life that is separated (distinguished) from this world
(Rom. 12:2).