



# **The Sermons of I.II Samuel, I.II Kings, & I.II Chronicles**



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## Preface

My spiritual teacher, Dr. Yune Sun Park (1905 -1988) was my example of reformed theology and puritan devotional life in my ministry. In the providence of God, God led me to Him in my seminary student time in South Korea, Chong Shin Bible College (BA) and Hapdong Theological Seminary in South Korea (M.Div.) and also in the United States of America, Westminster California Seminary (D. Min 1906), After that my heart longs for imitating him to serve God's calling. Now also in Cambodia missionary time I have kept on to resemble him in my ministry, because I love his faithful heart to the Scripture.

The motive that I devote myself to translate his theological books and his commentaries and his sermons into English and Khmer was my assurance to evangelize Cambodia 25 provinces and 14500 villages with the gospel and his revival fire in his heart and his obvious reformed theological teaching and his puritan devotional life is most proper contents and its method on the mission field of Cambodia.

So, firstly, I could finish to translate several theological books, Biblical Theology, The Scripture and his Life (his Autography), Reformed Dogmatic and his commentaries, Revelation of John, Romans and Proverbs into English and Khmer. And also I include all sermons ( about 1000 sermons) in the Commentaries. In this time by the grace of God I rejoice for finishing of I. II Sam, I. II Chron and I II Kings sermons (Oct 11 2024). My translation aims on translate them into Khmer vision to establish Reformed Theology and its Faith on the mission field of Cambodia.

I thank CEMF co-workers, my Cambodia staffs and my beloved family for their encourage and their sacrifice and their faithful prayer.

May the grace of God be with the readers to enter into the Jung Am's World of understanding of the Scripture and his godliness through his sermons.

In Christ

Dr. White Young Jeon, president of CRFI

## **Sequence of Sermons - I Samuel, I King,**

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Sermon 13 What we should learn out of the ultimate testimony of Elisa (II King 13:14-21)

## **Sermon 1 Hannah, the mother of Samuel (I Sam 1:9-18)**

Hannah, the mother of Samuel was a woman to overcome the trouble of her family by faith. Her family always was not peaceful. His husband Elkanah had another woman (Peninnaah), the woman stimulated Hannah and made her distressed. Therefore the suffering Hannah met was not the general suffering. Refer to Lev 18:18. The home should be kept in peace but her family became the place to commit sin. Essentially God gave the system of family and blessed them, but or the man was deprived they received much troubles in family. Although a certain man treats the others with goodness, he enters into his family and had the case to take hot-temper and to afflict his family.

1. She endured in quietness with her tear. The quarrel of word in the family is actually hostile. For this one the family may be scattered out. There is not case to overcome by the quarreling of word. As the word-quarreling is begun then to listen to it only and to wait for the calm state to make the hot-temper of heart calmed down is true power. As he violates as the other he himself cannot help but to be harmed. The president Lincoln worked; he was contrasted by Stanton, the primary minister, against his political issue. Soon when he sent his opinion to Stanton, Stanton said that the president is foolish and broke out the letter. As the news was informed to the president, he was not fury and said in quiet, “Probably the primary minister might be right. “ After that Stanton obeyed to the president well.

2. She overcame by her prayer.

1) She did not seek her children by her covet but she seek it to offer them to God. This was not the petition with private desire. (Jm 4:3) 2) She prayed for long time. As the prayer is taken with time, it should be sincere. 3)

She prayed sincerely like the drunkard. God listens to the sincere prayer. ( Lk 11:8) Hannah solved the difficult issue of her family by such prayer.

Tom Carter was a wicked person. But his mother had prayed him without pausing. Although Tom was prisoned, his mother the salvation of the soul of her son (to make him believed in Jesus). In one day, a telegram was sent to her out of prison, which his son was died. Then his mother approached to God and prayed, “ God, I believed the promise of God and prayed for salvation of Tom, What is the news that Tom was died? Is your world right? Or, is the telegram right? After she prayed for long times she got assurance and stand up and informed to the prison, “My telegram have some fault. My son, Tom cannot help but to be died.” Actually the prison sent it wrongly for their mistake obviously. After that, Tom repented and became an evangelist.

## **Sermon 2 The experience of the word Samuel had ( I Sam 3:1-21)**

Samuel was offered to Jehovah at early time, and experienced to receive the Word of God. Although he was a child age he dwelt in the holy sanctuary completely and he lived godly.

1. The experience that Jehovah called for his name.

The revelation to call for his name was the mark that the revealer knew masterly the revealed one As Mary looked at the resurrected Jesus but he did not know him as the Lord and then he called for her name, Mary”finally knew him. (Jn 20:16) The word of Jehovah to come to Samuel came on him by state to move him so. The man to know me can arrest me. Gospel is the voice of father God to know me. The word of gospel calls for me.

2. The experience to contrast Jehovah.

In the revelation to be called by name four times, he treated the revelation objectively. At that time he was not dropped down into the misunderstanding even one time. He did not think that the coming revelation as the voice of God rapidly, he checked up by going to Eli priest and asked in knowing his calling. He knew that fourth calling was the voice of God finally. The word of God is revealed the sincerity by investigating objectively. It was not the product of the emotion the receiver had his mood and his knowledge. It was the subjective situation of the man. The word of God comes me out of the outside of human obvious world and requests my decision. The decision of sincere faith is happened to the one that he does not know the Scripture as the word of man but the word of Jehovah to come out of the outside of



human world , and then respond “Speak, for your servant hears.” So called for, the settlement happened in only the situation between me and you (I and thou) is possible.

3. The experience that Jehovah is with him.

Verse 19 said, “And Samuel grew, and the Lord was with him and let none of his words fall to the ground.” As he said he did not say by himself and he experienced that God is with him. He experienced that he cannot say the word he cannot help but to say. The fact that Paul in the Corinthian took evangelism by “Paul was occupied with the word” was the experience of word to have such contents. (Act 18:5) What he said through the event that God was with him was the truth not to be dropped on the earth. For God accomplished the word, it should not be dropped down on the earth. The Scripture of the New Testament and the Old Testament is the truth to have such character.

### **Sermon 3 David that kept on his faith in the tribulation. (I Sam 30:1-8)**

When David and his people were left out of Ziklag by following Philistine military the Amalekite people attacked Ziklag suddenly, the dwelling place of David and fire the houses and arrested all people lived there. As returned into Ziklag and saw it David and his military lamented deeply. They wept in the degree “wept until they had no more strength to weep.” Often the men think that as they meet hard time weeping belongs to the weak person. Moreover the fact that David lamented at Ziklag did not keep on his dignity as a man to become the king of a nation. They think that as rather the leader did not weep but comforts the weeping servants and encouraged them, he must be the image of the reliable leader. But the fact is not different. The man to be able to weep enters to the faith easily than the man not to weep. Because as the man weeps the heart become soft and return to God. David wept in the degree of no power to cry at that time, it revealed that just like that he never have to believe in himself but at the impossible situation he depended on only God.

Then one thing that we should know in weeping there is the violent weeping. Then the other people except David, revealed the lamentation of such weeping. After the people wept deeply, they tried to kill David with stone. (Verse 6) Just like that David was taken one more suffering. As the result he depended on Jehovah God more and got the courage. As the believer never has what he depends on in his situation, he should depend on only God wholeheartedly. God bestows the power to the one to depend on wholeheartedly. Refer to II Chron 16:9, Ps 34:5 50:15, 55:22. At this point what we should concentrate on after David got the power he should be careful of the fact. After he knew

the will of God obviously he tried to walk on the next stage. He asked God, “And David inquired of the Lord, “Shall I pursue after this band? Shall I overtake them?” He answered him,” (verse 8 a) God replied, “Pursue, for you shall surely overtake and shall surely rescue.” (Verse 8 b) David got the courage by depending on Jehovah God; soon he did not attack the enemies. Just like that the believer always takes caution, at any affairs he should discern the will have God and he wait for to move in prayer.

## **Sermon 4 The prayer of David (II Sam 7:18-29)**

David received that his kingship family should be eternal through Nathan prophet. (1-17) Then he prayed to God.

1. He entered into before Jehovah and sat down (verse 18 a)  
as we throw away all things we can pray sincere prayer. As we are hanged on the world and the flesh things, we cannot pray. For prayer is the most precious thing we cannot help but prepare time. Prayer is the other affair among the other works but is the important work like the key. Jesus also went into the isolated place he prayed. ( Mt 14:23)
2. He was impressed for his received grace. (verse 18 b) As the man feels his shortness and he is impressed by the received grace, he prays. Because as the believer receives grace the door of his heart was opened to God, he can pray to God. Then it is the issue that we all know the grace. As we understand grace we are dull. Therefore Paul said, “Continue steadfastly in prayer, being watchful in it with thanksgiving.” (Col 4:2)
3. He praised the greatness of the Lord. (22-24)  
No prayer is the sin to despise the Lord. As the man requests only few some small things to great God, it is to despise Him. He is not weak God to give seem to him. David believed in God as the great God. In other word, as we see the great work to save Israel, he said that he is great.
4. He got the power out of the word of God’s promise. (25-29)

“The word that you have spoken “(verse 25), “as you have spoken.”(Verse 25), “saying “(verse 27), “your words are true “, (verse 28), “For you, O Lord God, have spoken,” (verse 29) David prayed repeatedly prayed in the criteria his promise. Because Jehovah said the reason to have the desire of prayer is for the word of Jehovah is sincere and it should be accomplished directly. The congregation to listen to the prayer of Luther was surprised for the courage of his sermon. The assured preachers to depend on the word are revealed as such thing.

Among I cannot forget what I experienced the lead of God is as followings.

1) As I walked by the brook at Pyngbuk Sunchun Suchung hill my hear had a doubt. It was a doubt, “How can I believe the invisible God?” Then the obvious thought that was happened in my heart, like voice, “ The one that gives the contents of scripture in your hands as the word of God is just God.” Then I solved my doubt and assured God that the Scripture teaches. 2) As I studied at Westminster Theological seminary I assured that truth that I am saved by only faith, 3) Until today for about 40 years I wrote the Commentary always I got delight and worked continuously. 4) During my writing commentary I met my disease, my headache almost disappeared I can read books and can study it. 5) Whenever I met the hard issues in the Scripture I never think that they are wrong but I was believed that they should be solved. In every such time the issues were solved, my soul got power. 6) As I interpret the scripture, a certain word seems not to relate to the other context between the above word and the below word, in my deep studying I found out the relationship. 7) I assure that in every time I study the Scripture that the word is the word of God. 8) Especially the study of the book of Job

took for 4 years. As the result what God made me understood all words he revealed were not blames but the faith. 9) in my professor life for 38 years for the Lord provided always power to me I always had delight As I write my syllabus, the Lord gave the assurance to me always I got full desire to teaching. 10) As I had some affliction at any issues, as I understood the Scripture my heart kept on peace. Only the Scripture gives peace, comfort and rest to me. Although I got trouble and affliction as I study the Scripture, I preaches it, my heart should be cool and took rejoice.

## **Sermon 5 The faith of David (II Sam 12:15-23)**

1. He prayed for his lost son.

The heart of the father to the lost son thinks his sin. David said “While the child was still alive, I fasted and wept, for I said, ‘Who knows whether the Lord will be gracious to me, that the child may live?’ (Verse 22) David knew that the cause of his disease belonged to him. (Verse 14) The fact that the baby was died for he was afflicted work like he himself was died and the sorrowful thing, just this event is the ultimate part of sorrow. Therefore he cannot help but to be fasted and fallen down.

David thought that the baby shall be died and he might think of sorry in his life. For all men live in the grace of God, there is only sorry. But all men forget the fact and they keep on the sinful life. Always to defense himself as a sinner without his shame is afflicted thing and sorrowful thing and the way of his destruction. Lamentation like David in saints is precious thing. Jm 4:9-10 said, “Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. 10Humble yourselves before the Lord, and he will exalt you.” Lk 6:21 b said, “Blessed are you who are hungry now, for you shall be satisfied.” “Blessed are you who weep now, for you shall laugh.”

2. He listened to the report the boy was died and he stopped his weeping and rose on.

David was not lied down on the ground no more and now he was arranged in his mind and stood up. He entered into the sanctuary and worshipped the Lord returned to him and ate the food. (Verse 20) such attitude of David was so

strange in a place. But this was the decision of his faith. 1) The fact that the baby was died what God said through Nathan. (Verse 14) As David thought that all things are accomplished by the word of God, he put his all burden of all distress and his sorrow on word of God and felt the future hope. There he was raised. 2) He did not hesitate his decision that he should do naturally. Now for the baby was died, the event was finished. Holding the thing that cannot return by the power of man and lament it by his body is to contrast to God. He to know this truth was risen. 3) He got consolation on the way he returned to the dead son. He said, “But now he is dead. Why should I fast? Can I bring him back again? I shall go to him, but he will not return to me.” (Verse 23) David knew that the place the baby went is happy and said this one.

Among the men there is the dead one with the heart to go into the Lord without fear but there is dead one in fear. When the queen Elizabeth in British was died as a king, as she was died he shouted out and was died for her anxiety. Why was she died so unhappy? It was hard about the issue of her salvation, but it is the only fact that she was afraid of the death. Generally the righteous are not afraid of the death. Refer to Ps 116:15. Prov 14:32 said, “The wicked is overthrown through his evil-doing, but the righteous finds refuge in his death.”

The death in saints is not the object of his anxiety. He is the one to overcome the death in Christ. Therefore all true saints rather welcome the death. The Apostle Paul said, “Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.” (II Cor 5:8) A commentator, Bengel seek the grace of death he wanted to move to the other room from this



room. Actually after he corrected the end chapter of his written commentary, he was slept in quiet.

## **Sermon 6 Keep on the righteousness (II Sam 23:14-17)**

1. Pick up the water and bring it to me bravely.

The righteousness of three warriors was revealed by the sacrificial brave activity. But it was not arrogant boasting but the impression of Holy Spirit. They were moved by knowing the will of God. ( I Chron 12:18, 23) The pastor to stop the thirsty of the church, the body of the Lord should pick out the sermon like living stream. It should be executed by the sacrifice of brave sacrificial. The preparation of sermon is like warfare, it demands the effort that devotes his life to walk through all stumbling blocks. For God helps the church he can overcome all things. Obviously, as the pastor provides his life for preparation of sermon.

2. Reject what he should reject bravely.

David rejected to drink the water three warriors brought about. It is difficult that the severe thirsty person rejects the water before him but the servant of God should reject what he should reject obviously. The motive to reject it is of course, to offer to God what he should offer to God. The pastor should not be entertained extremely in the church. The pastor to receive the infinite entertainment works. It is fault. It that is lifted up by the people is to receive the hate by God. (Lk 16:15) Refer to Ps 115:1.

## **Sermon 7 The field that God gives to meet the man (II Sam 24:1-25)**

Refer to I Chron 21:1-30.

David took the census of Israel. It was executed by the impulse of Satan. This was the fault to believe military more than to believe in God. As we believe in the other more than God, it becomes great sin. By the wage of David's such sin, 70000 persons of Israel's people were died for epidemic. Then David received the direction of Gad the prophet and offered the sacrifice to God at the threshing floor of Araunah and God met him there. At this point, let's think of the threshing floor.

### **1. The place Abraham offered Isaac to God. ( Gen 22:2)**

God wants that we remember the covenant of grace of the ancient day that God gave to his people. The place to become the threshing floor of Araunah was the place that Abraham offered Isaac in the old time and the place (Gen 22:18) that at the old time God reaffirmed the contents that received the promise from God. (Gen 12:3) At the time of David that 1000 years was passed away since Abraham, the place situation was changed much there was the threshing floor too. And at the time of Solomon God ordered that the temple should be established there. ( IIChron 3:1)

God demands to remember our old faith. It is fact that He holds us moment by moment, but he wants that we remember the grace we received at the past and we should be stand up firmly.

### **2. The place that the angel lifted up his sword and stood up. ( I Chron 21:16)**

When God descended the plague of pestilence on Israel he revealed the figure of an angel standing with a drawn sword to David. David now visited the threshing floor to offer the sacrifice to God. God does not please the one to commit sin and to escape, but he welcome that the one to approach before Him and to solve his issue always. Is 1:18 said, ““Come now, let us reason together, says the Lord:

Though your sins are like scarlet, they shall be as white as snow;  
Though they are red like crimson, they shall become like wool.” In the social life in this world, the secret that the criminal pioneers before him is live down. That is, it means that the world forgives the one that to take responsibility his fault and live so. Not only that, as the man has fear heart he should be lived rightly before God. David to see the angel standing with a drawn sword cannot help but to feel fearful heart. A tribulation than much theory makes the man been humble, and makes him met God. The fearful heart accompanied by repentance is the precious grace to drive the man to God. Refer to II Cor. 7:10.

3. The place to offer the offering preciously.

When David told to offer his sacrifice to God at the threshing floor to Araunah, Araunah replied that he will provide the cows used as offering and the fire wood burnt the offering in free. Then David replied, “No, but I will buy it from you for a price. I will not offer burnt offerings to the Lord my God that cost me nothing. “So David bought the threshing floor and the oxen for fifty shekels of silver.” ( verse 24) And he paid “silver 50 shekel” to him as the price of the threshing floor and cows. We also should not serve God without price. In the life of faith that the believer I commits my soul to God, why can we do without sacrifice and without sincere heart? If my soul is more

precious than the entire world, I should love God “You shall love the Lord your God with all your heart and with all your soul and with all you might.” (Duet 6:5) Therefore a certain saints to exhort the life to offer to God said “Give until hurts you.”

## **Sermon 8 The Grace that Zarephath widow receives (I King 17:8-16)**

There is the word, “The end of man is the beginning of God.” In bad year, among the severe famine, to the widow that after she made the last food she cannot help but to be died, God revealed the miracle through his servant Elijah.

1. She felt the death actually. (11-12)

As Elijah said, “Bring me a morsel of bread in your hand.” to the woman, the woman replied, ““As the Lord your God lives, I have nothing baked, only a handful of flour in a jar and a little oil in a jug. And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son that we may eat it and die.” “. The one to see the death of the body prepares to receive the word about the soul. The Scripture is not the misery word to live only the body but the deep word to live soul. As the preparation to receive this word he has the assurance that the body surely should be died.

2. She received grace out of the work of “God’s man”. (13-16)

1) He receives the comfort not to be afraid of. (verse 13) Because come on the prophet Elijah knew that the miraculous interference came on the family of the woman (verse 9) and he comforted her, “Do not fear, only believe.” For Jairus, the chief of synagogue was died by taking dying disease in his daughter; he visited to Jesus in his fearful heart and requested to heal his daughter. Jesus to receive his requiting went on the way to his house the death of his daughter was reported. Then Jesus told to Jairus, “But overhearing what they said, Jesus said to the ruler of the synagogue, “Do not fear, and only believe.” ( Mk 5:36)

(1) The believer should not have anxiety for the issues of flesh.

Tribulation should be met to whoever. God promised what God is with the believers, he does not promise that they do not have any suffering. Rather he made us meet suffering for our spiritual benefit. The Apostle Paul has the thorn in him, (II Cor 12:7) and he prayed three times to God to remove it. But God did not answer by his prayer but answered differently, that is, ““My grace is sufficient for you, for my power is made perfect in weakness.” ( II Cor 12:9) For that, the pain for his thorn had continued in his whole life. The thorn was the good grace to make him be humble. The fact that the tribulation was continued for long time is the economy of God that to see (to believe) to depend on the Lord. Generally as the man has no suffering he does not believe in the Lord and does not trust in the Lord. God wants that we should believe in him and trust in (to one to pray) him. Therefore as we meet the tribulation continuously, we should not be afraid of but believe in only the Lord, and should depend on (to pray) him. (II Cor 1:8-11)

(2) The believer should not have anxiety for the spiritual issue. For the believers feel his shortness very severely that is the fact that he is afraid of the thing that he himself is a hypocrite one. But such man also does not need to be afraid of it. Because the fact he laments his shortness means the fact to have the heart that he already was saved. And a certain saints are afraid of his election and are frustrated for the thought that he might not be chosen by God. But if he wants to be saved by believing the precious blood of Christ, it is the evidence that he was chosen by God. God saves all men that want his salvation. ( I Tim 2:4) As Jesus asked to the 38 years patient, only “When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?” (Jn 5:6) After he asked so to him soon he healed

him. Rev 22:17 b said, “Let the one who desires take the water of life without price.” And also for a certain believer felt to commit sin to blasphemy Holy Spirit, he almost was dropped down into frustration state. But by I Jn 5:16 the sin to blasphemy the Holy Spirit is “the one to arrive to death”, it means that the one to commit the sin commits the sin, in the same time, his heart was died. Then the heart of the sinner to commit sin so has no the thought of repentance and guilt feeling (the pain to mock the holiness of Lord). Therefore the heart to be afraid of for his guilt feeling is evidence that he receives the love of the Lord. Refer to Heb 12:6 Rev 3:19-20.

2) He sees the promise of God and its accomplishment. (14-16) Elijah requested to the woman, “Do not fear; go and do as you have said. But first make me a little cake of it and bring it to me, and afterward make something for yourself and your son.” And he promised, “The jar of flour shall not be spent, and the jug of oil shall not be empty, until the day that the Lord sends rain upon the earth.” At that time the woman obeyed soon in the suffering situation. She obeyed to offer their ultimate food to the man of God. This is faith.

The Christian faith is not obedience without hope and the gracious reward of God was promised. Zarephath woman saw the accomplishment of God’s promise as the result of his obedience. Although the thing that the flour and the oil are not disappeared was precious, but it was more precious that the woman understood the authority of God’s word more. Refer to verse 16.



## **Sermon 9 Let's the man of God. (I Kig 17:17-24)**

The modern man claims the scientific supremacy. In other word, the modern man wants to be ruled over by science. The strong nations in the world contest to concentrate on making the best new weapons by developing the science. Just like that the modern man believes in the science supremacy and does not take mindful space to believe in God. Just like that the contemporary man run away on the way of destruction. As the civilization is developed gradually the crisis of destruction is felt more urgently. At the crisis we should not put our hope to become the man of science but we should believe in the supremacy of God.

### **1. The meaning of “God’s man”**

The meaning of “the man of God” is the man to know God and the man to obey. Elijah not only knows God but he obeyed God. When the word of God was to go to “the brook Cherith “, he went to there (I King 17:5) to him to know the word of God and to obey it is like two bridges and then they were moved at that same time.

All believers in the New Testament can receive the calling of God’s man. Paul called Timothy for “the man of God”. (I Tim 6:11) IJn 2:20 said, “But you have been anointed by the Holy One, and you all have knowledge.” But the day of New Testament as the believers knows the will of God to obey it is so important. For God demands much thing out of the man to receive much things (Lk 12:48) we should keep faithfulness in the life of our obedience. God treats to only the faithful man. The unfaithful man is to mock God.

## 2. The influenced power of God's man.

When Elijah came to the family at the family of the widow at the Zarephath land, the family took an accident. It was the death of his son. But the event was solved better finally it happened the faith in the woman. (Verse 24)

1) He made the mistress of the house understood her sin. She said, "What have you against me, O man of God? You have come to me to bring my sin to remembrance and to cause the death of my son!" (verse 18) This word reveals the spiritual power of Elijah that God was with him. The reason that it became so was for the life of Elijah was purified. The man pretends by himself to be well and deceives the other so much. Although he has no faith he pretends to have faith and although he is not sanctified he pretends to have purification. But because their heart is not so, he does not influence the power of sanctification on them. The man finally influence benefit on the other as much he has sanctification. Hypocrisy is the waste of time and the waste of life. It should be terminated as vain sacrifice.

2) He revealed the power of his prayer. As we see verse 19-23, he prayed sincerely to God that God may resurrect the dead boy. As the result of his prayer the dead boy was raised. His prayer that the dead boy should be raised again was an actual wonderful fact. The fact that he had the courage of such prayer was the obvious mark that he believed in God exclusively. Of course it was fact that the fact that the dead boy was raised came out of firstly the economy of God more than his prayer. The purpose that God sent firstly Elijah to the land of Zarephath included this event. (17:8-9) Jesus said, "But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, 26and Elijah was sent to none of them but only to Zarephath,

in the land of Sidon, to a woman who was a widow.” ( Lk 4:25-26) Then it was fact that God used the prayer of Elijah for such special work. We should become the man of prayer. In other word, as we become a sanctified personality we should possess the power of prayer too. Faith is the gracious present of God but it is accomplished by much effort. As we contrast to the sin, “to the point of shedding your blood” it should be accomplished. ( Heb 12:4)

## **Sermon 10 The work of God's man (IKing 17:17-24)**

Although “the man of God” reveals an example of his personal life, especially in his public ministry he should God to the people. Such worker makes the man understood their sin and returned to God and received the life.

### **1. The work to make him understood his sin.**

Although the man is a sinner but he lives without knowing himself as the sinner. The great sinner has the dull sense of sin. Sin works in the man secretly and makes him dropped down into destruction. Why does not the man discern the sin out of himself and he protects it as himself? Because he is accord to the sin as he begets it by his desire. Jm 1:15-16 said, “Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. Do not be deceived, my beloved brothers.” So if the man is saved out of the sin, the light to discern between himself and sin should come to him. In the other word, the word of God to create the man should come on him. Eph 5:13 said, “But when anything is exposed by the light, it becomes visible,” Therefore our heart should be rebuked by the word of God, our light.

### **2. The work to be risen.**

1) He received the dead boy and lied down on his bed and prayed to God. (19-21) Elijah cried out and prayed. The fact to cry out and pray is the attitude to take that the one to have sincere wish.

2) He was lied down on his body with his opened arms for three times. This action of Elijah was the contact to mean to be united with the boy. Just

like that Elijah moved as the love to treat his problem as his one. Such the union is in the criteria of Elijah's faith. (B. Wielenga, Elia, pp 80-81)

(1) He requested that the soul of the boy should be returned bravely. The issue that the soul comes and goes is controlled by only God. It is difficult that the soul of man leaves out of this world and returns to God again. But Elijah prayed as such difficult prayer. Who can pray such bold prayer? He who experienced the fact God answered surely his prayer cannot help but to have such courage. How was he the man to receive the answer of his prayer well? 1) It was for he obeyed the word of God well. When God ordered "conceal you", he concealed. (verse 3), as God ordered him to reveal before king Ahab, he did not hesitate but revealed before him, Just like that he prepared the heart of obedience. (I King 18:1-2) 2) because he prayed sincerely. Jam 5:1 said, "Come now, you rich, weep and howl for the miseries that are coming upon you."

## **Sermon 11 The broken heart of Elijah and his comfort (I King 19:1-12)**

Although Elijah was frustrated greatly the comfort the Lord bestowed to him was so great. He executed his way with the comfort that he received.

### **1. His broken heart (1-4)**

Elijah prayed to living God and he executed the miracle that the fire was descend on the altar (18:36-38) and at the end of the 3 ½ year the miracle that rain descended too was executed. (18:41-45) Not only had that he destroyed 450 Baal prophets. (18:22, 40) Although he executed so powerful work he avoided the persecution of Isabel to search for his life and entered into wilderness quietly and prayed under the Rothem tree to God. This was his wise attitude. Then he requested that God takes his life. This prayer was the evidence to believe in the sovereignty Lordship of God and to believe in coming world. But it is fault that he did not want to live no more in the world for the severe corruption of Israel. The evangelist should not frustrate and should proclaim the word of God continuously whether they listen to or not although the world was corrupted. And although the evangelist is dropped down into the isolated place, he receives the power through the grace of God until the end he should devote himself to execute his mission wholeheartedly.

### **2. His received comfort (5-12)**

1) He lied down under the Rothem tree and was slept. As the man is frustrated to lie down and to sleep is the biblical method for recover his heart and his body. To sleep in peace is the gift of God. (Ps 127:2) Jeremiah to experience this one said, “At this I awoke and looked, and my sleep was pleasant to me.” ( Jer 31:26)

2) He got the power by eating the bread and drinking the water the angel gave him. God helps his messenger with the miraculous interference and makes him taken power. Elijah had experienced several miracles just like that as before. ( 17:1-6, 14-16, 19-23)

3) He got the comfort at the den of Horeb. He found out his fault in quiet in den of Horeb Mountain and got the power by the word of God again. He said that he himself had special passion for God (10, 14) it was his fault. To treat his heart extremely as important one makes the heart been dark. Elijah had met his co-worker of faith, Obadiah and he knew that he 100 prophets that he concealed and supplied the food to them are survived. ( 18:4, 13) But he said that all prophets were dying and he himself alone was remained.

At that time, Elijah saw the strong wind, earthquake and fire at the outside of the den. But God did not be there. Rather God visited Elijah with little voice. (Verse 12) The little voice is the quiet voice in the earing system but a certain time it is the word of God to listen to in his heart.

## **Sermon 12. The decision of four leprosy to inform the delight news (II Kings 7:3-10)**

When the Aram military surrounded Samaria city, the capital of Israel, in the city, there was the severe famine, a head of donkey, silver 80 shekels, the fourth part of a kab of dove's dung (bean) for five shekels of silver. The meat of donkey is not the thing the Israelite does not eat essentially they are even them for severe famine. At such time it was a precious event that four leprosy informed the news of salvation for Israel.

1. They could make ultimate decision, and practiced bravely. (3-4)

They did not wait for only their death in sitting state. They tried to live with ready to die. They were the most misery persons were thrown away by society and were wandered at the outside of the city and shouted out by themselves unclean, unclean" and should walk around. But they could make decision and they practiced as their decision they searched for living way for themselves and for all Israel. The fact that Job overcame his test came out of his decision. When he listed to the sorrow information that his all property was crushed in a moment and his 10 sons were died at one place he tore his garment and cut off his all hair and lied down on the land. (Job 1:20). As Daniel settled his will he can overcome the temptation. (Dan 1:8) The men often discuss the strong and weak of his volition. But the man whoever settles the will firmly at one side. . The wicked one also settles this will on the evil and does not shake. We should move the direction of our will and should keep on the line firmly. Refer to Lk 9:51.



2. They found out the work the Lord executed. (6-7)

By what they decided, they started their action at the dusk. What they entered into the camp of Aram and found out was the wonderful miraculous event the Lord executed. Verse 6-7 said, “For the Lord had made the army of the Syrians hear the sound of chariots and of horses, the sound of a great army, so that they said to one another, “Behold, the king of Israel has hired against us the kings of the Hittites and the kings of Egypt to come against us.” So they fled away in the twilight and abandoned their tents, their horses, and their donkeys, leaving the camp as it was, and fled for their lives.” We cannot be saved for ourselves we only find out what the Lord accomplished. God accomplishes great thing easily. As he raised only moving sound of military he drove out the military of Aram. Paul also said, “Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith “. ( Phil 3:8-9)

Although we are the sinners like the leprosy, as we decide we can possess the righteousness of Christ. As we recognize that we are the sinners like leprosy to ourselves, we meet Christ died at outside of the city in intimacy. Heb 13: 12-13 said, “So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go to him outside the camp and bear the reproach he endured.”

3. They executed goodness to proclaim the beautiful news. (9-10)

They entered into the camp of Aram and eat fully, drank and took silver, gold and clothes. And they informed the fact that the Aram military was driven out Israel king. They said, “We are not doing right. This day is a day of good news. If we are silent and wait..., punishment will overtake us. Now therefore come; let us go and tell the king’s household.” (Verse 9) If we do not proclaim the gospel just like that, we should know that woe comes to us and we should proclaim it always. Refer I Corn 9:16.

## **Sermon 13 What we should learn out of the ultimate testimony of Elisa.**

(II King 13:14-21)

### **1. The meaning of the testimony.**

Elisa was taken disease the work of his power was continued, after he was died the power of God was revealed through his bone. He is a prophet of God and was not his word also the word of God directly! Then why did he himself take a disease and become a weak state? This seems to be question. Not only that despite his bone was used to resurrect other corpse, his corpse was resurrected and stayed in the tomb still? This also seems to be question. But the two questions on the above actually have no any problems; it reveals the principle that God used his servants. That is, the power of God reveals at weak situation of his servants stronger. Elisa did not treat his disease by the power of God rather it was the proper foundation that God's power reveals. II Cor 12:9 said, "For my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. ". And II Cor 12:10 said "For when I am weak, then I am strong. ". The pastor to take a disease also can pray to the patient. Just like that, God is with them those are, a safe worker, as indeed I think that I am worse than the other and I do even small thing faithfully or, although I am shamed in unfair, the worker to live humbly. Refer to I Cor 1:27-29. Then what does the weak one mean? It takes the attitude without consciousness, "I am". What other thought does the man to have dead disease have? The servants of God should be humble like the man to take dead disease.

### **2. The contents of the testimony.**

1) What we learn out of the prophesy in his disease. (15-19) Hebrew text (וַיִּשֶׂם אֶלְיָשָׁע יָדָיו עַל-יְדֵי הַמֶּלֶךְ:) in verse 16 b, translated as “And Elisha laid his hands on the king’s hands.” Should be revised as, “Elisa put on the hands of kings with his hands.” This means that of meaningless contact of the hands and the hands is not terminated but a hand-putting as an activity. Just hand-putting is the activity that the hand-putting one feels that God is with him, and transfers the grace of God. At the early time, the action that Elisa was lied down on the dead body of a boy, that is, he mouth on his mouth, his eyes on his eyes, and his hands on the hands was the same activity. ( II King 4:34)

And he made the king Josiah opened the eastern window and shot the arrow was the symbol that promises the salvation of Jehovah and also the action that he made take an arrow and hit on the land points to the symbol that king Josiah made attacked to Aram . Here, the word, “to hit” (הִכָּה ) is used as shooting, as it related to the arrow. (Delitzsch) but it is not the sure interpretation. As Joas hit only three times but he stopped it (Despite the arrow were left many yet) Elisa was fury. Because God promised to destroy Aram completely, he looked at the fact that he should not destroy Aram completely. In this fact what we learn is the fact that we should devote ourselves to get the grace that God promised infinitively continuously until the end. Promise and grace do not make the believer been neglected person. We in our spiritual war fight with the devil together continuously. Although we stop the fighting the evil does not stop it. Devil activates without pausing. Refer to I Pet 5:8-9.

2) What we learn out of the miracle revealed out of his bone. (20-21) Then a certain men cast the corpses into the tomb of Elisa, as the corpse was touched on the corpse of Elisa soon it was resurrected. This was a miraculous

event prophesied that even the bone of Elisa executed the salvation of Israel. But for the work related to the bone of Elisa, it was a sign that God used Elisa joyfully. Although Elisa was died even his skeleton was used to proclaim the love of God and hid power how much glorious it is! This was to teach the living persons then. That is, God pleases the one to long for the grace of God sincerely. Elisa longed for the grace that Elijah received and followed him until the end; his wish was to have double inspiration of his teacher, Elijah. ( II King 2:1-9) From that time he executed many miracles. [1] He divided the water of Jordan River. ( II King 2:14) [2] He cured the bad water at Jericho (II King 2:19-22) [3] Two bears came out and he made 42 children killed. ( II King 2:23-25) [4] As Israel king attacked Moab, as living water was short in marching, he pointed the place that much water come out. ( II King 3:4-20)5) As a student of the prophet was died he executed that the widow received much oil to par their debt.( II King 4:1-7) [6] As he prophesied that the Shnem woman should have a baby it was accomplished directly. ( II King 4:12-17) [7] As she was taken a disease and was died, he resurrected her. ( II king 4:18-37) [8] He removed the poison out of the poisonous soup (II King 4:38-41) [9] He fed 100 persons with 20 barley breads and a bag of vegetable. ( II King 4:42-44) [10] He healed the leper of Naaman. ( II King 5:1-14) [11] He punished that Gehasi got leper disease. ( II King 5:26-27) [12] He made the axe in deep water lifted up on the water. ( II King 6:1-7) [13] He made many military sent by king Aram blinded. (I King 6:8-18) etc.

## Reference

1. What nation was Tyre?
2. The system of offering in the Old Testament and the attitude of the New Testament church
3. The list of Hebrew calendar
4. The list of the prophets in the northern kingdom and Southern kingdom in Israel.
5. The list of comparison of goodness and evil in the Southern kingdom Judah kings.

## **I Samuel Sermon matters**

## Chapter 1 sermon matter

### 1. The prayer of Hannah (1:10-11)

#### 1) She solved her difficult issue with the prayer

The difficult issue is the accelerant of prayer. (Jm 5:13) For Hannah was “deeply distressed “she prayed to Jehovah. (Verse 10)

2) She prayed to God by vowing. (Verse 11). Although vowing to the man is difficult but vowing to God was more difficult, she had the faithfulness to keep on the promise. The one not to have sincerity does not have even the courage to take vow before omnipotent and omnipresent God. Refer to Ps. 51:6.

#### 3) Three feature things of true prayer (1: 12-18)

##### 1) The sincere character to move only her lip without some voice.

( verse 13) When the man has true wish burning in his heart, some voices does not come out of his heart for it is closed. 2) The prayer to vomit the heart (verse 15 b) The prayer to offer his heart before God was not established without having faith to commit the problem to him. ( Ps 37:5 I Pet 5:7) As the hypocrite one prayed he has only the voice not to have life and his heart is hardened for it is closed.

2) After her prayer she got the peace in her heart (verse 18 b). When he is felt with the Holy Spirit he gets peace in his heart. (Phili 4:7).



## Chapter 2 sermon matters

### 1. The heart to experience the salvation out of the adversity. (1-10)

At some time God judges the arrogant one in degree that the people realize it obviously. The one to stand up in the hands of God (1) gets the joy and boldness before his enemy. (1-3) (2) he experiences the wonderful thing that the situation should be changed in contrast of the human thought. (4-8) 3) understands that Jehovah is stood up at the side of holy men (the righteous men) (9-10)

2. The contrast of Eli and Hannah (12-34). (1) Eli treated his sons more important than God. ( verse 29 b) As he did not prohibited them that his two sons Hobney and Binhas) despised the sacrifice to offer to Jehovah (12-17) and the adulterous sin (verse 22). Refer to 3:13. (2) Hannah offered his son to God and he offered faithfully and yearly she made his garments and gave it to him. (verse 19)

Hannah who received one son and offered him to God again received three sons and two daughters more (verse 21) but Eli who treated his two sons more importantly than God received the declaration of God's judgment. It points that his two sons were died and the family of Eli should be removed out of the blessing of long life generation to generation. (25, 31-34)

## Chapter 3 sermon matters

1. The clarity of revelation Samuel received or, its objective character (1-14) (1) Samuel listened to the calling of God in three times and made sure what it was the calling of God per time. (5, 6, 8) He treated the voice to list to him searched for it in detail to know it through his studying. And then he did not follow it with his preconceived notion. Just like that the voice to be listened to him was not the products of some psychological operation but the objective voice to come out of the outside. (2) As he listened to fourth voice he obeyed the direction of Eli and listened to the word of Jehovah directly. (11-14) it was the severe word of judgment to come on the Eli family. Such voice and such revelation do not come out of the man but comes out of good God Jehovah to judge the wickedness by working invisible spiritually. (verse 13) For all words of revelation written in the Scripture belong to such character, we should believe in the words directly. The fact that we believe in such objective revelation, that is, the words of good God is unspeakable great blessing of God.

2. Samuel without having failed word. (19-21)

The word of Samuel was not dropped down into the earth means that his word should be accomplished without having any failed words directly. Of course it came of the grace of God (verse 19) Refer to Ps 141:3. God uses such man as his prophet. (Verse 21) Although the one proclaim the word of God without having failure rightly has no the gift to execute the miracle he has no short qualification as God's servant. The Baptist John also was the qualified person. Refer to Jn 10:41.

## Chapter 4 sermon matters

### 1. We should have the religion of truth rightly.

The reason that Israel was defeated by Palestine tribe was for the sin of Eli priest. Eli committed sin treated his sons more precious than God. (2:29) and also he thought generally as he listened to the declaration of God's judgment. His word, "And he said, "It is the Lord. Let him do what seems good to him." (3:18 b) was not the attitude of repentance. Despite it is the reason of Israel's defeat, the elders of Israel thought that it is victory that the ark only was moved into the enemy side in the battle and then they moved it into the first line out of Shiloh. (Verse 4) It was fault that they misused it wrongly by superstition. They again were failed at the other warfare and then the ark was deprived out of the enemy. (Verse 17) This was the tragedy of Icabot that God's glory was left in Israel. (Verse 21) God leaves always out of the people to use the religion of truth wrongly.

2. The woman that lamented Icabot at her death time (19-22) The wife of Binhas was a nameless woman. But she was a precious one for she lamented the fact to leave God's glory out of Israel and thought it painfully. She thought the glory of God precious, above of all in the moment of birth trouble. It is easy that as the man is troubled, he does not keep on praise God for he is arrested by the trouble and then he has no the space of heart. Then she knew the glory of God primarily and was sorrowed. She might have lamented with faith for the corruption of Eli and the corruption of Eli and Binhas. Now she was left at her last bed she revealed the light of her hidden devotion.

## Chapter 5 sermon matters

1. The judgment of God that reveals the shame of an idol and its vanity.  
(1-4)

1) It was meaningful that the place of the judgment was the land of Philistine. For the Philistine deprived the ark of Jehovah now they misunderstood that they used God of Jehovah in Israel. Then Jehovah permitted to be moved into the Philistine land was not for his impossibility but to teach Israel by his discipline. Jehovah to be representative of the ark came on the philistine land as the judger.

2) As the result that God judged the idol, (1) the fact that the face of dargon idol was lied down on the ground before the majesty of God's ark (verse 3) was a practice education to reveal the vanity of idol. (Ps 96:5, 115:4-7) (2) And its head and its hand wrist were cut off and only its body was left (verse 4) revealed the admonition of idol and its impossibility (shame). ( Ezek 16:36)

3) As the result that God judge the idol, the sincere fact of the one to serve the idol was revealed, that is, the fact that their souls was vain and admonition ( shame) like idols. Refer to Is 44:9-11.

2. The punishment that the philistine to despise God received. (6-12) the fact that the Philistine put the ark of Jehovah on Dargon their idol (verse 2) is sin to treat God as the same level to Dagon idol. God, first of all, hit the Dargon idol two times to make them understood their sin miraculously. Before he hit the Philistine first of all hitting their idols was his merciful treatment. Despite it is so they did not take the attitude of repentance, he punished to the object of the Philistine. It was to meet the plague of poisonous

tumor to the place the ark arrived. Although they moved the ark to avoid the plague from Asdoth to Gard, from Gard to Asdoth, the tribulation of death and poisonous tumor were come on to the place they went. Next to the plague of God began to come except the method that the people repent sin, there is no way to depend the plague. The people to despise God and not to repent sin the plague came on until the end. ( Am 5:19-20) Refer to Rev 16:2, 10-11.

## Chapter 6 sermon matters

1. The means that as God teaches the ignorant persons, he used. (1-16)
  - 1) Sometimes God makes the pagan priests and the fortune teller told the right word in some degree. ( verse 6) If the one to be the enemy of truth said the truth at some case, it reveals that the truth must be irresistible truth even the enemy cannot help but to admit it. Although the prophesy of a false prophet Balaam (Num 23:7-10, 18-24, 24:3-9, 15-24), the prophesy of Caiaphas (Jn 11:49-52). 2) God works at some time, through the animals. (10-12) The work that the cows bore the cargo rode the ark are separated their calves and went ahead rightly cannot help but to be a miracle. It was same the event that the donkey rode the prophet Balaam said. ( Num 22:28-30) Such thing was the actual teaching that the men not to obey God were worse than the animals.
2. Do not commit the holiness of God. (verse 19) The men of Beth-shemesh were the men of Israel and should know the holiness of the ark. Despite it is so they treated that the ark was an object of sightseeing. The ark is the sign of God's presence; the people should rake the heart of worship before it. The heart to treat God curiously is unbelief.

## Chapter 7 sermon matters

1. The people that God should take care of. (2-11)

1) The people to long for Jehovah. ( verse 2) Here so called for, the word, “to long for Jehovah (וַיִּנָּהֵי אֶחָד יְהוָה) means to lament towards Jehovah.

(Lamented after the Lord.) This is the attitude that the people of God to search for God by taking sorrow. It is worthy to God that the one to receive much grace please but it is worthy to the truth that the one to long for grace in the trouble too and accordingly he pleases God. ( Jm 5:13)

2) The people to obey in rejoice. (verse 4) The descendant of Israel listened to the exhortation of the prophet of God, Samuel and obeyed and threw away the pagan gods (idols) and served only Jehovah. To obey the right word of the man of God has the same effective to obey God. Refer to I Thess 2:13.

3) The people to repent sincerely by pouring out their heart and repenting. ( verse 6) The fact that Israel’s descendant poured the water before Jehovah was the symbolic activity of pouring their heart. (Schulz) Refer to 1:15 b Lament 2:1. They obeyed the word of Samuel the prophet and took fasting and repented. In the same time to offer their heart to Jehovah and to the prophet, Samuel, Samuel could rule over them.

4) The people to wish the benefit of the prayer that God’s people have. ( verse 8)

5) The people of Israel requested is prayer to Samuel without pausing it proved their sincerity of their faith. They knew the importance of prayer.

2. The method of Samuel to save Israel out of the invasion of Philistine. (9-17)

- 1) The prayer to commit the burnt offering. Samuel offered the lamb to Jehovah as the burnt offering and prayed to him. ( verse 9) This was the worthy prayer to offer the atonement offering (the burnt offering included the atonement Lev 1:14) for him and his people (Heb 5:1-3) this was the prayer to depend on Christ, the atoned sacrifice wholeheartedly. Refer to Jn 1:29, Eph 5:2.
- 2) Encouraging the remembrance and thanksgiving to God's grace. (verse 12) In the word, "the Lord has helped us." the word, "Till now " (עַד-הַעַתָּה) has the meaning, "until the time". Samuel established up the memorial stone to remember the grace of God to receive until that time. God wants to give grace continuously to the one to remember his grace and to thank.
- 3) Ruling over diligently. (15-17) the person of faith is surely diligent. He has strong responsibility and wants to serve wholeheartedly and to be impressed by received grace and executed in delight. The saints to know that the mission is more precious than his life is faithful to the Lord.



## Chapter 8 sermon matters

1. The sin not to control complaint. (1-5) at the old time of Samuel he appointed his sons as the judges and then they had unrighteousness. ( verse 3) Therefore the people of Israel seemed to have some complaint. Then the elders that were the representative of people do not treat it rightly and was astray out of the line of truth. They do not want the system of the judge, but demanded the kingship system (verse 5) this was excessive. The fact that they want the system of kingship like gentile means to reject Jehovah. ( verse 7) Because they rejected the system of judges, the system of politics that accepted God as their background. In principle the Judges should rule over Israel by the direction of God. If the man has the complaint if he has no caution, he cannot accomplish righteousness but rather there are many issues to leave God. For example as he looks at the hot temper of the other, he is angry and reveals hot-temper, or, to blame the others with poisonous words. “For the anger of man does not produce the righteousness of God. “. ( Jm 1:20)

2. The king to contrast God’s will. (11-18) Such king is not true king. Verse 11-16 point the possessed pronoun, “his” in 6 times (In Hebrew text reveal 13 times), “the king” used his people as his slave for personal desire, and he used the property of the people. The people of Israel to want such king latter day although they prayed in this trouble state, God shall not listen to their prayer. (verse 18) Because they chose their woe by themselves. In the contrast of it, our true king gave all things to us and also gave himself to us. The one is Jesus. Refer to Lk 22:27. As we see the king of world nations we should long for true king in the contrast of their king in our unconsciousness

(Haggi 2:7). The faith not to accept Jesus as king is true faith. ( Hudson Taylor)

## Chapter 9 sermon matters

The outside figure of Saul (1-2) Saul was good and had beautiful figure.

Korean version is translated by the word, “good” (verse 2 a), Hebrew text (בְּחוּר) reveals “good and beautiful”. As he was elected as a king of Israel was good in his external figure. But after that he was corrupted, and was thrown away by God. (15:28, 16:14) Whether the figure of the man is good or bad he was saved by grace of God and the fact that he was saved until the end by receiving God’s grace has the permanent value. The one to believe the good point of the body should be throwing away by God. Refer to I Cor 1:26-29.

The personality of Saul and his politic authority (3-21) 1) He devoted himself to search for the female- donkey this father lost and also he tried not to give anxiety. (Verse 5 b)

As he listened to the prophesy of Samuel that he will become a king, he said by taking humble attitude. (Verse 21) His personality that was humble so was changed into the arrogant one came out of his powerful politic. Refer to I Sam 13:17. Although the man does not have the power and position, it is dangerous to him. Although the power and position themselves are not wicked, for the human essence is wicked it is easy for it. Arrogance is the leader of destruction. (Prov 16:18)

## Chapter 10 sermon matters

The necessity of assurance Saul needed the assurance of the fact that the one to appoint himself as the king was just God. If he had such assurance, he should know that Samuel that anointed him was the man of God. So Samuel made Saul see three supernatural signs. (2-6) as he took such assurance he can work by the chance given to him. (Verse 7) The word “does what your hand finds to do,” means to do the mission God gave. As we translated the word “do what your hand finds to do,” (אֲשֶׁר תִּמְצָא יָדְךָ) directly, it is “the work that your hand meets” As he has the assurance that God appointed himself he can work as a king. God walks with the one He appointed. (Verse 7 b)

We should take the assurance that God gave it to me. It is the heart of calling. Although we receive some calling it is what God gives to us. The case of Saul was a special case, generally the men understand what his mission is by his talent and he feels the calling heart to relate to it. Refer to the commentary of Judg 9:7-15

The humility of Saul also was humble as he was called at his early life. 1) As he talked to his uncle he said the other experience to him, he kept on the event to anointed fact in his hidden heart and did not say it. (Verse 16 b) 2) as Samuel announced that Saul became the king of Israel before the congregation he was hidden. ( verse 22 b) 3) As the bad guys did not support him and despised him he kept on silence and does not contrast them. (Verse 27) These three things reveal his humility.

## Chapter 11 sermon matters

The cause that the Ammonite Nahas was failed. 1) He did not accept the vow of peaceful harmony that Jabez (the name of Israel region) men executed and he kept on the arrogant attitude to pick out their right eyes, which it revealed his cruelty. Arrogance is the leader of destruction. (Prov 16:18) The cruel one harms his own body. (Prov 11:17)

The secret that Saul was succeed at the early time of Saul's kingship.

He began the mission by the impression of God's Spirit. (Verse 6) by this one the people obeyed the direction of Saul and were united. (Verse 7) 2) He tried wisely. (Verse 11) He established the strategy and divided the Israel military into three parts and attacked into the enemy area at the dawn. (Verse 11) The man of faith to long for God's help he does not neglect in the human duty. He executes his own best but he did not depend on God's power. 3) He was generous. (12-13) He was generous to the men to despise him. (12-13) The one to lead mass people has broad heart. Then the fact that the heart of Saul was wide came out of the fact that he was impressed by Holy Spirit.

## Chapter 12 sermon matters

1. The pure life of Samuel (1-5) Although he ruled over the people he did not deceive them and he did not oppress them and did not take some bride. He did not commit sin that the politician executes easily and he was pure. (Verse 5). This was the shining example to the all officers. The fact that he lived in purity comes out of to live “before Jehovah”. The word, “before Jehovah” (verse 5 b) in this part and the word, “Jehovah testimonies” (verse 5 b) suggested that he lived before Jehovah faithfully. As the man fears Jehovah he leaves out of evil. Refer to Prov 3:7 b.

2. The one to repent sin should be taken mercy. (16-24) Refer to Prov 28:13. The nation of Israel understood that to demand the kingship dominion was the great sin and confessed frankly. (verse 19 b) Then Samuel, the prophet of God gave his mercy to the people to confess their sin and gives comfort and hope to them. (20-24) 1) he said do not be afraid of it. (Verse 20 b) 2) he should serves only Jehovah and again do not serve the idol. (Verse 21) 3) Jehovah does not throw away his people for his name. ( verse 22) This is like the word to believe in God’s election that made Israel as his people. This says his sovereignty Lordship salvation (without the merit of his people). 4) Samuel said that he did not pause to pray for the people of Israel. ( verse 23) This is the most powerful method to help them. Therefore they also wanted prayer. (7:8) 5) he said to teach the word of God. ( the end of verse 23) The fact that he teaches them the word of God continuously is the most sufficient promise to them.

## Chapter 13 sermon matters

1. The unbelief not to wait for God's promise until the end. (8-10) Saul did not wait for the promise of Samuel (10:8) until the end. It was fact that he waited for 7 days but he did not wait for until the day Samuel arrived. It was like the fact that as a ship arrived at a harbor, it was crushed.
2. The unbelief to have only the figure of devotion. (verse 9) Saul executed forcibly the affair of the priest Samuel by himself. It was the activity to mock the sacrifice for he himself executed the sacrifice. To serve God was to believe in the word of God and to obey it.
3. He received the prophetic declaration that his kingship should not to be long. (13-14) the fact that Samuel did not wait for Samuel until the end (8-9) after he became a king it was first committed sin. For this one sin he lost his kingship, it should be thought that it was like a sudden affair and an overactive punishment. But as we think of it through the life of Saul, he commits sin in this time and also his continuous sin revealed the continuity of chronicle sin not to obey. (15:1-3, 9) Refer to 15:22-23. Lots of man should be destroyed by a chronicle sin they commits. A certain man has the chronicle sin like hot-temper continuously and the other man the sin to doubt the truth is continued.

## Chapter 14 sermon matters

1. His son, Jonathan to go ahead than his father. (1, 29) Jonathan did not rebel Saul, his father but he criticized impossibility of his father and his unrighteousness. He approached to the Philistine military and destroyed them. (6-15) and he lamented the fault of fasting command He gave to Israel military. (29-30) just like that the ethic was in the center of God and belonged to faith. The ethic in the center of blood line to activate powerfully in the mankind buries the human right and righteousness and then harms so much to the family and the society. The life to seek God and his righteousness more than blood line purifies the blood line and brings about sincere happiness. Refer to Eph 6:1-4.
2. The decision of Jonathan's faith (6-15) 1) he believe in only Jehovah and he did not believe in the number of military. (Verse 6) 2) he decided to discern the will of God through the saying of the enemy. (8-10) He settled by faith and overcame them. (12-15)
3. The curse without reason does not come on (24-45) Saul declared the order of fasting to all military that the one to eat food should take the death of curse. (verse 24) This is the improper command and the curse without reason. Jonathan broke out this command (verse 27) he was revealed as the one to belong to curse. (40-43) But he was died. (44-45) Refer to Prov 26:2. The fact that Jonathan was elected as the object of curse (38-42) became by the providence of God. The fact God interfered so aimed on revealing the truth that curse without reason cannot harm the object man actually. The believers received much blame and harmful honor without cause in the world. But they do not need any anxiety. They meet the time to escape out of it surely.



## Chapter 15 sermon matters

1. The contrast between the Amalekite and Kenite. (1-6) The Amalekite contrasted Israel God saved out of Egypt. ( Ex 17:8-16) For it was the sin to contrast the movement of salvation of God was like the sin to contrast God. For the tribe was so extreme wickedness, God already declared that they should be destroyed. ( Ex 17:4 b)
2. In contrast of it Kenite helped Israel on the way of wilderness after their exodus. ( I Sam 15:6) It was a good work that they were joined into the side of God. What we understand out of these two tribes is the method our attitude to the movement of God's salvation. In contemporary day there are the church members (or, the leaders) to block the development of church in the church, they also should be afraid of their destruction like the Amalekite.
3. The bronze face to cover his sin. (15-21) God commanded that all sheep and all cows of the Amalekite should be killed, (verse 3) Saul did not kill the best on and brought about them. At this point he excused as followings. 1) He said that he himself did not so but his people did so. ( verse 15) But actually he himself was participated into the activity. Verse 9 explains what "Saul and his people" executed together. 2) Bringing best sheep and cows was for sacrifice that the people shall offer to God. ( verse 15 b, verse 21 b) The word of Saul was a lie. Actually he left the animals with his covet. Refer to verse 19. 3) He claimed that he obeyed the word of God by himself. (Verse 20) but so called for his obedience did not execute what God wanted but included what he himself executed by himself. This one had no the value of obedience. 4) Although he confessed his committed sin he

returned to the people in some degree. ( verse24) This one also was the attitude not to accept the guilt of the people clearly.

4. Obedience is better than offering. ( verse 22 b)The offering to offer God is the ceremony to serve God. But the sacrifice without having obedience is hypocrisy. Only the sacrifice with obedience is effective. Therefore Luther said that Obedience was better than sacrifice.

5. Saul not to repent and to want to be well. (25-31) Saul did not repent sincerely (15-24) but he did not want to receive the punishment of God. Accordingly from now he inclined into the humanism activity. 1) The deed to flatter to God. The fact that he revealed what he worships God like motto was a flattered word. 2) The deed to force God's man. When he tried to go to Samuel, he holds forcedly and then the garment of Samuel was tore. (verse 27) Without repenting the activity of the man to receive the blessing of God only must not be natural. 3) The activity to be lifted up before God. The sinner not to repent does not know true worship and commits sin of hypocrisy to use the ceremony of holy worship to reveal his personal dignity.

## Chapter 16 sermon matters

1. The sorrowful prophets (verse 1) Samuel did not stop to take sorrowful for Saul did not repent and kept on his harden heart. His sorrow reflects the heart of God not to leave Saul (15:35 b) all word of the prophet and his all figure reflect the heart of God. The general believers should reveal his heart through his activity. The believer that stresses what God does not please is the one to leave God so far.
2. God to judge the leader (verse 1 b -14) although the leader God appointed in the church is corrupted he is not failed. He appoints new leader again. He threw away Saul not to repent stubbornly and He anointed on to David to appoint him as king. (2-13) if the leader does not repent but desire high position he should absolutely throw away by God absolutely.
3. God looks at the heart. (verse 7) The man has the tendency to judge by the figure of the other so much. Accordingly their activity is what God hates and makes the others been hateful. Just like that the one to incline into the external tendency become arrogant naturally. As the man looks at his corruption of his heart he should be humble.
4. David that was chosen by God. (11-13) what he was appointed as the king of Israel came out of followings. 1) Because he is pleased by God. (I Chron 28:4) 2) because he is accord to the heart of God. (Act 13:22) David was called for in the taking care of the flock. He was chosen in the misery state. God pleases to lift up the misery one and to use them. Refer to Me Cur 1:26-29.
5. David to drive out the evil devil by playing harp (14-23) the sound that David played the harp revealed the power for it was the song of faith to

praise the Jehovah. As he kept on the sheep at his youth time, he overcame the dear and lion with faith (17:37) Faith overcomes world. ( I Jn 5:4)

## Chapter 17 sermon matters

1. David to receive the despise was revealed rather as the overcomer Goliath. (26-30) David received sham by his brothers (verse 28) the king Saul also did not expect him. ( verse33) But God uses the one keeps on the faith preciously, although he is despised by the people. Joseph, Jephuda and Hannah followed this way.

2. The necessity of experience and train. 1) David to overcome the wild animal with faith gets courage by his experience. To overcome the wild animals to take care of flock came out of his faith. Refer to verse 37. He faith experience as that strengthened the assurance to overcome the chief general, Goliath . Always the experience of past faith shines the dark future obviously. 2) The victory of David was depended on the criteria of normal exercise (or, train) of the past. (38-51) He had no train to use sword and armor but to use the stick and to tie a knot stone was used by his long train. Refer to 38-40. The scripture especially stresses the exercise of godliness. Refer to I Tim 4:7b – 8 said, “Rather train yourself for godliness; 8for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come”.

## Chapter 18 sermon matters

1. The tragedy that the beautiful unity was broken out. (1-9) After David overcame the general Goliath, Jonathan loved David like his life. (1-4) Saul also treated him worthily. (verse 5) Just like that the beautiful unity was broken by the jealousy of Saul. (verse 8) Such jealous heat brings about horrible breaking. Refer to Prov 14:30, 27:4.

2. The jealousy heart is like the heart of devil. (verse 10) Saul was afraid of David that Jehovah was with. (12, 15) and absolutely he tried to kill David. (11, 17-25) He gave his daughter to him for the plan to kill him. The thought to kill the righteous is the mind of the evil spirit.

## Chapter 19 sermon matters

1. The role of mediator that Jonathan takes. (1-7) as Saul commanded to kill David, his son Jonathan applauded the good work of David and his merit and requested not to kill David. Such activity of Jonathan was a filial piety to his father and the righteousness to David. Just like that the role of medium cannot help but to receive the blessing of God.

2. To pay the goodness as evil is the deed of the one to arrest by evil spirit. ( verse 9 b) Among the men the benefited person (or benefit able person) for himself treats his enemy in his whole life for some tiding thing. It became by stimulating of evil spirit. David overcame with the Philistine military for Saul (verse 8); he pleased Saul by playing the harp. ( verse 9 b) Despite it is so, Saul tried to kill David. (10-17) Prov 17:13 said, “If anyone returns evil for good, evil will not depart from his house.”

## Chapter 20 sermon matters

1. The deep friendship between Jonathan and David. 1) Jonathan said to accomplish whatever David wished. ( verse 4) This was the mark that two persons loved each other like one body. ( II Sam 1:26) 2) The mystery in them was communicated (5-29) They kept on their faithful righteousness and also committed even the issue of life and death. This is the precious moral in true friends. Refer to Jn 15:15. 3) Jonathan took the dangerous situation of his death for David. (32-34) this was the evidence to love David as his life. (18:1)

2. The separation of hope between Jonathan and David. (35-42) As soon as they met each other at the first time, their faith to fear Jehovah were accord and respected the will of Jehovah God to transcend the personal benefit and their gain. (15-16) Therefore now their weeping separation also established in their faith (verse 42) it was the separation of hope.



## Chapter 21 sermon matters

David escaped the persecution of Saul and got the bread by the priest Ahimelech (3-6) and also got the sword. (8-9) JC Sikkell found out the allegorical meaning, that is, the soul of believer avoids the sin and enter into Christ, he gets the food of soul and the word of the word. (Naar Gods Hart I. 1921- p 164)

David avoided the persecution of Saul and exiled to Philistine king, Achish and his life was threaten. He made two Psalms to relate to the dangerous time (Ps 34: 56) His faith revealed in the psalms was the fact that the prayer of the trouble one should be listened to Jehovah. (34:6) Although the righteous was afflicted, Jehovah delivers him, (34:19) When he has fear he depends on the Lord, (56:3) he was bold as he depends on God. (56:11)

## Chapter 22 sermon matters

1. The comfort in the isolation. (1-2) David was an isolated exiled person and a misery one lived in the dark den. But from the isolation the comfort comes on then his parent and his brothers and his co-workers visited him. Above of all greater comfort was to have new power of faith. Then he made Psalms chapter 57, although his body put in the den his soul was avoided to Jehovah. He confessed, “Be merciful to me, O God, be merciful to me, for in you my soul takes refuge; in the shadow of your wings I will take refuge, till the storms of destruction pass by.” (Ps 57:1) and “My heart is steadfast, O God, my heart is steadfast! I will sing and make melody!” (Ps 57:7)

2. David’s filial piety revealed in the refuge and his faith. (3-4) above of all, he made his parent lived with king Moab to keep on safety of their bodies with his doing best. He offered his filial piety to his parent. In the same time the one that he depends on and believed in was only Jehovah. Just like that his activity was worthy in the human way and heavenly way. Then the fact that he said, “Till I know what God will do for me.” (Verse 3 a) was the evidence to look at the lead of God. As the result he looked at God received the direction of the prophet. (Verse 5)

2. Saul that his heart was dark. (16-19) He was arrested by the desire of authoritative power completely. Desire makes the man darken and make him discern the goodness and evil. 1) Saul misunderstood that David contrasted to himself. (Verse 8) 2) he killed Ahidobel to say truly (14-19) trusted the Doeck, the treachery. (9-10, 18-19) The men to be dark by the desire of the world and

not to discern goodness and evil reject Jesus Christ and do not believe in him.  
Refer to Jn 3:18- 21.

## Chapter 23 sermon matters

1. David to discern the will of God and to practice it. (1-5) the city of Gila did not become a refuge to David in exiling state. (3, 7, 11-12) But as he knew that the fact that Gila should be saved out of the hand of the Philistine was the will of God he practiced directly.

2. The friend to help by faith. (15-18) Jonathan visited David to escape at the desolate land and helped his faith. God visited to the heart of saints directly he had the time to strengthen his faith; sometimes he gives comfort and hope through the men so. (Verse 17) The hope Jonathan told hope to David was his guess but was the background of Jehovah. (Verse 18 a) Faith put the hope in God.

## Chapter 24 sermon matters

1. The crisis that the one not to repent but to keep stubborn meets. (2-4) Saul had the wicked poison in his heart and he was violent to kill the righteous David, he entered into the place of death without having his consciousness. (verse 4) Actually many sinners like Saul were threatened in the danger of their life, they escaped it by the mercy of God. Rom 2:4-5 said, "For if Abraham was justified by works, he has something to boast about, but not before God. 3For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness," Let's keep on in mind the fact that we meet many affairs to be died almost.

2. The heart of David not to kill Saul. (5-7) Although David had many chance to kill Saul he did not harm Saul by the heart to fear Jehovah. (Verse 6) That is, He could not kill the king God appointed (the anointed king by Jehovah). Refer to verse 10. As Saul looked at the wickedness of Saul he might know that he should be thrown away in a moment. But he thought the fact that he removed him with his hands fearfully. He did not want to do what God should execute by himself. We also can give up the spiritual fellowship in the case that they do not listen our advice and our exhortation. But we condemn them completely and cannot judge them.

3. True repentance is informed by seeing the fruit to cut off the sin. (16-22) the regret of Saul was not sincere. The reason to estimate so was for it did

not product fruit. He was impressed by the goodness of David temporarily and he only regretted his fault for a moment. 1) He cried out loudly, (verse 16) 2) he admitted his fault in some degree and said in comparing with David's goodness. (17-19 b) 3) He knew that David was the righteous and blessed him. (19 b) 4) He even prophesied that David should be prosperous. (20-21) but after that also he tried to kill David.

## Chapter 25 sermon matters

1. The activity of stupid Nabal and his result. (1) He said that the goodness is wicked. ( verse 10) He condemned David, the righteous as the rebellious one persecuted and exiled. 2) He paid the goodness with his wickedness. (verse 21) The one to be evil extremely was so misery in his last life. Nabal took his body as the solid state like the stone and he received the punishment of Jehovah. (37-38)

2. The merit that Abigail , a wise woman took. He informed the wisdom of God to David, and that he should not commit sin to avenge the enemy. (31, 33) Refer to Duet 32:35, Rom 12:19. As the result he executed, the king of Israel was not dark this was the national great benefit. Not only that His wisdom saved the house of Nabal, I think that for this woman has great contribution , his activity was written in detail at all thing of the chapter 26.

## Chapter 26 sermon matters

1. The unchanged will of David. The dignity in the man is the life. As the man executes one time of unrighteousness should be perished and as he hold the right thing until the end, he gets the fruit. David had at the early time the chance to kill Saul he did not kill him. (Chapter 24) He met again such chance at this time he did not change his dignity kept on it consistently. (6-12)

2. The patience of David to force the repentance of the wicked man.

He encountered the king Saul and gave some advice to him, he did not take attitude to person to person, but he took the attitude of Jehovah's messenger and transferred the will of Jehovah and forced the repentance of the other. Especially it was revealed at verse 19. David confessed that he wanted to be died, if it was the will of Jehovah, David wanted more that he did not save his life but Saul repented and obeyed the will of Jehovah.



## Chapter 27 sermon matters

1. The result of unbelief and anxiety. David did not ask to Jehovah but to escape to the land of Philistine by his thought was his fault. Before he asked Jehovah about the important things and executed by following his will, (23:2, 4, 10-11), in this time he was arrested by anxiety and then executed by following his thought. (1-2) As the result he received the land of Ziglak out of the king of Philistine, (5-6), later he was met the great tribulation.(30:1)

2. The activity of deceit. David spent vaguely in the land of Philistine and had loss in his faith. As the believer depends on the man more often he becomes such situation. He pretended to be the enemy of Israel that he revealed well to the Philistine king. (10-12) Refer to 29:1-2, 6-8. The one to stand up the thought flesh before should be dropped down into the coward seat.

## Chapter 28 sermon matters

1. Saul that to execute wickedness was strong but to execute goodness was weak. He was very strong to kill David, but to contrast the superstition was so weak. He drove out the medium and the necromancer (verse 3) and used the medium for he was afraid of the Philistine military. ( verse 5) Here he was bowed down to the medium. Although the one is afraid of God is not afraid of all things, like Saul, the one not to be afraid of God is not afraid of all things.

2. The character of Saul's unbelief. It is obvious that Saul looked at the Philistine military and was afraid of it. (verse 5) Then why did he possess the faith to avoid to Jehovah? The reason were as followings, 1) For he offered the sacrifice that only the priest can offer, (13:9), there was the declaration of judgment by God to his foolish activity . (13:13-14) 2) for he keep on his stubborn by his desire God already throw away him. (15: 22, 23)

## Chapter 29 sermon matters

1. The song that the women applaud David. ( verse 5) When at the early time David occupied the Philistine military and returned, the women sang the song to applaud his warfare merit. (18:7) the applaud might give to David sufficient heart at that time. But the applaud brought about much harm to David. 1) For this one David becomes a wandering one to avoid Saul to kill his life. (18:8-11). And, 2) At the early time David avoided Saul and went to Agish , Kad king, the servant of the nation and the peoples knew that he was the object of the song. (21:10-11) Then for David was afraid of them so much was like crazy man falsely. Applaud has much things to harm the others. Refer to Lk 16:15.

2. David's life in exile and the lead of God. He was exiled into the land of Philistine (for 1 year and 4 months) and was avoided into the shadow of Agish and tried to get his credit by saying lie, not his essential heart. Then he departed that the Philistine invaded to his nation Israel, he tried to join into the warfare shamefully. This was the double activity of David. His essential heart shall not want to kill King Saul. God to look at the center of heart bestowed the grace to him and took providence that he was not joined in the warfare. God lead that the saints fallen in the weak temporarily does not arrive at the seat of sin. Refer to Lk 22:31-32. I Cor 10:12-13.

## Chapter 30 sermon matters

1. The faith of David in the tribulation. (1-6) David and his military to return to Ziklag met the misery troubles situation that all cities were burnt and all women and all children were arrested by the invasion of Amalekites. The people to obey David as his leader and to follow him until now tried to kill David by changing suddenly for their state was misery. As the man meets adversity he complains to even his benefactor vainly. This is the character of corrupted man. But the one to remember Jehovah and to depend on him gets the power in his heart. Although David is fallen down into the difficult state he depended on Jehovah wholeheartedly and gets the courage again. Power belongs to only Jehovah. (Ps 62:11, Is 40:28-31)

2. The military strategy of David. 1) First of all he received the direction of God. (7-8) 2) He bestowed mercy to the tired soldiers. (9-10) 3) He saved the misery person to be thrown and used him. (11-15) and 4) He shared the booty taken out of his enemy and disturbed it graciously by treating the possession of Jehovah. (16-30)

What we understand in chapter 30, we can say that the word, “And Lachish said to the commanders of the Philistines, “Now then rise early in the morning with the servants of your lord who came with you, and start early in the morning, and depart as soon as you have light.” (29:10 b) the Philistine king Lachish to David was able to be the result that God worked through Achish. For God is alive He protected his loved people and saved out of the urgent crisis. Not only that, Although it was failed what David tried to join into the warfare with Achish king to invade into Israel, God bestowed the mercy in

the wrath and provided it that David may return to Ziklag and also helped to deliver his all families safely.

## Chapter 31 sermon matters

1. Saul avoided intensely the fact that he should be killed by the one not to have circumcision. (3-4) He respected the circumcision, the sign of chosen people.
2. The Philistine cut off the head of Saul and hanged on the temple of Dagon and his corpse was nailed on the wall of Bethshan, such misery thing made the one to see it imagine the sin of Saul. Refer to I Chron 10:13-14. As we speaking positively all death is the wage of sin. ( Rom 6:23) But a certain time what the man is died ugly reveals the violence of his sin that he committed sin in his living life.
3. There was no the one to take compassion to Saul's death. But only the inhabitants of Jabesh-gilead took sorrow greatly. (11-13) The reason that they did so was delivered by Saul at they were invaded by the Ammonite. (11:1-11) The tyranny like Saul also was rewarded to one good thing. It revealed the fact that God repaid what the man executes.

## II Samuel sermon matters

## Chapter 1 sermon matters

### 1. The unchangeable love of David (11-12)

1) David lamented the death of Saul, his enemy to try to kill himself. Although the general persons pleased for the falling of his enemy but David took sorrow. He kept on the word of God faithfully out of his heart. Prov 24:17 says, “Do not rejoice when your enemy falls, and let not your heart be glad when he stumbles,” David lamented the death of the anointed one of Jehovah (King Saul). It means to respect the divine heart of the anointed fact by Jehovah. God better than Saul’s death. Therefore his sorrow means to respect

### 2. The main thought that David’s funeral song revealed (18-27)

1) The thought not to stimulate the rejoice of God’s enemy. (19-20) As they rejoice, their atheistic thought may be strengthened. As they stay in trouble, anxiety and complaint they have the thought to repent and return to God.

2) The failure of God’s servants is the thought to lamented thing. (verse 21) Why the anointed is failed? As they are failed, for their mock should return to God, how much painful heart it is! The contemporary day also it is same. If the pastor s failed in the pastoral ministry, it must be sorrowful with the mountain and rock without having volition and emotion.

3) The thought to say the good merit of the dead person. (22-24) Saul committed much fault as he was alive. But David here did not say about that but he reveals his good points only. Especially except the case to do so was natural and right ethic. After the man is died there was the lamented persons, the heart of the weeping person forgive the fault of the dead. If we treats our



neighbors with such eschatological heart (the heart that all man should be died), our heart is wide and accepts their fault. Refer to Philipp 4:5.

## Chapter 2 sermon matters

1. After Saul was died David stayed at Palestine for temporary time. He did not take urgent heart to have the throne but wanted to know the will of God. ( of the time to ascend to the throne and its place) After he knew the will of God to go to Hebron, he moved into there and there he became the king by supporting of the people. (1-4 a) He did not move by his covet but moved and stayed by the lead of God.

2. David took the honor to Saul unchangeably. 1) He got the favor of the Jabez people and blessed them. (verse 4 b-6) 2) Although Isboseth, the son of Saul became the king of all Israel by the power of the general Abnail, David did not contrast to him but he stayed as the king of Judah tribe ( for 7 and half years weakly. (8-11) He believed in only God and walked towards by enduring the present difficult kingdom in gentleness. For example about this one, there was the warfare between the power of Saul and the power of David, but he did not execute the warfare directly. For it was the will of God to sin down on the kingship he did not reject his kingship. But the security of the kingship did not think of depending on human power. He was waiting for the treatment of Jehovah by departing by faith, (Ps 131 :), actually his kingdom by his faith was enlarged gradually. Refer to 3:1.

### Chapter 3 sermon matters

1. Isboseth, Saul's son became the king of Israel was artificial but did not come out of God. Accordingly the political power became weaker gradually. (6-11)
2. As Abnel came back to David he prepared the festival and also he welcomes him. (17-21) this was the activity to follow the attitude of God.
3. The fact that Juab assassinated Abdel to avenge the blood of Sahel, his brother was the activity to break out the word of God, "Avenge belongs to God". This was able to tell as the sin to rebel God. Then in the contrast aspect of such rebellious activity, poison jealousy and quarrel (he hates that Abnel was lifted up than him) were hidden in it. His heart is same the heart of devil then. Refer to Jm 3:14-16.
4. David kept on his righteousness to anybody. (28-39) He rebuked Joab strongly to kill Abnel with the unrighteous method (28-29), he treated the death of Abnel sorrowfully. (31-35) just like that he rules over them in the perspective of justice in detail. Accordingly his kingdom was developed more and also was strengthened. ( verse 37) Refer to Prov 29:4 a, 14.  
Today among the leaders of church, the one to hold the righteousness strongly enlarges the church and also shall be strengthened.

## Chapter 4 sermon matters

### 1. The consistent righteousness of David. (5-8)

But David did not do so. 1) Because he at the early time pledged before Jehovah to Saul and Jonathan, the contents was not cut off the descendant of Saul after he got victory. (I Sam 20:15-17, 42, 24:20-22) Because the creed of his life respects “the name of Jehovah” more than his life, he kept on the vow until the end. 2) He condemned the activity of Isboseth that killed the slept Recap and Baanah and said that Isboseth was a righteous. (Verse 11) The political authority of Isboseth was dismissed gradually by the providence of God. David looked at only God and took the attitude not to contrast the political power. Therefore David could discern their sin rightly and could treat it by righteousness. Refer to Ps 101:1-8.

## Chapter 5 sermon matters

1. David was lifted up as the king of all Israel by the providence of God. (1-3). He did not try to become so but he obeyed only Jehovah and kept on the righteousness and virtue. At the time was arrived Israel accepted him as the king of Israel.

The believers should not hurry up to accomplish too rapidly and should be faithful to his responsibility according to the lead of God and should devote him to work only in silence. The one to become the work is only Jehovah. Refer to Me Sam 2:6-8 b.

### 2. The evidences that Jehovah is with David (6-25)

1) The defeated warfare of Jebusite (6-10) What the Jebusite was defeated by David (verse 7) was the event that Jehovah long time ago,

promised to Abraham was accomplished. ( Gen 15:18-21) Not only that, for the tribe was arrogant (verse 6) they cannot help but to be defeated. Arrogance is the leader of destruction. ( Prov 16:18)

2) Hiram, the king of Tyre built up the palace of David. ( verse 11)

This means that Tyre was subjected by David. This also means that Jehovah is a sign to be with him. ( verse 12) Or today as the unbelievers obeyed the gospel well it also was accomplished by the special work of God.

3) The defeated warfare of the Philistine. (17-25) The Philistine challenged Israel in the meaning in contrast of the fact that David became a king. ( verse 17) This was an arrogant activity that they contrasted to Jehovah. Because the one to establish David as the king was Jehovah. As David asked Jehovah two times to two challenges, he received warranty of two times for his victory and then he executed the warfare and then got the victories. (19-25) without having the attitude to obey Jehovah, he could not ask him.

## Chapter 6 sermon matters

1. As they served God, his method should be good. The activity that David came to move the ark out of the house of Abinadab at Baal- Judah ( ) was a good work. But what that he rode it on the cart and transported it (verse3) was his fault. The ark should be transported by bearing it on the shoulders of the Levite (the descendant of Kohath). ( Num 4:15) As David did not follow the regulation there was happened the event of Ussa. Refer to Me Chron 15:13.

2. When David moved the ark into the city of David secondly, he Executed rightly by the laws of God. (12-13, I Chron 15:1-2) Here, we can see that David himself repented. As the thing is wrong, he thought of it and found out the reason and then soon he corrected it.

3. As he moved the ark, was it right that David took dance? Of this thing David himself explained that it was right. (verse 21) And Michel that thought it wrongly and despised David was evaluated as her sin (the sin to despise the servant God) (verse 23) It was not wrong to take dance in the meaning of pleasing the grace of God sincerely and praising it. Only to take such deed as the best rule is the other issue. The special activity revealed at a certain special case was not able to become a general rule.

What we here keep on in our mind should take the joy as our dancing to the grace of God; we should not think of the hypocrisy of face and should become as a baby. The figure that we feel our rejoice before God can be different one another but it should be same to thank God and praise Him with the delight.

## Chapter 7 sermon matters

### 1. The wish of David and the word of Jehovah (1-7)

David wanted to build up the luxury temple but God prohibited it. The qualification of true religion is settled by the external establishment but is settled by its power. The word God gave to David was that he accomplished the work of salvation for Israel although he did not depend on the some instrument with the work of his all power. , At this point (the time of David) also he said that the system of tabernacle is good enough. (Verse 6) This was the feature of salvation movement that he came into his people and gives mercy to them and was descended down and saved them. In the New Testament the son of God came into the world also was compared to dwell in the tabernacle. Jn 1:14 says, “And the Word became flesh and dwelt among us.” Here, the Greek, “to dwell” (ἐσκηνώσεν) means to be built by a tent. Refer to Rev 21:3.

2. The movement of salvation accomplished by the only work of God. (8-17) the movement of redemption to save Israel through David does not reveal by the price of David’s good work. It only was accomplished by his gracious sovereignty Lordship. That is, 1) David was chosen at the misery seat to take care of the sheep and settled him as the Lord of Israel. (Verse 8) 2) He walked with David and destroyed all enemies (verse 9) 3) he settled the dwelling of Israel in peace. (10-11) 4) He made Israel been peace through Solomon and built up the temple by him, (12-14) 5) Among David’s descendant Messiah was born and built up the kingdom of eternal heaven. (verse 16)

The contents of this salvation reveals the fact that the redemptive movement of Israel in the Old testament established by grace, in the same time, the redemptive movement in the New Testament is revealed as its accomplishment ( the fact became by grace). New Testament is not the opposite aspect but its continuity and the eschatological accomplishment. The fact that the Old Testament and the New Testament teach same truth is informed to us we have assurance.

3. The prayer in criteria of God's promise. (25-29) David wanted that God established by the word of his promise (8-17) and prayed. The prayer of the believer in the New Testament also should be so. We should think of the petition by the system of the word revealed in the Scripture. Refer to verse 27.



## Chapter 8 sermon matters

“And the Lord gave victory to David wherever he went. “ (Verse 6 b, 14 b)  
David made The Philistine, Moab, Soba, Aram, Hamath and Edom were belonged to Israel. Except Hamath this all nations were occupied by the military power of David. At this point, we understood two things. Those are,  
1) The fact David overcomes many enemies were accomplished by the promise of God ( Gen 15:18, II Sam 7:9) The Scripture prophesies the faithfulness of God’s word in any part, And also it testimonies as the fact of the accomplishment of promise. (The direct or, indirect accomplishment) 2) the victory of David was the symbol of the victory of Jesus Christ too. (Ps 110:1) We overcome the sin and the devil in Christ by faith. Refer to Jn 16:33, I Jn 5:4.

Israel in the Old Testament is the symbol of the New Testament. Then as Israel stays in the contrasted enemy, the church in the New Testament also was so. As Israel fought with all unbelieving thought until the end, the church in the New Testament should overcome all unbelieving thought. The church compromises with the unbelieving thought were first of all to give up the essence of church. It is the activity of suicide.

## Chapter 9 sermon matters

1. “I may show him kindness for Jonathan’s sake?” ( verse 1 b) This word of David, “for Jonathan’s sake” was so important. It means the responsibility to pay to the love Jonathan bestowed. Refer to I Sam 18:1, 19:2-7, 20:1-42, 23:16-18. God knows the rebellious sin as the greatest sin (Is 1:2-3) David, the man of God was so sensitive to pay grace of the others. The word, “I may show the kindness of God to him?” came out of verse 3 fully, that is, he said, “I am going to bestow the grace of God abundantly.” If David can give something to the other, he thought that it does not belong to his but God’s possession. Refer to I Pet 4:11. He admitted his position and his property as the possession of God. Refer to I Chron 29:14.
2. “He is crippled” Mephibosheth. (3, 13), the author of the book said to stress that Mephibosheth was the fact of crippled man. The purpose to stress this fact was to applaud the noble virtue of David that did not despise such handicap person but loves as his son. David was so faithful in executing the promise. ( I Sam 20:4)

## Chapter 10 sermon matters

1. David had the noble virtue to pay the grace but the officials of Ammon paid the goodness with wickedness. (1-4) The one to long for goodness sincerely should be prosperous (Prov 11:27) but the one to pay his goodness with wickedness. ( Pro 17:13)
2. The king of Ammon received woe by himself. (9-19) He misunderstood David vainly and mocked his messengers. (3-4) After they took fault and then themselves were anxious of it; they happened the warfare to Israel. They were defeated as the result. The sinners not to repent misunderstand so to whatever and commits greater sin and finally they were destroyed so. The king Ammon was a type of the sinner not to repent.
3. Joab also had fought with his contrasted one by faith. (9-14) Moab had the skill of military and had failed much to serve King David. Refer to II Sam 3:27, 20:10. But he also executed by faith in the war to Ammon. The leader to be failed also has the time to be used by God. He told his brother Abise, “Be strong, and let us use our strength for our people and for the cities of our God, and May the Lord do what seems good to him.” ( I Chron 19:13) His word 1) means that the purpose he devoted himself to this warfare was to do for the people of Israel and also to do for God. Whoever takes the external justification obviously and executes so, he can take boldness at the dangerous time obviously. 2) It means that the will of God should be accomplished. The attitude of the heart of the one to obey the will of God sincerely in the national tribulation was to stand up firmly to accept only God as his leader. The people to accept God as their leader so on the strengthened faith. The men to accept God so become bold.

## Chapter 11 sermon matters

### 1. The process of David's sin. (2-5)

1) Abiding in peace. As the man abides in peace, his heart is easy to be flown into the lewd state. 2) As he had concern carefully of the other sex he began to be pulled into the charming. The word of God said to avoid the carnal desire. (II Tim 2:22) 3) he took the positive activity. (3-4) just like that sin grows up greatly progressively and brings about the woe. Jm 1:15 said, "hen desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. ".

2. The plan of David to conceal his sin and the result. (6-27) 1) the craft quilt feeling to erase the evidence of sin. (6-12) whoever commits sin receives the conviction of conscience. The heart to be dark by sin is afraid of his neighbors more than God and he lives double –life to conceal it. 2) The cruel direction commanded to kill Uriah. (13-15) always the sinners move with two things, deceit (false) and cruelty. They deceive the others continuously to avoid his quilt feeling and he never takes the problem to the fact to sacrifice the others. They kill the other and enjoy the pleasure temporarily.

## Chapter 12 sermon matters

1. The wise rebuke of the prophet, Nathan (1-9) He first of all said as metaphor and corrected the attitude of David's conscience rightly and after that he pointed his sin and made him not escaped his conviction. The pastor, in some meaning is the prophet. Therefore although he has an afflicted thing, he should point the sin of the people. But he should execute the issue wisely as Nathan.
2. The warning of God's judgment (10-12) "you have despised me a "(verse 10 a) the one to incline into the carnal flesh finally become to love the pleasure more than to love God. ( II Tim 3:4) Finally it should be become the activity to despise God. To David to commit such sin God declared by the prophet Nathan 1) the sword never leave out of his house eternally, 2) the famine should be happened in his house, 3) his wives should be taken adultery in day time. This prophesies was accomplished after directly. As God's beloved children commit sin he lifts up the whip of love. Refer to Heb 12:3-13.
3. The frank repentance of David and the rapid remission of God. ( verse 13) The frank repentance of David was simple and obvious. He never attaches any excuse and any apology. It is the repentance to take responsibility faithfully. The remission of God also to please such sincere repentance was declared soon at that time. As we see it the one to repent sin sincerely receives mercy and receives the grace of remission. Then the repentance of David is revealed by only the word, "'I have sinned against the Lord.'" "Without the other word. Although the word of David was so simple, he

lamented his sin in his heart and confessed sincerely. His heart was revealed at Psalms chapter 51 later.

4. Sensitive activity to obey the will of God. (15-23) David committed sin took fasting time for 7 days for expecting that God makes his infant baby been alive. (16-17, 22) But after the baby was died he understood the will of God obviously Soon he corrected his attitude. (verse20) this is the obedience of saints.

## Chapter 13 sermon matters

1. The one not to overcome the flesh but to be pulled by it arrives to the death finally. The son of David, Amnon deprived the chastity of Tamar, his stepsister forcedly and took his pleasure; he was died for the thing. (1-2, 23-29) Refer to Jm 1:15. This world is passed away and also our desire is passed away. ( I Jn 2:17)
2. Many boys commit the dangerous sin for bad friends. Amnon committed great sin by craft of Jonadab, his friend. (3-5)
3. For sin is unrighteous laws, the process of the committed one is developed by deceit and forced means. As we see the process of Amnon's sin, he used the means of deceit to identify his lawless and he used the forcing means to accomplish the wish of lawless. (6-19) although the lie is passed away in some stage, thinking that the work shall be done well should be a misunderstanding. For it he is dropped down into deep sin finally he calls for woe. Therefore the man should leave the lawless things with any way, and then it should be cut off out of his thought.
4. Avenge always brings about the woe. Absalom avenged his elder brother for the event of Amnon and he brought the woe in his family. (23-39) the fact to leave out of his father far came out of this event (verse 37) and the fact he escaped to the region Gsul came out of this event. (verse 38) Although he returned to David by his calling (14:21-24) he became a rebellious one and was died miserly. (15:1-18:15)

## Chapter 14 sermon matters

1. As the communication of dialogue is hard, the method to establish it. (2-3) Joab made a wise woman appointed and said with a metaphor to David. Just like that the fact that what he should say naturally should be told such wise method. Prov 15:1 said, “A soft answer turns away wrath, but a harsh word stirs up anger.”
2. As the one of non-filial piety gives the anxiety to his parent although he is nearby or, far. (14:24-15:12) although Absalom was returned to Jerusalem under the permission of his father, his father does not want to meet him. (verse 24) Because Absalom was not repented. The children without repentance always are the element of anxiety in his parent. Refer to Prov 10:1 b, 17:21. The evidence that Absalom did not repent was proved by the fact that he blamed the fact his father did not meet him. (28-32) if he repented his sin to kill Amnon, he should be loved before his father, he should know that his no meeting was natural.



## Chapter 15 sermon matters

1. The rebellious activity of Absalom has the method of false. He stole the heart of people (the end of verse 6), he lied that before it was vowed to God (verse 8) and he sent his spies to all areas of Israel and declared “Absalom became a king.” ( verse 10) Lie produces many lies naturally. Because the lie can be covered by the other lie. Just like that the virus is spread out so much and harm the human body, the lie accomplishes the wicked purpose with much lies.
2. What does the activity that David escaped mean? (Verse 14) 1) He did not want to take ugly situation that the direct warfare between father and son. He transferred Jerusalem to his son and wanted the treatment of God in quiet. At this point he moved by faith. He was a man of faith waiting for. Refer to Ps 37:5-11. 2) He wanted by knowing that his tribulation came out of God’s discipline and accepted it. Refer to 16:10-12. He believed in the sovereignty Lordship in suffering and delight and was a man of faith to the good treatment of God only.
3. The ark of covenant and the faith of David. (24-29) He did not want that Sadock and the Levites bear the ark of covenant and they walked with him.(verse 27) He admitted that he could not be joined into the gracious fellowship expressed by the ark of covenant and accepted his discipline. He believes the forgiveness that God bestowed and waited for it. ( verse 25) Although God forgives himself until the end, he wanted to obey Him with sweet heart to God’s treatment. In his heart he thought sorry that he serves the ark with the escaping people. This one also was the heart of David’s repentance.

## Chapter 16 sermon matters

1. David did not kill Simouy in his refuge. Rather he accepted the curse. (5-13) 1) He admitted it as the mission God gave him. ( verse 10) It was the heart of his detailed repentance. 2) The discipline of God to come on him was forgiven for his curse and wanted that good things shall be happened. ( verse 12) This was the hope of repentance. Refer to Mic 7:9-10.

2. Husse was the confidant of David. At this time strategically he received the direction of David (15:33-37) that he should go to Absalom and execute the role of his servant. (16-19) as we see it, although the faith is to depend on God to the above, but it makes the man executed the duty that should execute in the hands of man. For the rebellion of Absalom was sin, the movement to control it also was needed to David. Whether the work was done or not belongs to only God but the responsibility that he should take naturally belongs to the man. As we cannot do something, we do not establish any method and we have the time to wait for God's help. But generally we should do our duty and we should wait for the treatment of God. Prov 16:3.

3. Absalom was slept with the concubines of his father. (21-22) This was accomplished by the prophesy of Nathan. (12:11) just like that the word of God should be accomplished exactly. The Scripture is the book to inform the absolute faithfulness of God's word to the man.

## Chapter 17 sermon matters

1. The strategy of Ahidobel and the one of Husse (1-14). Ahidobel proposed the raid tactics, and Husse, the inhumane tactics. Among two things, Inhumane tactics was chosen, it finally was disadvantageous to Absalom but it is advantageous to David. To do so was the result God interfered. ( verse 14) As we see it God controls even the heart of the wicked king. Prov 21:1 said, “The king’s heart is a stream of water in the hand of the Lord; he turns it wherever he will. “.

2. As the strategy of Husse was adopted Ahidobel was suicide. ( verse 23) This was the stupid activity of the men that their hope does not put God but on the man. 1) Such man hates to listen to the word that he himself is worse (verse 14) than the others although he was died. Just like that he does not know the fact that humility is peace and treats the arrogance rather as his life was the devilish heart. Devil does not want to serve as a servant in heaven but wants as a servant in hades. 2) as such man does not accomplish by his will he judges wrongly that all things have no hope. This is the result of the ignorance of the one to believe in his heart. Refer to Prov 28:26, Jer 17:9. The one not to believe in the word of God but to believe in his heart, as his heart is melancholy, he thinks of his death. Such man admits his heart as ultimate authority and he himself is deceived.

## Chapter 18 sermon matters

1. The death of Absalom (9, 14-15) we have some lessons to learn through his death. 1) The non-filial children against the father finally should be destroyed. 2) God can catch up the wicked man with the branch of a tree. 3) His hair to be a subject of praise (14:26) rather became a snare to him. If the man love himself more and likes to receive applaud, he should be destroyed for himself. Refer to Lk 16:15.

2. The heart of t David to the non- filial piety. (5, 33) David did not please Absalom not to repent until the end. (14:24) But he did not want the death of Absalom. (Verse 5) this is the natural heart of the parent. This is worthy to the will of God. Refer to Prov 19:18. Although God abandons the sin not to repent until the end, he does not please that they did so. Refer to Ezek 18:23, I Tim 2:4.

## Chapter 19 sermon matters

1. The king to righteous apology (1-8) The cry of David for Absalom's death was not accepted by the neighbor (his servants and his people). It is natural that he called for the name of Absalom and it was understood as the heart of father. But it was his fault that as he did not think the suffering of the community of Israel, but he lamented only death of Absalom.

2. The men also obeyed to David to bear fruit of repentance. ( 8 b -39)

In the center of 10 tribes of Israel the Judah tribe tried the movement that David should be returned. Following it each persons approached to David and lifted up him. This was not the accident event but the repentance-fruit by keeping on consistent life of his repentance in his warfare with Absalom. Prov 16:7 said, "When a man's ways please the Lord, he makes even his enemies to be at peace with him."

3. The righteousness of David. David that occupied the rebellious war of Absalom and was taken kingship again did not avenge the contrast persons to him. (16-23) this was the shining virtue and the truth of wise politic forever and ever.

## Chapter 20 sermon matters

1. Rebellion of Seba (1-2) in returning of David to Jerusalem, Judah tribes took the primary attitude. (19:14) For this one the ten tribes of Israel poured on their complaint. (19:41-43) the men can make the non- harmony by a little issue. In such chance Seba rebelled David But the thing of the one that God is with was prosperous in such trouble. The military of David oppressed the multitude of Seba. ( verse 22) It was the grace of God. Refer to 22:44 a.
2. The jealous heart of Joab (6-13) David appointed Amasha as the leader to occupy the rebellion of Seba. Then because he was late to collect the military (verse 5) David appointed Abisae. (verse 6) Despite is so Joab executed by himself voluntarily and assassinated Amasae. (8-10) This disaster came out of the jealousy and blame. The jealousy and blame are the sin to remove the useful persons. Refer to Prov 27:4.
3. The lesson that as he works with wisdom it is easy. (16-22) The reason that the rebellion of Seba was occupied easily was for the wisdom of a woman to live at the city of Abel. Ecc 9:13-18 said, “I have also seen this example of wisdom under the sun, and it seemed great to me. There was a little city with few men in it, and a great king came against it and besieged it, building great siege works against it. But there was found in it a poor, wise man, and he by his wisdom delivered the city. Yet no one remembered that poor man. But I say that wisdom is better than might, though the poor man’s wisdom is despised and his words are not heard. The words of the wise heard in quiet are better than the shouting of a ruler among fools. Wisdom is better than weapons of war, but one sinner destroys much good.”

## Chapter 21 sermon matters

1. The Israel nation received the wage of sin that Saul committed. (verse 1)  
It is normal that what the representative of a community executed influences on the community. Therefore the leader of any community is located at the important seat. The community can be increased or, can be destroyed by him.
2. We cannot reject what takes vow in the name of Jehovah. ( verse 2)  
Saul broke out the vow that at the early time Israel established to Gibonite. The vow was made as Joshua occupied Canaan (500 years ago from the day of Saul) (Josh 9:3-15)
3. The power of sin is raised again; the power of God occupied it. (15-22) this part revealed that the giant persons of Philistine are occupied by the warriors of David. The victory of David's warrior was the result God helped them.

## Chapter 22 sermon matters

1. David experienced the help of God in the area of warfare as a soldier by faith. (1-3) Here he compared the power of God as military facilities and military weapons and then it was the expression of their experience to God's power in the warfare. The fact to experience God's power is different at the areas of their mission. Therefore as we prayed to receive the power of God we should seek what to be worthy in our mission. ( the status that each person receives)

2. God pays by our righteousness. (21-27) Here "my righteousness" does not mean the complete innocent state. This means that David devoted himself to take effort to live by the word of God and the attitude to repent his fault. Although he is a believer to commit the great sin, he tried to bear his guilt of his sin sincerely and to repent it. ( Ps 51:) Jesus justified the tax collector to repent. ( Lk 18:9-14)

3. The salvation of the Lord to come to one to trust in the Lord humbly. (23-43) 1) He illuminated his heart (verse 29) 2) He gives new power to him. (Verse 30) 3) He protects him (verse 31) 4) He become the strengthen will. (32-33) 5) He made him overcome by fighting to devil. (34-43)



## Chapter 23 sermon matters

1. The prosperous leader (3-4) David ruled over the kingdom by righteousness, and he ruled over her with the fearful heart to Jehovah. ( verse 3) In the meaning that he was prosperous by doing so God pointed him and said that he is like “the sun shining forth “, “the morning light”, “a cloudless morning”, “the ray after rain”, “grass to sprout from the earth”. All leaders in the church should rule over the congregation with the righteousness of God and the fear of Him.
2. Because the warrior of David fears God. ( I Chron 12:23) They received social power at their areas and overcame the warfare. ( 8-12, 20-30) Refer to Prov 3:5-6.
3. The righteousness of three warriors and the righteousness of David. (13-17) 1) the righteousness of three warriors. They brought about the water in Bethlehem’s well by encountering with the Philistine (13-16 a) what they sacrificed so does not work for David, a mam but for the work of the Lord to work through David. Their such faith was proved the fact that David was “ the lamp of Israel” (21:17) and their exchanging effort the kingdom of Saul into the kingdom of David ( I Chron 12:25) 2) The righteousness of David. David did not drink the water that three warriors brought about and poured on God and offered it to Him. (The end of verse 16) because it was the water that three warriors devoted their life to offer to God, he treated it so. It was his righteousness. Although he took thirsty he rejected to drink what he should not drink. This was the present of the heart to fear God.

## Chapter 24 sermon matters

1. “Then David said to Gad, “I am in great distress. Let us fall into the hand of the Lord, for his mercy is great; but let me not fall into the hand of man.” ( verse 14) As we see it the suffering by the enemy is more afflicted more than famine and the plague. As we know that we are dropped down into the hands of Jehovah and we are afflicted, we pray more to God and also have more hope. Does not God to chastise us have the healing power? Job 5:18 said, “For the wounds, but he winds up; He shatters, but his hands heal. “. Refer to Hos 6:1-3.
2. “I will not offer burnt offerings to the Lord my God that cost me nothing. “ (verse 24 m) This word gives the important lesson to the one to offer some sacrifice to God. The believers also offer little thing to God and avoids his sacrifice. It is the ignorance to deceive him. The one to offer some to God as he offers truly he should be blessed. The one to offer truly should be sacrificed at some part. The offering without sacrifice should not take the value of offering.

## **I King sermon matters**

## Chapter 1 sermon character

1. The principle to be participated into the great thing. (5-8) we know the will of God firstly in all things and obey them directly, especially it is safe to great thing. In the movement of Adonia's rebellion the chief of military Joab and the priest Abiathar were joined. (verse 7) Because what they did so was for the fact as following. That is, it is the fact that his father David had been not blamed. (verse 6) It was the affair without caution that Adonia was joined. The will of God was to appoint Solomon as his successor. Refer to I Chron 22:9-10, 28:5-6. Although it is benefit, if it is not worthy to the will of God, not to be joined is the principle of the attitude for the believer. Then how can we know the will of God? 1) We can find out the word of the Scripture, we can understand it through our prayer. 3) We can know well out of the leader to discern the will of God well.

2. The wisdom of the prophet Nathan (11-31) Nathan tried to inform the fact to King David to defend the rebellion of Adonia. But before he visited to David, he sent Bathsheba to him. (11-14) This was the safe attitude to make the one to approach to David been a stage. Although Nathan has the authoritative identity as the messenger of God, he took the wise attitude and always got the fruit. Refer to II Sam 12:1-15.

## Chapter 2 sermon matters

Solomon's ruling not to accept the sinner not to repent is as following. He killed Adonia not to repent (verse 25) he dismissed the priest Abiadal (verse 27), Joab also was killed (verse 34), and killed Simouy. (Verse 46) The attitude that Solomon executed so cannot help but to escape to strengthen the theocracy nation before god.

But in the New Testament the discipline God's church practices is different to the forcing power of a nation and should be executed gently and spiritually. (The punishment is the spiritual discipline but is not the chastising punishment) Refer to Gal 6:1. As the church does not practice the discipline it is the cruel activity to commit the flock of sheep to wolves. Therefore the church should control the people not to repent spiritually. Especially the church should not commit the official position to the one not to repent, and she should prohibit the status to the one not to repent in.

Then to this issue the church should keep in mind some. It is the fact that the individual cannot execute the discipline of church, but the discipline institute of church practiced and can be practiced by the respond of the congregational opinion. Therefore it should be practiced by the direct vote and indirect vote.

The pastors of church (included pastor) should receive the vote of admitting by the congregation. Today the church should not commit to the freedom of local church and it is benefit to the church and the officers to make the system it.

## Chapter 3 sermon matters

1. The example prayer of Solomon (6-9) Solomon did not seek to God by his personal desire but he seeks the wisdom of dominion for common benefit of Israel. Therefore at this point he received the applaud of Jehovah. (10-14)

2. God to bestow abundantly (11-14) What Solomon seeks by his prayer was only wisdom but God gave wisdom and also wealth and glory except it. (12-13) we also seek the necessity for executing of our mission for God's glory, God adds all things more fully. Refer to Jm 4:3. The Scripture said that God is the one to give abundantly. ( Jm 1:5) The patient to visit Jesus to heal his paralyzed disease was healed and was remitted, (Mt 9:1-8) this one also proves the fact God provides abundantly.

3. The wisdom that Solomon judges. (16-28) As two women appealed a claim that one infant baby belongs to everyone, Solomon discerned true mother of the baby. This was the wisdom to discern true sinner all judgments have to discern true sinner as the main point, This judgment was a representative of the things that Solomon discerned all judgment rightly. Kurojaki (Hukgi) said that such judgment of Solomon was the operation of institute psychologically, but it was misunderstood interpretation of the fact that was judged as the wisdom of God (the wisdom God gives). The method of judgment of Solomon was consisted of the wisdom. 1) His judgment to follow the righteousness had the authority and stopped the claim of both sides. 2) He revealed the essential heart of the plaintiff and the defendant and discerned their identities. This is the wise method hidden in the mind of man. This was the wise method to reveal the human mind obviously as the above of

modern lie detector. Such judgment of Solomon was the symbol of completeness of the ultimate judgment of “The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here” (Mt 12:42), that is, Christ. As Christ judges at the ultimate judgment at the last day of world everyone should confess their deed directly before him. ( Rom 14:11-12, I Cor 4:5) The believers should prepare the personality of faith to stand up before him. (Lk 21:36, I Jn 3:3)

## Chapter 4 sermon matters

1. The accomplishment of God's promise. The text said "wealth and glory" (3:13) that is, the abundant matters and glory (or, the meaning of honor) Here so called for, "glory (כְּבוֹד)" points that he was supported by all high officers. Although the Scripture testimonies the faithfulness of the Scripture at any part, especially the part to say his promise reveals his faithfulness more obviously. Therefore the Scripture increases our faith as we read it repeatedly. Refer to Rom 10:17.

2. The names of the officers Solomon appointed and the character of the Scripture. The high critic's scholars called for that the Old Testament is literary document in the center of theological speculation than the historical document. But we testimonies that this theory is wrong by record of this part (2-19). If the Old Testament in the document in the center of speculation how can the record of the chapter about the names of officers be explained? If he was the author to write down in the center of speculation, why did he write down the names of the men in detail? The unbeliever not to love the Scripture shall have boring feeling here. This revealed the fact that only the author wrote down the historical fact directly. Therefore as we read the detailed persons and the location, we should receive the grace that our faith is increased by feeling the realism of the Scripture and the historical character and by pleasing them than to explain the meaning of the man. Kurojaki (Hucki) pursued the interpretation of Benzinger and said wrongly like the fact that the name list of officers took error in its original text. (Samuel I. II. Kings I. II. 1973, p 290) the word of Kurojaki was not worthy to the



traditional view of the Scripture in the orthodoxy church that claims the book that the Scripture is the word of God and the plenary inspiration.

3. The order of peace in the nation and society are established by God's grace. (24-25) during the living of Solomon the society of Israel enjoyed not only the external order, but the inward peace. Refer to verse 25. Just like that this one also was to be accomplished by the promise of God. Refer to II Sam 7:12. All peace is the present God gives. Therefore the common society also peace comes out of God, especially as the believer took peace as he feels God's love indeed he should be enjoyed true peace.

4. The wisdom God gives cannot help but to be broad. (29-34) Especially our text verse 29 b revealed the word, "God gave Solomon wisdom and understanding beyond measure, and breadth of mind". It is to find out the wisdom of God out of all creatures. The wisdom God gives knows God and to make us interpreted God rightly. In other word, the heart to know God does not to know only God and broadly he see them rightly by relating all creatures to God. (That is, the creator and creature) Accordingly in the one to have such wisdom, all things are not meaningless accident, but the general revelation to make the man informed God. In such meaning, Solomon rather, in arguing the world of animal and the world of plant, (verse 33) said this wisdom. As he said many proverbs, the preface said, "The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction. ". (Prov 1:7)

## Chapter 5 sermon matters

1. Solomon executed the mission of construction of the temple by the word of God. (verse 5) The believers have no the authority and the sincerity like the word of God. Therefore they hold the word of God like the life to relate to himself in the Scripture and should live directly with his devoted heart. Solomon knew that building the temple was the command of God to relate to himself and preceded it wholeheartedly.

2. The construction of temple by Solomon and the gentile. It is obvious that the temple that Solomon built up was established by uniting Israel and the gentile. 1) The Land of temple was the harvest ground of , a gentile, Araunah (the Jebusite) ( II Chron 3:1) 2) Hiram, the Tyre king of the gentile sent the cedar trees of Lebanon ( II Chro 2:16) And he sent the metal workers and the engraving workers ( II Chron 2:13-14) 3) Solomon gathered 53300 gentiles to live at the land of Israel and used them as the workers of building the temple. ( II Chron 2:17-18) Just like that the gentiles was united with Israel was an accident thing, but prophesied the church of the New Testament by uniting Israel and the gentile. ( Eph 2:11-22) Refer to Is 60:10-13. Just like that the Scripture said the prophesy and its accomplishment at any areas and it makes the readers to read it known the sincerity of God and increased their faith.

## Chapter 6 sermon matters

1. The meaning that Solomon's temple is great. ( II Chron 2:5) This does not point to the quantity to occupy God (II Chron 2:6) and said the spiritual meaning. 1) For this temple was constructed by the direction of God's Spirit (I Chron 28:11-19) in a meaning it is able to say the revelation of God revealed through building and facility. Such temple never is at the gentile area. Just like that The God who constructed so with meaning and gave the spiritual lesson so was only Jehovah. 2) This temple was to pray to living God. ( it was compared to the word, "to burn sacrifice" II Chron 2:6 b) Refer to Is 56:7. The fact that the man prays to living (to be great) God was a great blessing.

2. The system of temple (religious ceremony) has the meaning to only the one to keep on the commandment of God. (11-13) In the Old Testament also, the one not to keep on the commandment of God but to be sufficient only the religious ceremony of the temple must be the hypocrite persons. In the true religion of Jehovah, obedience is better than sacrifice. ( I Sam 15:22) Jer 7:4-11 rebuked the hypocrite and said, "Do not trust in these deceptive words: 'This is the temple of the Lord, the temple of the Lord, the temple of the Lord.' "For if you truly amend your ways and your deeds, if you truly execute justice one with another, 6if you do not oppress the sojourner, the fatherless, or the widow, or shed innocent blood in this place, and if you do not go after other gods to your own harm, 7then I will let you dwell in this place, in the land that I gave of old to your fathers forever. "Behold, you trust in deceptive words to no avail. 9Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known, 10and 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?”

## Chapter 7 sermon matters

1. Jakin (strengthened) and Boaz (power) (21-26) these two pillars built up at the in front of the temple were the metaphors of cloud pillar and fire pillar, which means the presence of God. The will that power belongs to God was revealed by two pillars. ( Ps 62:11-12) For this two pillars were the representatives of all temples it suggested that the temple was the place to reveal the power of God. Refer to Ps 29:9-11. The one to pray to the god of the temple that is, true God revealed in Christ received the power. ( Temple is the type of Christ – Jn 2:19-21)

2. What is the symbol of the sea? (23-26) this, as Rev 4:6 said should be interpreted by relating to the sea of glass like crystal in front of the throne of God. In the books of prophesy, sea is a metaphor of nation, the sea of glass is the metaphor of kingdom of heaven not to be shaken and is established by the righteousness of Christ without blemish or spot. The righteousness of Christ that is, the qualified one to serve the proclamation of kingdom of God should be the faithful one like cow. ( verse 25) I Cor 4:2 said, “Moreover, it is required of stewards that they are found faithful.”

## Chapter 8 sermon matters

1. The cloud was filled fully in the sanctuary. (10-11) the cloud that is revealed to Israel was the mark of God's presence. (A Sanda Die Bucher Der Koinige, I Halbband, 1911, s, 218) fire, smoke and cloud are used as the marks of God's presence in the Scripture. ( Ex 3:2 40:38, Ps 18:11 Is 6:4) For the inside of the temple was dark by the cloud, (verse 12) to mean the presence of God covered God to the sinful people. Although the man needs to know God, it also is necessary that he has the areas not to know him. The fact that there is a veil between the most high holy place and holy place points the fact.

The sinful man should take sufficiency to the fact that there are any covered areas in knowing God. The man cannot know the infinite God as the limited creature completely. The heart that the man can knows sufficiency by his attitude is also faith. Jesus told Thomas, "Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed." (Jn 20:29) Refer to I Peter 1:8.

2. Why did not David construct the temple? God said that according to the word of Jehovah for David shed much blood as a soldier, he cannot build up the temple. ( I Chron 22:8 28:3) For David took much warfare and shed much blood of the men he had no qualification to build up the temple (Jn 2:19), the type of Christ (Eph 2:11-18) Then the temple built up was the first sanctuary, God stressed the spiritual meaning so. When they built up the temple there any steel sound should be listened to also points to the peace of temple. (verse 7) The Christian church (not to be church building but the community of believers Refer to I Cor 14:33, Heb 12:14, Jm 3:17-18.

## Chapter 9 sermon matters

1. The place that Jehovah's eyes and his heart stay. (verse 3) There is the place that the name of Jehovah put on and the place that Jehovah possessed. In the Old Testament, the place was the temple and in the New Testament, it was the Christian church. The Christian church does not point the place that Christian believers gather and their buildings but point their community. This community is his people that God put his name, they should keep on the word of God well. As the church keeps on the word of God well God is with them. Refer to Jn 14:21-23 The to keep on God's word well does not point to the perfectionism, but point that keeping God's word and (in case that he does not keep on his word) and repenting his sin sincerely. Despite David also had the fact to commit sin. (II Sam 11:2-27), here it said that he obeyed all things. As we see this one, for he repented (II Sam 12:13) the sin was treated like the sin was deleted. Refer to Mica 7:18-19.

2. Solomon executed all what he wished (1, 10-16) the word of this part said that Solomon accomplished all facilities and all buildings in all territory of Israel by his wish. Verse 1, the word, "desired" (רָצוֹן) and verse 19, the word, "desired" (רָצוֹן) pointed his wish or his desire. Just like that the expressions relate to the word, "my heart found pleasure" (לִבִּי שָׂמֵחַ) each other in Ecc 2:10. As the result that, just like that, he concentrated on build up the temple, palace, the facilities for several national defend he was darkened and was corrupted. (11:1) It is easy that the church of the New Testament also become so. The pastors neglected prayer and concentrated on the religious facilities and their system and inclined into the business center, their spirituality was dark and also their faith was corrupted easily.

## Chapter 10 sermon matters

1. The praise of Shaba queen. (verse 9) Shaba queen was a gentile, Solomon became as a king as the grace of Jehovah and he knew that he rules over Israel by righteousness. What he knows it was for the Wisdom of Solomon was curious (verse 7) and his dominion was righteous. ( the end of verse 9) The church of the New Testament also should make the unbelievers known Jesus Christ. 1) It is to realize as the fact that the leaders of church knows the gospel that is, the wisdom of God rightly and deeply and then to proclaim it to the unbelievers, 2) It is realized the fact that the church lives righteously by the word of God and then she becomes an example in the unbelieving society.
2. The property of Solomon and his wisdom were greater than the other kings. (verse 23) His wisdom was given by the grace of God. Refer to I King 3:12-13 II Chron 1:12. But for he was not cautious he was darkened and then he left Jehovah. ( I King 11:9) As the man had much property and does not give caution it is easy to corrupt son. Although he lives with small income, as he was alone rather he was happy. Refer to Prov 16:8.



## Chapter 11 sermon matters

1. The corruption of Solomon (1-8) Solomon brought the pagan women as his wives and his concubines. Finally this made him been the root of woe. 1) They tempted Solomon and made him worshipped the idols. (Verse 4 a) 2) For Solomon was old (verse 4), his spiritual power became weak; he was dropped down into their temptation actually.

2. The contrast people of Solomon were happened. As the believer does not please God, God raises his enemy to punish him. 1) Hadath, the Edomite (verse 14) He at early time was immigrated at Egypt and stayed there by receiving the virtue of Pharaoh, finally he was left out of Egypt and returned to Edom and then he contrasted Solomon. ( verse 25) This event was established by the common providence of God, but was not the miracle. God works as the general method just like that in the situation the men did not know. 2) Luson, Syria king (23-25) He also was the enemy of Solomon by the general providence of God. 3) Jeroboam became a contrast of Solomon came out of the supernatural interfere of God. That is, it was happened as the prophet Ahiah informed the word of God. ( it is the word to give tem tribes of Israel to him) (29-31).

## Chapter 12 sermon matters

Rehoboam did not listen to the wise word of trained politicians to have much experience. For their word means to become the servant of people, this is the golden word that all kings should receive. Rehoboam accepted the advice of the childish boys, which it was the thing to persecute the people. (Verse 11) He never knows that the people rebel him as he told them by the advice of the boys. Because he was dark then. If God does not hold whoever should be darken just like that. Refer to verse 15. The author of the book said obviously that the fact that Rehoboam become vague came out of the providence of God.

The one to abandon the right one but stubborn the wrong thing (Is 5:20) should be understood out of himself and should repent in fear.

## Chapter 13 sermon matters

1. Altar, altar (verse 2). Then the man of God rebuked Jeroboam to offer burnt offering and said to the altar without having the ritualism. This was the method to tell the king softly, and also it was the other aspect sermon to give the thinking space to them. At some parts it is more effective than the other, by them realizing his fault than we rebuked the fault one directly. God pleases that he teaches us in a side aspect sermon than He rebuke us directly. For example as we see the destruction of sin of the other, God impresses us that we may reflect on ourselves and make us repent. Refer to Lk 13:1-5.

2. The prophesy to look at far and the prophesy to see near. (2-5) The fact that the man of God looked at the event after 293 years, that is the reformed event of Josiah so far, the prophesy that after a moment the altar was divided and the ash should be poured out is to look nearby. God makes us known his omnipotence and omnipresence to make us believe him by revealing this figure and that one.

3. The qualification of prophet and the life (20-24). The qualification of the prophet is to believe in the word of God and to keep on it faithfully. But the man of God (the prophet) to visit at Bethel from Judah did not keep on the word of God directly (verse 9) and he was deceived by the prophet in Bethel and then broke out the word of God. (verse 19) This event reveals that as the one to receive the word of God directly and to live it faithfully and to proclaim it to the other faithfully does not obey it, he should be died surely.

## Chapter 14 sermon matters

1. The wrong attitude of Jeroboam that send a disguised woman to a prophet. (1-2) It was a guise to cover his fault identity until this time. It was the foolish attitude to avoid the sight of God in contrast of repentance. It is similar to be hidden among the trees of the garden after Adam and Eve commits sin. Refer to Gen 3:8.
2. His wrong attitude that he asked what shall the sick child do? (verse 3) It was the attitude to mistake the prophet as a fortune-teller. The one to visit to the prophet should visit to have heart to receive the direction of God's word and obey it.
3. The wicked person distinguishably receives the punishment obviously. Because Jeroboam was more wicked than the other man (verse 9) his all families were destroyed (verse 10), for the Jews in the day of Rehoboam were wicked distinguishably, (verse 22) the nation was invaded by Egypt. ( verse 25)

## Chapter 15 sermon matters

1. The one to love Jehovah receives the reward of God, and also even his descendant receives the grace of God. (3-5) Refer to Ex 20:6. God gives the reward to the believer and he did abundantly.
2. The people of God should be overcome in the warfare by faith. Abiyam, the Judah king fought with Jeroboam, Israel king, (verse 7) he overcame him with faith. ( II Chron 13:4-18) Israel in the Old Testament was different to the gentiles and was the mirror of the other meeting in the New Testament, ( Rom 15:4, I Cor 10:6, 11) Today church should keep in mind this fact. We, believers overcome the world with only faith. ( I Jn 5:4-5)
3. Asa, Judah king executed good things (11-15) but he got wrong things too. ( I King 15:18-19, II Chron 16:7-12) Such historical fact awakens our believers. ( I Cor 10:11-12)

## Chapter 16 sermon matters

1. The righteous pay. Baasha to destroy the kingship of Jeroboam himself received the same retribution (1-4, 8-13) and also Simury to destroy the kingship line of Baasha did so. (17-18) Just like that the people deprived the seat of unrighteous king and executed same unrighteousness, he also met same rebellion. Such events were written on the chapter repeatedly, which such things were the result of God righteous judgment. Refer to Ps 18:25-26.
2. The sin of the wicked person to treat the sin generally. ( Prov 14:9)
  - 1) Omury was wicked than all men before him. (Verse 25) 2) Ahab executed wickedness and treated it lightly. (30-31) 3) Hiel despised the prophesy of Jehovah and as he constructed the city of Jericho again (verse 34) was punished by the prophesy and was died. Refer to Josh. 6:26-27.

## Chapter 17 sermon matters

1. Jehovah protects the life of the one to obey Jehovah wholeheartedly. (1-16) Elijah was the prophet to obey the word of God well. Because he obeyed the word of God well absolutely, he was survived miraculously in the long famine for 3 ½ years.
2. Elijah was not excellent supernatural person in human, but he was a weak person like our character. (Jm 5:17) “He did not successive by the development of himself and lived in God. This life is possible only by faith.” ( B. Wielenga, Geen uitleven van zichzelf, maarin leven in God, Dit kan alleen door het geloof. – Elia, p 29).
3. The crane is the kind of dirty birds. ( Duet 14:14) But God can use them also as the good purpose. ( verse 4) Just like that God transformed the sinners and make them executed holy things. ( the thing to proclaim the gospel)
4. The fact that Elijah was sent to a widow, Sarbatt land (8-9) was the type of Jesus in the New Testament. Jesus also saved only the one that he wanted and he proclaimed the gospel by his sovereignty Lordship. (Lk 4:25-30) therefore the saints to be participated into the grace of salvation should thank always.
5. The fact that God’s man demanded something by his wish finally comes out of the fact that he wanted to give to better thing. The widow that obeyed the demand of Elijah and offered the bread to him received the oil and flower supernaturally and did not removed. (15-16) as Jesus also requested the water, in the result the woman was saved. (Jn4:1-30, 39-42) As the believer offered something to God, God gives greater thing than it in the future.

6.           Elijah cried out to Jehovah to resurrect the dead boy. ( verse 20)  
The crying prayer was the sincere prayer by believing wholeheartedly and depending powerfully. God listened to such prayer. He, just like that, listens to the voice like the mother listen to the voice that the child cries. Refer to verse 22.



## Chapter 18 sermon matters

1. The decision to offer his life. (1-4) 1) His departure that Elijah obeyed the word of Jehovah and went to Ahab was the decision of his faith. (1-2) Because Then because although Ahab tried to kill him he got the courage by the command of God visited Ahab. He believed that the sovereignty Lordship came out of the Jehovah. 2) Obadiah concealed 100 prophets persecuted by Ahab and Isabella. And provided food to them (verse 4) this also his decision of faith. He also committed the life to Jehovah and executed such things.
2. The faith without shaking. (8-15) although Elijah listened to the fact that Ahab searched for him in detail, but he did not shake but he kept on his first will in detail until the end. ( verse 15) He was a man of faith to accept the word of God than the life more precious. (verse 1)
3. The autonomous character of superstition religion. The pagan religion believes that they bring the power for him or can reveal it. For it, as they prayed they stimulated their bodies. The prophets of Baal were run up and played that the fire come down on the altar, (verse 26) and they harmed their bodies with sword and spear. ( verse 28) This was a foolish activity to stimulate the fact that the power of god should be revealed by the human effort and the price of sacrifice. In contrast of such thing Elijah to believe living God prayed only to God in peaceful heart. (36-37) The believer also to pray by faith takes effort and sacrifice at some time. But he does not think that the effort and sacrifice as the merit of prayer answer.

## Chapter 19 sermon matters

1. The wisdom to retreat (verse 3) Elijah served to the ministry of Great Power that the fire came down out of heaven and burnt the altar. His prayer to come down great rain on the ground was received. (18:45) After that the fact he retreated into the wilderness was coward activity but wisdom. After his great powerful ministry as the worker retreated and prayed he can renew again. Jesus also fed above 5000 persons with the loaves of five breads and two fish. He went to the mountain and prayed alone. ( Jn 6:15)
2. “Now, O Lord, take away my life “(verse 4). This prayer of Elijah was not self- oppression and his frustration too. It is fact that he himself cannot purify the religious corruption of Israel. ( verse 4 b) But it was not his frustration.
3. The little voice (verse 12 b) what does the little voice to come on him to Elijah? 1) It pointed the holy spiritual voice of the Lord to be listened to into the ears of heart. The spiritual voice makes our souls impressed without sound with the truth. 2) It points the evangelical word. That is, it points the word to give salvation and peace to his people. “The little voice” is the symbol of rest and peace in contrast of nosing anxiety. Refer to Ps 131:2-3.

## Chapter 20 sermon matters

1. Arrogance is the leader of destruction. Benhadath king of Aram despised Israel said the arrogant word three times. (3, 5-6, 10). Therefore God made him defeated in the warfare. (13-21)
2. The wage of sin to mock Jehovah. The king Aram pointed Jehovah and said, “The Lord is a god of the hills but he is not a god of the valleys,” “. (23, 28) This was the word to mock the sovereignty Lord God (holy and infinite Jehovah) the sin to mock Jehovah should be received surely. The king Aram was defeated in the other warfare for this sin. (29-30)
3. The victory of King Ahab (15-21, 29-30)  
Benhadath, the king of Aram was defeated at the warfare with Israel two times. Accordingly Ahab was overcome two times At this point our doubt was why did God permit that wicked Ahab king overcome? ( 16:30-33, 18:1-18) This hard issue is solved as following. That is, God endures the wicked man for long time and waits for his repentance. 1) God forced the repentance by sending the cold famine to Israel. (17:1, 18:16-19, 40-46) 2) He made them known God and repeated their sin by overcoming the warfare with Aram. God promised the victory in warfare to Ahab, “ “. ( verse 28 b) Just like that God bestows grace by enduring for longtime to make the wicked one repented. When the wicked one does not repent until the end for arrogant violence, God destroys him. Therefore the wicked one does not be angry daily but the time of his destruction should be come. Refer to Rom 2:4-5.
4. The one not to keep on the received grace should be perished. (31-42)  
Although Ahab was a wicked one God attached Benhadath, wicked king filled with sin to him. It was a gracious treatment of God to Ahab. Then Ahab

released Benhadath, this was the foolish activity that he receives the grace and not to keep on it. Therefore God throw away Ahab. (Verse 42) Refer to Heb 12:16-17.

## Chapter 21 sermon matters

1. The power to contrast the oppressed person with the authority unrightfully. Like the case of Naboth the believer, at some case, is oppressed in unfair situation by the strong man forcedly in the world. (1-2) at such case where is the power not to be oppressed by the oppressor and to fight with him? It is the word of God. As Naboth rejected the demand of king, and he said, ““The Lord forbids that I should give you the inheritance of my fathers.” (Verse 3) was his life and his fortress. He was refuge in the word. The word that Naboth depends on was Num 36:7. The fact that he was escaped in the word as a believer was like to escape into Jehovah, although before the threats of the tyranny, although his heart should be strengthened before threat of tyranny.

2. The sin to use the name of Jehovah to fill his unfaithful covenant.

Isabel killed the man and deprived his vineyard and made the craft by using the name of Jehovah. (Verse 10) He hated the prophets of Jehovah and killed them (18:4) in this time to condemn the innocent Naboth; she pretended to lift up Jehovah with lie. All men to use the name of Jehovah to fill his personal covet are like Isabel.

3. The great mercy of God. Although Ahab took the attitude of repentance temporarily he did not repent completely. ( verse 27) Then God does not despise such repentance he postponed the destruction of Ahab's family. (28-29)

## Chapter 22 sermon matters

1. The feature of the believer and the unbeliever. Ahab not to have faith was moved by pulling his desire but not God's will. (3-4) Jehosabat with faith tried to know the will of God above of all. (verse 5)
2. The feature of false prophet and true prophet. The false prophets compromise with the rulers. (verse 6) But although true prophet was persecuted by the rulers and his followers, he said right words boldly. (verse 17)
3. The providence of God and the accident. The accident thing as the man looks at is accomplished by the Lordship of God. King Ahab was hit by an arrow that a certain man shot by chance was harmed severely and finally he was died. ( verse 34) And his blood melted on the bottom of chariot was cleaned up the dogs licked the blood (37-38) such things were accomplished by the prophesy of God. Refer to 21:19, 22:28.

**[The end of I. II. Sam, I. II. Chron, I. II. King Sermon  
by Dr. Yune Sun Park]**

**Soli Gloria Dei**