

Literary Patterns in

*Angels, Satan,  
and Those Who Sit in the Shadow:*

A Biblical-Theological Narrative of Ontological  
Rebellion and Restoration

*Throughout this book, the phrase "those who sit in the shadow" is used as a theological term, referring to those who have lost their divinely appointed dwelling and now live outside the presence of God.*

## Literary Patterns in

### **Angels, Satan, and Those Who Sit in the Shadow**

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# Angels, Satan, and Those Who Sit in the Shadow:

A Biblical-Theological Narrative of  
Ontological Rebellion and Restoration

Young-Chool Oh



*Those who sit in the shadow  
can only wait for the light to come.*

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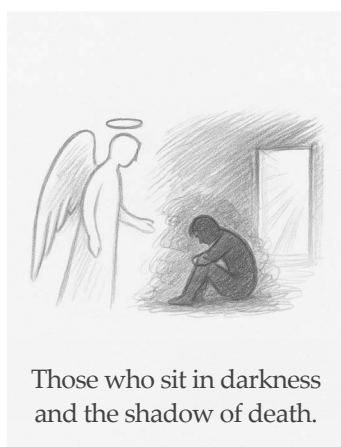
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Those who sit in darkness  
and the shadow of death.



## Opening the Book ...

"The Fall is the abandonment of one's place,  
and Redemption is the restoration of that place."

*Angels, Satan, and Those Who Sit in the Shadow* begins with an exploration of the order of being in the Triune God. From this foundation, it offers an integrated theological interpretation of creation, fall, redemption, and restoration—framed around the central biblical motif of the "dwelling place" (a theme referred to in this work as "Dwelling Theology").

The first half of the book surveys the creational order embedded in the relational structure of delegation, obedience, and love within the Trinity. It shows how both angels and humans were created as beings assigned to specific places within that divine order. However, some departed from their place—thus falling. The theological axiom, "The Fall is the abandonment of one's place," becomes the interpretive key that threads through the entire book.

The latter half interprets Eden as God's sanctuary and reads Adam's calling "to serve and to keep it" through a priestly lens. The command to "guard" was not simply about tending the garden; it was about guarding God's presence and resisting Satan's intrusion, as a priestly guardian of sacred space. Adam's silence and failure were therefore more than acts of disobedience—they were a rejection of divine order, an ontological rebellion against the sanctuary's design. The sin in Eden must thus be understood not merely as a human decision, but as an act instigated by the already fallen Satan, working to

disrupt God's order from behind the scenes.

This approach refuses to reduce Adam's sin to a simple moral failure, framing it instead within the same ontological structure as the heavenly rebellion. If the Fall is seen only as a human act, redemption is easily misconstrued as nothing more than another human act—namely, "believing." In contrast, this book asserts that redemption is the restoration of the dwelling place: the return to one's original, God-ordained position of being. Even faith itself must be understood as part of this divinely ordered process of restoration.

Furthermore, this book guides the reader to re-read the Bible through the lens of what may be called the theology of the *cheosŏ*—a theological vision that traces the pattern of Fall, Judgment, Exile, and Restoration, and centers on the recovery of being through the indwelling presence of God.

*Cheosŏ* (Korean: 처소) denotes the restored place of being—the existential dwelling where divine order, presence, and identity converge. It is not merely a physical location but the ontological seat of redeemed existence, where the fallen are rebuilt into a dwelling place for God. For the sake of clarity and consistency, this concept will hereafter be referred to as Dwelling Theology.

As Paul confessed, "we long to be clothed with our dwelling which is from heaven" (2 Cor 5:2). This is not merely a hope for the end times, but a longing for the restoration of the place of being that was lost. The way we understand Adam's fall profoundly shapes the depth of our understanding of redemption. To see it as mere disobedience leads to one view of salvation; to see it as ontological rebellion yields an entirely different theological weight. This book seeks to respond to the latter—with depth, coherence, and conviction.

Who is man? Where does he come from, and where is he going? These questions have echoed throughout human history, forming the core of both philosophy and religion. Yet the Bible makes a clear declaration: Humanity has fallen into sin through Adam's transgression and lives under the sentence of death. This is not merely a circumstantial condition but a judicial status—a legal identity declared by God.

Many find it difficult to accept this. They respond, "I didn't eat the forbidden fruit like Adam did." This reflects a framework that reduces sin to a courtroom verdict rather than an existential reality.

But the Bible speaks not only in terms of legal standing. It declares that Adam and his descendants became those who "sit in the shadow." This expression refers to our phenomenological condition—a lived reality under the dominion of sin. To "sit in the shadow" does not merely describe an attribute of being; it names a spiritual state. Even if one refuses to acknowledge themselves as a sinner, Scripture affirms: if they dwell in this condition, they are under sin.

What does it mean to be "one who sits in the shadow"? Luke 1:79: "To give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace." This is not mere poetry; "to sit in the shadow" names our existential and spiritual reality—the severance of relationship with God. Humans were

originally created to dwell in the light of God's presence, but through Adam's fall, we were cut off from that Source of Light and cast into spiritual darkness—we became those who sit in the shadow of death. It is like a creature that has never seen the sun—so deep in a cave it cannot even conceive of light. For such beings, light has never once broken through, and they remain unaware that they are even in darkness.

To sit in the shadow is not a metaphor; it is the actual condition of a life without God.

Why, then, did humanity become "those who sit in the shadow"? Scripture testifies that the cause lies in the fall of angels and the fall of humanity. This book seeks to examine through the lens of Scripture, the creation and fall of angels, the origin and essence of Satan, and the condition of fallen humanity.

The Bible emphasizes that both angels and humans were created with autonomous reasoning and volitional capacity. Yet one exalted angel rejected God's creative order and sought to elevate himself; likewise, Adam rejected God's command and chose to judge for himself—thereby placing himself under Satan's dominion. Humanity, though originally created to become God's dwelling place, now lives beneath the shadowed wings of Satan, internalizing his framework of judgment.

Adam's transgression was not a mere violation of rules. It was the abandonment of the dwelling (οἰκητήριον, oikētērion) assigned by God—a transgression essentially aligned with the rebellion of the exalted angel who likewise departed from his appointed place.

Traditional interpretations have largely viewed the sin in Eden through the framework of a covenant of works. But such approaches fall short of fully explaining the structural correspondence between the celestial fall (that of the angel) and the Edenic fall (that of Adam). Both events share an ontological pattern—a departure from the divine order. This book introduces the concept of dwelling not merely as a spatial term, but as an ontological category. From this perspective, Adam departed from the dwelling assigned to him, and thus ate from the tree. This act mirrors the structural essence of the exalted angel’s departure from his heavenly dwelling. It reveals that the fall in Eden was not an isolated moral lapse, but part of a larger redemptive narrative that begins with rebellion in heaven.

As a result, humanity became, in legal standing, sinners, and in existential reality, those who sit in the shadow—beings oriented toward death. But the Bible is not merely a record of history or theology. It is a book breathed out by God—and through its profound theological structure and literary craftsmanship, it conveys the living message of God.

This book does not merely convey information about angels and Satan. It seeks to illuminate how Scripture is written—and within what narrative structures and symbolic patterns God’s redemptive story is revealed.

Particular attention is given to the structural patterns that recur throughout the Bible—fall, judgment, and restoration—as well as to its literary devices: contrast, juxtaposition, and symbolism; its intertextuality; and its theological continuity from Eden → Tabernacle → Temple → Church → the Saints.

Within these often-overlooked textual seams, this book attempts to uncover the deliberate theological architecture that Scripture weaves to tell the story of redemption.

Consider, for instance, Genesis 3: when Eve listened to the serpent and saw that the fruit was "desirable to make one wise," and took it. Or Genesis 6: when "the sons of God saw that the daughters of men were beautiful, and they took them as wives." These are not merely historical records. Rather, they are rhetorical constructs, revealing how human-centered judgment—apart from God's value system—leads inevitably to corruption. They are symbolic events, echoing again and again the pattern of human fallenness.

This book builds upon such insights to examine the structural messages embedded within the literary form of Scripture. Scripture consistently directs us to one fundamental question: How is the one who has departed from the dwelling to be restored? This "dwelling" is not simply a place. It is the ontological position where one was meant to exist—a spiritual state where God's presence may abide.

At its core, the focus is on the theme of the "dwelling": Sin is the departure from where one was meant to be. Redemption is the journey back to the place where God may once again dwell. From beginning to end, Scripture reveals this restorative journey. And in following this narrative, this book seeks to address the most fundamental questions of human existence: Where did we come from? Who are we, and where are we going?

Most Christians answer these questions in terms of judicial status: "We are sinners," they say. And the goal of faith is often reduced

to "getting to heaven." But this book is concerned not with status, but with placement—not with outcomes, but with the restoration of being. Humanity has been cast out from the place where God is meant to dwell. And Scripture describes this not abstractly, but existentially—with the language of experience: "Those who sit in the shadow" (Luk 1:79).

This book defines the human condition as that of those who sit in the shadow—and seeks to explain, with structural coherence, how God's created order was broken, and how the ones who departed from that order must be restored.

Traditionally, the history of redemption has been understood to begin with Adam's transgression. But this book argues for a more primal event—the rebellion that occurred in the heavenly dwelling, a rupture in divine order initiated by the fall of an angel. From this perspective, Adam's sin is not merely a human failure, but a repetition on earth of a cosmic rebellion that first began in heaven. This interpretation draws from scattered clues across Scripture and introduces an ontological perspective of the collapse of the dwelling—defining humanity's existential condition not simply as moral failure, but as a structural fall from being a place where God could dwell.

Likewise, the parable of the Good Samaritan has traditionally been interpreted as a moral lesson about being a kind and helpful neighbor. But Luke, through contextual structure, chiasmic arrangements, and intertextual connections, has embedded within it a deeper literary design. Following this structure, I have read the parable not merely as an ethical tale, but as a literary device that alludes to human existence and the redemptive message.

This book, continuing in that literary interpretive trajectory, re-examines the fall of both angels and humans through the lens of departure from the dwelling—within the overarching redemptive structure of Scripture. This is a call to theological literacy—a mode of reading that moves beyond mere knowledge of biblical facts to an understanding of the structure, message, and ontological depth of the text.

For readers accustomed to traditional frameworks, this approach may feel uncomfortable at first. But such discomfort is often the first step toward theological renewal. Literary insight invites the mind to flex, breaking the rigidity of inherited interpretations and widening the horizons of meaning. This book does not present the redemptive structure as a fragmented doctrinal system, but rather unfolds it through the lens of theological literacy.

Every word, every structure is intentional—and this work seeks to help the reader trace, through context and form, through image and symbol, the divine message embedded within the architecture of Scripture.

Above all, this book employs the theological frameworks of both "dwelling" and "value judgment" to clarify the nature of the fall. It asserts that human sin is not merely a matter of behavior, but a fundamental departure from the order and place appointed by God. This perspective naturally extends into the theology of angelic creation and rebellion, allowing us to view human spiritual nature with greater depth and wholeness. When we examine redemption within an ontological structure, we no longer see it as a mere change in status, but as a radical transformation—a deconstruction and reconstruction of being itself.

For the reader, this book may prove to be an uncomfortable challenge. Yet that very discomfort is a necessary confrontation—a reminder that to say "I believe" is not simply a matter of language, but a theological confession that demands a conversion of being.

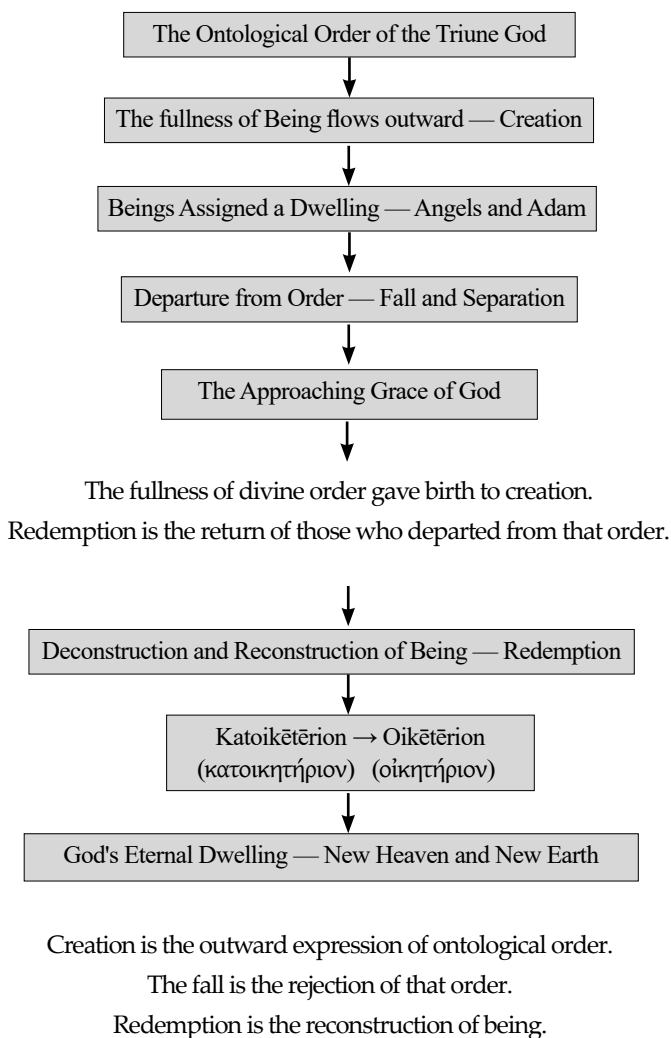
Where do we come from, and where are we going? This book does not answer that question simplistically. Instead, it seeks to lead the reader toward the rediscovery of purpose—a life being built as the dwelling place of God within the redemptive framework of Scripture. This journey of reading is itself a return—a rediscovery of the origin and trajectory of human existence. It is a divine invitation to be reconstructed—to become again a dwelling where God delights to abide.

To read this book is to respond to a divine call, a call that marks the beginning of dwelling reconstruction. Therefore, we must read the Bible not merely as a source of doctrine, but as literary revelation—a sacred narrative composed through structure, image, pattern, repetition, and reversal. This book is an attempt to read Scripture in that very way. And now, we will turn to the question that must guide us forward: How is the dwelling, once fallen, to be rebuilt?

*With the heart of one drawing clear water from deep within the earth.*

Young-Chool Oh

## ● Order of Being, the Collapsed Place, and the Architecture of Redemption



## Introduction | Who Am I, Truly?

We often live under the illusion that "I'm a decent person." We go to church, try to live morally, and think of ourselves as spiritual—and so, the word judgment might feel distant, irrelevant, or even unnecessary. But Scripture calls us to confront the truth of our inner being. No one will escape the day when breath ceases and we stand before the judgment seat of God. That day is inescapable. Which is why the question—"What kind of being am I, here and now?"—is perhaps the most urgent question of all.

This book was written to pursue that very question. Most of us, whether watching YouTube or picking up a book, gravitate toward what entertains us or affirms what we already want to hear. But this book is not written to please your ears. It is written to speak the truth you must know.

Who is humanity? Where did we come from, and where are we going? These questions have been asked for centuries—at the heart of both philosophy and religion. The Bible declares that human beings were created in the image of God, yet through Adam's fall, death entered the world, and humanity became subject to condemnation (Rom 5:12). But Scripture does not merely define humanity after the fall as "those who have sinned."

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"To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke 1:79

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This is not merely poetic imagery. Those who "sit in the shadow" are those who have fallen from the presence and light of God, dwelling in darkness. To sit without knowing the light—outside the divine order of life He established—is the existential condition of humanity after the Fall.

Traditionally, Adam's transgression has been understood as a rebellion against God. Yet this book goes a step further to illuminate the deeper root of that rebellion—one that began not on earth, but in heaven. In other words, before Adam sinned, there had already been a heavenly rupture caused by the rebellion of a celestial being. Adam's fall did not emerge in isolation; it occurred within the fissure first torn in the divine order above.

This is why the book begins with the creation and fall of angels, and the origin and essence of Satan. Adam's sin in the Garden of Eden was never a solitary event. It was the earthly reflection of a rebellion that had already begun in the heavens. The redemptive story in Genesis—the divine narrative of how God restores fallen humanity—unfolds within a unified structure that connects these two events.

This book particularly draws attention to the expression found in Jude 1:6, "the angels who did not keep their own domain (οἰκητήριον)," highlighting the Greek word *oikētērion*. This term does not merely refer to a physical space but signifies the position entrusted by God to His created beings—a designated place within divine order where each was to fulfill a specific vocation. Building upon this concept, the book seeks to explain, within a unified structure, how the divine order—both in heaven and on earth—was disrupted.

Angels, created by God, were each given a distinct role, and accordingly, a specific place in which to carry out that role. Scripture refers to this place as their "dwelling" (οἰκητήριον)—not merely a location, but a station of presence, a role sustained only through relationship with God and obedience to His design. Within the divine order, there can be no dwelling apart from the presence of God. Thus, the "dwelling" represents more than a space: it is a state of being in which each created being lives within the order assigned by God, fulfilling the vocation given to them by their Creator.

For example, in the relationship between parents and children, a child is meant to remain under the care and guidance of their parents until the time of independence. During that period, the child's rightful "dwelling"—or assigned place—is to live under parental care and to dedicate themselves to study and growth. In a company-employee relationship, an employee, having received compensation, is expected to carry out their assigned responsibilities faithfully and refrain from undermining the employer. In both examples, keeping one's position within the proper order is what it means to remain in one's place.

Thus, a dwelling (οἰκητήριον) is not merely a physical location, but the rightful station of a created being within the order and relationship defined by God. Keeping this place is fundamental to a life lived properly before God. Angels, too, were created to serve God within the divine order of creation. This order provides not only the framework for their existence but also the very reason to remain within the place assigned to them. However, when they reject that order and abandon their designated realm of service—their place—rebellion occurs. There is a vast difference between

a student merely failing to pay attention in class and one who climbs over the school wall to escape entirely. The sin of the angels belongs decisively to the latter.

According to the testimony of Jude, the angels sinned because they abandoned the source of their identity as created beings of God, forsaking the domain—the οἰκητήριον—assigned to them. In the same way, Adam, though entrusted with tasks such as naming the animals in Eden, was ultimately defined by his status as a creature of God.

Eden was both the place of Adam's assigned ministry and the dwelling place of God's presence. Avoiding the tree of the knowledge of good and evil was not something Adam could accomplish merely by strengthening his resolve. Some might argue, "God said eating it would bring death, so he simply should not have eaten it." But even in our childhood, we rarely refrained from doing something just because a parent said, "Don't do it." In fact, the less we understood the reason, the more curious and tempted we became to try it.

The prohibition given to Adam was not simply a rule, but a spatial boundary—and that boundary was not logical but relational. To cross into the forbidden space where the fruit was placed was not just to disobey, but to step outside of his relationship with God. In this sense, the location of the tree itself served as a boundary of relationship—the one place Adam was not permitted to cross.

We know from experience that the things that happen in our lives are often deeply connected to where we dwell—where we choose to remain. Adam was created within God's divine

order to serve Him in the Garden. But Satan, who had already sinned and been judged in heaven, approached Adam and Eve, tempting them to eat the forbidden fruit. They eventually stepped beyond their allowed space—their dwelling—and crossed into the forbidden realm to eat of the fruit. Satan did not place the fruit in their hands; they took it themselves. This act mirrored the same structural rebellion committed by the angels who left their heavenly dwelling. At its core, it was an identical transgression—a departure from the place assigned by God.

We should not view Adam merely in terms of the act of eating the forbidden fruit. Rather, we must consider the context in which the act occurred—the place, the divine order, and the boundaries established by God. Only then can we more deeply understand why this act constitutes the "Fall."

From this perspective, Adam's transgression was not merely a violation of a rule or a lapse in moral conduct. It was an act of departure from the divine order where God dwelled. His fall was deeply connected to a rebellion that had already begun in heaven. The collapse of human existence did not originate solely on earth; it was an extension of the disruption in the cosmic order that had already occurred in heaven.

Therefore, this book does not begin its examination solely with Adam. It seeks to interpret the human existential tragedy in a fuller, more comprehensive way by shedding light on the heavenly rebellion that preceded Adam within the created order established by God. This theological and ontological perspective moves beyond a simplistic understanding of "committing sin," and leads us to a deeper understanding of why Scripture refers

to humanity as "those who sit in darkness and in the shadow of death." By ontological, we do not refer to abstract theory or head knowledge, but rather to the question of what we are made of, and what sustains our being. Ontology asks: What state are we in, and what state must we be restored to?

To explain this interconnected structure, this book brings together two central concepts: the spatial notion of "dwelling" (οἰκητήριον), and the existential concept of "value judgment." Most believers readily accept that Adam's sin was a rebellion against God. Yet it may feel unfamiliar or difficult to consider Adam's sin and the angels' rebellion within the same structural framework. However, when we center the discussion around the concept of dwelling, the commonality becomes clear: both events involve the abandonment of the place God had assigned.

Just as the angels abandoned their proper domain and made judgments of their own, Adam likewise departed from the divine order and made his own assessment of good and evil. This structural connection is not limited to the fall in Eden. Throughout Genesis—in the stories of the flood, Sodom and Gomorrah, and the Tower of Babel—we see the same repeated pattern: beings depart from God's order, act according to their own judgments, and are met with divine judgment followed by a movement toward restoration. It is at this point that the book seeks to integrate the concepts of dwelling and value judgment to provide a coherent redemptive narrative—one that spans from the heavenly rebellion to Adam's fall, and through all the subsequent judgments—all woven into a unified theological structure.

Among many believers today, there is a growing perception that a

simple confession of "I believe" is sufficient to resolve everything. Faith, in such contexts, is often treated like a pass—something to be presented once and forgotten. Once the confession is made, the journey is deemed complete. But in that mindset, deeper reflection on one's life direction, value judgments, and existential reality tends to disappear. Yet Scripture does not recognize such confession as true faith. True faith is the strength to cling to God's word—to understand it rightly, and to embark on a journey of transformation in both being and living in accordance with it.

In other words, saying "I believe" is never enough. Faith must be revealed in the totality of one's being—manifested in a reoriented life and transformed value system.

This book is not concerned merely with the outward form of confession, but rather poses a more urgent question: What is it that we truly believe, and what does Scripture reveal about the existential condition of humanity—especially those who "sit in darkness and in the shadow of death"?

Before we speak of salvation, we must first honestly confront the fact that we are beings who have lost the light of God's glory. Christian tradition has long emphasized the gospel that says, "We are saved by faith." And that message is certainly not incorrect. But the issue always lies in what follows.

What kind of faith saves?

At this question, many hesitate—some even grow anxious. And many respond:

"True faith brings salvation."

But such a response merely adds an adjective to the word "faith" without revealing anything about its substance. Others might say:

"It must be the kind of faith that Jesus acknowledges."

Yet this too becomes just another rephrased version, still avoiding the core of the matter. So again we must ask:

"What is this faith?"

We speak often of faith, but we remain strangely silent on its essence. That silence is too often filled with emotional conviction or mere intellectual assent. And as a result, the word "faith" becomes increasingly vague and abstract.

In summary, salvation is not determined by the mere utterance of the phrase, "I believe."

If that confession is genuine, the very being of the person must undergo transformation. And a transformed being inevitably leads to a transformed life. It is precisely from that renewed existence that true confession flows—this is what Scripture calls *homologia* (ὁμολογία). The writer of Hebrews defines faith in this way:

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"Now faith is the substance of things hoped for, the evidence of things not seen."—Hebrews 11:1

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The Greek word translated as "substance," *ὑπόστασις* (*hypostasis*), is not a mere psychological expectation or subjective conviction.<sup>1</sup> It is a term

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<sup>1</sup> *Hypostasis* (ὑπόστασις) was used in early church Trinitarian theology to mean "person," as seen in the formula "one essence (οὐσία), three persons (ὑποστάσεις)." However, in Hebrews 11:1, *hypostasis* refers to the ontological substance of faith—that is, the fundamental assurance which holds onto the unseen reality and promises of God. As the meaning of the same term can

rich in philosophical and ontological depth. It refers to the actual reality of that which is unseen—the very foundation of being. In other words, faith is not optimism that what we hope for might come true, but a conviction that the eternal reality God has promised is already true—and a life that clings to that reality in the present.

Within this framework, Hebrews 4:14 speaks of what believers must hold fast to as "the profession" (ὁμολογία, *homologia*) — their confession of Christ.<sup>2</sup> *Homologia* is a term with juridical weight. It is more than emotion or inner conviction. It is a public declaration—a confession of one's identity and allegiance through a lived response.

Faith, as described in Scripture, does not rest in feelings or intellectual assent. Rather, it is deeply rooted in hypostasis—the reality of our being—and bears fruit in *homologia*—the confession of our life. True faith is not merely the utterance of "I believe," nor is it an emotional state. It is a dual structure within the redemptive framework: Hypostasis, the inner foundation that clings to the reality of God, and *homologia*, the outward confession that flows from the transformed being.

Hypostasis is the root of faith, and *homologia* is the fruit borne

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vary significantly depending on the context, this book employs hypostasis according to the usage in Hebrews 11:1, meaning "substance of being" or "reality."

2 *Homologia* (ὁμολογία): Derived from the Greek meaning "to speak the same," *homologia* originates from ancient legal terminology. It refers not to a mere expression of emotion, but to a formal declaration—an acknowledgment of one's identity and allegiance. In a legal context, it was the act of publicly confessing or affirming a binding truth. In the New Testament, it signifies a confession of faith that affirms one's belonging to Christ—not as private sentiment, but as a public and covenantal act.

from that root. The two are inseparable and together form the two pillars of genuine faith. To claim belonging to Jesus without looking toward the reality of heaven—this is hypocrisy. To long for the eternal kingdom without the confession of belonging to Christ—this is a powerless soliloquy.<sup>3</sup>

Therefore, unless the being itself has first been renewed, no confession—no matter how eloquent—can truly flow from within. We must now stand before these questions:

- ▲ Who are you?
- ▲ Are you still your old self, or have you become a new creation?
- ▲ Are you sitting in the shadows, or are you walking in the light, guided by God's value judgment?

These questions are not intended to probe emotional expressions of faith. The entirety of Scripture—especially the Gospels and Epistles—repeatedly ask us:

"Who has become the dwelling place of God?"

Ultimately, this question leads to a deeper structural inquiry:

"Where does your being belong right now?"

For example, Revelation 14 describes those who "follow the Lamb wherever he goes." These are not merely people who say

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3 The phrase "the reality of the heavenly kingdom" refers to hypostasis (ὑπόστασις) in Hebrews 11:1—the inward substance or fundamental essence of faith. Likewise, "the confession of belonging to Jesus" points to homologia (ὁμολογία) in Hebrews 4:14—the outward, formal declaration of faith through one's life. True faith requires the interplay of both: hypostasis as the internal reality of belief, and homologia as its external confession. Neither alone constitutes the fullness of redemption.

they believe in Jesus. They are those who cannot help but follow the Shepherd, the Lamb—those whose very lives are centered on Christ. Their being has already been transformed, and their standards for value and judgment have been reoriented.

We have become far too accustomed to performative faith—appearing holy without being holy, pretending to obey without true submission. Yet a faith that mimics outward appearances without inner transformation is ultimately self-deception—a false belief. In contrast, those whose being has been truly renewed begin to make new value judgments. No longer seeing through the lens of personal standards, they view the world through the judgment of God, and live accordingly.

So then, why do many believers live such different lives and make such different choices?

It is because their inner value systems—the foundation of their judgment—differ. Only those whose being has been transferred into alignment with God's Word and judgment can live a unified life in accordance with His will.

And from the depths of such transformed being flows a confession of faith—this is what the book of Hebrews calls *homologia* (ὁμολογία). This confession is not merely the verbal utterance of "I believe," but the testimony of a reordered life, a life whose value judgments have been shaped by divine truth, and whose very existence declares the reality of that faith.

♦ *Homologia is the confession that flows from a transformed being—and it is precisely this confession that reveals true faith as the*

*tangible outcome of redemption.*

This book describes such a confessing being with the term "dwelling construction." The use of the word construction is rooted in the biblical reality that, through Adam's sin, the essence of humanity—created in the image of God—was utterly dismantled. Had Adam's fall been merely partial, terms like "repair" or "remodeling" might have been sufficient. However, because Adam's transgression brought about total depravity, the entire being must be wholly rebuilt, and in this sense, construction is a far more appropriate term.

This perspective aligns with the first point of the Five Points of Calvinism (TULIP): Total Depravity.<sup>4</sup> This doctrine teaches that humanity has not merely fallen ethically, but that the entire human nature—reason, emotion, will—has been corrupted by sin. If this is true, then redemption cannot be a mere restoration; it must be a recreative act—a radical rebuilding of the entire being.

Yet today, many Christians remain at a superficial level of confidence: "I believe, therefore I am saved." In doing so, they overlook the essential requirement of complete reconstruction.

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4 The five points of Calvinism, often summarized by the acronym TULIP, outline the core doctrines of Reformed theology:

T: Total Depravity – Humanity is completely fallen and incapable of attaining salvation by its own will or effort.

U: Unconditional Election – God elects individuals for salvation purely by His grace, without regard to any foreseen merit or condition.

L: Limited Atonement – Christ's atonement is effective only for the elect.

I: Irresistible Grace – The saving grace of God is effectually applied to those whom He has chosen, and they cannot ultimately resist it.

P: Perseverance of the Saints – True believers will persevere in faith to the end and will not lose their salvation.

This attitude, in practice, denies what is verbally confessed—namely, the doctrine of total depravity—and leads to a dangerous misunderstanding that diminishes the depth of redemption. If total depravity is indeed a true doctrine, then we must also acknowledge this: a being that has been utterly destroyed cannot be restored by confession alone.

Today, many faith communities confess the doctrine of total depravity, yet treat salvation as if it is completed with a single phrase: "I believe." This book introduces the concept of "dwelling construction" precisely to address this gap. Redemption does not end with a declaration or a confession of the lips. It is the restoration of being—a concrete and transformative journey toward becoming the dwelling of God.

In this light, the concept of dwelling construction used throughout this book is deeply aligned with Reformed theology. Without a complete reconstruction of human existence, redemption cannot be fulfilled. Moreover, this construction is a calling entrusted only while breath remains—that is, only in this life. It is like a mission in a timed game: you must complete it within the given time. Ultimately, this book does not view redemption as a matter of verbal confession, but as an existential mandate that must be fulfilled within the limited span of our earthly existence.

The salvation and restoration of the human being is not a matter of abstract declarations or emotional agreement, but of a tangible reordering of one's very being—a rebuilding that takes place within the framework of God's redemptive order. And the starting point of that redemption is the creative order of the Triune God. Understanding how angels, humanity, and

all creation were assigned their places within that divine order becomes a decisive foundation for understanding why humanity came to be described as those "who sit in darkness and in the shadow of death."

Thus, we must first examine the Triune God's creative order and the role of the angels in order to rightly understand what kind of being humanity was created to be. That understanding becomes the true beginning of restoration.

♦ This book is not merely an attempt to redefine "faith."

After the fall, humanity ceased to live by God's value judgments and instead began to live by self-determined values. This book seeks to illuminate, throughout the entire Bible, how the ontological core of a person—that is, the essential ground upon which a person stands and the direction in which they live—is shaped by the value system they adopt. Ultimately, even the word faith itself takes on an entirely different meaning depending on where one's value judgments are rooted.

Faith is not a mere emotion or a momentary decision. It becomes complete only when hypostasis—the ontological grounding that clings to the reality of God—and homologia—the life-confession that flows from a transformed existence—work together in harmony.

Homologia without hypostasis is hypocrisy.

Hypostasis without homologia is a powerless soliloquy.

These two, like root and fruit, intertwine to form the organic structure of true faith.

This book traces how such a confession becomes possible within the structure of the entire biblical narrative.

◆ Then why must we choose this path?

By nature, humans are drawn to what is simple and easy. The phrase "Just believe and you will be saved" is easy to remember and brings a sense of comfort. But Scripture does not portray the path of salvation as so simplistic.

If the Bible presents both a simple entry and a profound journey for the same subject, should we not follow the more weighty path?

Salvation is a matter of eternal life and death. It is far better to pursue the deep and difficult path that grips the essence than to follow an easier road and risk losing everything. This book presents that very path of truth—the redemptive journey by which one's being is rebuilt anew.

Satan always offers the broad and easy road first.

But the Lord calls us to follow the narrow and difficult way—and it is at the end of that way that eternal life awaits. Now, the choice is yours.

This book is not merely a reinterpretation of doctrine. It follows the redemptive structure that explains how humanity, displaced from the position of true being, is restored to become a dwelling place of God.

This "dwelling" is not simply a spatial concept where God

resides; it is a position that can only be sustained within a right relationship with Him. The New Testament clearly proclaims that this relationship is made possible through the indwelling of the Holy Spirit. When the Spirit comes to dwell within the believer, that person is no longer a forsaken space, but is restored as a holy dwelling where the presence of God abides (1 Cor 3:16; Eph 2:22).

Therefore, to "become a dwelling" is not merely to be a forgiven sinner, but to be restored as a relational reality where the Spirit of God indwells.

And this restoration does not begin with human effort or resolution. Redemption originates in the perfect love and order already fully realized within God Himself—that is, within the relationship of the Father, the Son, and the Holy Spirit. God, according to the perfect order that exists within Himself, initiated redemption with the will to rebuild a broken creation.

Salvation is a matter of eternal life and death.  
It is far better to pursue the deep and difficult path  
that grips the essence than to follow an easier road  
and risk losing everything.

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## Questions & Answers: Theological Coordinates for Understanding This Book

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### **Q1. What is the central theme of this book?**

**A1.** *Angels, Satan, and Those Who sit in the shadow* analyzes the theological structure of "departure from one's divinely appointed dwelling" and the "ontological position of being" as these themes recur throughout Scripture. By tracing the narratives of fallen angels, Adam, and those who sit in the shadow, this book illuminates the essence of God's created order and the redemptive framework that restores what has been lost.

### **Q2. Why are "angels and Satan" discussed together with "those who sit in the shadow"?**

**A2.** Satan and those who sit in the shadow are both beings who have departed from the divine order. Satan, though originally created as an angel, rejected God's order and deviated from the very essence of his created being. Those who sit in the shadow symbolize humanity living in the existential severance that results from that rebellion. By shedding light on both, this book reveals how the Fall is not merely a moral failure but a structural rebellion against one's created place—and that the path of redemption open to humanity lies within the movement of restored divine order.

### **Q3. What does "dwelling place" (οἰκητήριον) mean in this book?**

**A3.** The "dwelling place" is not merely a spatial concept but refers to the God-appointed position of being and order. To depart from this place is to fall; to return is the very essence of redemption.

**Q4. Who is the intended audience of this book?**

**A4.** This book is written for seminary students, pastors, theological researchers, and spiritually reflective readers who seek a structural and ontological understanding of Scripture's narrative.

**Q5. How does this book differ from traditional views of fall and redemption?**

**A5.** Rather than seeing the fall merely as "disobedience," this book interprets it as a departure from ontological order. Likewise, redemption is presented not just as forgiveness of sin, but as a restoration of one's rightful place within the framework of creation.

The Triune God is not an abstract concept,  
but the foundation for understanding all creation and humanity.

# Appendix

## 1. A Comparison Between the Traditional Ordo Salutis and the Dwelling-Redemption Structure

### 1) Summary of the Traditional Ordo Salutis

Ordo Salutis refers to the "order of salvation," namely, the sequence by which God acts to save sinners. In the historic Protestant tradition, this is generally outlined in the following stages:

- ① Calling – God's external and internal summons
- ② Regeneration – new birth by the Holy Spirit
- ③ Conversion (Repentance & Faith) – turning from sin to Christ
- ④ Justification – the imputation of Christ's righteousness
- ⑤ Adoption – being received as children of God
- ⑥ Sanctification – the progressive life of holiness
- ⑦ Perseverance – the grace of enduring to the end in faith
- ⑧ Glorification – the final salvation, the reception of the glorified body

### 2) Limitations of the Traditional Structure

- Declaration-Centered: Concepts such as justification and adoption are heavily focused on legal declaration.
- Insufficient Ontological Transformation: The question of "What kind of being am I becoming?" is overshadowed by the focus on "What have I believed?"
- Lack of Integrative Wholeness: The organic link between faith,

being, vocation, and divine presence is often underdeveloped.

- ▶ Loss of Spatial Dimension in Redemption: Biblical spatial language such as "dwelling," "being built," and "habitation" is not sufficiently translated into practical theology.

### 3) The Theological Necessity of the Dwelling-Redemption Structure

- ▶ By defining sin as the departure from dwelling, the Fall is interpreted not merely as a relational rupture but as a dislocation of being.
- ▶ By describing redemption as the restoration of dwelling, salvation is revealed not as a mere declaration but as the journey of construction.
- ▶ Through the recovery of ontological structure, salvation is emphasized not as a mere change of status but as the being rebuilt into a structure fit for the indwelling of God's Spirit.
- ▶ Presence-Centered Consummation: The eschatological fulfillment of redemption—putting on the heavenly dwelling (oikētērion)—is organically connected to the present reality of becoming the earthly dwelling (katoikētērion) of God.

### 4) Comparative Table

| Category                 | Traditional Ordo Salutis            | Dwelling Concept of Redemption                          |
|--------------------------|-------------------------------------|---------------------------------------------------------|
| Definition of Redemption | Legal declaration, change of status | Rebuilding of being, restoration of presence            |
| Nature of the Fall       | Disobedience, guilt                 | Departure from dwelling, collapse of position and state |

|                      |                                                                                |                                                                                              |
|----------------------|--------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|
| Journey of Salvation | Calling → Conversion<br>→ Justification →<br>Sanctification →<br>Glorification | Death → Being made alive →<br>Being set upon the foundation →<br>Being built → Being clothed |
| Central Concept      | Faith, righteousness                                                           | Being, dwelling, presence                                                                    |
| Structural Language  | Relational focus                                                               | Architectural focus, ontological focus                                                       |
| Goal of Redemption   | Forgiveness of sins, entrance into heaven                                      | Becoming a being in whom God dwells                                                          |

### 5) Differences in Applied Perspective

| Comparison Point           | Traditional Order                  | Dwelling Concept                               |
|----------------------------|------------------------------------|------------------------------------------------|
| Faith                      | Condition of confession            | Response and preparation of being              |
| Declaration vs. Structure  | Emphasis on declarative imputation | Emphasis on transformative construction        |
| Relationship vs. Presence  | Relocating relational position     | Becoming a being in whom God's presence abides |
| Understanding of Salvation | Forgiveness and restoration        | Deconstruction and reconstitution of being     |
| Eschatology                | Focus on entering heaven           | Putting on the heavenly dwelling (oikêtêrion)  |

※ This comparison does not negate traditional soteriology. Rather, it demonstrates why the dwelling concept—as an ontological redemptive structure—is necessary for modern theology and practice, offering a deeper pathway toward understanding redemption.

## **2. Ten Questions on Ontological Redemption and the Structure of the Dwelling**

**Q1. Is the "dwelling" (οἰκητήριον) merely a spatial concept, or is it an ontological concept?**

**A1.** In Scripture, the "dwelling" (οἰκητήριον) is not merely a physical space. It is the unique place assigned by God to His creatures—a locus where being, order, and vocation intersect under the presence of God. Within this dwelling, creatures live in communion with God and fulfill their entrusted mission. Thus, the dwelling is a sacred reality where identity, order, vocation, and divine presence converge. To depart from it is not simply relocation, but a deviation from order and the beginning of rebellion.

**Q2. What does it mean that fallen angels "left their own dwelling"?**

**A2.** The fact that angels "left their own dwelling" must be understood in the following sense:

1) Denial of creatureliness – Though angels were created by God, leaving their dwelling (οἰκητήριον) meant declaring, "I no longer exist under the Creator's order," attempting to make themselves the source.

2) Rejection of place and vocation – God entrusted every angel with a unique place and role (Ps. 103:20–21). To leave their dwelling was to reject this God-given identity and mission in order to establish an autonomous throne.

3) Disruption of the created order – The inner order of the

Triune God (love, mutual indwelling) was reflected outwardly in creation. Every creature's "place" bears this order. To abandon one's dwelling is therefore to rupture creation itself and to overthrow the foundation of the God-creature relationship.

**Q3. Why are the consequences of angelic and human rebellion different?**

**A3.** The rebellion of angels and that of humans share the same essence—defection from God—but the outcomes differ because of their distinct structures of being and levels of awareness.

Angels, as purely spiritual beings, rebelled with full knowledge and will. They consciously rejected God's order and truth in the realm of the spirit; thus, their fall is declared an irrevocable rupture with no path to restoration.

Humans, by contrast, are composite beings of spirit and flesh. Adam's sin was not full-fledged enlightened rebellion but a response to the serpent's deception, conditioned by creaturely limitation and weakness. Moreover, humanity was created in the image of God and animated by His breath; as long as life endures, the possibility of restoration remains. God therefore prepared the way of redemption, granting humanity the possibility of being rebuilt as His dwelling through Christ.

In conclusion, angels fell through fully informed defiance and are judged by permanent severance, whereas humans fell through weakness and deception, and thus are given the possibility of grace and restoration.

**Q4. Can Adam's fall and the angels' departure from their dwelling be understood in a structural juxtaposition?**

**A4.** Yes. Adam's fall and the fallen angels' departure can be placed within the same structure of disorder and loss of dwelling. Jude,

Genesis, Ezekiel, and Isaiah all describe the essence of rebellion as the abandonment of the place assigned by God. Those who fail to keep their appointed position ultimately share the same outcome—expulsion and judgment.

Particularly, 2 Timothy 2:14 makes clear that Eve's transgression came through the serpent's deception, revealing that the fall in Eden was already a terrestrial repetition of rebellion that had begun in heaven. This shows that humanity's fall on earth is essentially connected to the angelic rebellion in heaven.

Thus, all human sin is profoundly linked to Satan's scheme, which leads creatures to abandon the dwelling God had given them. Adam's fall, therefore, cannot be reduced to a mere moral lapse; it must be understood as a structural event within the broader continuum of heavenly rebellion that sought to dismantle God's order.

This parallel structure serves as a theological device to reveal how God's principle of judgment and restoration operates consistently across both heavenly and earthly realms.

#### **Q5. Why is redemption not merely forgiveness but ontological restoration?**

**A5.** Redemption is not limited to the pardon of sins; it is the creative act of rebuilding the broken structure of being in Christ. To stand in the new heaven and the new earth as beings without rebellion, mere forgiveness is insufficient. The root of existence must be replanted in God, the dwelling restored, and the creature reshaped to bear its vocation within divine order.

Thus, redemption includes forgiveness but extends far beyond it—it is the comprehensive work of re-creation, encompassing the restoration of being, the renewal of order, and the re-commissioning of vocation.

**Q6. According to what structure was humanity created in the image of God?**

**A6.** Humanity was created in the structure of image–dwelling–vocation, which reflects the triune God’s own pattern of being–relation–role. This is more than an external resemblance or a functional likeness; it encompasses an ontological, relational, and missional structure.

God created the world not out of need or self-display, but as the outward overflow of the fullness of the triune life. The inner order of the Trinity—love, mutual indwelling, delegation, and obedience—was embedded in creation, so that every creature was given a unique place (dwelling) within that order.

Humanity, as the image of God, was formed to mirror this structure in its very mode of existence:

- Image signifies the essence of being that bears God’s personhood and glory.
- Dwelling signifies the appointed place where humanity was to live in fellowship with God.
- Vocation signifies the role and mission to represent God within the created order.

Thus, human beings were not simply created as creatures but as those who embody and enact God’s order in the world. Creation itself is structured, the image is a structured vocation, and that structure reflects the very mode of God’s triune being.

Accordingly, the fall of humanity was not mere disobedience but the collapse of this entire structure. Redemption, therefore, must be understood as the restoration of this structure—the restoration of image, dwelling, and vocation.

### **Q7. What does "those who sit in darkness" mean?**

**A7.** "Those who sit in darkness" signifies an existential condition of disconnection from God's presence and order. It is not merely a juridical status of being a sinner, but rather a description of one's lived, existential reality.

In Scripture, "darkness" is associated with the absence of God's presence—the loss of light. It represents the condition of those who have lost their dwelling, that is, those who have departed from the place appointed by God, entering into relational and ontological severance.

The phrase "to sit" conveys more than the act of remaining; it implies a state of stagnation, where one is no longer moving forward, or an inert attempt to sustain existence by one's own power. Thus, those who sit in darkness are beings who cannot restore themselves by their own will or strength, but can rise again only through the grace of God and the restoration of His presence.

In summary:

- "Sinner" describes the legal responsibility and condemned status of man.
- "Those who sit in darkness" expresses the existential condition of dislocation and collapse—the phenomenological identity of a being who has lost the light.

### **Q8. Why does Scripture present "judgment" not as destruction, but as the declaration of order-preservation?**

**A8.** In Scripture, judgment is not portrayed as sheer destruction or vengeance, but as God's declarative act to preserve and restore the created order.

God's creation was not merely the establishment of form

but the outward expression of the triune divine order—being, relationship, and role. Thus, when this order is fractured or violated, God manifests Himself through judgment, safeguarding and restoring His order.

In this way:

- Judgment is not aimed at destruction for its own sake.
- It removes what has corrupted or damaged the order.
- It serves as the means by which God's sovereignty and holiness are revealed.

The repeated biblical affirmation that "the Lord makes Himself known through judgment" (Exod. 7:5; Ezek. 36:23) demonstrates that judgment functions as the proclamation of God's name (His being) and His order.

In summary:

If creation is the outward manifestation of God's divine order, judgment is God's self-revelation in preserving and affirming that order. Thus, judgment is not merely a destructive outcome, but a declarative action that restores the broken structure of creation, maintains divine justice and holiness, and reveals that God is indeed the Lord.

**Q9. What does the expression "bound in darkness" mean with regard to fallen angels?**

**A9.** The phrase "bound in darkness" does not merely describe confinement in a gloomy place, but rather a judicial state in which God has cut them off from the light of His presence and His Word, isolating them outside of His order.

This binding is less a physical restraint than an ontological condition:

- the suspension of their created function,

- the blocking of access to the source of presence and life,
- their isolation outside the order of God,
- an irreversible severance from communion with God.

It signifies that they can no longer reflect the light of God's glory. It is as though they have been clothed in a shroud of darkness, their channels of existence permanently sealed. This cutting-off is God's sovereign act of separating them forever from His order and life. Thus, to be "bound in darkness" means absolute separation from the Source of order and life, a state of unredeemable judgment into which they have fallen.

**Q10. How does the journey of redemption begin and reach its completion?**

**A10.** Redemption begins in Christ as the ruined existence is dismantled and, by the grace of God, reconstructed into a new dwelling. It is not concluded with a mere juridical declaration of being "righteous," but unfolds as an ontological journey of restoration:

- existentially, the dismantling of the self,
- the re-creation of life,
- the building up into a new being.

This restorative journey ultimately aims at being built into a dwelling of the Spirit (κατοικητήριον, *katoikēterion*).

Thus, redemption is the recovery of the lost structure and place of being—the dwelling—and it both begins in Christ and reaches its consummation when one's existence is reestablished in God as its foundation.

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