

**The Study of the Existence and Fulfillment of the Great Commission in the Old
Testament from the Perspective of the History of Redemption
- A Study of Gen. 18:19 and Shema from the viewpoint of Christian education -**

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Chapter One: Introduction

Why are two Commissions present for God's plan of human salvation?

I. Problem Statement: Why didn't the Early Church survive for 2000 years?

God created human beings after He created heavens and earth (Gen. 1:1-25, 26-28). Since the first Adam disobeyed God's commandment, he was destined to die because of his sin, for the wages of sin is death (Rom. 5:12, 6:23). Since then, the greatest desire of God was the salvation for the fallen humanity. In order to fulfill this desire God chose Abraham, the father of the Jewish people (Gen. 12:1-3), and He sent His only begotten son Jesus, the second Adam, according to the seed of Abraham (Rom. 11:11, 15, I Cor. 15:22, 45) in order to save gentiles. Of course, if any Jew believes in Jesus, he/she is saved.

Now 2000 years of the NT history has passed. The birth of the NT Church took place in an upper room in Jerusalem on the day of Pentecost, according to the second chapter of Acts. Since then, the torch of the Gospel was spread from Jerusalem, through Judea, Samaria, Asia Minor, Rome, Spain, Northern Europe, England, America, and as far as Asia, including Korea.

However, almost none of these nations have kept the torch of the Word and the candlestick of the Holy Spirit continually for 2000 years. When we travel to Israel and Turkey today, we cannot find any vestiges of the early Church, such as the Church of Jerusalem and the Church of Antioch, which both played an essential role in world missions. The seven Churches in Turkey which were mentioned in Revelation chapter 2-3 no longer exist. There are neither signs of the

Word of God, nor the work of the Holy Spirit in these places. As a result, many Korean missionaries are sent to the holy land as missionaries. Once one place was evangelized, the other place became devastated and became merely a tourist attraction. The Churches in Asia Minor, in Rome, and in most European countries are good examples.

What does this mean? It provides evidence that the Christians of the NT succeeded in the evangelization of the world, but they failed to convey the Word within generation to generation.

This story of the failure of the early Church becomes our story in the modern Korean Church. On April 5, 1885, two young American Protestant missionaries, Horace Underwood (Presbyterian) and Henry Appenzeller (Methodist) arrived in Korea.¹ During 116 years of Korean Christian history, the Korean Churches have been growing rapidly. The statistics show that almost 25% out of the whole Korean population in 2001 are Church members. Thus, the Korean Church is one of the fastest growing Christian populations in the history of the Church.² The Korean people have been changed by having God-centered faith in their heart. The contemporary Korean Churches are contributing to world missions more than ever. According to Patrick Johnston, the Korean Churches are sending 10,646 Protestant missionaries to over 156 countries in 2001. Korea has become the second leading country in terms of sending missionaries around the world (the first is U.S.A.).³

The bad news is that the amount of Korean Protestant Christians diminished by 3.4% during the years of 2001-2005, now with 21.6% Protestant Christians out of the whole Korean population.⁴ Every year the attendance in Sunday school is decreasing. It is known that the students of Sunday school in the Presbyterian Church (Tonghap) have decreased by 150,000 students in the past six years. The 86th General Assembly annual report of this denomination shows that there were 109,755 kindergarten students in Sunday Schools during October 1998-August 1999, 80,252 students during 1999-2000, 78,642 students during 2000-2001. The number of youth groups during 1998-1999 was 238,030, but 197,871 in 2001 (about a 20% decrease). This trend worsened as time passed. The number of youth groups decreased to about

¹ Grayton, 1985; Hunt, 1980.

² Kim, Wamer and Kwon, 2001.

³ Hong, Eunsun, 2002, p. 4.

⁴ The Report of the Future of the Korean Church, Han-Mi Joon, Korean Gallup Research. 2005, The School of Tyrannus.

30% (70,000 students) compared to six years ago.⁵

Similarly, the Korean-American Churches are facing a severe crisis in Christian education for the next generation. Almost 70% of high school graduated Christians are leaving the Church, and more than 90% of college graduate Christians are leaving the Church. This is called ‘the Silent Exodus.’⁶ This is evidence that 90% of Church education and Christian family education is failing.

This shows that although the Korean Churches are successful in world missions, they are failing to convey the Gospel to their own children and their own nation. This means that there is a weakness in the Christian education of the NT. What is the reason? New Testament Churches have focused on the Great Commission of the NT (Mt. 28:19-20) which is world missions, spreading the Gospel to the ends of the world. The Great Commission (至上命令) is to be kept obediently,⁷ so the NT Church has successfully been doing their best to evangelize the world for 2000 years.

Recently, as Korean Church growth has been in decline, some Korean evangelists say, “let us imitate to the early Church!” What does this mean? In parallel, as the early Church died, should Korean Churches die as well? What is the essential issue at hand?

Is it possible for us to find the alternative to survive in the Jewish education model as the chosen people? How did they succeed in conveying the Word of God since Abraham until now for 4,200 years? What is the secret for this success? Christians should find the content and methods of Biblical education for the Jews and practice the way of Shema.⁸

II. Research Questions

In order to research the theme ‘The Study of the Existence and Fulfillment of the Great

⁵ Kukmin Ilbo, Daily News, Crisis: the rapid reduction of students in Church School. Sep. 28, 2001.

⁶ Song, 1997, pp. 23-34.

⁷ Dong-A Merit Korean Dictionary, 2002, p. 1349.

⁸ In Hyun, Yong-Soo, Parents, Make Disciples of your Children, Seoul: Shema Books, the question “why do the Jewish education for the chosen people need to the Christians?” is discussed and answered in chapter 1, and section 1. Here we deal with the Jewish Shema with the perspective of the Great Commission in OT.

Commission in the Old Testament from the Perspective of the History of Redemption,' one overarching question is necessary. And ten research questions and five supporting research questions are necessary in order to answer this question. Answering all these questions will give the solutions to correct the problems which stated in the introduction.

Overarching question:

Why did the NT Church succeed in world missions,
but fail to convey the Word to their children and own nation from generation to generation?
What is the alternative?

Research question 1: Why are both the Great Commissions of the OT and that of the NT necessary for God's plan of salvation for all humans? (Why is the Great Commission of the OT necessary for the Great Commission of the NT?)

Supporting research question 1-1: If the Jewish people did not convey the Torah to their children from generation to generation until the first coming of Jesus, how did Jesus come to the world to save fallen men? In other words, was the history of redemption by Jesus, which God had planned, possible without the Jewish people conveying the Torah from generation to generation?

Research question 2: What is the Great Commission of the OT for God's salvation plan for all the nations?

Research question 3: What is the Great Commission of the NT for God's salvation plan for the world?

Supporting research question 3-1: If Jesus had not commanded his disciples to spread the gospel to all the nations after He rose from dead, could the gospel spread all over the world?

Research question 4: Why should the Christians observe the Great Commission of the OT and the NT together?

Research question 4-1: If Christians observe only one Great Commission among the both Great Commissions of the OT and the NT, what kind mistakes will be made?

Research question 5: Why did God choose Abraham?

Supporting research question 5-1: What are the differences between the home as a Holy Temple (Church) to accomplish the Great Commission of the OT and the Church of the NT era to accomplish the Great Commission of the NT from the viewpoint of Christian education?

Research question 6: When did God fulfill the covenant with Abraham? Is it at the OT times or NT times?

Research question 7: What condition did God require Abraham for God to accomplish His promise?

Research question 8: How did Abraham and his offspring accomplish the Great Commission of the OT throughout their life?

Research question 9: How many church members did Abraham minister throughout his life?

Supporting research question 9-1: What are the differences between the OT and the NT regarding the pastoral purpose and church members to minister in the perspective of the theology of Christian education?

Research question 10: Do the contents of the Great Commission of the NT not include that of the OT?

III. Why are two Great Commissions present for God's plan of human salvation?

Research question 1: Why are both the Great Commissions of the OT and that of the NT necessary for God's plan of salvation for all humans? (Why is the Great Commission of the OT necessary for the Great Commission of the NT?)

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Why did the NT Church fail to convey the Word of God to their children from generation to generation, even if they succeeded in world missions for 2,000 years? The NT Church has only emphasized evangelism for 2000 years to neighbors and to the world, which is the essence of the Great Commission of Jesus (Mt. 28:19-20). They thought there was only one Great Commission in the Bible.

Meanwhile how did the Jewish people succeed in conveying the Word since the time of Abraham until now for 4,200 years? The reason is that the Jews obeyed God's Great Commission which requested parents to convey the Word of God to next generations (Gen. 18:19).

Now let us examine the reason why two Great Commissions are necessary in fulfilling God's salvation plan for all the nations.

**1. The Great Commission in the Old Testament: The preparation for the first coming of Jesus -
the transmission of the Word of God by the Jews**

Research question 2: What is the Great Commission of the OT for God's salvation plan for all the nations?

The Christians have known until now that there is only one Great Commission in the NT. However, there is another Great Commission in the OT. Why is it necessary for the Great Commission to be in both the OT and one in the NT? It is because the love of God should be fulfilled in the world.

This means that God has been longing to save the fallen human beings since the fall of Adam. We have to understand that the first priority and concern of God is to save fallen human beings (Jn. 3:16). In saving fallen human beings, why was the Great Commission in the OT necessary? In order to explain this we need to know the divine plan of God to save men in history.

The first Jewish ancestor, Abraham, was chosen by God to save human beings (Gen. 12:1-3, BC 2091). He bestowed twelve tribes through the twelve sons of Jacob after Abraham and Isaac. 645 years after the call of Abraham, the God of Abraham, Isaac and Jacob gave the Torah (Pentateuch of Moses, the five Books of Moses), the Word of God, to the children of Israel at Mount Sinai (B.C. 1446). This Torah is the basis of the OT as well as the backbone of the Bible including the NT. The OT consists of thirty-nine books, including the historical books, the books of prophecy, and the writings to the Torah.

Why did God give the Torah to the Jewish people? He gave it for He was willing to save the fallen human beings through the His Word. What is the power of the Word? God created the universe by the Word (Gen. 1). In the beginning was the Word. This Word was with God. Thus the Word is God (John 1:1). The one in whom the Word was made flesh was Jesus (John 1:14).

Jesus, in whom the Word was made flesh (John 1:14), is Himself the life and the gospel (I Pet. 1:25). The gospel which Christians accept and believe is the living Word itself. We must remember that the people of God are made by incorruptible seed, that is, the living and

ever-abiding Word of God (1 Pet. 1:23).

The Word of God is not only necessary for the salvation of all people, but also for the daily bread of people saved by God (Psa. 1:1-3, 33:6-9; Rom. 10:17). With the Word, the soul can be revived (Psa. 19:7). Thus, God's salvation plan for all people originated from the Word (Gen. 1:3-31; John 1:1-3) and the Word exists forever. The Word is the light of the soul (Pro. 6:23). In Jesus, the Word became flesh, there was life, and the life was the light of men (John 1:4). Throughout human history, such as the dark period (about 1,000 years ago) during the Middle Ages, we can observe that when the Bible was not opened, darkness prevailed because there was no light of the Word. When the Bible was opened, the Word has power to revive and light to peoples' souls (during the period of the early Church and the Reformation). God wants the Word to spread throughout the world.

That is why God chose the Jewish people in the OT, in order to fulfill His plan for salvation. God gave them the Word and used them as vessels of the Word. This is the why Paul referred the Jewish people as the oracles of God (Rom. 3:2).

What is God's plan in spreading the Word given to the Jewish people throughout the nations? First of all, the Jewish people were supposed to convey the Word from one generation to the next until Jesus came. Unless the Word was conveyed to the next generation, Jesus could not come to this world.

In other word, God needed Jesus the Messiah to fulfill God's plan of salvation for all people. In preparing the coming of Jesus, God wanted the Jewish people to convey the Word which was entrusted to them. This is why Jesus had to come as the offspring of Abraham and David, according to the genealogy of Jesus (Mt. 1:1-17).

Thus God gave the Jewish people the mission to teach the Word to their children and convey it to the next generations. Shema (Deut. 6:4-9) was given to Jews as the method to fulfill this mission. Therefore, Shema is the Great Commission of the OT for the Jewish people. The concept of Shema simply means that parents should teach their children and convey the Word at home. The education of the children belongs to Christian education in the academic area. This is the reason why we explore Shema⁹ from the perspective of Christian education.

⁹ 'Shema' literally means 'hear' in Hebrew (Deut. 6:4), and it is referred as the Jewish education (Deut. 6:4-9).

Shema was given to the Jews to fulfill the Sinaitic covenant between God and the Israel people. However we can find that the basic concept of Shema was given to Abraham (ancestor of the Jewish people) much earlier, when God chose him, as the Great Commission (Gen. 18:19). Since Moses received Shema at Mount Horeb, Shema was consolidated in the life of the covenant community of Israel.

Why did God give the Great Commission to Abraham? The Great Commission was given so that parents at home would convey the Word of God to their children and succeeding generations. Why did God want to convey this Word from one generation to the next? Simply stated, God wanted to save His chosen Jewish people generation to generation. Furthermore, God wanted to save all people, including the pagans (non-Jews) during the NT era. The Great Commission of the OT was intended to prepare for the first coming of Jesus.

2. The Great Commission in the New Testament: The spreading of the Gospel of Jesus who came to all the nations

Research question 3: What is the Great Commission of the NT of God's salvation plan for the world?

Supporting research question 3-1: If Jesus had not commanded his disciples to spread the gospel to all the nations after His resurrection, could the gospel spread all over the world?

As predicted on the Torah, Jesus came to this world as an offspring of Abraham and David when the fullness of the time had come and died on the cross, shedding his blood for the redemption of all men's sin (Mk. 1:15; Gal. 4:4). His incarnation became the turning point of human history, dividing the era between Before Christ (BC) and the Year of our LORD (Anno Domini, AD). Jesus commanded his disciples to go throughout the world to spread the Gospel by sharing the news of the death and resurrection of their LORD (Mt. 28:19-20). This act of spreading the Gospel is the Great Commission given to all Christians to follow and observe.

During the early Church times, through who was this Great Commission of Jesus fulfilled? It was through the twelve disciples chosen by Jesus that took this Commission and obeyed it. We call them the apostles. The apostles began to preach the Gospel to both Jews and non-Jews without discrimination, after they were filled with the Holy Spirit at the day of Pentecost.

An important fact that should be taken notice is when the apostles of the early Church spread the Gospel they surely conveyed the Torah (the OT) as well. At that time, the Bible was the OT of the Jewish people, the NT (canon) did not exist. The present form of the NT was made through a long process of collecting, editing, and classifying of materials and texts about 300 years after Jesus ascended to heaven. From that time on, wherever the Gospel was spread the NT was spread along with the OT rapidly.

Every Christians in the world who accepts Jesus as their personal Savior accepts the sixty- six books of the Bible as the holy Word of God and a daily bread to their souls. Christians are also spiritual Jews because they are the offspring of Abraham (Gal. 3:6-9).¹⁰

Let us sum up by answering two questions about why the two Great Commissions are necessary for God's plan to save fallen human beings.

First, if the Jewish people failed to convey the Torah to their following generations for 2,200 years until Jesus came, would God's plan of the salvation history be possible in the NT? No, it wouldn't be possible. God knew that it wouldn't be possible, and that is why He gave the Great Commission to Abraham to convey the Torah to the next generations. And the Jewish people obeyed it and successfully conveyed Torah to their succeeding generations. This Biblical method of conveying the Torah is Shema.

Secondly, if Jesus did not command the people to spread the Gospel after his resurrection, would it have been possible for the Gospel to be spread to all the nations? It wouldn't be possible. Jesus knew this and He commanded the Great Commission (Mt. 28:19-20) to His disciples in advance.

What does this mean? From the perspective of Christian history, if the Great Commission of the OT was not fulfilled, then the Great Commission of the NT could not have come. Because the Great Commission of the OT was fulfilled and the Word of God was conveyed from generation to

¹⁰ See further, Parents, Make Disciples of Your Children. (Hyun, yong Soo, 2005) Vol. 1, chap. 1, section 1, 'The Biblical perspective about the necessity to learn the method of the Jewish education for children in the Christian education.'

generation by the Jews, Jesus came. And thus, Jesus was able to give the Great Commission of the NT to His disciples.

If one of the two Great Commissions of the Bible was not kept, the history of salvation could not have been completed. Thus, the Great Commissions of both Testaments are complementary and essential for God's plan of salvation. As both the OT and the NT make the Bible complete, the both Great Commissions make God's plan for human salvation complete.

We conclude then that both Great Commissions were necessary to accomplish redemptive history. First of all it was needed in order for the Jews to convey Torah to their children from generation to generation. Secondly, the Great Commission of Jesus in the NT was necessary in order to save all non-Jews (including some Jews).

3. Why should Christians observe the Great Commission of the OT and the NT together?

Research question 4: Why should the Christians observe the Great Commission of the OT and the NT together?

Research question 4-1: If Christians observe only one Great Commission among the both Great Commissions of the OT and the NT, what kind mistakes will be made?

More than 2,000 years have passed since the Gospel of the NT was preached and taught. Let us look back at the Christian history and review retrospectively if there were any mistakes made by both the Jews and Christians who were engaged in their Great Commissions, respectively. If there are some mistakes, we must identify what they are and find the consequences caused due to those mistakes. Furthermore Christians need to search alternatives to correct the mistakes made, to effectively prepare the second coming of Jesus.

What are the mistakes that the Jews and the Christians made? Both did not have any insight to overlook both Great Commissions. The Jews emphasized only upon the Shema, the Great Commission of the OT, which was given to Abraham. Thus, they succeeded in conveying the Word of God to their children and to following generations. However, due to their strong sense of being the chosen people, they failed to think seriously about the love of God that concerns the salvation of all the nations. Furthermore, they were not saved because they did not accept Jesus as

their Messiah and refused the Gospel of Jesus.¹¹ Thus, they do not know the Great Commission of the NT.

In contrast, the Christians of the NT emphasized the Great Commission of Jesus and succeeded in spreading the Gospel all over the world. However, their mistake was made in rejecting the Jewish heritage believing that the Jews persecuted and killed Jesus, although the Jews are the original root of Christianity (Rom. 11:16-18). As a result, they did not know about the Great Commission of the OT, the Shema which was given by God. Thus, all NT Churches in any nation nearly failed to convey the Word of God from generation to generation.

Is there any alternative to overcome these mistakes? If so, what is it? The Jews of the OT had to accept the Gospel of Jesus in order to be saved, and then participate in world missions which was the Great Commission of Jesus. Then, the Christians of the NT should study the Shema, the Jewish Great Commission and practice it in home conveying the Word of God onto the next generations,.

In conclusion, it is clear that the Christians of the NT period must accomplish both Shema (the Great Commission of the OT) and world missions (the Great Commission of the NT) in balance and harmony. The prior is for the survival of our own family, our nation Churches, and our children from generation to generation vertically and the latter is for the salvation of all the nations through believing Jesus horizontally.

Where exactly can we find an alternative for the survival of both the family and national Church? We can and must find this in the Great Commission of the OT given to Abraham by God, the Jewish Shema which is the education for the chosen people. How did they succeed in conveying the Word of God for 4,200 years to their children from the time of Abraham until now? What is the secret to their success? We must find and practice the Biblical method and content of education of the chosen people.

Now let us examine the Great Commissions of the OT and that of the NT furthermore in detail.

¹¹ We understand other reasons for the Jews to refuse the Gospel, but we set aside them due to focusing on the Great Commission in this thesis.

IV. Two kinds of the chosen people's education, from the perspective of Christian education

What does 'the chosen people' mean? It means the holy people chosen by God. Thus, the chosen people's education is the content and method of Biblical education for the people of God to imitate the image of God. Christian education for the chosen people can be divided into two dimensions: horizontal and vertical education. What is the difference between horizontal and vertical education in which the prior makes all the nations the disciples and the latter which persuades parents to make their children disciples?

Let us first examine the horizontal education.

1. The Great Commission of the NT: Horizontal education for the chosen people - Discipleship for other people

God wishes to expand His kingdom throughout into the world. The purpose of Jesus' first coming was to save all people and expand His Kingdom. With this reason, Jesus commanded his disciples to go to all the nations to teach and make them His disciples (Mt. 28:19-20a). It is the Great Commission in the NT.

'Horizontal education of the chosen people' is the horizontal discipleship education for baby Christians. Where does the baby Christian come from? Those who believe in Jesus as their personal Savior are the fruit of Christians spreading the Gospel to other people and are the fruit of horizontal evangelism. Thus, there is a difference in the horizontal evangelism and the horizontal education of God's chosen people.

The horizontal education of the chosen people can be divided into three steps:

First step: Introduce the Gospel to individuals and baptize them in the name of the Father, the Son and the Holy Spirit after they accept Jesus as their Savior. (Evangelism)

Second step: Nurture through inner training after baptism. (Spiritual Development)

Third step: Make them live as a disciple of Jesus - the outer discipline set apart for God. (Holy Behavior)

The first step is only possible in the NT, for the Gospel is the central theme of the NT. The second step is mainly possible in the NT. Nonetheless, the third step should be explored in both the OT and the NT. Especially, ideal models of holy behavior could be found in the elders of faith in the OT - Abraham, Joseph, Moses, David, Daniel, Jeremiah, and Ezra. Methods of holy life

criteria came from the Laws of Torah, which was the standard for their lives.

Looking back into the history of Christianity, it is seen that the Church of the NT (especially Protestants) were eager in acting into the first and second step, but were negligent in doing the third step. Let us remember, for the Christians also, faith by itself, if it is not accompanied by action, is dead (James 2:17).

2. The Great Commission of the OT: Vertical education for the chosen people

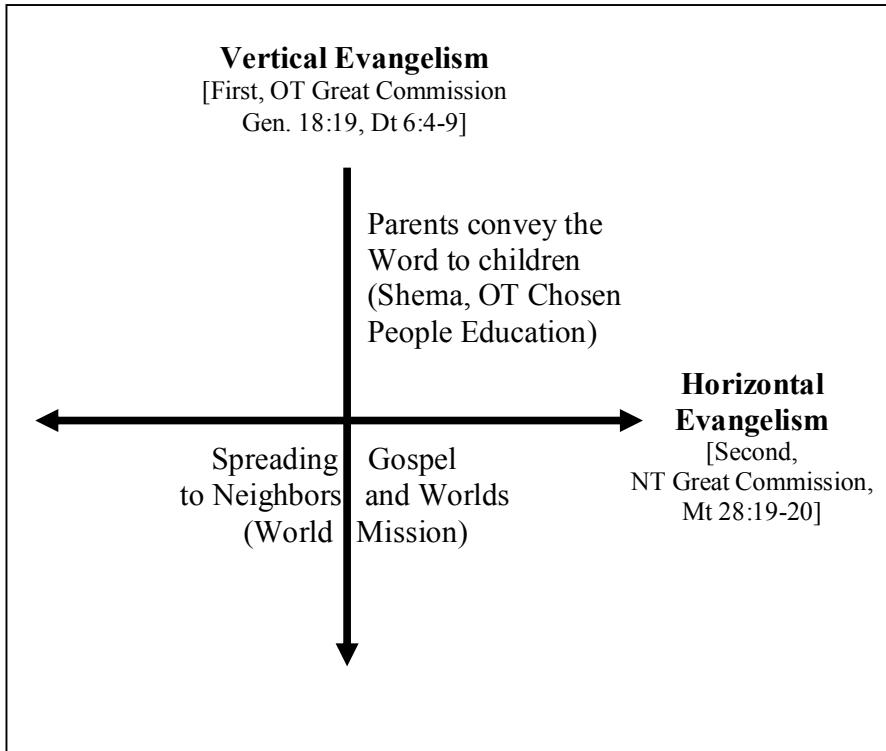
- Discipleship for our own children

Now, let us examine the vertical education for the chosen people in detail. As the 'horizontal education for the chosen people' is that evangelizer preaches Gospel to others and makes them disciples of Jesus', the 'vertical education for the chosen people' is that parents teach their children the Word of God and make them disciples of Torah. In other words, parents being the chosen people of God should convey the Torah at home to their children and educate them to imitate the image of God.

The vertical education for the chosen people is mostly related to the Shema of the OT. The Jews are well known model educators who conveyed the Torah to their children, making them spiritual disciples of the Torah, entrusted with the Word of God (Rom. 3:2) generation to generation. This is the secret of the Jews survival. For Jews in the OT times, there was basically no horizontal evangelism to spread the Words of God to other nations and thereby making Jesus' disciples, but there only was the vertical education for the chosen people to convey the Torah to their children (except special occasions such as Jonah).

What is the Biblical foundation of vertical education for the chosen people? When and to whom did God speak about vertical education for the chosen people? Most people think that God spoke this word at the time of Moses, but it was actually given at the time of Abraham, the Jewish ancestor. The Great Commission given to Abraham was then consolidated in Moses' times. Thus, while the Great Commission given to Abraham as the ancestor of the chosen people was given individually, the Great Commission given to Moses was for all Jews of the Israel nation.

Two Directions of Evangelism



In the following chapter, we will examine the Great Commission given to Abraham.

Chapter Two

The Great Commission given to Abraham by God

I. The Biblical Background of the Great Commission given to Abraham by God

1. Biblical background and literature review of the Great Commission given to Abraham:

The contrast of the wicked Sodomites to the righteous Abraham

Where in the Bible is the Great Commission given to Abraham? It is shown under the theme of, 'the fall of Sodom and Gomorrah' (Gen. 18:1-19:38). Sodom and Gomorrah is the example of the most morally corrupted human community in history, and as a result, it became the example of God's punishment by fire. Then the LORD said, "The outcry against Sodom and Gomorrah is so great and their sin so grievous" (Gen. 18:20).

In contrast, Abraham was the example of the righteous man who God chose to save the fallen man in the sovereignty of God(Gen. 12:1-3). He became the ancestor of the chosen people, Jews. Through his genealogy, Jesus came to this world.

The Great Commission of the OT is shown in the context of ‘the Divine response to Abraham and Sodom’ (Gen. 18:17-21) among the fall of Sodom and Gomorrah (Gen. 18:1-19:38). This context is divided into two topics: first, Gen. 18:17-19 ‘the covenant morality of Abraham,’ and second, Gen. 18:20-21 ‘the unrighteousness of Sodom.’ The Great Commission of the OT is shown in ‘the covenant morality of Abraham’ (Gen. 18:17-19).

In this Biblical passage, verse 19 is the Great Commission of the OT which the writer found while exploring the overtures of Shema education.

For I have loved him, because he will commands his children and his household after him that they keep the way of the HASHEM(LORD) by doing charity and justice, in order that the LORD might then bring upon Abraham that which He had spoken of him. (Gen. 18:19, Jewish stone edition, 2005)

Before we examine this verse further, let us see how other scholars responded to the following three questions regarding this verse in their studies.

First, what is the relationship between the central theme of ‘the fall of Sodom and Gomorrah’ (Gen. 18:1-19:38) and the Great Commission of the OT?

Second, did the other OT scholars consider this verse as the Great Commission of the OT (Gen. 18:19)?

Third, are there any sources in Gen. 18:19 related to the Shema (Dt. 6:4-9)?

In order to answer these three questions, the writer explored the following commentaries: (Eisen, 2000; Hamilton, 1995; Hirsch, 1990; Mathews, 2005; Rashi, 1994; Scherman & Zlotowitz, 2005; Waltke, 2001; Wenham, 1994; Westermann, 1995) and other popular journals of studies the on the OT studies [Journal for the Study of the Old Testament(JSOT), Jewish Bible Quarterly, Journal of Law and Religion]. Due to the limited thesis, detail exegeses of above scholars are omitted in here.¹²

¹² See Lost the Great Commission, Shema. Vol. 1, chapter 2 (Hyun, Yong Soo, 2006)

2. The interpretation of Gen. 18:19 as the Biblical grounds for the Great Commission

The summary of the previous Old Testaments scholars' researches about the fall of Sodom and Gomorrah are described in the some major commentaries and articles.

In conclusion, what lesson does the event of Sodom and Gomorrah tell us? The cause of the fall of Sodom and Gomorrah was the ethical fall, and its result was a fall by fire. In contrast, Abraham was destined to become a model of the righteous, his descendants becoming strong and mighty nations predicting that all the nations would be blessed in him. Therefore, the charity and justice of God should be kept.¹³

This argument is inadequate to fully answer even one out of the three questions asked in the beginning of this chapter. None of scholars found a way to explain Gen. 18:19 as the Great Commission of the OT in terms of Christian education. Moreover, any research related to the Shema has not been found. The previous study shows that Gen. 18:19 taught Abraham to do charity and justice, in order to escape the ethical fall of Sodom and Gomorrah.

Surely, the writer does not deny interpretations that of other scholars. More so, the writer insists that the fundamental reason of Abraham's mission on why God had chosen him should be explored from the perspective of Christian education. Through investigation, we can find why Gen. 18:19 is the Great Commission in the OT.

Now, we raise three research questions for this study.

First, why was Gen. 18:19 the Great Commission given to Abraham by God? Without this, why was it not possible to fulfill the covenant between God and Abraham?

Second, what relationship does the Great Commission given to Abraham have with the Mosaic covenant at Mount Sinai (Ex. 19-24) which was given to the Israelites later?

Third, what relationship is there between the Great Commission given to Abraham and Shema, which is the main method of fulfilling the Sinaic covenant?

Why do we need to explore the answers to these questions?

First, because when the Law (Word) of God have been taught and conveyed to the next generation in the OT times, Jesus came in order to save fallen human beings. In the other word, the Great Commission of the OT has been kept, which allowed that of the NT to come and be

continued.

Second, because when the Law (Word) of God is conveyed in the family and the Church from generation to generation as it was in the OT and NT times, Christian family and Churches can survive until the second coming of Jesus without dying.

Third, because when the Law (Word) is conveyed to both family and Church, the people of God may live upon the way of the LORD and enact charity and justice (Gen. 18:19b), so that they may avoid committing sins. This is the only way to escape the miserable fall of Sodom and Gomorrah occurred by the punishment of God.

Thus, it is very important to find the answers to these questions. You will find the answers to the three questions mentioned above while reading this article thoroughly.

II. The contents of the Great Commission given to Abraham

1. The Great Commission (Gen. 18:19) of the OT: The reason why God chose Abraham

Why is Gen. 18:19 the Great Commission of the OT? This question will be explained in relation to the vertical education for the chosen people.

What is the Biblical basis of vertical education for the chosen people? When and to whom did God talk about vertical education for the chosen people? Usually this education was originated from the time of Moses, but we must trace it to the time of Abraham, the Jewish ancestor. God explained the reason why He chose Abraham like this:

Calling and choosing Abraham was intended for him to command his children and his household after him to keep the way of the LORD, to do justice and judgment, so that the LORD may bring upon Abraham that which he hath spoken of him. (KJV Gen. 18:19)

This purpose became the Great Commission spoken to Abraham by God. This is a gift from God. This Great Commission is the Biblical basis for modern Home Schooling. We examine this from the perspective of education for the chosen people with the following six questions.

¹³ See Commentaries: Eisen, 2000; Hamilton, 1995; Hirsh, 1990; Matthews, 2005; Rashi, 1994; Waltke, 2001; Wenham, 1994; Westermann, 1995.

First, why did God choose Abraham?

Research question 5: Why did God choose Abraham?

Supporting research question 5-1: What are the differences between the home as a Holy Temple (Church) to accomplish the Great Commission of the OT and the Church of the NT era to accomplish the Great Commission of the NT from the viewpoint of Christian education?

The main purpose why God chose Abraham was that “he will command his children and his household after him so that they keep the way of the HASHEM(LORD) by doing charity and justice” (Gen. 18:19ab). In order to be qualified to be the Great Commission, the word, ‘command’ is essential. The main idea of this verse goes on explaining that God loved Abraham because he would convey God’s teachings to his offspring’s.¹⁴

Who conveys God’s teachings to whom? In order to convey the Word of God to children, Abraham must teach them. He should teach the Word of God to his children and his offspring in home. This is the Shema (Deut. 6:4-9) as known Jewish Education.¹⁵

Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9)

It is noteworthy that the first target of education of faith was his children, not his neighbors

¹⁴ Scherman & Zlotowitz, *The Chumash*, 2005, p. 82.

¹⁵ See the details in *The Lost Great Commission, Shema* (Yong Soo Hyun, Shema, 2006). Vol. 1, chap. 3 ‘Shema given to Jewish People by God.’

nor other nations. Parents should make disciples of their children by teaching the Word of God. This is the Great Commission given to Abraham by God. This was the reason why God chose Abraham.

Therefore we must realize that the Great Commission in the OT should take place at home. The home where that education or ministry should take place is a Holy Temple or Church and the educational center. The parents at home are the teachers or the pastors. The children at home are the students or the Church members.

When does parent teach the Word to children basically? It is the time while the family does worship to God. The traditional typology can be found at the Jewish Sabbath meal table.¹⁶ Of course Jewish parent teaches the Word to their children whenever they have times besides Sabbath day.

Someone may raise this question, “If home is the Holy Temple, what is the difference compared to the Jerusalem Temple of Solomon in the function of Holy Temple?” Basically the main purpose of ‘Tabernacle’ after Exodus or the ‘Jerusalem Temple’ was to offer sacrifices through the priests for the Israelites. It was not the place to teach the Torah to children. Thus, the functions of Holy Temple between home as a Holy Temple and the Jerusalem Temple are different.

Thus, as there are two kinds of Holy Temple in the perspective of function; home as a Holy Temple for parents to convey the Word to children and Jerusalem Temple for Israelites (community) to offer sacrifices in the OT era, parents should convey the Word to children at home as a Holy Temple and believers’ community should worship at the Church in the NT era. The NT Church model should be found at the OT Biblically.

Now we can find out that God gave two institutes as Church since He created human beings (Adam and Eve). First, home as a Holy Temple, second, Church where community assembly worships to God. Of course it can be applied to the OT and NT times same.

However, this contrasts with the Great Commission of Jesus in the NT, which is to go and make disciples of all the nations (Matt. 28:19-20). The place of education or ministry mentioned in the NT is the Church building rather than a home. Teachers at Church are the pastors not the parents and students at Church are the Church members rather than children.

¹⁶ See Father Develops IQ, Mother Nurtures EQ(Subtitle: Jewish Education), (Hyun, Yong Soo, 2005). Vol. 1. Chap. 4, the place of education in Jewish home)

Abraham taught his children to keep the way of the LORD by doing the charity and justice (Gen. 18:19c). ‘Charity’ means to do good deeds with compassion and ‘justice’ is the realization of fairness in a society. The former deals with love, and latter deals with the law and once these two pillars are set up, the society changes into a warm and structured place in good order. In addition, the weak will not be oppressed. Sodom and Gomorrah failed to do both charity and justice which was then followed by the punishment.

Second, why did Abraham command his children and household to make disciples of their own children?

Abraham commanded his children and household to make disciples of their own children. This was for God to fulfill the promise given to Abraham (Gen. 18:19c). What did God promise Abraham when God chose him? God promised Abraham that “in you all the families of the earth shall be blessed.” (Gen. 12:3). God confirmed this promise once again just before He gave the great commission to Abraham (Gen. 18:19); “Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him” (Gen. 18:18). God explains the meaning in more detail that “The seed of Abraham will be multiplied as the stars in the sky and as the sands of the seaside, and all the nations will be blessed in him” (Gen. 13:16, 15:5, 22:17-18).

Third, when did God fulfill the covenant with Abraham?

Research question 6: When did God fulfill the covenant with Abraham? Is it at the OT times or NT times?

As Jesus came into this world as the Son of God, the covenant which God made with Abraham began to be fulfilled rapidly, for non-Jewish Christians were able to become the seed of Abraham by accepting Jesus as their Savior. Therefore, every Christians that were saved during the past 2000 years in the NT Churches in the world are the children of Abraham as the spiritual Jews (Gal. 3:6-9) and are the citizens of the Kingdom of Heaven.

Fourth, what condition did God require Abraham for God to accomplish His promise?

Research question 7: What condition did God require Abraham for God to accomplish His

promise?

God gave a condition to Abraham that his offspring should continue the way he taught children (Gen. 18:19c). Otherwise God would not be able to accomplish the promise that He gave to Abraham. This means that Abraham's offspring must convey the Word of God generation to generation in order for God's promise to be accomplished. Thus, God's Great Commission in the OT is that Jewish parents should essentially convey the Word of God to their children for the salvation plan designed by God.

Fifth, how did Abraham accomplish the Great Commission throughout his life?

Research question 8: How did Abraham and his offspring accomplish the Great Commission of the OT throughout their life?

How did Abraham accomplish the Great Commission of the OT throughout his life? He taught his only son Isaac, the son of the divine promise, the Words of God and successfully conveyed the Words of God to Isaac. Also, He lived as a good sample of piety of how a believer should live in real life and obey God even though His commandment seems unreasonable to the man's eyes, such presenting his only son to God as a burnt offering (Gen. 22:1-24). This is unthinkable for a devout man to kill his only beloved son to present as a burnt offering. However, Abraham carried out such act and thereby became the father of faith (Heb. 11:17).

Thus, the former is the contents (Laws) of education and the latter is the performing the education. These two should be side by side in the education field, for faith in itself, if not accompanied by action, is dead (Jas. 2:17).

Afterward, Isaac taught his son Jacob as he was taught by his father Abraham. Thus, the Word, of faith and act of Laws were conveyed to the third generation. The third generation of patriarchs, Jacob was also successful in teaching the Word, faith, and act of abiding the laws to his twelve sons. As a result, there was no generation gap between Abraham, Isaac, and Jacob in conveying the Word, faith, and abiding the laws.

If there is no generation gap between all the three generations in one family and it keeps going on every three generation without generation gap, there is no probability of

generation gap in his long genealogy history like Abraham's family. This is one of reasons why God used to mention to the Israelites three generations: "I am the LORD, the God of your fathers, the God of Abraham, Isaac and Jacob" as His identity, and the Israelites called their God, the God of Abraham, Isaac and Jacob (Ex. 3:15-16, 6:8; Lk. 20:37; Act 7:32).

Now, let us go through the contents of the Bible and see what Abraham taught his son, Isaac. The book of Genesis chapter 1 to 11, mentions the creation of heaven and earth, the human being, fall of men, Cain, Abel, flooding of Noah and the tower of Babel etc. Who collected all these data which descended from the previous age as the oral traditions? An ancestor of the faith, Abraham did it. As written in the scripture, it was because his father, Terah, was an idol worshipper (Jos. 24:2).

All of these Words of God have been conveyed successfully from Abraham to Isaac to Jacob and to Jacob's twelve sons. Ever since Jacob's family, that consists of 70 people, moved to Egypt from Canaan because of famine when Joseph was the prime minister of Egypt, their offspring have conveyed the Word to the next generation. While Jews were slaves for 400 years in Egypt, they have conveyed continuously the Word to the next generation.

As a result, Moses received the Word from the forefathers of Jews and wrote the Book of Genesis, the first among the five Books of Moses. If even one generation of the Jews failed to convey the Word to next generation, how would the Book of Genesis be written? Then, how would Jesus, our savior, come to this world? How could God's salvation plan for the fallen men be in progress until now? And how could we have the complete set of Holy Bible?

Thus, the Jewish people did their best to convey their Torah, history and traditions to their following generations and to practice in their real lives without generation gap.

As a result, most Jewish descendents for 2,200 years, kept the same method of education which their parents taught their children even during the exilic period. They succeeded in conveying the Torah to NT Christians. Jesus was born as a Jew according to the genealogy of Abraham (Mt. 1:1-17). It is clear that Jesus received and learned the Torah from his stepfather Joseph.

2. How many church members did Abraham minister throughout his life?

The difference between the Great Commission of the OT and that of the NT

Research question 9: How many church members did Abraham minister throughout his life?

Supporting research question 9-1: What are the differences between the OT and the NT regarding the pastoral purpose and church members to minister in the perspective of the theology of Christian education?

So many pastors take Abraham as a model who lived according to the Word of God. They often preach sermons about Abraham, an ancestor of faith in their pulpits. They emphasize that, “we must imitate the faith of Abraham and his behaviors” to Church members. Examples such as “he built an altar where he went to the LORD” (Gen. 12:7, 13:18), “he gave Him a tenth of everything” (Gen. 14:20) and “he presented Isaac as the burnt offering to God” (Gen. 22) and etc., are given, which are in fact all true.

We need to know the most central life philosophy of his faith that we should imitate. In order to know this, we need to see the fruits of his life of faith, for Jesus said, “By their fruit you will recognize them” (Matt. 7:16).

According to the Word of God, what is the final fruit of Abraham’s faithful life? He completely conveyed the Word of God to his only son, Isaac and trained him to practice the Word. This is the final bearing fruit of faith. Later on, Moses received all the Biblical Words and traditions from his offspring, and wrote the Torah.

The Israelites have looked at the faithful life of Isaac as a fruit who imitated the faith of his father, Abraham; they confirmed that Abraham was their father of faith. Abraham’s act in making his children disciples glorified the Name of God. Isaac walked in the manner taught by his father, and continued to teach his children. This method of teaching is continued in the Jewish education of faith until now.

By this research, Christians should reconsider their faith and lives again and find a new way of life.

How many church members did Abraham minister throughout his life with his wife Sarah? Simply one! How was he so popular and influential in Christian history? He was not a senior pastor of big Churches, he did not minister hundreds or thousands Church members and yet he was so popular and influential in Christian history in the OT times as well as in the NT times. This is because he successfully conveyed the Word to his only son, Isaac according to the Great Commission commended by God (Gen. 18:19).

How many church members did Isaac minister with Rebecca throughout his life? It is only one son, Jacob. How many church members did Jacob minister with his four wives throughout his life? There are only twelve sons.

Now, the purpose of life as a Christian is clear, “let us imitate the faith of Abraham and his behaviors.” Then, which parts of Abraham’s faith and behaviors must we follow? Out of the many things to follow, the most valuable philosophy of his faithful life to imitate is the fact that he made his son, Isaac, a disciple by conveying the Word of God, being obedient before God and keeping the way of the LORD, doing charity and justice as the Great Commission commended by God (Gen. 18:19).

Thus, we need to make our children disciples as Abraham did. This is the only way to participate continuously in the history of redemption of God. We need an appreciative eye to be able to look far away into the future and build a redemptive legacy of our household, like the Jews.

In other words, even if an individual did not evangelize to their neighbor or participate in world missions, if one conveyed the Word to his children as Abraham did, it is supposed to be regarded as that one was successful in imitating Abraham’s faithful life.

However, it is not enough for Christians of the NT era to imitate Abraham’s faithful life in making their children disciples. They are also responsible in accomplishing the Great Commission of Jesus in NT era as well as the Great Commission of the OT. Thus, there are the two Great Commissions in the Bible, one from the OT and one from the NT.

First, the Great Commission of in the OT (Gen. 18:19) is the Shema education for parents to make their children disciples from generation to generation.

Second, the Great Commission of Jesus in the NT (Mt. 28:19-20) is to call and make disciples of all the nations. The first Commission is for the Jewish people, and the second is for Christians. The first is the Shema education of family ministry, and the second is for neighbor evangelism and world missions. The first is the vertical evangelism, and the second is the horizontal evangelism (See further in chapter VI regarding vertical evangelism and horizontal evangelism). These are the differences between the Great Commission of the OT and that of the NT.

What is the right faithful life for Christians in the NT times? We must observe and accomplish the both Great Commissions of the OT and NT equally with balance and harmony. Historically, NT Churches emphasized only the horizontal mission and failed to do the vertical

evangelism of their children and the next generations for 2000 years which became a great mistake.

3. Shema should also be included in Jesus' teachings (Matt. 28:20).

Research question 10: Do the contents of the Great Commission of the NT not include that of the OT?

Why did the NT Churches fail to survive for generations? It is because Christian parents have failed to make their children disciples. Why did they fail to make disciples of their children? One of reasons could be because of the misinterpretation of the Great Commission of Jesus (Mt. 28:19-20).

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Matt. 28:19-20)

What does this mean? Let us examine the Scriptures from the horizontal and vertical perspective of chosen people education.

First of all, Jesus commanded his disciples to save all the nations, and asked them "to teach new disciples to observe all things that Jesus has commanded them." This divided into two parts is: 1) evangelism and 2) education (edification).

Then the education was to teach and observe all things that Jesus commanded to born again Christians was the mission Jesus gave to His disciples. This means that the education for the process of sanctification of the saints after evangelism is essential.

What were the contents of education for the saints to teach and to observe? What did they teach? The contents of education were all the teachings and lessons of Jesus. What were the teachings of Jesus?

In a narrow sense, it contained the contents in the four Gospels. In a broad sense, this may be more vastly seen in three aspects: the Gospel, the Word of God in the OT and the NT, and 'Shema', the education of the chosen people. This is because Jesus Himself is the Word that

became flesh to dwell among us (John 1:14).¹⁷

What is the purpose of the three teachings mentioned above?

First, the Gospel being the salvation for the spirits.

Second, Words of truth in the OT and NT being the spiritual food to nourish the soul.

Third, the education of the chosen people, Shema, to convey the Word of God from generation to generation that makes children disciples of God; the Great Commission in the OT given to Abraham by God (Gen 18:19).

The first and the second teachings are beneficial to ones' spiritual development and making other disciples (The horizontal chosen people's education) and the third teaching is beneficial for parents to convey the Word to their children and making them disciples (The vertical chosen people's education).

However, unfortunately, for 2,000 years during the NT era, Christians despised the Jews and neglected their shema, the chosen people's education, which Jesus gave to all Christians' families to keep. How would people teach and practice the shema that they do not know of? More so, they mostly concentrated on spreading the Gospel and spiritual development through the OT and the NT.

As a result, although numerous Christians succeeded in evangelizing the Gospel to other nations, they failed to convey it to their children and to the next generations. This is because parents at home failed to convey to their children the gospel and the Word to the next generations.

All Churches in the world including Korean Church must not repeat the mistakes that have been made in history. Until Jesus comes, God's Words must be conveyed to the next generations in order for the today's Churches to survive. This also is the more wise way to do the world missions the more longer and wider.

¹⁷ See the book, Parents, Make Disciples of Your Children (Hyun, 2005). Vol. 1, part 1, question 3 for further information.

Chapter Three

Findings' Summary and Conclusion: Vertical Evangelism vs. Horizontal Evangelism

Let us summarize what we have discussed above and make a conclusion. God created the whole universe by His word. He created Adam and Eve, the first human being, to rule over all the creatures and to take care of them. However, due to the Adam and Eve's sin, all souls of mankind died.

Nevertheless, God made a plan to save human being for He is love. In order to complete His plan of salvation, God gave the Old and New Testament and in each of them, He gave the Great Commission.

When did God give the Great Commission of the OT? Whom did God give it to? Personally, God gave it to Abraham before the destruction of Sodom and Gomorrah (Gen. 18:19) and nationally gave it to the Israelites (Jewish nation), Abraham's descendants after the Exodus. What are the contents of the Great Commission of OT? It is the Shema which parents must educate their children of God's Word at home continually so that God's Word could be conveyed generation to generation vertically (Gen. 18:19; Deut. 6:4-9). (The origin of a family is from Adam and Eve).

Jews have continually practiced the Great Commission, the Shema, which God gave to Abraham and have succeeded in conveying God's Word for over 2,200 years. By doing so, the longing Messiah, Jesus, has come on the earth following the genealogy of Abraham. After the ascension of Jesus Christ, God's promise to Abraham that he will be the father of all nations (Gen. 12:3, 17:4-5) was achieved for Gentiles may become Abraham's offspring as spiritual Jews in the NT era (Gal. 3:6-9).

Nevertheless, the Jews were not saved in the NT era because they did not accept Jesus (the Gospel) as the Messiah. Hence, they understood the Great Commission of the OT yet not understand the NT Great Commission. Consequently, they still hold the Great Commission of the OT firmly and conveyed the Torah to their descendants for the last 2,000 years while they were wondering in the world.

What does this mean? This means that the purpose of the Shema and the Gospel is different. The Gospel is needed for the salvation of human being and the Shema aims on the parental education of the chosen people at home. In other words, this means that people who do not believe in Jesus Christ (the Gospel), whether they are a Jew or a Gentile, can not be saved, although one has plentiful knowledge of God's Word in the NT era.

Thus, the Shema, the education of chosen people, is needed for the people saved by the Gospel in the NT era. In the Shema, contains the methods to of conveying the Word and the processes of sanctification of a believer.

One may say that Christianity does not need Shema, for there is no Gospel in Shema. This surely is a misunderstanding because one may not know how to distinguish Shema from the Gospel.¹⁸

In the NT times, Jesus gave the Great Commission, horizontally, "Spread the Gospel unto the uttermost part of the earth, and make all the nations disciples" (Matt. 28:19-20, Acts 1:8, 13:47). Many Christians obeyed this Commission and successfully spread the Gospel around the world for 2000 years. However failed to convey the Gospel and the Word to their children, for they did not know Shema, the Great Commission of the OT which illustrates the theology of education of how parents should convey the Word of God to their children. Therefore, they could not practice the Shema and as a result, not one nation out of many conveyed the Gospel and the Word to the next generations vertically.

Therefore, the Jewish people in the NT times need Jesus in order to be saved. Christians on the other hand, must recover Shema, the lost Great Commission of the OT, in order to convey the Gospel and the Word to the next generations. Whether we are non-Christian Jews or Christians, we should keep both the Great Commissions of the OT and the NT, for this is the way to prepare the second coming of Jesus. This is the reason why the writer publishes the Shema book series.

Christians in the NT times have realized the limitations of the Christian education based on the Bible because they lost the Shema, the Great Commission of the OT. Nowadays numerous books about Biblical education for children are published, but the contents of these books are mostly based on secular theories of psychology or pedagogy. Additionally, almost all the contents of the Christian education curriculum taught in theological seminaries are far from the Scriptures.

The main reason for this could be that people do not seek the educational materials from the Jewish educational methods based on the OT, but seek from the NT. The NT has very limited information of family values and children education. This is why most pastors cite almost the same paragraphs regularly on May, the month of family, every year such as:

¹⁸ See the details from the book, Parents, Make Disciples of Your Children, Vol. 1. (Hyun, Yong Soo, 2005).

Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.” When he had placed his hands on them, he went on from there. (Matt. 19:14-15)

Children, obey your parents in the Lord, for this is right. “Honor your father and mother”--which is the first commandment with a promise “that it may go well with you and that you may enjoy long life on the earth.” (Eph. 6:1-3)

Where can we find the basic principles of the Biblical family ministry? We can find the ideal model of Biblical family ministry in the family of Abraham, the father of the Chosen People. The Great Commission given to Abraham by God (Gen. 18:19) itself is the essential values of family ministry which to convey the Word of God from generation to generation. How did Abraham and Sarah convey the Word of God to their only son Isaac? How did the Israelite people, the offspring of Abraham, convey the divine Word to their children? What was the method of conveying the Word taught by God? The Orthodox Jewish family ministry, which preserved the secret of transmission, should be the model of a Christian family ministry. This ministry is based on the Shema (Deut. 6:4-9).

Comparison between the Great Commissions of the OT and NT

Classification	The Great Commission(GC) of the OT (To prepare for 1st Coming of Jesus)	The Great Commission(GC) of the NT (Jesus) (To spread Gospel, Jesus who came)
Aim of Two GCs	God gave them to Save the Fallen Men.	
Purpose of GCs	To Convey the Word to Their Children (Gen. 18:19, Dt. 6:4-9)	To Make Disciples of All the nations (Mt. 28:19-20, Acts 1:8)
Goal of GCs	To prepare for the 1 st Coming of Jesus	To spread the Gospel, Jesus to the world
First Beginning of GCs	From the Family Ministry of Abraham, An Ancestor of Faith The Father of all Believers as well as Jews	After Acts 2 (e.g: Jerusalem Church) Spreading the Gospel to Neighbors and All the nations
Direction of Salvation Place of Education	Vertical Chosen People Education in the Family In the Home as the Holy Temple	Horizontal Evangelism through the Church In the Church (Building)
Teacher(Pastor)	The Parents in the Family	The Pastor of the Church
Students	Children in Home	Church Members in Churches

Contents of Education	The Old Testament	The NT(Gospel) and OT
Duty of Teacher(Pastor)	Nurturing Children with the Word of God	Nurturing Saints with the Word of God
Key Commandment	The 5 th Commandment in Home - Honor Your Parents! -	Spread Gospel to All the Nations in Church (Function of Holy Spirit)
Result of Education	Success of Conveying the Word to Next Generations in the Family	Success of World Missions through the Churches
Weakness of Education	Jews Did Not Accept Jesus Failed to Be Saved and to Evangelize the World	Failed to Convey the Word from Generation to Generation in the Family and National Churches
Ideal Duty Of Christians	We, parents must carry out the vertical Great Commission of the OT by teaching our children and making them disciples (Gen. 18:19; Deut. 6:4-9) for the survival of our households and national Churches. Meanwhile, we must also carry out the horizontal Great Commission of the NT, by spreading the Gospel to the ends of the world (Matt. 28:19-20). The both Great Commissions should be on balance and harmony together to get more saved Christians in the world. This is the best way to prepare for the 2 nd Coming of Jesus Christ.	

While the OT's Great Commission, the Shema, is the essence of the family ministry (Deut. 6:4-9) through the blood Jews, the NT's Great Commission is the essence of the pastoral ministry in the Church, which largely consists of non-Jewish Christian people (after Acts chapter 2). If the former is the parents' nurturing ministry for the children at home as a holy temple, the latter is the pastoral ministry for the Church members who have been evangelized in the Church (building). As the former is the OT Great Commission is to prepare for the first coming of Jesus, the latter is the Great Commission to spread the Gospel (Jesus) who has come on earth to all the nations.

The most important commandment to accomplish the OT Great Commission in home is the 5th Commandment which is "Honor your parents" (Ex. 20:12) and the most commandment to accomplish the NT Great Commission is "Spread Gospel to all the nations" (Matt. 28:19-20) with the help of Holy Spirit.¹⁹

¹⁹ For more information about the 5th Commandment, see Father Develops IQ, Mother Nurtures EQ (Subtitle: Jewish Education). Hyun, Yong Soo, 2005, Vol. 2. part 5.)

As the OT and NT complement each other, so does the two Great Commissions in both Testaments - the family ministry and the church ministry - completing each other, fulfills the plan of God's redemption completely.

Now, how should Christians of the NT prepare for the Second Coming (Parousia) of the LORD, Jesus Christ? Parents must carry out the vertical Great Commission of the OT by teaching their children and making them disciples (Gen. 18:19; Deut. 6:4-9) for the survival of the household and national Church. At the same time, the horizontal Great Commission of the NT must be carried out, by spreading the Gospel to the ends of the world (Matt. 28:19-20). Both Great Commissions should be balanced in harmony together to save more Christians in the world for this is the best way to prepare for the Second Coming of Jesus Christ.

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