



Bible Study
& Sermons

2 Corinthians
Seen from
the Perspective of
the Gospel of
the Water
and the Spirit

PAUL C. JONG



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the Gospel of the Water and the Spirit

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& Sermons



Hezbollah

**“Therefore, if anyone is in
Christ, he is a new creation; old
things have passed away; behold,
all things have become new.”
(2 Corinthians 5:17)**

2 Corinthians is commonly read as a personal letter containing the Apostle Paul's hardships and defense. However, the core of what the Bible intends to say through 2 Corinthians does not lie in the apostle's personal explanation or the restoration of his relationship with the church. How God's power is fully revealed in the midst of weakness—that is the central message of 2 Corinthians.

This book explains 2 Corinthians from Chapter 1 to 13 from the perspective of the gospel of the water and the Spirit. It is a record that traces how Jesus Christ—who had the sins of the world transferred to Him by receiving baptism from John, received the punishment for those sins on the cross, and then resurrected from death—and His gospel become true comfort and power in the midst of tribulation and weakness.

By reading this book, we come to confirm the fact that only the gospel of the water and the Spirit sustains the apostle's ministry and establishes believers as new creations. Furthermore, we will clearly receive testimony, through the two structures of baptism and the cross, of how this gospel calls sinners as workers of the new covenant and ministers of reconciliation.

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and the Spirit

PAUL C. JONG



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SEOUL, KOREA

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First Edition: 2026

Published: May 2026

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Scripture quotations used in this book are from the ‘*New King James Version (NKJV)*’, ‘*American Standard Version (ASV)*’.

ISBN 978-89-282-6246-5

Illustration: Young-ae Kim

Reviewed: Elizabeth

Translator: Elizabeth

Printed in South Korea

Hephzibah Publishing House

A Ministry of THE NEW LIFE MISSION

Seoul, Korea

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ACKNOWLEDGMENTS

We offer a prayer of thanks to the Lord for giving us the Word of salvation and blessing us with the gospel of being born again by water and the Spirit.

I would also like to thank God's servants and brothers and sisters for their invaluable service in publishing this book. We all worked hard to write this book.

I hope and pray that this book will help many souls be born again, and I would like to express my sincere gratitude once again to everyone who worked hard with me.

I sincerely hope that the Lord will allow the gospel of being born again by water and the Spirit to be spread throughout the world through those who believe in Jesus.

PAUL C. JONG



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Preface to 2 Corinthians

Beloved saints, I greet you in the name of the Lord Jesus Christ. I earnestly pray that God will abundantly pour out the grace of the word upon each and every one of you who has taken this book in your hands.

This book is a commentary of the word that explains 2 Corinthians, written by the Apostle Paul, chapter by chapter from the perspective of the ‘gospel of the water and the Spirit.’ Not a single verse of the Bible is recorded in vain, and all the words testify to the gospel of salvation fulfilled in Jesus Christ. Therefore, in order for us to understand the Bible correctly, we must read it with the one gospel that pierces through the entire Bible, that is, the gospel of the water and the Spirit which Jesus fulfilled by receiving baptism from John to have the sins of the world transferred to Him, bearing the judgment of those sins on the Cross, and resurrecting from the dead. Only when we read under the light of this gospel will the word of the Bible be correctly unraveled, and the word will live and work inside our souls.

What Kind of Letter is 2 Corinthians?

2 Corinthians is known as the most personal and pastoral letter among the letters of the Apostle Paul.

Paul stayed in Corinth for about one year and six months, gathering Jews and Gentiles into one inside the gospel to establish the church. However, after he left, various problems arose inside the Corinthian church, and Paul exhorted the church by writing a letter in tears and pain. Even among those, what tormented Paul

the most were the false apostles who doubted and degraded his apostleship. They put themselves forward as more spiritual and authoritative ones, and criticized that Paul's suffering many hardships was the evidence of not being a true servant.

It was exactly in this kind of situation that 2 Corinthians was recorded. Therefore, this letter very honestly contains the apostle's hardships and weakness, tears and comfort, and God's power that is rather made completely manifest inside that weakness. Paul does not hide his own weakness but rather reveals it, and boasts of the gospel of God's salvation that works upon that weakness.

Therefore, 2 Corinthians is not simply a letter dealing with the conflict between one church and one apostle, but becomes the word of God that shows from the deepest place what a true gospel ministry is and what the life of a true saint is.

Why Must We Read from the Perspective of the 'Gospel of the Water and the Spirit'?

When many saints read 2 Corinthians, there are many cases where they stop at the level of gaining comfort in the midst of tribulations, gaining lessons about offerings, or maxims such as becoming strong when weak. However, at the center of 2 Corinthians flows a truth far deeper than that. That is exactly the gospel of salvation that God has already completed for us inside Jesus Christ, that is, the gospel of the water and the Spirit.

Before Jesus came to this earth and began His public ministry, He first received baptism from John the Baptist at the Jordan River. That baptism was not a simple religious ceremony, but the event where the shadow of the High Priest transferring the sins of the people onto the goat by laying his hands on it on the Day of Atonement in the Old Testament was actually fulfilled.

John the Baptist, in the position of the last High Priest, transferred the sins of all mankind to Jesus by laying his hands on Jesus. And Jesus, personally bearing those sins, hung on the Cross and shed His blood, receiving all the judgment of sins on our behalf, and eternally confirmed our salvation by resurrecting from the dead.

This is exactly the gospel of the water and the Spirit that the Bible testifies to. Here, the ‘water’ means the baptism Jesus received from John, and the ‘Spirit’ means the spiritual evidence of His being the Son of God and His resurrection. What the Apostle John declared in 1 John 5:7–8, “*And it is the Spirit that beareth witness, because the Spirit is the truth. 8 For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. —ASV*” is exactly this gospel.

When reading 2 Corinthians under the light of this gospel, the meaning of the word comes alive with a completely different depth. The comfort in the midst of tribulations that Paul speaks of becomes the comfort enjoyed only by the one standing upon the already completed salvation; the treasure contained in earthen vessels becomes the glory of the gospel of the water and the Spirit contained inside the weak flesh of humans; and the confession of having become a new creation becomes the evidence of being born again, fulfilled once and for all through the baptism, Cross, and resurrection of Jesus Christ. Also, the power that is made perfect inside weakness becomes the true power that comes upon the one who does not put forward his own righteousness but relies only on the gospel of salvation fulfilled by God.

The Structure of This Book

This book deals with all thirteen chapters of 2 Corinthians in order, from chapter 1 to chapter 13. Each chapter is composed

of three elements.

First, the word text of the corresponding chapter is divided and included by paragraphs. Consideration was given so that the reader can calmly read and meditate on the word itself first. Second, the word is unraveled and explained paragraph by paragraph from the perspective of the gospel of the water and the Spirit. Following the flow of the text, it allows us to examine together with what heart Paul recorded this word, and what gospel truth that word shows us today. Third, at the end, the sermon of Rev. Paul C. Jong is included. By adding precious pulpit words that could not all be contained earlier, it allows one to hear and deeply engrave the same gospel truth from various angles.

Like the Canaanite woman who longed for even a single piece of crumb falling from the Lord's table (Matthew 15:27), I earnestly hope that every single word of this pulpit becomes the nourishment of the word deep inside the reader's heart.

To the Readers Reading This Book

I would like to earnestly exhort one thing to those reading this book. Please do not treat this book as a simple reference book for gaining Bible knowledge. 2 Corinthians is not a letter understood only with the head. Because Paul's tears and sighs, tribulations and comfort, and confessions of weakness and power are contained within it, this word pierces through our hearts and makes us look back on our own faith again.

At the end of 2 Corinthians chapter 13, Paul cried out toward the saints like this: *"Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?"* (2 Corinthians 13:5). This question is not a question given only to the Corinthian church two thousand years ago. It is a

question given equally to all of us who have opened this book today. I hope this becomes a time to honestly check once again whether we are truly standing upon the gospel of the water and the Spirit fulfilled by Jesus' baptism, Cross, and resurrection, and whether our faith is built upon the truth of salvation fulfilled by God, not on the traditions of men.

I hope that this book becomes a small comfort and new strength to those who need comfort in the midst of tribulations, those whose assurance of the gospel is shaken even amidst a long life of faith, those who are discouraged before their own weakness, and you ministers whose hearts are exhausted and heavy even while serving the church.

Our comfort and power do not come from ourselves. They come only from the gospel of the water and the Spirit already completed inside Jesus Christ. I earnestly pray that this truth is engraved deep inside the hearts of you readers.

Concluding Prayer

I give my deepest thanks to all the coworkers who prayed and labored together until this book came out into the world, and to the saints all over the world who believe in this gospel and are walking together. And above all, I return all glory to our Lord God who even now holds the weak and bestows salvation through the gospel of the water and the Spirit.

I pray that *“the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit”* (2 Corinthians 13:13) be with all the saints who have taken this book in their hands forevermore. Hallelujah!

Paul C. Jong

Who is the Author of 2 Corinthians and in What Year Was It Written?

2 Corinthians is also a Pauline epistle belonging to the New Testament, and its author and time of recording are relatively clearly known.

First, the author is the Apostle Paul.

In 2 Corinthians 1:1 as well, Paul reveals himself as “*Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,*” making it clear that this letter is what he recorded. The early church tradition, the testimonies of the church fathers, and historical materials also all unanimously testify to this letter as Paul’s work.

Next, it is general to view the time of recording as around AD 55–57.

It is known that Paul recorded this letter when he left Ephesus and reached Macedonia during his 3rd missionary journey (refer to 2 Corinthians 2:12–13, 7:5~6). After sending 1 Corinthians, Paul heard the news of the Corinthian church through Titus, and came to record this letter containing the issue of the false apostles who denied his apostleship and caused confusion inside the church, comfort for the saints who repented, and the exhortation of the offering for the Jerusalem saints.

Lastly, looking at the time when the Bible words of 2 Corinthians were recorded, the entire New Testament is viewed to have been completely recorded between around AD 90~100. After being used in various churches since then, it was officially confirmed as the canon in the 4th century AD (such as the Council of Carthage around AD 397).

To summarize, it is as follows:

- Author: The Apostle Paul
- Time of Recording: Around AD 55-67 (Recorded in Macedonia)
- Time of New Testament Completion: Around AD 90–100
- Confirmation of Canon: Late 4th century AD ☒

CONTENTS

Part One—Bible Study

CHAPTER 1

Paul's Greetings and Defense of His Purity -----21

CHAPTER 2

Paul's Love for the Corinthian Saints -----41

CHAPTER 3

Paul, Who Became a Worker
of the New Covenant -----55

CHAPTER 4

Suffering and Blessing Due to Christ -----71

CHAPTER 5

Apostle Paul, Who Became
an Ambassador of Christ -----87

CHAPTER 6

Do Not Receive the Grace of Salvation
Given by God in Vain ----- 107

CHAPTER 7

Sorrow According to God's Will ----- 119

CHAPTER 8

Look After the Jerusalem Church----- 129

CHAPTER 9

Give an Offering for the Preaching of the Gospel----- 137

CHAPTER 10

Paul, Appointed as an Apostle
Through Jesus Christ ----- 143

CHAPTER 11

Paul Unavoidably Defends His Apostleship ----- 149

CHAPTER 12

The Power and Grace of Christ Made Perfect
in Weakness----- 161

CHAPTER 13

You Must Test Your Faith and Rely on
the Perfect Gospel----- 171

Part Two—Sermons

True Comfort Comes Through Jesus Christ (2 Corinthians 1:1-11)-----	179
Those Who Give Off the Fragrance of Christ (2 Corinthians 2:12-17)-----	198
We Are Those Who Have Received a Glorious Ministry (2 Corinthians 3:1-18)-----	208
Faith Dwelling in the Light (2 Corinthians 4:1-6)-----	218
The Inner Man of the Righteous Must Be Strong by Faith (2 Corinthians 4:16-5:10)-----	227
Please the Lord Even While At Home in the Body, Like the Apostle Paul (2 Corinthians 5:6-10)-----	236
The Flesh That Serves the Lord Who Compels Us with Love is Honorable (2 Corinthians 5:14-16)-----	240
Behold, now is the acceptable time to receive grace, it is the day of salvation (2 Corinthians 6:1-18)-----	251
Do Not Be Yoked Together with Unbelievers (2 Corinthians 6:14-18)-----	263
Do Not Receive the Grace of God in Vain (2 Corinthians 6:1-18)-----	274

Now is the time of grace and the time to preach the gospel (2 Corinthians 6:1-18)-----	285
Born-again ones cannot work together with those who are not born again (2 Corinthians 6:14-18) -----	296
The repentance accomplished by sorrow according to God’s will and the restoration of the church (2 Corinthians 7:1-16)-----	306
True Devotion and Sharing Revealed through the Grace of Christ (2 Corinthians 8:1-24)-----	312
Joyful devotion flowing from the grace of the gospel and thanksgiving returning to God (2 Corinthians 9:1-15)-----	318
The Apostle’s Ministry of Pulling Down Spiritual Strongholds by the Authority of the Gospel and Boasting Only in the Lord (2 Corinthians 10:1-18) -----	323
Beware of Another Gospel and Keep the Pure Faith Toward Christ (2 Corinthians 11:1-33) -----	329
The power of Christ revealed in weakness and the gospel of the water and the Spirit (2 Corinthians 12:1-21) -----	336
How could I live without the Lord? (2 Corinthians 13:1-7)-----	342

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CHAPTER

1

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Paul's Greetings and Defense of His Purity

The Background of Writing the Letter of 2 Corinthians

2 Corinthians is a very personal and pastoral letter written by the Apostle Paul amidst a complex relationship and conflicts with the Corinthian church. To understand this letter, it is first necessary to look at the relationship formed between Paul and the Corinthian church, and the historical situation that led up to the writing of this letter.

The Corinthian church is a church Paul established during his second missionary journey. According to Acts 18, Paul stayed in Corinth for about a year and six months and preached the gospel. As a result, a community where Jews and Gentiles gathered together to serve God was formed. At that time, Corinth was a very important commercial city in the Roman Empire, and a place where various cultures and ideologies were mixed. At the same time, it was also a morally very chaotic city. Because it was a church established in such an environment, various problems naturally arose within the church.

After Paul left Corinth, various conflicts and confusions appeared within the church.

Divisions occurred within the church following different leaders, and problems of moral corruption also arose. Also, there was a debate about how to treat food offered to idols, and confusion surrounding the gifts of the Holy Spirit also appeared.

Furthermore, even misunderstandings about the resurrection of the dead arose, resulting in a situation where the faith foundation of the church was shaken.

The letter Paul wrote to correct these problems is exactly 1 Corinthians. However, even after sending 1 Corinthians, the situation of the church was not completely sorted out.

As time passed, people who did not acknowledge Paul's apostleship appeared within the Corinthian church. They put themselves forward as more spiritual and authoritative leaders and criticized Paul. They claimed that Paul was not a true apostle, and criticized that he was weak when preaching in speech but spoke strongly only in letters.

Also, they even claimed that Paul suffering many hardships was evidence that he was not a true servant of God. Some people disparaged his ministry, saying that Paul lacked authority compared to the apostles in Jerusalem. Paul clearly calls these people false apostles in 2 Corinthians.

As these conflicts worsened, Paul came to visit Corinth in person. However, this visit became a very painful visit. Paul suffered public insult within the church, and the church also failed to support him sufficiently.

So Paul returned to Ephesus again and came to write a letter in deep sorrow. He says that he sent a letter to the Corinthian church shedding many tears in great affliction and anguish of heart.

Although this letter does not remain in the Bible today, it is known to have been content that strongly rebuked the faults of the Corinthian church.

Paul later sent Titus to Corinth to observe the situation of the church. Sometime later, when he met Titus again in Macedonia, Paul came to hear very important news. It was the news that the

Corinthian church had received Paul's letter and deeply repented, and wanted to restore their relationship with Paul. Hearing this news, Paul received great comfort. He confesses that God is the one who comforts the depressed, and that he himself was also comforted through Titus's visit.

The letter written in this background is exactly 2 Corinthians. This letter has several important purposes. First, Paul wanted to explain and defend that his apostleship did not come from men but originated from God's calling.

Amidst the attacks of false apostles, he tried to clearly state that his ministry was based on the gospel. At the same time, Paul wanted to restore his relationship with the Corinthian church. In this letter, he expresses his heart and love very honestly and reveals his deep affection for the church. Also, he exhorts the Corinthian church to participate in the offering to help the poor saints in Jerusalem.

2 Corinthians is known as the most personal letter among Paul's letters.

In this letter, the apostle's hardships and weaknesses, and God's power that appears within that weakness are deeply revealed. Also, what the difference between a true apostle and a false apostle is, what the heart of a minister serving the gospel should be like, and what the relationship between the church and the apostle should look like are sincerely recorded.

Paul does not hide his weaknesses but rather confesses that God's power is fully manifested within that weakness. He says that God's grace is sufficient and God's power is revealed more clearly in human weakness.

This confession can be said to be the core message that penetrates the entirety of 2 Corinthians.

The Calling of the Apostle and the Beginning of the Gospel

“Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, To the church of God which is at Corinth, with all the saints who are in all Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.” (2 Corinthians 1:1–2).

Chapter 1 of 2 Corinthians is not a letter that begins with the Apostle Paul’s personal expression of emotions or simple self-defense. This chapter plays the role of an important introduction showing how the gospel of the water and the Spirit binds together the ministry of the apostle, the faith of the saints, and the meaning of suffering and comfort into one. Paul clearly states the fact that the gospel does not promise a comfortable life to people, but rather that the already completed salvation is the power that makes a person unshakable even in the midst of suffering.

Introducing himself, Paul says, *“Paul, an apostle of Jesus Christ by the will of God.”* This expression is not a simple greeting, but words declaring the foundation of his apostleship. At that time, there were people within the Corinthian church who doubted Paul’s apostleship, but Paul did not begin in a way of defending himself. He did not place the foundation of his apostleship on human recognition or the church’s approval, but on the will of God.

Looking from the perspective of the gospel of the water and the Spirit, the office of the apostle, the status of the believer, and the reason for the church’s existence are all already determined by God prior to human evaluation.

Salvation is not made by human consent or decision; rather,

Jesus Christ took the transfer of the sins of the world by being baptized by John, received the judgment of sin on the cross, resurrected from death, and became the Savior of those who believe.

Therefore, the apostleship Paul speaks of must also be understood not in human qualifications or reputation, but within the gospel ministry appointed by God.

God's Comfort Revealed in the Midst of Tribulation

“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also abounds through Christ. Now if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, it is for your consolation and salvation. And our hope for you is steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation” (2 Corinthians 1:3–7).

Paul praises God and confesses, *“God of all comfort, who comforts us in all our tribulation.”*

This word is not a promise that tribulation will disappear from the believer's life, but a word that shows how God's comfort becomes a reality in the midst of tribulation. The important fact here is that comfort does not come by removing the tribulation. The gospel of the water and the Spirit does not promise people a life without suffering. However, because this gospel gives the

assurance that the problem of sin and judgment has already ended, it keeps the believer from collapsing even in the midst of tribulation. The word, *“For as the sufferings of Christ abound in us, so our consolation also abounds through Christ,”* declares this.

This suffering is not a punishment. The suffering that a believer experiences is not the price of sin. Sin was already transferred when Jesus was baptized by John, and the judgment of that sin ended on the cross.

Therefore, the tribulation that the saints experience is not the price to obtain salvation, but the place where the gospel of the water and the Spirit is testified in the world. The comfort that Paul speaks of comes precisely from the assurance of this gospel.

How Great a Price of Suffering is the Work of Preaching the Gospel?

“For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life. Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us, you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many” (2 Corinthians 1:8–11).

Looking at the missionary ministry of the Apostle Paul, we can clearly know how great a price of suffering the work of preaching the gospel pays.

Paul experienced numerous sufferings and persecutions in the process of preaching the gospel, but he endured all of them and

testified to the gospel to the end. First, Paul experienced physical persecution and pain many times. He speaks of his suffering in 2 Corinthians 11:24–25 like this: *“From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep.”* This word shows that Paul experienced not simple difficulties, but extreme sufferings that threatened his life many times.

Also, he experienced being imprisoned many times. For the reason of preaching the gospel, he was imprisoned, and he received persecution in many regions. In the Acts of the Apostles, the incident of being imprisoned in the Philippian jail, and the incident of being arrested in Jerusalem and escorted to Rome, etc., are recorded.

Nevertheless, Paul did not stop the work of preaching the gospel. Paul undertook his missionary ministry in the midst of unceasing dangers. He preached the gospel in various situations, such as perils of rivers, perils of robbers, perils of his own countrymen, perils of the Gentiles, perils in the wilderness, and perils in the sea. This is recorded in detail in 2 Corinthians 11.

Furthermore, he felt not only physical pain but also a great burden of the heart. In 2 Corinthians 11:28, Paul says, *“Besides the other things, what comes upon me daily: my deep concern for all the churches.”* He did not merely travel and preach, but had the heart of a shepherd who took care of the churches and worried about the faith of the saints.

The reason Paul could continue his missionary ministry even in the midst of such sufferings was clear. It was because he believed the gospel to be his mission and the work entrusted by God.

In 1 Corinthians 9:16, Paul says like this: *“For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me;*

yes, woe is me if I do not preach the gospel!” Also, Paul believed that the present sufferings could not be compared with the glory that would be revealed in the future. In Romans 8:18, he says, *“For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”*

Ultimately, the life of the Apostle Paul shows the fact that the work of preaching the gospel is not a comfortable path, but a mission accompanied by much sacrifice and suffering. However, he did not fear that suffering. It was because he believed that the gospel is the power of God that saves people, and that devoting his life for that mission is the most valuable thing. Therefore, Paul’s missionary ministry can be called not a simple activity, but a history of dedication in which he endured suffering and devoted his life for the gospel.

Paul explains the power of the gospel through his own experience. Speaking of the extreme tribulation he suffered in Asia, he confesses, *“We had the sentence of death in ourselves.”* This confession is not a simple emotional expression, but shows that he actually experienced suffering to the extent of feeling a threat to his life.

However, Paul clearly explains the meaning of that tribulation. *“That we should not trust in ourselves but in God who raises the dead.”* The core here is the resurrection faith.

The gospel of the water and the Spirit is not simply a message of the removal of sin, but shows the structure of salvation completed through the entire ministry of Jesus Christ. By being baptized by John, Jesus shouldered the sins of the world, bore the price of those sins on the cross, and through His resurrection from death, that salvation was completely confirmed.

Therefore, Paul says with assurance, *“Who delivered us from so*

great a death, and does deliver us; in whom we trust that He will still deliver us.” This confession shows the tense of completed salvation that includes all of the past, present, and future.

The Apostle’s Conscience and Mutual Boasting Conducted by God’s Holiness and Grace

“For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you. For we are not writing any other things to you than what you read or understand. Now I trust you will understand, even to the end (as also you have understood us in part), that we are your boast as you also are ours, in the day of the Lord Jesus” (2 Corinthians 1:12–14).

In 2 Corinthians 1:12–14, the Apostle Paul explains with what heart and attitude he ministered when he preached the gospel and served the church. At the center of this word are contained God’s holiness, God’s grace, the apostle’s conscience, and the relationship of becoming each other’s boast.

First, Paul says that his ministry was accomplished with God’s holiness and sincerity. He clearly states that he did not do the work of preaching the gospel with human calculation or worldly methods.

Here, the expression *“not with fleshly wisdom”* means that he did not minister with human tricks or worldly ways. Paul did not set the standard of his ministry on people, but on holiness and sincerity before God. This shows that the ministry of preaching the gospel must be accomplished not by human ability or

strategy, but within God's will and holiness.

Also, Paul confesses that his ministry was accomplished by God's grace. He says that his being able to preach the gospel and serve the church was not because of his own ability, but because of God's grace.

Paul was previously a person who persecuted the church, but he was transformed by God's mercy and the grace of salvation to undertake the mission of an apostle. Therefore, he does not boast of his own ministry, but confesses that it is the result of God's grace working.

Along with this, Paul speaks of the testimony of his conscience. He says that his conscience is clean before God. This means that he did not deceive the church or minister with a false heart.

What was important to Paul was not the evaluation of people, but conscience and honesty before God. He says that there was nothing hidden or deceiving while preaching the gospel, and he did not act with any other intention than what the saints read and know.

And lastly, Paul speaks of the relationship of becoming each other's boast. He says that in the day of the Lord Jesus, that is, the day of the Lord, he hopes the saints of the Corinthian church will become Paul's boast, and Paul will become their boast. This means not a worldly boast, but a spiritual boast of rejoicing in each other within the gospel.

Paul wanted a relationship where he rejoiced seeing the saints to whom he preached the gospel standing in faith, and the saints also rejoiced in coming to know God through Paul's ministry.

Ultimately, this word shows an important principle of gospel ministry. Gospel ministry must be accomplished in God's holiness and sincerity, and must be undertaken not with human

wisdom but with faith believing in God's gospel of the water and the Spirit.

Also, that ministry must be accomplished with a clean conscience before God, and in the end, it bears fruit as a relationship of rejoicing and boasting in each other within the gospel of the water and the Spirit. This was the true relationship of the gospel that Paul wanted to form with the Corinthian church.

Explaining his ministry, Paul says, "*The testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God.*" This word is not simply a statement emphasizing personal morality. The sincerity spoken of here means the purity of the gospel.

Paul did not preach a gospel that only preached the cross while omitting the ministry where Jesus had the sins of the world transferred to Him by being baptized by John. He also did not alter the message to please people. Nor did he package the gospel with religious rhetoric without the testimony of the word of the gospel of the water and the Spirit.

He preached the word of the gospel of salvation accomplished by God exactly as it is. The reason Paul could be confident was not because of his own ability, but because of the faith that salvation is clearly revealed when the word of the gospel of the water and the Spirit is the truth.

The apostle's conscience is not a conscience that asserts his own righteousness, but a conscience that springs from the conviction that God's word of the gospel of the water and the Spirit is the truth.

God's Promise Confirmed in Christ and the Apostle's Faithful Plan

“And in this confidence I intended to come to you before, that you might have a second benefit—to pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea. Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No? But as God is faithful, our word to you was not Yes and No. For the Son of God, Jesus Christ, who was preached among you by us—by me, Silvanus, and Timothy—was not Yes and No, but in Him was Yes. For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us” (2 Corinthians 1:15–20).

In 2 Corinthians 1:15–20, while explaining his apostolic ministry and travel plans, the Apostle Paul reveals that at the center of them are God's promise confirmed in Christ and the apostle's faithful heart. This word is an important part where Paul explains the principles of his ministry and the essence of the gospel together in order to resolve people's misunderstandings.

First, Paul says that his plan toward the Corinthian church was to give grace to the saints. He wanted to visit the Corinthian church twice so *“that you might have a second benefit.”* This shows that Paul did not simply make travel plans, but had a pastoral plan to build up the saints' faith and give them benefit within the gospel.

At the center of Paul's plan was always the spiritual benefit of the saints. However, when Paul's visiting plan changed, some people thought that Paul spoke lightly or acted capriciously.

Therefore, Paul explains that his plan did not come from fleshly wisdom or caprice. He says, “*That with me there should be Yes, Yes, and No, No?*”, making it clear that his ministry was not accomplished by human calculation or a light attitude.

Paul’s ministry was not a worldly plan, but a ministry based on God’s will and the truth of the gospel.

Following this, Paul speaks of a more important truth. That is the faithfulness of Jesus Christ, who is the center of the gospel. Paul says that Jesus Christ, who was preached by him, Silvanus, and Timothy, did not become ‘Yes’ and ‘No’. This means that there is no contradiction or caprice in Christ.

A person’s plans may change, but the Son of God, Jesus Christ, is the center of unchanging truth and faithfulness.

Here, Paul explains a deeper truth of the gospel. He says that however many the promises of God are, they become ‘Yes’ in Christ. This means that all the promises God gave to humanity were ultimately fulfilled through Jesus Christ.

The salvation and grace promised by God were certainly accomplished in Christ. And because that promise was fulfilled, he says that the saints come to give glory to God with “Amen.” Here, “Amen” means the response of faith that believes and accepts God’s promise and the word of the gospel in the heart.

God fulfilled the promise in Christ, and the saints respond to that promise by believing God’s word and giving glory to God.

Ultimately, this word shows two important facts. One is that the Apostle Paul’s ministry was not light or capricious, but a ministry faithfully accomplished before God. The other is the truth of the gospel that all of God’s promises were certainly fulfilled in Jesus Christ.

Therefore, 2 Corinthians 1:15–20 is a word that emphasizes the fact that the center of gospel ministry is not a person’s plan, but God’s promise fulfilled in the unchanging Christ. And the saints

who believe that promise come to live a life of giving glory to God by responding with Amen.

Within the Corinthian church, there was also criticism that Paul's words were untrustworthy regarding his changing of his missionary journey plans. However, Paul goes beyond the issue of human plans and explains the essence of God's promise. The declaration, "*For all the promises of God in Him are Yes,*" is its core.

A person's plans can change depending on the situation. However, the gospel does not change. The reason is that salvation is not a human promise, but an event that God has already accomplished.

By Jesus receiving baptism from John, He had the sins of the world transferred to Him, and the judgment of those sins was finished on the cross, and by resurrecting from death, the salvation of those who believe was confirmed. Therefore, the gospel of the water and the Spirit is not a message presenting a possibility, but a declaration of God's salvation that has already been fulfilled.

All the promises God made in Christ are an already fulfilled "Yes," and upon that promise, the faith of Christians stands firmly.

God's Confirmation, Establishing Us Firmly in Christ and Sealing Us with the Holy Spirit

"Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee" (2 Corinthians 1:21–22).

2 Corinthians 1:21–22 is a word that very clearly shows how

God holds and confirms those who believe the gospel. In this text, Paul explains the fact that the faith of the saints is not maintained by human effort or will, but is established by God's work and confirmation.

First, Paul says, "*He who establishes us with you in Christ and has anointed us is God.*" What is important here is the expression "*in Christ.*"

The basis for the saints' faith becoming firm does not lie in humans, but in God's work of salvation which is in Jesus Christ. Because God establishes the saints upon the gospel of the water and the Spirit that is in Christ, their faith does not shake and can become firm.

Also, Paul says that God has anointed us. In the Bible, anointing has the meaning that God has set apart a certain person for a special purpose and mission. In the Old Testament, kings, priests, or prophets were anointed and established as people belonging to God.

Paul is saying that God has also spiritually anointed the saints and established them as a people belonging to God.

Following this, Paul says that God has "sealed" us. Sealing was a mark of confirmation indicating ownership and authority in ancient society. That God has sealed the saints means He has confirmed that they are people who belong to God. This shows that salvation is not a human declaration, but God's confirmed work.

And Paul says that God has given the Holy Spirit in our hearts as a guarantee. Here, the word "guarantee" has the same meaning as a deposit or collateral that certainly promises what will be fulfilled in the future. By giving the Holy Spirit in our hearts, God has given a certain guarantee for the salvation and the kingdom of God that will be fulfilled in the future.

Summarizing this word, four important works that God has done for the saints appear.

First, He has firmly established our faith in Christ. Second, He has poured spiritual anointing upon us and established us as people belonging to God. Third, He has sealed us and confirmed that we belong to God. Fourth, He has given the Holy Spirit in our hearts and stood as a guarantee of the salvation that will be fulfilled in the future.

Ultimately, this word shows that the salvation and faith of the saints are not maintained by human effort, but are a work that God Himself establishes and confirms.

God has firmly established the faith of the saints in Christ, sealed them with the Holy Spirit, and given a certain guarantee of salvation through the Holy Spirit. Therefore, He has enabled the saints to live with faith within the confirmation of salvation that God has accomplished, even in a shaking world.

The Apostle's Pastoral Care and Heart of Service to Fill the Joy of the Sain

“Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand” (2 Corinthians 1:23–24).

In 2 Corinthians 1:23–24, the Apostle Paul explains the reason why he did not go to Corinth again, showing a shepherd's heart and an attitude of service toward the saints. In this word, how Paul treated the church and with what heart he ministered is well revealed.

First, Paul says that he delayed his visit because of his heart

that spares the Corinthian church. He says, “*That to spare you I came no more to Corinth.*” Because there were various problems and conflicts in the Corinthian church at that time, it was a situation where Paul would have to give strong rebuke and exhortation if he visited again.

However, because of his love for the saints, Paul delayed his visit for a while in order not to give them a greater burden. This shows that Paul was not simply a leader who exercises authority, but had a shepherd’s heart trying to spare and protect the saints.

Also, Paul says that he is not a person trying to dominate the faith of the saints. He says, “*Not that we have dominion over your faith.*” Here, Paul makes it clear that he is not trying to suppress or dominate the saints with the authority of an apostle, but is doing a ministry of building up and helping their faith.

Paul shows that a true spiritual leader is not a person who decides a person’s faith on their behalf, but a person who helps the saints stand in faith before God.

And Paul says that the purpose of his ministry is to help the joy of the saints. The word, “*But are fellow workers for your joy,*” means that the reason Paul serves the church is to give spiritual joy to the saints. This is because a life lived in the gospel is not a life dragged by force, but a life enjoying joy within the grace of God. Paul was doing a ministry of helping the saints enjoy joy and freedom in the gospel.

Lastly, Paul acknowledges that the saints are people who are already standing on faith. He says, “*For by faith you stand.*” This shows that Paul does not view the saints merely as immature people, but respects them as God’s people standing on the word of the gospel of the water and the Spirit.

Through this word, we can see the characteristics of Paul’s ministry. He was not a leader trying to dominate the church, but a shepherd caring for the saints with love, and he was not a

person trying to suppress the faith of the saints, but a serving minister building up their faith and joy.

Ultimately, 2 Corinthians 1:23–24 shows what the heart of the apostle is like. It is the heart of a shepherd who spares the saints, respects their faith, and serves to build up their joy. This very heart can be said to be the true pastoral attitude needed for a minister who preaches the gospel. ✉

CHAPTER

2

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Paul's Love for the Corinthian Saints

The Apostle's Love Exhorting with Tears and the Shepherd's Heart for the Joy of the Saints

“But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you” (2 Corinthians 2:1–4).

In 2 Corinthians 2:1–4, the Apostle Paul reveals his heart toward the Corinthian church with very deep expressions. In this word, the apostle's love exhorting with tears and the shepherd's heart trying to build up the joy of the saints are clearly manifested.

First, Paul says that he determined not to make a visit that gives sorrow to the saints again. He says, *“I determined this within myself, that I would not come again to you in sorrow.”* This shows the situation where Paul had to give a strong rebuke while dealing with the problems of the Corinthian church. However, because he loved the saints, he did not want the relationship to continue in a way that continuously gave them sorrow.

To Paul, the important thing was not simply pointing out problems, but restoring the faith and relationship of the saints. Also, Paul says that the joy of the saints is exactly his joy. He says, “*Having confidence in you all that my joy is the joy of you all.*” This shows that Paul considered the church not as a simple object of ministry, but as a community deeply connected to his own life. When the saints enjoyed joy in faith, that itself became a joy to Paul as well.

Next, Paul explains his heart when he wrote the letter. He says that he wrote the letter out of great tribulation and an anguished heart, and with many tears. This expression shows that Paul did not rebuke the church with a cold heart, but exhorted them in deep pain and love. He was heartbroken seeing the problems of the saints, and he wrote the letter with tears in order to establish them uprightly.

However, Paul speaks clearly. The purpose of his letter was not merely to make the saints sorrowful. He says, “*Not that you should be grieved.*”

His purpose was rather to let them know the overflowing love he had toward them. At the root of Paul’s rebuke and exhortation, love was always situated.

Through the word, we can see the image of a true spiritual leader. A true shepherd does not exhort to suppress or hurt the saints, but exhorts to establish them uprightly with love and tears. Sometimes rebuke is necessary, but the purpose of that rebuke is always restoration and joy.

Ultimately, 2 Corinthians 2:1–4 shows the Apostle Paul’s heart. He was an apostle of love who exhorted the church with tears, and he had the heart of a shepherd who wished for the saints to enjoy joy in faith. In such love and tears, the church is established uprightly and grows within the gospel.

The Restoration of Forgiveness and Love to be Manifested After Discipline

“But if anyone has caused grief, he has not grieved me, but all of you to some extent—not to be too severe. This punishment which was inflicted by the majority is sufficient for such a man, so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. Therefore I urge you to reaffirm your love to him” (2 Corinthians 2:5–8).

In 2 Corinthians 2:5–8, the Apostle Paul explains how to treat a person who has committed a sin and received discipline within the church.

This word shows what the purpose of discipline is, and what attitude the church should have after discipline. The core that Paul emphasizes is the fact that the end of discipline is not condemnation, but restoration through forgiveness and love.

First, Paul mentions the matter of a certain person committing a sin and bringing sorrow to the church. However, he says that the person did not hurt only him personally, but gave sorrow to the entire church community. This shows that within the church, the action of one person is not a personal problem, but a problem connected to the entire community. So Paul says that the person has already received discipline from many people.

Here, the discipline was not a simple punishment, but the community’s exhortation to make him realize his sin and turn back. Paul says that the discipline is already sufficient.

That is, it is because the purpose of discipline is not to destroy a person, but to make them realize their sin and lead them to restoration. So Paul now exhorts that the church should forgive

and comfort that person. Because if they continuously condemn and distance him, there is a danger that he will be submerged in too much sorrow.

Paul says not that the church should view sin lightly, but that it must show the love that accepts back and restores the person who has repented.

Also, Paul emphasizes that the church should manifest love to that person. This means not simply forgiving in the heart, but showing love through actual actions. The church community plays the role of pointing out and correcting sin, but at the same time, it must be a community that builds up again the person who has repented.

This word shows a very important principle within the church. The church is not a community that neglects sin, but a community that corrects sin. However, the purpose of that discipline is not to abandon a person, but to restore them. So after discipline, forgiveness, comfort, and the restoration of love must necessarily follow.

Ultimately, 2 Corinthians 2:5–8 shows the balance that the church must have. The church does not view sin lightly, but at the same time, it is a community that accepts back the repented person with love. In such an image of love and restoration, the church becomes a community that practically manifests the love of Christ.

Wisdom to Overcome Satan's Schemes through the Church's Obedience and Forgiveness

“For to this end I also wrote, that I might put you to the test, whether you are obedient in all things. Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything,

I have forgiven that one for your sakes in the presence of Christ, lest Satan should take advantage of us; for we are not ignorant of his devices” (2 Corinthians 2:9–11).

In 2 Corinthians 2:9–11, the Apostle Paul explains an important spiritual principle that the church can overcome Satan’s schemes through obedience and forgiveness.

This word shows the fact that the church community is not maintained simply by rules alone, but is protected by obedience, love, and forgiveness within the gospel.

First, Paul says that one of the reasons he wrote the letter was to confirm whether the saints are obedient in all things. Here, obedience does not simply mean submitting to the apostle’s words, but means an attitude of following the principles of the gospel and the order of the church. Paul wanted to confirm whether the Corinthian church acts according to the principles of the gospel even when handling difficult problems.

Also, Paul emphasizes the importance of forgiveness. He says, “*Now whom you forgive anything, I also forgive.*” This means that when the church forgives a person who has repented, Paul also joins in that decision.

And Paul says that what he has forgiven was also done for the church in the presence of Christ. That is, forgiveness is not simply a matter of human emotion, but a spiritual action that takes place in the presence of Christ.

The reason Paul emphasized forgiveness like this is very clear. He says, “*Lest Satan should take advantage of us.*” Satan uses a strategy to destroy the community through division, condemnation, and endless conflict within the church. If the church condemns a person who has repented to the end and does not accept them, that person may become discouraged and the community may fall into greater conflict. Paul knew that this

situation could become Satan's scheme.

So Paul says, *“For we are not ignorant of his devices.”* This means that the church must discern Satan's strategy. Satan sometimes tries to destroy the community through sin, and at other times tries to make the church weak through an unforgiving heart and conflict.

Through this word, we can see the important principles that the church must keep. First, an attitude of obeying the principles of the gospel and the order of the church is needed. Second, the love that forgives and accepts the person who has repented is needed. Third, the spiritual wisdom to discern Satan's schemes is needed.

Ultimately, 2 Corinthians 2:9–11 shows how the church community can be maintained healthily. When the church stands as one through obedience and forgiveness, it can overcome Satan's schemes. Such a community becomes a church that manifests the gospel of Christ in love and restoration, not in division and condemnation.

Souls More Precious Than an Open Door

“Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia” (2 Corinthians 2:12–13).

In 2 Corinthians 2:12–13, the Apostle Paul explains a scene that occurred during his missionary journey. In this short passage, a passion for gospel ministry, and at the same time a deep heart toward a coworker, and spiritual concern for the church are manifested together.

First, Paul says that he reached Troas for the gospel of Christ. At the center of all of Paul's movements and plans, there was always the gospel. He did not travel for personal purposes or comfort, but moved through cities and regions to preach the gospel.

Also, he says that a door was opened in the Lord. Here, the expression "*a door was opened to me*" means that God granted a good opportunity to preach the gospel.

In missionary ministry, a door opening means that people are ready to hear the gospel and an environment for the gospel to be preached has been prepared. God gave Paul the opportunity to preach the gospel in Troas.

However, Paul's heart was not at ease for one reason. He says it is because he did not meet his coworker Titus. Titus was Paul's important coworker, and especially the person who would convey the situation of the Corinthian church to Paul.

Paul was very curious and concerned about what the state of the saints was after the letter he sent to the Corinthian church. So Paul says that his spirit was not at ease even though the door of the gospel was open. This shows that Paul was not a person who simply considered only ministry opportunities as important, but had the heart of a shepherd who deeply loved the church and his coworkers.

Ultimately, Paul does not stay in Troas but moves to Macedonia. He left that place to meet Titus. This scene shows that Paul's ministry was not simply a personal missionary activity, but a joint ministry accomplished together with coworkers.

In this word, we can see Paul's heart in several ways. First, it is a strong sense of mission toward preaching the gospel. Second, it is deep trust and love toward his coworker. Third, it is a shepherd's concern and sense of responsibility toward the

church. Fourth, it is the awareness that ministry is accomplished not as an individual but together with a community.

Ultimately, this word shows that gospel ministry is not a work that simply looks only at opportunities and results, but a ministry accomplished within love toward people and the community. Paul was an apostle who, while rejoicing that the door of the gospel was opening, at the same time deeply possessed a heart toward his coworker and the church.

The Victory of the Gospel Manifested as the Fragrance of Christ, and the Responses of Life and Death

“Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things?” (2 Corinthians 2:14–16)

In 2 Corinthians 2:14–16, the Apostle Paul explains the essence of gospel ministry with the metaphor of the “*fragrance of Christ*.” This word shows what kind of work God accomplishes through the gospel, and how people show different responses to the gospel.

First, Paul gives thanks to God and says this: “*Who always leads us in triumph in Christ*.” The victory spoken of here is not a victory obtained by human ability, but a spiritual victory accomplished in Christ.

Paul’s missionary ministry was carried out amidst much

suffering and persecution, but he did not view it as a failure. It was because he believed that God was ultimately accomplishing a history of victory that fulfills His will through the gospel.

Paul subsequently says that God *“and through us diffuses the fragrance of His knowledge in every place.”* Here, *“smell”* or *“fragrance”* means the presence of Christ and the influence of truth manifested through the gospel. Wherever the gospel is preached, people come to hear about Jesus Christ, and the truth of Christ is revealed in the midst of the world. Gospel evangelists like Paul were instruments spreading the fragrance of Christ used by God.

And Paul states a very important fact. The gospel sounds the same to everyone, but the responses appear differently. Paul says, *“For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.”*

That is, the gospel is preached to everyone, but to some people it becomes the fragrance of life, and to some people it becomes the fragrance of death.

To the person who accepts the gospel, that gospel becomes a fragrance leading to life. It is because through the gospel they know God and enter the path of salvation. However, to the person who rejects the gospel, that gospel becomes a fragrance leading to death. The same gospel is preached, but completely different results appear depending on a person’s response.

So Paul says at the end, *“And who is sufficient for these things?”* It is because the ministry of preaching the gospel is not simply a human work but a very solemn and heavy mission.

Because when the gospel is preached, some people obtain life and some people reject it, this ministry is accompanied by a very important responsibility before God.

Ultimately, this word shows three important meanings of gospel ministry. First, gospel ministry is God’s history of victory

accomplished in Christ. Second, people who preach the gospel are instruments manifesting the fragrance of Christ to the world. Third, people's responses to the gospel appear as the completely different results of life and death.

Therefore, 2 Corinthians 2:14–16 shows the fact that the gospel is not a simple message but the fragrance of life connected to a person's eternal destiny, and at the same time, it is a word emphasizing how holy and important a mission the ministry of preaching the gospel is.

The Apostle's Sincere Gospel Ministry that Preaches the Word of God Purely

“For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ” (2 Corinthians 2:17).

In 2 Corinthians 2:17, the Apostle Paul explains very clearly how he is preaching the gospel. This word is an important passage showing what the attitude and standard of gospel ministry should be.

Paul emphasizes that the work of preaching the gospel is not for human profit or purpose, but a holy mission that must be accomplished purely before God.

First, Paul says that he does not corrupt the word of God like numerous people. Here, the word corrupting means altering or using the word of God for human profit or purpose. Even at that time, there were people who used the gospel for their own profit or distorted the message to win people's hearts.

Paul clearly distinguishes himself from such people. He did not use the gospel for human greed or honor.

Paul subsequently says that he preaches the word with sincerity. Here, sincerity means a clean heart and sincere attitude without falsehood or hidden intentions. Paul's gospel ministry was a ministry accomplished with an honest heart before God, not with any calculation or deceit.

Also, he says he "speaks as having received it from God." This means that Paul did not preach his own thoughts or philosophy, but preached the gospel exactly as received from God. Because the gospel is not a message created by humans but the truth given by God, the person who preaches has the responsibility to deliver it exactly as it is.

Lastly, Paul says that his ministry was accomplished "*in the sight of God in Christ.*" This shows the most important standard of gospel ministry.

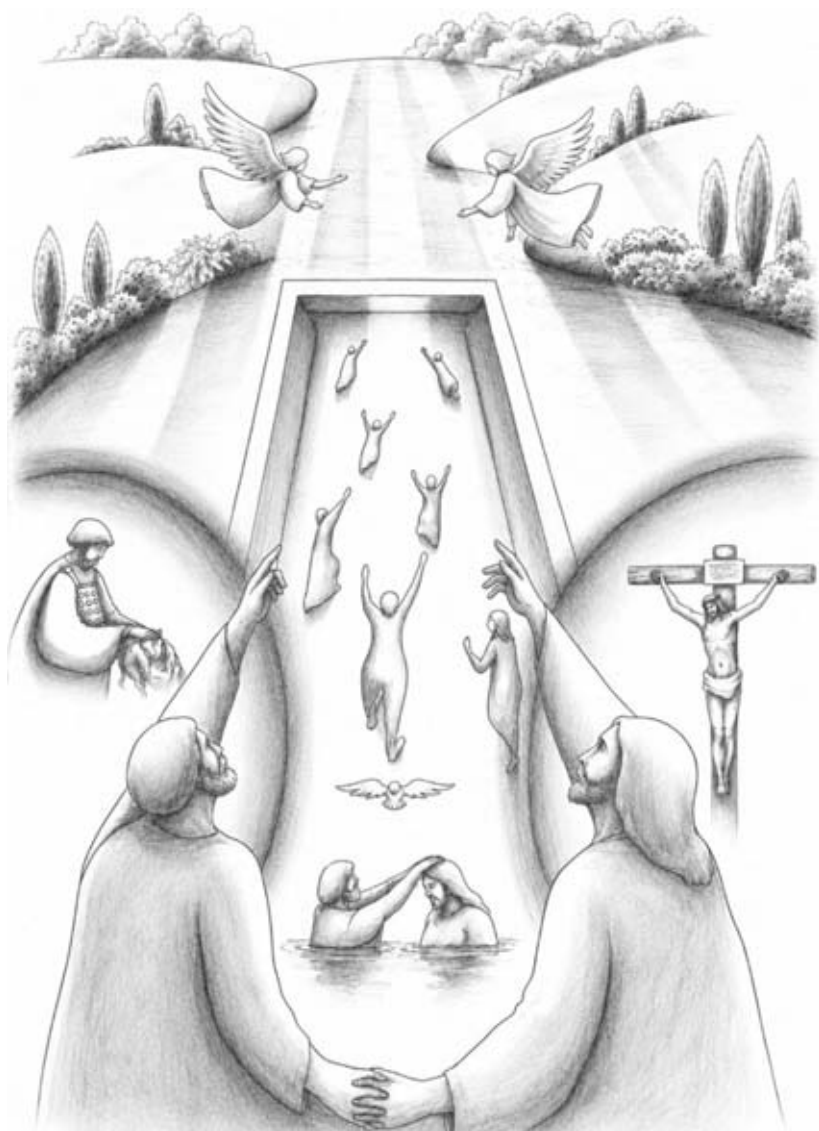
Paul did not minister based on people's evaluation or recognition, but preached the gospel in the consciousness of always standing before God. To him, gospel ministry was not a simple activity but a holy mission borne before God.

This word shows a very important principle even today. What is needed for a person who preaches the gospel is not flashy words or human wisdom, but a heart that preaches the word of God purely without altering it. The gospel is not a message to be changed or decorated with human thoughts and preached, but a message that must be preached exactly as the truth received from God.

Ultimately, 2 Corinthians 2:17 shows the appearance of true gospel ministry. It is a ministry that does not corrupt the word of God, but preaches with a sincere heart, exactly as received from God, before God. It can be said that this kind of ministry is exactly the appearance of the sincere gospel ministry that the Apostle Paul bore. ☒

CHAPTER

3



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Paul, Who Became a Worker of the New Covenant

The Letter of Christ Written Within the Saints and the Apostle's Confidence Coming from God

“Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you? You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart. And we have such trust through Christ toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God” (2 Corinthians 3:1–5).

In 2 Corinthians 3:1–5, the Apostle Paul explains the authenticity of his apostleship and gospel ministry, and clearly states what the evidence of true ministry is.

At the center of this word is contained the truth that the saints themselves are the letter of Christ, and that the confidence in the apostle's ministry comes from God.

First, Paul says that he does not need letters of commendation to recommend himself to people. At that time, when someone did ministry or went to a new church, it was common to carry letters of recommendation from other churches or leaders. However, Paul says that he does not need such letters of commendation. Because the saints of the Corinthian church

themselves are the living evidence that proves Paul's ministry. So Paul says, "*You are our epistle.*" This means that the transformed lives of the saints of the Corinthian church are exactly the evidence showing the truthfulness of the gospel Paul preached. Because people knew God and were transformed through the gospel Paul preached, the very existence of those saints became the letter proving the apostle's ministry.

Also, Paul calls the saints "*an epistle of Christ.*" This is a very important expression. The lives of the saints are not simply a personal transformation but become a message revealing Christ. People come to see Jesus Christ through the lives of the saints. So Paul says that the saints are living letters that people can read. And Paul says that this letter was not written with ink but recorded by the Spirit of the living God. This means that the transformation of the saints was not accomplished by human effort or external rules, but by the work of the Holy Spirit.

Also, the saying "*not on tablets of stone but on tablets of flesh, that is, of the heart*" contains the meaning that, unlike the law of the Old Testament being recorded on stone tablets, God now engraves God's will on people's hearts.

Lastly, Paul explains the source of the confidence he possesses. He does not boast of his own ministry. Paul says, "*But our sufficiency is from God.*" This means that the Apostle Paul did not think he handled his ministry by his own ability or wisdom. His confidence and ability were given by God.

Through this word, we can see an important principle of gospel ministry. The evidence of true ministry is not flashy words or letters of recommendation, but the lives of people transformed through the gospel. And that transformation is accomplished not by human power but by the work of the Holy Spirit.

Also, the confidence of gospel ministry does not come from man

but comes from God.

Ultimately, 2 Corinthians 3:1–5 is a word that shows the power of the gospel. It shows the fact that the saints are not simply people who hear the gospel, but living letters revealing Christ, and that a gospel minister is a person who handles the ministry not by his own ability but by the grace and power given by God.

The Ministry of the New Covenant Accomplished Not by the Letter but by the Spirit, and the Even Greater Glory

“Who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels” (2 Corinthians 3:6–10).

In 2 Corinthians 3:6–10, the Apostle Paul explains the difference between the old covenant and the new covenant, and how the glory of their ministries differs.

At the center of this word, it is revealed how glorious and life-giving the ministry of the new covenant is, which God accomplished through the gospel.

First, Paul says that God made them sufficient to be *“ministers of the new covenant.”* This means that the ministry

of preaching the gospel is not accomplished by human ability or qualification, but is a mission entrusted by God. The Apostle Paul and gospel ministers did not have the ability to handle this work on their own, but God used them and entrusted them with the ministry of the new covenant.

Paul then continues to say that the ministry of the new covenant is not done by the letter but only by the Spirit. Here, the “*the letter*” means the literal regulations of the law.

The law shows God’s holy standard, but it cannot resolve human sin or give life. So Paul says, “*For the letter kills, but the Spirit gives life.*” The law reveals the fact that human beings are sinners and brings condemnation, but the gospel accomplished through the Holy Spirit does the work of giving life to people.

Paul then also speaks about the glory of the old covenant. When God gave the law to Moses, God’s glory appeared on Moses’ face. The people of Israel could not even look at Moses’ face because of that glory. This shows that the ministry of the law also had a certain glory because it was given by God.

However, Paul states a more important fact here. If the ministry of the law also had glory, the ministry of the new covenant accomplished by the Holy Spirit has a much greater glory.

This is because while the ministry of the law played the role of revealing people’s sins and condemning them, the ministry of the new covenant is a ministry that justifies people and gives life. So Paul calls the law the “*the ministry of condemnation,*” and calls the gospel the “*the ministry of righteousness.*” The law shows the fact that human beings are sinners, but the gospel shows the way to obtain justification before God through Jesus Christ.

Therefore, the ministry of the new covenant is a ministry that manifests a much greater glory than the old covenant.

Ultimately, Paul says this: Although the old covenant also had glory, because the glory of the new covenant is so great, the glory of the old covenant becomes incomparable. This is a statement that emphasizes how great and glorious the work of salvation is that God accomplished through Christ. This word shows the essence of the gospel.

God made us realize sin through the law, but He accomplished the new covenant that gives life and righteousness through Jesus Christ. And the ministry of this new covenant is accomplished by the gospel work of the water and the Spirit, and it is a glorious ministry that brings true life and freedom to people.

The Greater Glory of the Eternal New Covenant Beyond the Fading Glory

“For if what is passing away was glorious, what remains is much more glorious” (2 Corinthians 3:11).

In 2 Corinthians 3:11, the Apostle Paul compares the glory of the old covenant and the new covenant, and emphasizes how great and eternal the glory of the new covenant is.

This word is short, but it contains an important truth of the gospel. Paul explains by contrasting the glory that exists for a moment and fades away with the glory that lasts forever.

First, *“What is passing away”* that Paul speaks of points to the old covenant, that is, the ministry of the law. When God gave the law through Moses, there was clear glory in that ministry as well. When Moses came down after meeting with God, God’s glory appeared on his face, and it was to the extent that the people of Israel had difficulty looking at that face. This shows the fact that the law had holy glory because it came from God.

However, that glory was not a glory that lasted forever, but a glory that was gradually fading away. This is because the role of the law was not to give life to people, but to make them realize sin. The law reveals the fact that human beings are sinners before God, but it did not have the ability to completely resolve that sin.

On the other hand, “*What remains*” that Paul speaks of means the ministry of the new covenant. The new covenant refers to the gospel of the water and the Spirit of salvation accomplished through Jesus Christ.

This new covenant is not a covenant that simply reveals sin, but a covenant that resolves sin and gives life to people. And this ministry is accomplished through the Holy Spirit and is a work of salvation that lasts forever.

So Paul says this: If the ministry of the law that will fade away also had glory, it is clear that the ministry of the new covenant that lasts forever has a much greater glory. The glory of the new covenant is not simply an outward glory, but a glory that changes a person’s heart and gives new life.

This word shows the greatness of the gospel of the water and the Spirit. God made us realize sin through the law, and then He accomplished the new covenant of eternal salvation through Jesus Christ. Therefore, the glory of the new covenant is incomparably great and eternal compared to the old covenant.

Ultimately, 2 Corinthians 3:11 is a word that emphasizes the fact that the ministry of salvation God accomplished through Christ is not a glory that appears for a moment and fades away, but a work of glory that lasts forever. And in the glory of this new covenant, the saints come to enjoy a new relationship with God and life.

The Veil Taken Away in Christ and the Hope to Boldly Preach the Gospel

“Therefore, since we have such hope, we use great boldness of speech— unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. But even to this day, when Moses is read, a veil lies on their heart” (2 Corinthians 3:12–15).

In 2 Corinthians 3:12–15, the Apostle Paul explains about the boldness within the gospel of the water and the Spirit, and the spiritual veil that is covering people’s hearts. This word shows why some people do not realize the gospel, and why those who preach the gospel can speak boldly.

First, Paul says, *“Since we have such hope, we use great boldness of speech.”* The hope spoken of here points to the glory of the new covenant and the life of the gospel explained earlier. Because the salvation accomplished through Jesus Christ is an eternal glory that does not disappear, Paul could preach that gospel boldly without hiding it or fearing. This is because the gospel is not a human opinion or philosophy, but the truth of salvation accomplished by God.

Here, Paul explains by taking the story of Moses as an example. In the Old Testament, after Moses met God, God’s glory appeared on his face. However, Moses put a veil on his face to prevent the people of Israel from seeing that glory gradually fading away. Through this incident, Paul explains the fact that the glory of the old covenant was ultimately something that would fade away.

However, Paul speaks of a more important issue. It is not simply the veil that was on Moses' face, but the veil that is in people's hearts.

Paul says that even when the people of Israel read the Old Testament, a veil covers their hearts. This means that although they read the Bible and learn the law, they do not realize the meaning of Christ revealed within it.

This veil is not a simple matter of knowledge, but means a stubborn heart and a spiritual covering. The state of not seeing Christ even when reading the law, and not realizing the gospel of the water and the Spirit even when reading the Bible, is exactly the state where that veil is covering them.

However, Paul speaks an important truth. He says that the veil will be taken away in Christ. This means that when a person believes in Jesus Christ and accepts that gospel, the spiritual veil that was covering their heart is taken off. At that time, the person comes to understand God's plan of salvation in the Bible, and discovers Christ even in the law.

This word shows the power of the gospel. The gospel is not simply a new teaching, but the power that opens a person's heart and lets them know God. Through Christ, the veil that was in a person's heart is taken off, and the truth of salvation accomplished by God becomes visible.

Therefore, Paul was not afraid when preaching the gospel of the water and the Spirit. He knew that people might not understand at first, but he preached the gospel boldly with the hope that the veil could be taken off in Christ.

Ultimately, 2 Corinthians 3:12–15 shows an important fact of the gospel. A person's heart may not see God's truth because of sin and stubbornness, but through Jesus Christ, the veil of that heart is taken off and they come to see the true truth. And

because of this hope, those who preach the gospel can boldly proclaim the gospel.

The Veil of the Heart Taken Away When Turning to the Lord and True Realization

“Nevertheless when one turns to the Lord, the veil is taken away” (2 Corinthians 3:16).

In 2 Corinthians 3:16, the Apostle Paul speaks a very important spiritual principle. *“Nevertheless when one turns to the Lord, the veil is taken away.”* This word clearly shows the reason why a person does not properly know God, and what the way to escape from that state is.

Paul said earlier that a veil is covering people’s hearts. This veil is not simply something visible to the eyes, but means a spiritual covering that covers a person’s heart. A person can read the Bible and talk about God, but if the heart is covered, they may not fully realize God’s will and the truth of the gospel. This is not because of a lack of knowledge, but because of a state where the heart is stubborn and not open to God.

In particular, Paul explains by taking as an example those who understood faith centered on the law. They read the writings of Moses, but they did not see the meaning of Christ’s salvation revealed within it. The reason is that their hearts were covered.

However, Paul presents a very important way of solution. That is turning to the Lord. Turning here does not simply mean changing one’s thoughts, but means directing one’s heart to God, that is, repenting toward God and stepping forward in faith. When a person opens their heart to God and turns to the Lord, the veil that was covering that heart is taken away. The veil being

taken away means that a person comes to realize God's truth. At that time, the person does not read the Bible as simple letters, but comes to see God's plan of salvation and the ministry of Christ revealed within it. The truth of the gospel, which was not visible before, is brightly revealed in the heart.

This is not something accomplished by human wisdom or effort, but a realization accomplished by God's work and the gospel of salvation. When a person turns to the Lord, God opens that heart and takes off what was covered, letting them see the true truth.

This word also gives a very great hope. Paul says "*when.*" This means that even if a person has lived without knowing God well until now, the veil of the heart can be taken away as long as they turn to the Lord. To a person who comes to God, realization and new light can shine at any time.

Ultimately, 2 Corinthians 3:16 shows an important truth of the gospel. A person's heart can sometimes be covered so as not to see the truth, but when turning to Jesus Christ, that covering is taken away and true realization is given. And at that time, the person comes to know God more deeply and clearly sees the light of the gospel.

True Freedom That Appears Where the Spirit of the Lord Comes

"Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17).

In 2 Corinthians 3:17, the Apostle Paul explains the gospel work of water and the Spirit and the true power of the gospel that appears as its result. The word, "*Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty,*" shows what kind

of change of salvation the ministry of the new covenant accomplished by God brings to a person.

First, Paul says, “*The Lord is the Spirit.*” What Paul is saying here is the fact that God works through the gospel of water and the Spirit. God is not one who rules people simply through external rules or systems, but one who works within a person’s heart through the gospel word of water and the Spirit.

The Holy Spirit represents the presence of God, and plays the role of making one realize God’s will and changing a person’s heart.

And Paul says, “*Where the Spirit of the Lord is, there is liberty.*” This freedom is not simply freedom in a worldly sense. It refers to the freedom of escaping from sin and condemnation that suppress a person’s heart, and the oppression of the law.

The law reveals human sin but does not have the power to make one escape from all those sins. Therefore, a person under the law comes to live in guilt and condemnation.

However, when the gospel word of water and the Spirit works together with the Holy Spirit, a person is liberated from the condemnation of sin and enters into a new relationship with God. This is the freedom given by the Holy Spirit. This freedom means a state where the heart is opened before God, and one can look upon God in faith not as a God of fear but as a God of grace. Also, this freedom is the blessing of true realization of knowing God. Earlier, Paul said that a veil is covering people’s hearts so they cannot properly see God’s will. However, when the Holy Spirit works, that veil of the law is taken away and a person comes to brightly see God’s truth.

Therefore, where the word of water and the Spirit is, a person’s heart is opened and they come to realize the truth of salvation.

This word also shows the fact that faith is not keeping simple

external rules, but a life lived within the work of the Holy Spirit. When the Holy Spirit works, a person does not serve God by force, but comes to love and follow God with a free heart.

Ultimately, 2 Corinthians 3:17 shows the result of salvation that God accomplishes through the Holy Spirit. Where the Holy Spirit comes, there is a heart that escapes from the condemnation of sin, there is the grace of realization to know God, and true spiritual joy to serve God with joy appears. Such faith is not obtained by human strength, but is the result of the grace of salvation given when the Spirit of God works.

The Life of the Saint Who is Transformed into That Image While Looking at the Glory of the Lord

“But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord” (2 Corinthians 3:18).

2 Corinthians 3:18 is a word that shows very deeply what the life of a saint living within the new covenant looks like, and what kind of change God accomplishes within the saint through the Holy Spirit.

In this verse, Paul explains the life of the saint as a process of being transformed into that image while looking at the glory of the Lord.

First, Paul says, *“we all, with unveiled face.”* Earlier, Paul explained that a veil is covering people’s hearts so they cannot properly see God’s will. However, when a person turns to the Lord and experiences the work of the Holy Spirit, the veil of that

heart is taken away. The veil being taken away means a state where one can look at God's truth without covering.

That is, the saint can now look at the glory of God and Christ with an open heart, no longer seeing it in a covered state.

Paul continues by saying that the saint sees the glory of the Lord as if looking in a mirror. This means that the saint does not see God directly with their eyes, but looks at the glory of God through the word of the gospel. Through the word of God and the gospel word of water and the Spirit, the saint comes to look at the character of Jesus Christ and the grace of salvation.

And Paul speaks of a very important change. He says that the saint does not simply stop at looking at God's glory, but is transformed into the same image as Him. Here, "transformed" means being changed. It means that when the saint looks at Christ, their life also gradually changes into the character and appearance of Christ.

It is "the faith that reaches the glory of God through the gospel word of water and the Spirit." God continues to change the life after receiving salvation through the Holy Spirit, making one gradually resemble the appearance of Christ more and more.

Lastly, Paul clearly states the source of this change. He says all this change is "*by the Spirit of the Lord.*" This means it is not a change accomplished by human effort or will, but a change accomplished by the work of the Holy Spirit. The Holy Spirit works within the saint's heart, making them realize God's glory, and changes their life within that realization.

This word shows the fact that the life of the saint is not a simple religious life, but a life that continuously changes while looking at the glory of God. Through the gospel, the saint looks at the glory of Christ, and comes to live a life that gradually resembles the character and appearance of Christ more and more within the

work of the Holy Spirit.

Ultimately, 2 Corinthians 3:18 is a word that shows that the saint's life of faith is not a simple rule or formality, but a spiritual journey of being transformed into the image of Christ while looking at the glory of God. And at the center of this change, the gospel work of water and the Spirit is always together with it. ☒

CHAPTER

4

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Suffering and Blessing Due to Christ

The Ministry Received by Mercy and the Gospel Ministry that Purely Manifests the Truth

“Therefore, since we have this ministry, as we have received mercy, we do not lose heart. But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God” (2 Corinthians 4:1–2).

In 2 Corinthians 4:1–2, the Apostle Paul explains the essence of the gospel ministry he is undertaking and his attitude toward that ministry. This word shows what kind of heart and attitude are needed for a person who preaches the gospel of water and the Spirit, and in what way the gospel ministry should be carried out.

At the center lies the important principle that it is a ministry received by God’s mercy and a ministry that purely manifests the truth.

First, Paul says that since we have received this ministry, as we have received mercy, we do not lose heart.

Paul did not think that he obtained his apostleship through his own ability or merit. He confesses that it is because of God’s mercy that he came to undertake the ministry of preaching the gospel. Because God bestowed the grace of salvation upon him, who was a sinner, and entrusted him with this apostleship, Paul

was able to fulfill his mission without losing heart no matter what difficulties there were.

The gospel ministry is carried out amidst many hardships, misunderstandings, and opposition. However, because Paul knew the fact that the source of that ministry was God's mercy, he did not give up because of his environment or circumstances.

Also, Paul speaks of the things that a gospel worker must absolutely discard. He says he renounces the hidden things of shame. This means a hypocritical life where one pretends to be holy in front of people but does shameful things behind their backs. Paul says that a person who preaches the gospel must discard hidden sins and shameful behaviors and live an honest life.

Following this, Paul says he does not walk in craftiness. Craftiness refers to persuading or using people through deception or cunning methods. When preaching the gospel, Paul did not use methods that deceived or manipulated people.

Also, he emphasizes that he does not handle the word of God deceitfully (adulterate the word of God). This means he does not alter the word of God to suit his own purposes or distort it so that it is more easily accepted by people. The gospel of water and the Spirit is not a message that is changed to fit human thoughts, but one must preach the truth exactly as it is, that God has washed away the sins of sinners.

Therefore, Paul says that the ministry he does is "only manifesting the truth." The gospel ministry of water and the Spirit is not a technique to persuade people, but the work of revealing the gospel of truth. The power of the gospel of water and the Spirit does not lie in human eloquence or strategy, but in God's truth itself.

Finally, Paul says that his ministry commends itself to every

man's conscience in the sight of God. This means that Paul did not minister to gain the recognition of people, but lived a life of testifying to the gospel of truth itself before God.

His ministry was not a flashy letter of recommendation, but the life itself revealed before conscience and truth was the evidence. This word shows an important standard for the gospel ministry of water and the Spirit. It means that a person who preaches the gospel is not someone who boasts of their own abilities, but is nothing more than a person who has received a mission by God's mercy.

Ultimately, 2 Corinthians 4:1–2 shows the essence of the gospel ministry. It means that a person who preaches the gospel must remember the ministry received by God's mercy, not lose heart, not distort the word of God, and become one who purely testifies only to the truth. It can be said that such a ministry is exactly the ministry of testifying to the gospel of water and the Spirit before God.

The Light of the Gospel of the Glory of Christ that Brightens the Blinded Mind

“But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:3–6).

In 2 Corinthians 4:3–6, the Apostle Paul explains why some people do not realize the gospel even after hearing it, and how the gospel shines as a light in people’s hearts. At the center of this word is that the gospel of the glory of Christ is the light of God that brightens the human heart.

First, Paul speaks of the reason why the gospel can be veiled. He says, “*But even if our gospel is veiled, it is veiled to those who are perishing.*” This means that there is no problem with the gospel itself, but it is due to the condition of the people who do not accept the gospel. The gospel is a clear and bright truth, but to some people, it may not be seen.

Paul explains the reason is that the god of this world has blinded the minds of those who do not believe. The god of the world mentioned here is an expression pointing to Satan, not God. Satan blinds people’s minds so that they cannot see the truth of the gospel. If a person’s mind becomes blinded, even if they hear the gospel in which the glory of Christ is revealed, they cannot realize its meaning.

Paul calls the gospel “*the gospel of the glory of Christ.*” This means that the gospel is not a simple religious message, but the truth that shows the glory of God manifested through Jesus Christ. Because Jesus Christ is the image of God, through Him it is testified what kind of being God is. Therefore, the gospel of water and the Spirit is not simply a message that teaches morals to people, but it shows the light of God’s glory.

Following this, Paul explains the attitude of the person who preaches the gospel. He says that we do not preach ourselves, but only that Christ Jesus is Lord. This means that the center of the gospel ministry is not a person or a leader, but Jesus Christ Himself. Paul did not exalt himself or preach his own thoughts, but did the ministry of proclaiming that Jesus Christ is Lord.

Also, Paul says that those who preach the gospel minister with the attitude of servants serving the saints. He says, “*and ourselves your bondservants for Jesus’ sake.*” This shows the fact that the gospel ministry is not for power or domination, but a ministry of service.

Finally, Paul explains how the gospel shines as a light in a person’s heart. He recalls the event in Genesis where God said, “*Let there be light*” in the midst of darkness. Just as God shone light into the darkness of the world, God also shines the light of truth that saves the soul from sin into the human heart.

That light is “*the light of the knowledge of the glory of God in the face of Jesus Christ.*” In other words, when a person comes to know Jesus Christ through the gospel, they come to realize the glory of God in their heart. This is not something achieved by human wisdom or effort, but the work of light where God Himself shines the light of salvation.

Ultimately, this word shows two important facts about the gospel.

First, the reason one does not realize the gospel is because the human mind has become blinded. Second, the reason a person comes to realize the gospel is because of the work of grace where God shines light into the heart.

Therefore, 2 Corinthians 4:3–6 emphasizes the fact that the gospel is not simple knowledge, but the light of God that brightens the dark heart. When God shines that light into a person’s heart, the person comes to realize the glory of God manifested in Jesus Christ, and sees the truth of the gospel.

The Treasure of the Gospel Contained in Earthen Vessels and the Power Belonging to God

“But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us” (2 Corinthians 4:7).

In 2 Corinthians 4:7, the Apostle Paul explains the essence of the gospel ministry with a very impressive metaphor. He calls the gospel a “treasure,” and compares the person who preaches the gospel to an “earthen vessel.” This word clearly shows the way God works through the gospel and what the position of the person who preaches the gospel is.

First, Paul says that we have this treasure in earthen vessels. Here, the treasure speaks of the very gospel, that is, the truth of God’s salvation manifested through Jesus Christ. The gospel is a precious treasure that cannot be compared with anything in the world. This is because it is the most precious truth that gives eternal life to people and restores the relationship with God. However, Paul says that the vessel containing this precious treasure is an earthen vessel. An earthen vessel was a vessel commonly used in daily life at that time; it was not expensive, but a fragile vessel that could easily be broken. The reason Paul compared himself and gospel workers to earthen vessels is to show the fact that human beings are essentially weak and lacking beings.

Those who preach the gospel are not perfect or strong beings, but people with weaknesses and limitations. They go through hardships, sometimes become discouraged, and are misunderstood by people. However, God makes the gospel preached through exactly these weak people.

Paul clearly explains the reason for this. *“That the excellence*

of the power may be of God and not of us.” This is to reveal the fact that the power of the gospel ministry does not come from humans, but comes from God.

If the person who preaches the gospel were a strong and perfect being, people could attribute that power to the human. However, by using weak people, God clearly reveals the fact that the power of the gospel belongs to God.

Therefore, the gospel ministry is not a work accomplished by human power or wisdom, but a ministry where God’s power is manifested. When a weak person like an earthen vessel preaches the gospel, people do not see that person’s power, but come to see the value of the treasure contained within and the power of God working.

This word also gives an important meaning to the life of the saints. God does not only use perfect people, but manifests His power through weak people. Saints do not need to be discouraged because of their weaknesses. Rather, it is because God’s power can be manifested more clearly in that weakness.

Ultimately, 2 Corinthians 4:7 shows the fact that the center of the gospel ministry is not humans, but God. The gospel is a truth like a treasure, and the person containing it is a weak being like an earthen vessel. However, right in that weakness, God’s great power is revealed and the glory of the gospel is manifested.

The Life of Jesus Appearing Even in the Midst of Suffering and the Power of the Gospel Ministry

“We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed— always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may

be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you" (2 Corinthians 4:8–12).

In 2 Corinthians 4:8–12, the Apostle Paul explains about the suffering that gospel workers experience and the life of Jesus Christ that appears in that suffering. This word shows the fact that the gospel ministry is not simply a path of glory and success, but a ministry where God's life is revealed even in the midst of much suffering.

Paul speaks of the various sufferings he experiences. He says, "*We are hard-pressed on every side.*" This means a situation where a gospel worker experiences pressure and difficulties from various directions. However, he says, "*yet not crushed.*" That is, there are difficulties, but they are not completely blocked off. It is because God holds onto that ministry.

Also, he says, "*we are perplexed.*" In the midst of ministry, there can be situations that are not understood or problems that are not resolved. However, Paul says, "*but not in despair.*" It is because there is faith that God works even if the situation is difficult.

Paul also says, "*persecuted.*" People who preach the gospel sometimes experience opposition and attacks from people. However, he says, "*but not forsaken.*" The world may persecute them, but God never forsakes them.

And he says, "*struck down.*" This means a situation that looks like severe suffering or failure. However, he says, "*we do not perish.*" It is because God ultimately raises them up again.

In the midst of these sufferings, Paul explains an important spiritual meaning. He says that we always carry the dying of Jesus in our body. This means that the gospel worker lives a life

participating in the suffering of Jesus Christ. Just as Jesus received suffering in the world, the people who preach the gospel also come to experience that path of suffering together. However, the purpose of this suffering is not simple pain. Paul says, “*that the life of Jesus also may be manifested in our body.*” That is, in the midst of suffering, the life and power of Christ are rather revealed more clearly.

Paul continues and says, “*For we who live are always delivered to death for Jesus’ sake.*” The gospel worker lives prioritizing the gospel over their own comfort or safety. In that process, they come to experience much sacrifice and suffering. However, as a result of that, the life of Jesus comes to appear to people.

So Paul says like this at the end. “*So then death is working in us, but life in you.*” This means that when the apostles preach the gospel while experiencing suffering, through that suffering other people come to gain life. Through the sacrifice and devotion of the workers, the gospel is preached and people come to experience the life of salvation.

This word shows the deep principle of the gospel ministry. The gospel ministry is not simply a comfortable path, but a path accompanied by suffering and sacrifice. However, in the midst of that suffering, the life of Christ appears and God’s power is revealed.

Ultimately, 2 Corinthians 4:8–12 shows the paradox of the gospel ministry. Outwardly there is weakness and suffering, but right in that weakness and suffering, the life and power of Jesus Christ appear more clearly. So, the gospel ministry can be said to be a ministry where God’s life works, not human power.

Gospel Ministry that Speaks by Faith and Gives Glory to God in the Hope of Resurrection

“And since we have the same spirit of faith, according to what is written, ‘I believed and therefore I spoke,’ we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God” (2 Corinthians 4:13–15).

In 2 Corinthians 4:13–15, the Apostle Paul explains the basis of faith that makes the gospel ministry continue, the hope of resurrection, and what the ultimate purpose of that ministry is. This word shows with what kind of faith the people who preach the gospel minister, and to achieve what that ministry ultimately exists.

First, Paul quotes the word, *“According to what is written, ‘I believed and therefore I spoke.’”* This is a word that came from the confession of the Psalms, and it shows the principle that one speaks because there is faith. Paul says that the reason he and his co-workers preach the gospel is not simply because of duty or tradition, but because of the conviction coming from faith. Because they believed the gospel with their hearts, they lived a life of proclaiming that faith with words without hiding it. So Paul says, *“we also believe and therefore speak.”* The gospel is not a faith that simply stays only in an individual’s heart, but a faith that is proclaimed and transmitted by words. A person who has faith naturally comes to testify to that faith. This is the fundamental principle of gospel propagation.

Continuing, Paul says that one of the reasons he preaches the gospel is because of the hope of resurrection. He is certain that

just as God raised Jesus Christ again from among the dead, He will also raise again the people who believe in Christ. And he says that on that day all the saints will come to stand before God together.

This hope of resurrection was a very important strength to Paul. While doing the gospel ministry, he experienced much suffering and persecution, but because he had the conviction that the suffering was not the end but led to resurrection and glory, he was not discouraged. The gospel ministry was not a work of looking only at present difficulties, but a ministry of looking at the hope of the eternal kingdom of God.

Paul also says that all the things he does are for the saints. A gospel worker is not a person who works for their own honor or success, but a person who lives for the spiritual benefit of other people. Paul wanted the suffering and toil he experienced to ultimately become grace to the saints.

And he says that when that grace is transmitted to more people, thanksgiving comes to overflow. When the gospel is transmitted and people come to experience God's grace, thanksgiving and praise naturally come to go up to God.

So Paul says the final purpose of all this ministry like this. It is "*may cause thanksgiving to abound to the glory of God.*" The ultimate goal of the gospel ministry is not to elevate humans, but to let God's glory be revealed.

Ultimately, this word shows three important principles of the gospel ministry. First, the gospel ministry is a ministry that starts from faith and is proclaimed by faith. Second, the gospel ministry is a ministry that looks at the hope of resurrection. Third, the ultimate purpose of the gospel ministry is to let glory return to God amidst the thanksgiving of many people.

So, 2 Corinthians 4:13–15 shows with what kind of faith a

gospel worker must live. He is a person who lives a life of holding onto the hope of resurrection even in the midst of present difficulties, speaking the gospel by faith, and letting glory return to God through all those things.

A Life of Faith that Looks at Eternal Glory Beyond What is Seen

“Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal” (2 Corinthians 4:16–18).

In 2 Corinthians 4:16–18, the Apostle Paul explains how saints should look at the suffering and weakness they experience while living in the world. At the center of this word is the gaze of faith that looks at the eternal glory of God beyond the outwardly seen reality.

First, Paul says, *“Therefore we do not lose heart.”* He said earlier that he experienced much suffering and pressure in the midst of the gospel ministry. The reason he does not lose heart despite this is not simply because he has a strong will, but because the gaze he looks with by faith is different. Paul did not look only at the difficulties of reality, but looked at the eternal results that God will accomplish.

So he says, *“Even though our outward man is perishing, yet the inward man is being renewed day by day.”* The outer man means

our physical existence. The human body gradually becomes weaker and grows older as time passes, and ultimately goes toward death. This is a reality that no one can avoid. However, Paul says that the life of a saint is not determined simply by their physical state.

Inside the saint is the inner man, that is, the spiritual life connected to God. The flesh can become weak, but in the relationship with God, the inner man becomes new every day. This is a change that is accomplished within the work of the Holy Spirit and the grace of God. So the life of a saint may look weak on the outside, but on the inside, it is a life that is continuously being renewed.

Paul subsequently expresses the present suffering as “*our light affliction, which is but for a moment.*” This does not mean that the suffering is actually light, but it means that it is something that passes briefly when compared to eternal glory. The suffering we experience may look long, but compared to the eternal glory God has prepared, it is nothing more than a very short time.

And he says that the suffering is not in vain, but is a process that accomplishes an “*a far more exceeding and eternal weight of glory.*” God is preparing a greater glory through the suffering and difficulties experienced in the life of a saint. So the present affliction is not simple pain, but a process toward the eternal results that God accomplishes.

Lastly, Paul explains the gaze of the saint. He says, “*while we do not look at the things which are seen, but at the things which are not seen.*” People of the world live centered on the things that are seen by the eyes, that is, the present situation and material reality. However, a saint is a person who lives looking at the unseen kingdom of God and eternal truth.

The things that are seen disappear as time passes. Health, wealth, honor, and all things of the world ultimately exist briefly and then disappear. However, the unseen kingdom of God and eternal life are things that continue eternally.

So a saint does not judge life based only on the present situation. He looks at life from the perspective of the eternal kingdom of God. Because there is this gaze of faith, a saint does not lose heart even in the midst of difficulties and can continuously follow God.

Ultimately, 2 Corinthians 4:16–18 shows with what kind of gaze the life of a saint must be lived. A saint is a person who is not bound only to the outwardly seen reality, but lives looking at the eternal glory prepared by God. And within this gaze of faith, even present suffering comes to be understood as a process toward the glory of God. ✉

CHAPTER

5



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Apostle Paul, Who Became an Ambassador of Christ

The Hope of Resurrection that Longs for the Eternal Dwelling in Heaven Beyond the Tent of the Earth

“For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked. For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee” (2 Corinthians 5:1–5).

In 2 Corinthians 5:1–5, the Apostle Paul explains the hope of resurrection by comparing the human flesh and the eternal body that God has prepared for the future. This word shows why the saints live looking at the eternal life of heaven while living in this world.

First, Paul expresses our present flesh as *“our earthly house, this tent.”* A tent means a temporary dwelling like a canopy. This means that our flesh is not eternal, but a temporary body to stay in for a short while. The human body becomes weak as time passes and eventually faces death. So Paul explains this flesh not as an eternal house, but as a tent used for a short time.

However, Paul says that when this tent collapses, it is not the end, but there is a new house prepared by God. That house is “*a house not made with hands, eternal in the heavens.*” This means the eternal body and eternal life prepared by God. It is not a heavenly dwelling made by humans, but one prepared directly by God.

So Paul says that the saints groan while living in this world. This groaning does not come from despair, but is a groaning of hope waiting for a more perfect life. Because the saints experience weakness and pain in the life of this earth, they earnestly long to be clothed with the dwelling coming from heaven.

Paul uses an important expression here. He says, “*Not because we want to be unclothed, but further clothed.*” This means that the purpose is not simply to take off the flesh, but to put on the new body prepared by God. God did not make the saints simply end with death, but prepared a salvation that clothes them with a new body of life.

So Paul says, “*That mortality may be swallowed up by life.*” This does not speak of death as the final result, but speaks of the moment when life overcomes death. It means that God completely swallows up death through resurrection and gives eternal life to the saints.

Lastly, Paul says that this hope is not a simple expectation, but a promise that God has already guaranteed. God gave the Holy Spirit to the saints as a guarantee. The Holy Spirit is the evidence of God’s promise that surely guarantees the salvation and resurrection that God will accomplish in the future. That the Holy Spirit dwells in a saint is the confirmation that God will guide that person to eternal life.

This word shows the fact that the life of a saint is not a life that

simply looks only at the present world, but a life that looks at the eternal kingdom of God. Our flesh is weak and eventually disappears, but God is preparing an eternal dwelling and a new body of life for the saints.

So 2 Corinthians 5:1–5 shows the direction of the life of a saint. A saint is a person who does not place hope only in the tent of this earth, but lives looking at the eternal dwelling of heaven. And that hope is not a vague expectation, but a sure promise that God has already guaranteed through the Holy Spirit.

A Life of Walking by Faith, Pleasing the Lord, and Looking Toward the Judgment Seat of Christ

“So we are always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. Therefore we make it our aim, whether present or absent, to be well pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad” (2 Corinthians 5:6–10).

In 2 Corinthians 5:6–10, the Apostle Paul explains with what mind and attitude the saints should live while living in this world. At the center of this word, a life lived by faith, a life seeking to please the Lord, and the hope and responsibility of standing before the judgment seat of Christ in the future appear together.

First, Paul says that the saints can always be bold. The reason is that a saint is not a person who looks only at the present life,

but knows the eternal life prepared by God. However, he simultaneously states an important fact. It is that while we are living in the flesh now, we are not in a state of dwelling completely together with the Lord. This does not mean being disconnected from God, but it means not having entered the perfect state of the kingdom of God yet.

So Paul calls the present life “a life walking by faith.” We are not living in a state of seeing God directly with our eyes, but are living a life looking at God by faith. That is, the standard of our lives is not the visible reality, but God’s promise and eternal truth.

Paul then continues to speak of his hope. He says that he wants to leave the body and dwell with the Lord. This is not simply a word desiring death, but an expression hoping for a state of being completely together with God. Because for a saint, death is not the end, but the way to enter a state of being more closely together with the Lord.

However, Paul does not take the present life lightly. He says that we must live a life pleasing the Lord while living on this earth now. So he says, “*Therefore we make it our aim, whether present or absent, to be well pleasing to Him.*” Here, to dwell means the state of being alive in this world, and to leave means the state of leaving the flesh and going before God. Whichever state one is in, the goal of a saint’s life is to please the Lord.

This word shows the fact that a saint’s life does not flow irresponsibly, but is a life with meaning and responsibility before God. A saint is not a person who lives according to the standards of the world, but a person who lives before God.

Ultimately, 2 Corinthians 5:6–10 clearly shows the direction of a saint’s life. A saint is not a person who lives according to what is seen, but a person who lives by faith, and a person who

pursues a life that pleases the Lord through life in this world. And remembering that they will one day stand before the judgment seat of Christ, they come to live a responsible life before God.

Such a life does not start from fear, but is a life that comes from faith that loves the Lord and looks at the kingdom of God. So a saint, even within the present life, walks by faith and walks toward a life that pleases the Lord.

Knowing the Fear of the Lord, Exhorting Men, and the Apostle's Sincerity for God and the Saints

“Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences. For we do not commend ourselves again to you, but give you opportunity to boast on our behalf, that you may have an answer for those who boast in appearance and not in heart. For if we are beside ourselves, it is for God; or if we are of sound mind, it is for you” (2 Corinthians 5:11–13).

In 2 Corinthians 5:11–13, the Apostle Paul explains the reason he preaches the gospel and exhorts people, and the reverence toward God and the sincerity toward the saints that are at the center of that ministry. This word shows with what mind a gospel minister should minister, and upon what standard his actions are carried out.

First, Paul says that we know the fearfulness of the Lord. The fear spoken of here does not mean simple terror, but a mind that deeply reveres God. Because God is holy and is the One who judges all things, Paul must always be conscious of the fact that he lives before God. Because he knew that someday all people

would come to stand before the judgment seat of Christ, he did not think lightly of the work of preaching the gospel and exhorting people.

So Paul says he exhorts people. Gospel ministry is not simply the work of delivering information, but a ministry of exhorting people so that they return to God. Because Paul knew the responsibility he had before God, he preached the gospel of water and the Spirit to people and continuously exhorted them to live by faith.

Paul also says that his ministry is a life revealed before God. He says, “*we are well known to God.*” This means that his ministry is not hidden, but God already knows it. Paul considered a life lived by faith before God more important than the evaluation of people.

And he says he hopes that he is also revealed to the consciences of the saints of the Corinthian church. That is, he hoped that the saints, looking at Paul’s ministry and life, could also know by faith with what mind he was preaching the gospel.

Paul also makes it clear that his saying this is not to boast of himself. He is not speaking to elevate his own honor, but is speaking to help the saints discern true ministers from people who boast with outward appearance. At that time, there were people who boasted of themselves with outward abilities or flashy words, but Paul says that such standards are not important, but a sincere heart and a life of faith before God are important.

Lastly, Paul acknowledges the fact that people might not understand him. Some people, seeing his passionate ministry, even thought he was crazy. However, Paul says this. He says that if he looks like he is crazy, it is for God, and if he looks like a person of sound mind, it is for the saints.

This word shows the fact that the center of Paul's life is not himself, but God and the church. He did not minister for the evaluation or honor of people, but lived for the glory of God and the benefit of the saints.

Ultimately, this word shows what the center of gospel ministry is. A gospel minister is not a person who works to be recognized by people, but a person who exhorts people with a mind that reveres God. The standard of his life is not outward success or honor, but sincerity before God and love toward the saints.

So 2 Corinthians 5:11–13 shows the mind of a gospel minister. It is a ministry of faith that exhorts people with a mind that reveres God, and lives not for one's own honor, but for God and the church.

A Life Lived for the Lord, Led by the Love of Christ

“For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again” (2 Corinthians 5:14–15).

In 2 Corinthians 5:14–15, the Apostle Paul explains what the deepest driving force is that moves gospel ministry and the life of a saint. That is exactly the love of Christ. Paul says that his life and ministry are being accomplished not because of duty or coercion, but by being strongly led by the love of Christ.

First, Paul says, *“For the love of Christ compels us.”* The word compel here does not mean dragging by force, but rather strongly taking hold of and making one move. He says that what

moved Paul's heart and determined the direction of his life was not the honor or success of the world, but the love of Jesus Christ. A person who has realized the Lord's love can no longer live in the same way as before.

Paul explains the event that is at the center of that love. It is "*that if One died for all.*" The one person spoken of here is Jesus Christ. That Jesus Christ died on behalf of all people means that His death is not simply an individual's death, but a substitutionary death for humanity. The baptism and cross of Christ are the event where Jesus Christ received the judgment of sin on behalf of sinners who had no choice but to die due to sin. So Paul says, "*Then all died.*" This means that the death of Christ is not simply the death of one person, but a death representing all of humanity. Humans were beings dead before God because of sin, but within the death of Christ, that problem of sin and judgment was handled.

However, the purpose of Christ's death does not end simply at solving the problem of sin. Paul explains the reason Christ died on behalf of all people. That is to make people no longer live for themselves.

Humans are originally beings who live self-centeredly. A life lived for one's own desires and goals is the natural appearance of humans. However, when one realizes the love of Christ, the center of life changes. Now, the saint becomes a person who lives for Christ, not a person who lives for oneself.

Paul refers to Christ as "*but for Him who died for them and rose again.*" Jesus Christ was baptized by John, had the sins of the world transferred to Him, and was crucified and died on the cross, but His ministry did not end there, and He resurrected from death. So the life of a saint is not simply a sacrificial life, but a life lived by gaining the life of resurrection.

Ultimately, this word clearly shows the direction of a saint's life. A saint is no longer a person who lives centered on oneself, but a person who lives for Jesus Christ, who was baptized for them and lived again from death. And the power that makes that life possible is not the law or duty, but the power that comes from faith.

So 2 Corinthians 5:14–15 shows the core of the gospel. Because Jesus Christ died on our behalf and lived again, a person who has realized that love will no longer live a self-centered life, but will live a new life living for Christ. This very life is the life of a saint living led by the love of Christ.

A Life Lived Becoming a New Creation in Christ

“Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new” (2 Corinthians 5:16–17).

In 2 Corinthians 5:16–17, the Apostle Paul explains how a person's life is changed through the gospel. This word speaks not of a simple moral change, but a change where the existence itself has become new, that is, the life of one who has become a new creation in Christ. And that change makes even the gaze looking at people completely new.

First, Paul says, *“Therefore, from now on, we regard no one according to the flesh.”* Here, knowing according to the flesh refers to the standard of judging people by the standards of the world and human perspectives. Evaluating people by standards such as a person's appearance, status, ability, and background is

exactly the fleshly standard. However, a person who has realized the gospel and entered into Christ no longer looks at people by human standards.

Paul even says there was a time when he knew Jesus Christ according to the flesh. This confesses that Paul previously saw Jesus simply as a figure in history or from a human perspective. However, because he now came to know Christ as the Lord who accomplished God's salvation, he said he no longer understands Christ by fleshly standards.

Such faith changes a person's entire life. So Paul makes a very important declaration. "*If anyone is in Christ, he is a new creation.*" This does not simply mean that one's personality changes a little or one's lifestyle becomes a little different. The term new creation means that God has completely newly created that person.

This change is a spiritual creation that God accomplishes. It is a change in which a person does not make oneself new by one's own effort, but God makes that person into a new being in Christ.

So Paul says, "*Old things have passed away.*" It means the previous life, the life under the dominion of sin, and the life disconnected from God have passed away. And continuing, he says, "*Behold, all things have become new.*" This is a declaration that a new life has begun by faith within a new relationship with God.

This new life is not simply a life where outward behavior changes, but a life where the center and direction of life have changed. Previously, one lived centered on oneself, but now it is a life lived centered on Christ. Previously, one looked at people by the standards of the world, but now one comes to look at people with God's gaze.

Ultimately, this word shows the most fundamental change that

the gospel brings. The gospel is God's work that does not end simply at having sins removed, but changes a person into a completely new being.

So 2 Corinthians 5:16–17 clearly shows the identity of a saint. A saint is not simply a religious person, but a person newly created in Christ, that is, a new creation. And that new being comes to live a life of faith by believing in the gospel word of the water and the Spirit.

Reconciliation with God Accomplished Through Christ and the Saints Entrusted with a New Mission

“Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation” (2 Corinthians 5:18–19).

In 2 Corinthians 5:18–19, the Apostle Paul very clearly explains the core of the gospel of the water and the Spirit. It is the faith that God accomplished reconciliation between humans and God through Jesus Christ, and at the same time, that He entrusted the mission of spreading the news of that reconciliation to the saints. This word shows the content of the gospel and the mission of the saints together.

First, Paul says that all things are from God. This means that the beginning of salvation did not come from humans but started from God. Salvation was not accomplished by humans seeking God and requesting reconciliation, but God first prepared the

way of salvation and gave salvation to those who believe. And God entrusted to the saints the ministry of reconciling again those who had become estranged from Him due to sin.

So Paul says that God “*who has reconciled us to Himself through Jesus Christ.*” Reconciliation means that a relationship that was disconnected from each other is restored again. Humans had their relationship with God cut off due to sin, but God gave salvation to those who now believe because Jesus Christ had the sins of the world transferred onto His own body through the baptism He received from John, received the judgment of sin on the Cross, and resurrected from death.

Paul continues by saying that God did not stop at merely accomplishing reconciliation but gave the saints the ministry of reconciliation. This is a very important fact. God did not leave the people who believe the gospel simply as saved people, but entrusted them with the mission of spreading the news of that reconciliation to other people.

Therefore, a saint is a person who is reconciled with God while at the same time a person who spreads reconciliation. They come to play the role of spreading the news of salvation accomplished by God to the world and helping people return to God.

Paul also explains how this ministry of reconciliation was accomplished. He says, “*God was in Christ reconciling the world to Himself.*” This means that God directly accomplished the work of salvation through Jesus Christ. God did not merely command to save humans from afar, but directly accomplished the work of salvation through Christ.

Also, Paul says that God did not count people’s sins against them. This is the core of the gospel. Humans were disconnected from God because of sin, but God the Father is not one who judged by returning human sins exactly to humans, but granted

salvation once and for all through the gospel word of the water and the Spirit accomplished through Jesus Christ.

So Paul says at the end that God committed the word of reconciliation to us. The word spoken of here is exactly the gospel word of the water and the Spirit. The gospel word of the water and the Spirit is the message of reconciliation announcing the work God did to reconcile with humans.

This word shows what the life of a saint exists for. A saint does not remain simply as a person who enjoys personal salvation, but is a person who spreads the news of the gospel of the water and the Spirit accomplished by God to the whole world.

Ultimately, 2 Corinthians 5:18–19 shows two important truths of the gospel. First, that God accomplished reconciliation between humans and God through Jesus Christ. Second, that He entrusted the mission of spreading the news of that reconciliation to the saints.

Therefore, a saint is a person reconciled with God and at the same time a person who has the mission to spread the gospel of reconciliation to the world. In such a life, the grace of salvation accomplished by God continues to be spread in the midst of the world.

Gospel Missionaries Preaching Reconciliation as Ambassadors on Behalf of Christ

“Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God” (2 Corinthians 5:20).

In 2 Corinthians 5:20, the Apostle Paul very strongly expresses the identity and mission of the saints who preach the

gospel. He calls the saints ambassadors on behalf of Christ, and says that God is telling people to be reconciled through the gospel of the water and the Spirit. This word lets us know how important the ministry of spreading the gospel of the water and the Spirit is.

First, Paul says, “*We are ambassadors for Christ.*” An ambassador is an official representative who goes to another country to deliver a message on behalf of a king or ruler of a certain country. An ambassador is not a person who conveys their own thoughts, but a person who conveys the will and words of the sender exactly as they are.

Paul means that the people who preach the gospel word of the water and the Spirit play exactly this role of an ambassador of Jesus Christ. God’s workers are not people who preach their own thoughts or philosophies, but those who testify the gospel word of Jesus Christ to people.

So Paul says that God makes us exhort you. This means that the person preaching the gospel is not simply persuading with human words, but that God is speaking directly to people through that message. The people who hear the gospel are not simply listening to one person’s words, but are those who are listening to the word of God’s calling.

Therefore, Paul uses a very earnest expression. He says, “*We implore you on Christ’s behalf.*” Here, to implore means an attitude of earnestly requesting and appealing, going beyond simply explaining or teaching. When Paul preached the gospel to people, he exhorted them not with a simple delivery of information, but with a deep earnestness toward their souls.

The content of that imploring is very clear. “*Be reconciled to God.*” This is the core message of the gospel of the water and the Spirit. Humans were in a state of disconnection from God

due to sin, but God opened the way of reconciliation through Jesus Christ. Now, what is necessary for people is to accept that way of reconciliation and return to God.

So the gospel word of the water and the Spirit is not a simple religious teaching, but a request for reconciliation sent by God to humans. Before judging people's sins, God is first requesting reconciliation.

This word clearly shows what the mission of a saint is. A saint is not simply a person who keeps their faith personally, but an ambassador sent by God. They live a life of preaching the gospel of reconciliation accomplished by God in the midst of the world and exhorting people to return to God.

Ultimately, 2 Corinthians 5:20 shows the identity and mission of a saint at the same time. A saint is an ambassador on behalf of Christ, and a person who preaches the message to the world to be reconciled to God. And that ministry is not a simple activity, but a holy mission of participating in the work where God directly appeals to people.

The Righteousness of God Obtained by Faith Believing in the Ministry of Jesus Christ Who Eliminated the Sins of the World

“For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him” (2 Corinthians 5:21)

2 Corinthians 5:21 is a word that shows the core of the gospel most concisely yet deeply. This verse explains how God solved the problem of human sin and made people righteous through Jesus Christ.

First, Paul calls Jesus Christ "*Him who knew no sin.*" This means that Jesus is essentially a person who has no sin at all. Although Jesus Christ put on a human body and came to this world as the Savior of sinners, He did not commit sin, nor did He have a sinful nature. Jesus Christ was a completely holy and righteous Savior before God the Father.

However, Paul says that God the Father made this sinless one to be sin on our behalf. This means that Jesus received the baptism given by John on His own body, had the sins of the world transferred to Him, went to the Cross, and became the Savior who received the judgment of our sins on our behalf. The gospel of the water and the Spirit is exactly this truth, that is, Jesus Christ fully bore the judgment that sinners should receive through the baptism and the Cross.

Although Jesus had no sin, He bore the sins of sinners through baptism, suffered on the Cross, and died. This shows the fact that God did not just pass over sin, but dealt with it righteously. The judgment of sin absolutely had to be carried out, but Christ, not humans, received that judgment on our behalf.

And Paul explains the purpose of this ministry of salvation. He says that the reason Jesus had to be baptized by John and hang on the Cross is so that we who believe might become the righteousness of God in Him. Here, becoming the righteousness of God does not mean a person becomes righteous by their own effort, but speaks of the salvation that they believed the word of salvation He gave in Christ and received the elimination of sins. As a result of that faith, we believe that the baptism He received from John and the blood of the Cross in Jesus Christ are the price for our sins, and we have received salvation by that faith.

This is not obtained by human effort or merit, but is a salvation accomplished by believing in the salvation given by God. Because God knew that humans could not become righteous on

their own, He prepared the perfect gospel of salvation through Jesus Christ.

Ultimately, 2 Corinthians 5:21 shows the power of the gospel of the water and the Spirit. It means that those who believe in the ministry of salvation where Jesus Christ had the sins of the world transferred to Him through the baptism received from John and received the judgment of sin on the Cross have had all their sins blotted out and have become God's people. This gospel is the gospel of the righteousness of God revealed through Jesus Christ. ✉

CHAPTER

6

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Do Not Receive the Grace of Salvation Given by God in Vain

Do Not Receive the Grace of God in Vain, and Believe That Now Is the Day of Salvation

“We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: ‘In an acceptable time I have heard you, And in the day of salvation I have helped you.’ Behold, now is the accepted time; behold, now is the day of salvation” (2 Corinthians 6:1–2).

In 2 Corinthians 6:1–2, the Apostle Paul gives a very strong exhortation to the people who hear the gospel. He speaks the fact that God gives salvation to those who believe, and says to accept the gospel word of salvation into the heart at this very moment. At the center of this word, it says that the opportunity to receive salvation is now.

First, Paul calls himself and his coworkers “*workers together with Him.*” This means that the ministry of preaching the gospel is the work of participating in God’s work. It is a word that the people who believe and preach that gospel by which God saved people from sin are used as instruments in God’s ministry.

So Paul exhorts the saints, “*Not to receive the grace of God in vain.*” Here, receiving the grace of God in vain refers to the state of mind of those who, even after hearing the gospel word of salvation bestowed by God, do not accept it into their hearts

or do not believe.

This word emphasizes that salvation is not simply a matter to think about someday, but a matter to think about right now. People often try to put off and think later about the lessons God speaks. However, Paul says not to postpone the opportunity for salvation, but to accept God's grace now.

Also, this word is the gift of salvation that God gives. God has already opened the way of salvation, and now what is necessary for people is to accept that gospel word of salvation into their hearts by faith.

The gospel word of the water and the Spirit lets us know the clear gospel of salvation now. Right now is the time to receive the grace of salvation. Right now is the day of salvation. Therefore, I hope that the listeners do not miss the opportunity to be saved, but receive salvation by faith and live as those who walk with God.

The True Appearance of the Gospel Ministry Manifesting as God's Workers Even in the Midst of Suffering

“We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always

rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Corinthians 6:3–10).

In 2 Corinthians 6:3-10, the Apostle Paul shows what kind of life a gospel minister should live, and testifies that ministry is something that is revealed through one’s entire life.

Paul lived his life with a very careful attitude and behavior so that his life would not become an obstacle that obscures the gospel.

He introduces himself as a “*ministers of God.*” Paul speaks of the various sufferings that a gospel minister goes through. He experienced tribulations, needs, and distresses, and was also beaten and imprisoned. Sometimes he had to live amidst tumults, and he labored without rest, experiencing hunger and weariness. Also, Paul says that the gospel ministry is accomplished within the word of truth and the power of God. The power of the gospel does not come from human wisdom or ability, but comes from the word of God and the power of God. Therefore, Paul carried out his ministry with the truth of God, as if fighting with the weapons of righteousness on the right and left.

So, at the end, Paul says, “*As having nothing, and yet possessing all things.*” This is the expression that best shows the life of a gospel minister. Looking by the standards of the world, it seems like a life that has nothing, but in God, it is a life that possesses everything.

Ultimately, this word shows the true appearance of the gospel ministry. Outwardly, the gospel ministry may look like a weak path with much suffering, but within it, there is the power of God, the work of the Holy Spirit, and eternal value.

Widen Your Hearts in Response to the Apostle's Broad Love

“O Corinthians! We have spoken openly to you, our heart is wide open. You are not restricted by us, but you are restricted by your own affections. Now in return for the same (I speak as to children), you also be open” (2 Corinthians 6:11–13).

In 2 Corinthians 6:11–13, the Apostle Paul expresses his heart toward the saints of the Corinthian church very honestly. This word is not a simple lesson, but shows how deeply the apostle loved the saints, and how the saints should respond to that love.

First, Paul says, *“We have spoken openly to you, our heart is wide open.”* This says that Paul has come this far without hiding anything from the saints of the Corinthian church, sharing everything with sincerity. He did not have a formal relationship or a relationship that keeps a distance, but treated the saints with love, opening his heart wide to them.

The expression *“our heart is wide open”* means that Paul had a heart of broad love and embrace toward the saints. Despite the many problems of the saints, he did not stop his love for them. To Paul, the Corinthian church was not simply an object of ministry, but a community he embraced deep in his heart.

However, Paul points out one problem. He says, *“You are not restricted by us.”* This means that Paul did not close his heart toward the saints. That is, the problem was not with the apostle, but in the hearts of the saints.

So Paul says, *“But you are restricted by your own affections.”* This means that the hearts of the saints had become narrow. Because of various misunderstandings, conflicts, and the influence of people, some saints of the Corinthian church were

closing their hearts toward Paul. As their hearts became narrow, their relationship with the apostle also became distant.

Therefore, Paul exhorts them with a very warm expression. He says, *“I speak as to children.”* This shows that Paul was loving the saints like his own children. His exhortation is not a rebuke, but words like a sincere request that a parent makes to a child.

Paul says this at the end: *“Now in return for the same... you also be open.”* This is a request to open their hearts with the same mind in response to the love he had shown, and to restore the relationship. Paul did not demand more from the saints, but wanted to share an open heart with love together.

This word shows an important principle of the church community. A community is not simply a place where people with the same faith are gathered, but a relationship connected by love, opening hearts to one another. When hearts are closed, relationships grow distant, but when hearts are widened, love and understanding are restored again.

Ultimately, 2 Corinthians 6:11–13 shows what the relationship of saints should look like. The apostle bestowed love toward the saints with a wide heart, and the saints too must live a life of accepting one another by widening their hearts in response to that love. In such a heart, the church becomes a community united in love and truthfulness.

A Life Separated from the Unborn-again

“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an

unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: 'I will dwell in them And walk among them. I will be their God, And they shall be My people'” (2 Corinthians 6:14–16).

In 2 Corinthians 6:14–16, the Apostle Paul is speaking about what spiritual standard saints should have while living in the world, and that there must be a clear distinction between a person who belongs to God and a life that does not know God. At the center of this word, it says that the saint must have the identity of being God’s temple and a holy, separated life.

First, Paul says, “*Do not be unequally yoked together with unbelievers.*” A yoke is originally a tool that ties two oxen together to plow a field. This means that two beings move in the same direction and are connected to each other. The reason Paul used this expression is to warn saints against being deeply tied in relationships that do not share the fundamental values and direction of faith.

Paul then uses several contrasting expressions. He contrasts righteousness and lawlessness, light and darkness, Christ and Belial, and the believer and the unbeliever. These expressions show the fact that a life belonging to God and a life that has left God fundamentally belong to different realms. Just as light and darkness cannot exist at the same time, a life centered on God and a life that rejects God’s demands cannot move in the same direction.

Paul particularly uses the expression Christ and Belial. Belial is a word in the Bible that symbolizes the forces that oppose God. Through this contrast, Paul emphasizes that there is an essential difference between a life that follows Christ and a life that rejects God.

And Paul makes a very important declaration. “*For you are*

the temple of the living God.” The temple is the place where God is present. In the Old Testament times, it was believed that God dwelled in the temple, but now it means that God dwells among the saints through faith believing in the gospel word of water and the Spirit. That is, a saint is not a simple religionist, but one who has believed in the righteousness of God, received the removal and eradication of sins, and obtained the calling as a saint.

So Paul quotes the promise of the Old Testament. It is the word where God said, *“I will dwell in them And walk among them. I will be their God, And they shall be My people.”* This is the word that God is the God of the covenant who is with His people and forms a relationship with them.

This word is the fact that the life of a saint is not simply a life lived within the values of the world, but those who live holding God’s purpose in their hearts. Because a saint is a person who belongs to God, their life’s direction and values must live a life of faith connected to God.

The separation Paul speaks of does not mean to live completely apart from the world, but means to live with an identity belonging to God. It means that although a saint lives in the midst of the world, they are a person who lives tied to God’s will, regardless of the values of the world.

Ultimately, 2 Corinthians 6:14–16 clearly shows the identity of the saint. The saint is God’s temple and the people belonging to God. Therefore, the saint is a person who lives following the holy standard belonging to God in the direction and relationships of life. In such a life, the saint comes to live a life that manifests God’s presence even in the midst of the world.

He Demands a Holy Life Given to the People Who Have Become God's Temple

“And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: ‘I will dwell in them And walk among them. I will be their God, And they shall be My people.’ Therefore ‘Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.’ ‘I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty’” (2 Corinthians 6:16–18).

In 2 Corinthians 6:16–18, the Apostle Paul explains the identity and life direction of the saint very clearly. This word shows who the saint is and what kind of life they must live as a person belonging to God. At the same time, it reveals the amazing promise of relationship that God has given them. In God's promise, there is the holy separation of the people who have become God's temple and the promise as God's children.

First, Paul says, *“And what agreement has the temple of God with idols?”* The temple is a holy place where God dwells. On the other hand, an idol is a human-made entity and an adversary of God that is completely different from God. Paul emphasizes that these two can never be together. This means that a life belonging to God and a life that has left God are fundamentally different realms.

Paul then makes an important declaration. *“For you are the temple of the living God.”* This is the word that a saint is not simply one who believes in God, but a being with God's presence. In the Old Testament times, it was believed that God was present in God's temple, but now in the New Testament times, it is believed that the Holy Spirit dwells within the hearts

of the saints and is with them.

So Paul quotes the promise of the Old Testament. God said, “*I will dwell in them And walk among them. I will be their God, And they shall be My people.*” This word shows the covenant relationship between God and His people. God dwells among His people and becomes their God, and they become the people belonging to God.

Within this relationship, God makes one demand of the saints. “*Come out from among them And be separate, says the Lord. Do not touch what is unclean.*” This is the word that although a saint lives in the midst of the world, they must not live tied together to values that have left God and a life of sin. Above all, it is the word that those who have believed in Jesus and are born again and those who have not cannot do God’s work together.

And God gives an amazing promise to the people who live this separated life. God says that I will receive you. This is the word that God accepts His people and forms an intimate relationship with them.

Furthermore, God declares that I will be a Father to you, and you shall be My children. This speaks of a relationship of father and children, going beyond a relationship of a servant who simply serves God. It means that God accepts the saints as God’s children.

This promise has a very deep meaning. It means that the saint is not a being far away from God, but those who have the faith to call God Father. Therefore, the life of a saint is not simply a life of performing religious duties, but a life lived as a child of God.

Lastly, Paul emphasizes that this word is the word of the Lord Almighty. This means that it is not a human thought or teaching, but a promise given directly by God. The Almighty God has

declared this relationship toward His people.

This is the important truth that 2 Corinthians 6:16–18 speaks of. A person belonging to God lives a separated life as God's people even in the midst of the world, and at the same time, comes to enjoy the grace of a child who serves God as Father. ☒

CHAPTER

7

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Sorrow According to God's Will

Beloved, let us unite within the gospel of the water and the Spirit!

“Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Open your hearts to us. We have wronged no one, we have corrupted no one, we have cheated no one. I do not say this to condemn; for I have said before that you are in our hearts, to die together and to live together. Great is my boldness of speech toward you, great is my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation” (2 Corinthians 7:1–4).

Looking at 2 Corinthians 7:1–4 from the perspective of the gospel of the water and the Spirit, this word does not simply speak of moral holiness, but shows the holy life that appears upon the gospel of salvation that has already been accomplished, and the relationship of the spiritual community formed within the gospel.

First, Paul says, *“Therefore, having these promises.”* This promise is the promise that God dwells among the saints and becomes their God, and the saints become God's people and children. From the perspective of the gospel of the water and the Spirit, this promise was accomplished through the history of salvation where Jesus Christ took on the sins of the world by being baptized by John and received the judgment of those sins

on the Cross. When a person who was a sinner accepts the ministry of Jesus Christ by faith, they become reconciled with God and become a people belonging to God. Therefore, a saint is not simply a religious person, but one who has been saved from all sins and has become a being in whom God's Holy Spirit can dwell.

To the person who has this gospel of salvation, Paul tells them to perfect holiness. Here, holiness is not a condition for obtaining salvation, but a command for a person who has already received the removal of sins to keep their faith. A person who has received the elimination of sins by the gospel of the water and the Spirit is a person who has already become a righteous person who received the blotting out of sins before God. However, the life of those who have become righteous by believing in God's righteousness is one where they naturally escape from the filthy things of the flesh and spirit and live offering themselves for the propagation of God's gospel. This is not eliminating sin by human effort, but a life of righteousness lived by faith because they have received the salvation that has already been accomplished.

Also, this word shows the relationship between the apostle who preaches the gospel of the water and the Spirit and the saints. Paul tells the saints to "*Open your hearts to us.*" This does not speak of a simple human relationship, but a word to keep by faith the spiritual relationship connected centering on the gospel. The apostle who preaches the gospel of the water and the Spirit and the saints who have accepted that gospel are not just in a simple relationship of teacher and disciple, but are the same community of faith that propagates the gospel of the water and the Spirit.

So Paul says toward the saints that it is a relationship where

he wants to die together and live together. This expression has a very deep meaning. Because the apostle who preaches the gospel and the saint who believes the gospel dwell within the same grace of salvation, they are people with the same purpose and also in a relationship like one body with each other in Christ. Those who have received the removal of sins within the gospel of the water and the Spirit all come to form the church which is the body of Christ.

Paul also says that he has done injustice to no one, harmed no one, and deceived and taken from no one. This shows that the ministry of preaching the gospel is not for human profit or power, but that they are purely co-workers for the propagation of the gospel. The minister who preaches the gospel of the water and the Spirit is not a person who lives for their own glory, but one family of faith who goes the same path, working for and preaching together the gospel of the water and the Spirit. Paul says that even in the midst of many tribulations, he overflows with comfort and joy when he thinks of the saints. The path of preaching the gospel is a path with many hardships, but seeing people receiving the elimination of sins through the gospel of the water and the Spirit and living a life for the propagation of the same gospel becomes the greatest joy and comfort to the minister.

Ultimately, looking at 2 Corinthians 7:1–4 from the perspective of the gospel of the water and the Spirit, this word shows two important truths. First, a person who believes the gospel of salvation accomplished through the baptism and the Cross of Jesus Christ has already become a child of God, and thus is one who has come to live the life of an evangelist like the apostle. Second, the apostle who preaches this gospel and the saints who believe that gospel have come to form a community

connected to each other with love within the same faith. Therefore, God's church is not a simple religious organization, but as a community of those who believe the word of the gospel of the water and the Spirit, it has become a community that lives together as God's people. Within that community, the saints open their hearts to each other, unite with the love of faith, and come to live for the propagation of the gospel that pleases God.

Sorrow According to God's Will Produces Repentance and Gives Joy

“For indeed, when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside were conflicts, inside were fears. Nevertheless God, who comforts the downcast, comforted us by the coming of Titus, and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more. For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while. Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death. For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter. Therefore, although I wrote to you, I did not do it for the sake of him who had done

the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you. Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all. For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true. And his affections are greater for you as he remembers the obedience of you all, how with fear and trembling you received him. Therefore I rejoice that I have confidence in you in everything” (2 Corinthians 7:5–16).

Looking at 2 Corinthians 7:5–16 from the perspective of the gospel of the water and the Spirit, this word is not simply content dealing with human emotions or internal conflicts of the church, but a word that shows how a person’s heart realizes and repents before the truth of the gospel, and how the community is ultimately restored. At the center is that sorrow according to God’s will accomplished true repentance within the gospel and the work of rebuilding the church occurred.

First, Paul speaks of his own situation when he arrived in Macedonia. He suffered tribulation on every side and was in a very difficult state both physically and mentally. Outside there were conflicts and inside there were fears. This shows the realistic life of an apostle who preaches the gospel. However, God, as the God who comforts the lowly, comforted Paul by sending Titus.

The news Titus delivered to Paul was not simple news, but the news that the Corinthian church had accepted the exhortation of the gospel and their hearts were changed. The saints longed for Paul, mourned, and showed zeal for him. Hearing this news, Paul gains great joy. This shows the fact that people’s hearts are

changed before the truth of the gospel.

Paul speaks of the fact that the letter he sent made the saints of the Corinthian church sorrowful. However, he says he does not regret it now because that sorrow did not end as simple sadness but led to repentance. Here, Paul explains a very important spiritual principle. He says that sorrow according to God's will produces repentance and makes one unite with the Lord.

From the perspective of the gospel of the water and the Spirit, sorrow according to God's will is a heart that realizes one's own faults before the God of truth.

So Paul says that sorrow according to God's will produces repentance leading to salvation that has nothing to be regretted. The repentance spoken of here does not simply mean words acknowledging a fault, but means the direction of the heart changing before the gospel. A person laying down their own righteousness or thoughts and accepting God's truth of salvation is true repentance.

Conversely, the sorrow of the world is merely sadness felt because of the result of sin. The sorrow of the world may grieve over one's situation or regret a failure, but it cannot make one return to God. So Paul says that the sorrow of the world ultimately produces death.

The sorrow experienced by the saints of the Corinthian church was sorrow according to God's will. That sorrow brought various changes to their hearts. They came to have an earnest heart toward God, considered sin with indignation, and longing and zeal toward Paul also appeared. Also, they showed a firm attitude to correct the wrongdoings. These changes were them manifesting their own cleanness before the gospel.

Through this incident, great comfort and joy arose within the

church. Titus gained rest in his heart seeing the change and obedience of the saints of the Corinthian church, and Paul, hearing that news, also gained great joy. What initially started as conflict and sorrow ultimately led to repentance and restoration within the gospel.

From the perspective of the gospel of the water and the Spirit, the restoration of the church is not accomplished simply by human reconciliation. It is a work that is accomplished when the truth of the gospel shines upon a person's heart and that heart is lowered before God. When the gospel makes a person realize their wrong heart and repent, the church becomes one again and the community is restored.

So 2 Corinthians 7:5–16 shows an important fact. Sorrow according to God's will is not a sorrow that destroys a person, but a sorrow that turns the heart back before the gospel to accomplish salvation and restoration. And through that repentance, the church comes to be built again as a community overflowing with love, joy, and comfort.

Ultimately, the gospel is not a simple doctrine but God's power that changes a person's heart and rebuilds the community. When the gospel of the water and the Spirit enters a person's heart, it makes them realize sin, makes them repent, ultimately makes them receive salvation, and bears the fruit of comfort and joy within the church. ☒

CHAPTER

8

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Look After the Jerusalem Church

It is right for us to make offerings for churches that believe the same gospel

“Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality. For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing, imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints. And not only as we had hoped, but they first gave themselves to the Lord, and then to us by the will of God. So we urged Titus, that as he had begun, so he would also complete this grace in you as well. But as you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us—see that you abound in this grace also. I speak not by commandment, but I am testing the sincerity of your love by the diligence of others. For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich. And in this I give advice: It is to your advantage not only to be doing what you began and were desiring to do a year ago; but now you also must complete the doing of it; that as there was a readiness to desire it, so there also may be a completion out of what you have. For if there is first a willing mind, it is accepted according to what one has, and not

according to what he does not have. For I do not mean that others should be eased and you burdened; but by an equality, that now at this time your abundance may supply their lack, that their abundance also may supply your lack—that there may be equality. As it is written, ‘He who gathered much had nothing left over, and he who gathered little had no lack’” (2 Corinthians 8:1–15)

Looking at 2 Corinthians 8:1–15 from the perspective of the gospel of the water and the Spirit, this word is not simply a lesson about church offerings or sharing material things. Making offerings for neighboring churches is a word that shows how people who have received the grace of salvation of Jesus Christ live serving one another according to the gospel word of God.

First, Paul introduces the grace God gave to the Macedonian churches. They were in many tribulations and in a state of extreme poverty. However, even in difficulties, they gave an abundant offering with overflowing joy. This was not a simple human determination but the fruit of the grace that God worked among them.

From the perspective of the gospel of the water and the Spirit, the reason a person’s heart changes like this is because they have realized the gospel of salvation. It is that they believed in the Lord who was baptized by John and resurrected from death. When one realizes the gospel that the Lord saved sinners through the gospel of the water and the Spirit, one wants to live for the gospel. And one comes to want to live a life of serving the gospel together with the righteous.

So Paul says that the saints of the Macedonian churches gave themselves first to the Lord. This is a very important part. What God wants is for the entire life of the righteous to be given to God. A person who has realized the gospel first gives themselves

to God, and then serves other people.

Paul says here, *“For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.”*

From the perspective of the gospel of the water and the Spirit, Jesus Christ originally possessed the glory of heaven but came to this earth to save sinners from sin. And by being baptized by John, He had the sins of the world transferred onto His own body and received the judgment of sin on the cross for us. This is the grace of salvation of giving Himself up for us. As a result, people who were sinners came to obtain spiritual richness before God. Therefore, the sharing of the saints is not a simple act of charity but becomes a life of sharing the grace of Christ. Just as Jesus gave Himself up and saved people, those who believe in the gospel of the water and the Spirit also come to serve the members with offerings for the church.

Also, Paul says that the purpose of the offering is to bring about equality. The church community is a community where each fills the lacks of one another. At times, the central church helps neighboring churches, and at other times, it receives help from that church. This is the order by which God makes them take care of each other through one another within the community.

At the end, Paul quotes the word of the Old Testament. *“He who gathered much had nothing left over, and he who gathered little had no lack.”* This shows the fact that God is the one who allows communal care among His people.

Ultimately, 2 Corinthians 8:1–15 shows an important fact. A person who has received the removal of sins through the gospel of the water and the Spirit comes to live a life that does not simply end with having received salvation. In that life, the saint gives themselves to God, serves other people, and lives as one

who fills each other's needs within the community.

So He makes us realize that God's church is a community where people who have received the grace of Jesus Christ live helping and sharing with one another. And this kind of life ultimately manifests in a form that makes one live the life permitted within the community by the grace of salvation of Jesus Christ.

The Serving of the Offering that Testifies to the Coworkers of the Gospel Ministry and the Love of the Church

“But thanks be to God who puts the same earnest care for you into the heart of Titus. For he not only accepted the exhortation, but being more diligent, he went to you of his own accord. And we have sent with him the brother whose praise is in the gospel throughout all the churches, and not only that, but who was also chosen by the churches to travel with us with this gift, which is administered by us to the glory of the Lord Himself and to show your ready mind, avoiding this: that anyone should blame us in this lavish gift which is administered by us—providing honorable things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother whom we have often proved diligent in many things, but now much more diligent, because of the great confidence which we have in you. If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren are inquired about, they are messengers of the churches, the glory of Christ. Therefore show to them, and before the churches, the proof of your love and of our boasting on your behalf” (2 Corinthians 8:16–24)

Looking at 2 Corinthians 8:16–24 from the perspective of the

gospel of the water and the Spirit, it shows how the unity of coworkers and the love of the church manifest as practical serving.

First, Paul says he thanks God who gave the same earnestness toward the Corinthian church into the heart of Titus. Paul also introduces a brother who was with Titus. He was a person who received praise in all the churches because of the gospel. Also, he was a person chosen by various churches and entrusted with the work of the offering together with Paul. This shows that the gospel ministry is not the ministry of a specific individual but a ministry in which the entire church participates together. The image of various churches cooperating together to help the gospel ministry and serve the saints appears here.

Also, Paul says that he proceeds with this work very carefully. He says he is being careful not to be criticized by anyone because he was entrusted with a large offering. He acted prudently to do good works not only before God but also before men. This shows the principle that the gospel ministry must not simply be a spiritual matter but must be honest and transparent in all areas of life.

So Paul had his coworkers entrusted with this work together to do the work so that no suspicion would arise before the church and people.

Paul sends yet another brother together, saying he is a person whose earnestness has been confirmed through many tests. And concerning Titus, he explains that he is his companion and a coworker for the Corinthian church. Concerning the other brothers, he says they are messengers of various churches and the glory of Christ. This means that the people participating in the gospel ministry are not simple administrative workers but people who manifest the glory of Christ.

Lastly, Paul tells the saints of the Corinthian church that their love for them and Paul's boasting about them are true. This does not simply mean to give a lot of offerings, but is a request to actually show the love that manifests within the gospel.

From the perspective of the gospel of the water and the Spirit, the offering and serving of the church are not a simple transfer of materials but an expression of the love of a community united by the gospel. Just as Jesus Christ gave up His everything and saved people, those who believe the gospel also come to share and serve for one another.

So 2 Corinthians 8:16–24 shows an important fact. The gospel ministry is not the ministry of one person, but a communal ministry that God accomplishes by moving the hearts of various people. Within that ministry, coworkers cooperate with each other, and the church comes to serve one another with love.

Ultimately, the community that believes the gospel of the water and the Spirit is a community where people who have received the grace of Christ share that grace with each other and undertake the gospel ministry together. And in this kind of life, the church becomes a community that manifests the love and glory of Christ in the midst of the world. ☒

CHAPTER

9

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Give an Offering for the Preaching of the Gospel

The Joyful Offering and God's Overflowing Grace Manifested from Faith in the Gospel of Christ

“Now concerning the ministering to the saints, it is superfluous for me to write to you; for I know your willingness, about which I boast of you to the Macedonians, that Achaia was ready a year ago; and your zeal has stirred up the majority. Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready; lest if some Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting. Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation. But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: ‘He has dispersed abroad, He has given to the poor; His righteousness endures forever.’ Now may He who supplies seed

to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God. For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God, while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men, and by their prayer for you, who long for you because of the exceeding grace of God in you. Thanks be to God for His indescribable gift!” (2 Corinthians 9:1–15).

Looking at 2 Corinthians 9:1–15 from the perspective of the gospel of the water and the Spirit, this word is not simply a lesson about monetary offerings or donations, but a word that shows how the faith believing in the gospel of Jesus Christ manifests in a person’s life. At the center are the voluntary sharing flowing out from the faith believing in the gospel of Christ and the overflowing grace that God bestows.

First, Paul speaks of the fact that the saints of the Corinthian church already have a heart concerning the work of serving the saints. Their zeal influenced the saints of other churches as well. This shows that the gospel does not simply remain in an individual’s heart but has the power to influence the entire community. A person who has realized the grace of the gospel naturally advances into a life of serving and helping others.

Looking from the perspective of the gospel of the water and the Spirit, such a change of heart is because one has realized the grace of salvation of Jesus Christ. A person who believes the gospel—that Jesus Christ saved sinners by bearing the sins of the world by receiving baptism from John the Baptist and

receiving the judgment of those sins on the Cross—comes to realize the fact that his own life is a grace given by God. Therefore, that person no longer lives gripping onto his own things, but comes to live a life sharing the grace of God.

Paul says that the offering must be prepared with a willing heart, not doing it reluctantly or by compulsion. So he says, “*So let each one give as he purposes in his heart.*” What God is pleased with is not giving reluctantly, but giving with a cheerful heart. This is because God looks at the heart of a person.

Paul goes on to explain an important principle. “*He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.*” Here, sowing does not simply refer to the act of offering material things, but means a life living according to the grace of God. A person who believes the gospel entrusts his life to God and uses what God has given for God. Within that life, God bestows greater grace.

Paul says that God makes all grace abound. God supplies what is needed to the saints so that they can do every good work. In other words, God bestows grace not simply to give blessings to a person, but to make him help and serve other people through that person.

Paul also says that God is the One who gives the seed. The One who gives seed to the sower and bread for food is God. God gives the saints what they can share, and makes the fruits of righteousness increase more through that sharing. These fruits of righteousness are not simply a material result, but are fruits where thanksgiving and glory return to God.

Therefore, Paul says that the offering of the saints does not end simply in helping those who are lacking. That offering brings about the result of making many people give thanks to God. In other words, the serving of the saints ultimately becomes

a work that gives glory to God.

Paul also says that the offering of the saints becomes the evidence that they sincerely believe the gospel of Christ. This is a very important part. The gospel is not simply confessing with the mouth, but is a faith appearing within the attitude of life. A person who sincerely believes the gospel lives sharing what God has given with other people.

Also, the saints who received help not only give thanks to God, but come to pray for them and love them. Like this, love and prayer for one another come to flow within the church community. This exactly is the image of the gospel appearing within the community.

At the end, Paul says, “*Thanks be to God for His indescribable gift!*” The gift of God spoken of here is ultimately the grace of salvation through Jesus Christ. The grace of salvation accomplished by the gospel of the water and the Spirit is a gift of God that cannot be fully expressed with human words.

Ultimately, 2 Corinthians chapter 9, verses 1–15 shows an important truth. A person who believes the gospel of the water and the Spirit does not simply end with having received salvation, but comes to live a life living according to that grace. Within that life, the saint shares and serves with a cheerful heart, and through that sharing, the church builds each other up and thanksgiving and glory return to God.

Therefore, the church community is a community living by love and sharing flowing out from the faith believing the gospel of Christ. And at the center of all that life, there is not human merit or ability, but the overflowing grace of God given through Jesus Christ. ☒

CHAPTER

10

You can download Rev. Paul C. Jong's Christian Books to Computer, Tablet or Smartphone.

Paul, Appointed as an Apostle Through Jesus Christ

The Ministry of the Apostle Tearing Down Spiritual Strongholds with the Authority of Christ and Boasting Only in the Lord within the Gospel

“Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ—who in presence am lowly among you, but being absent am bold toward you. But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, and being ready to punish all disobedience when your obedience is fulfilled. Do you look at things according to the outward appearance? If anyone is convinced in himself that he is Christ’s, let him again consider this in himself, that just as he is Christ’s, even so we are Christ’s. For even if I should boast somewhat more about our authority, which the Lord gave us for edification and not for your destruction, I shall not be ashamed—lest I seem to terrify you by letters. ‘For his letters,’ they say, ‘are weighty and powerful, but his bodily presence is weak, and his

speech contemptible.’ Let such a person consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present. For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us—a sphere which especially includes you. For we are not overextending ourselves (as though our authority did not extend to you), for it was to you that we came with the gospel of Christ; not boasting of things beyond measure, that is, in other men’s labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere, to preach the gospel in the regions beyond you, and not to boast in another man’s sphere of accomplishment. But ‘he who glories, let him glory in the Lord.’ For not he who commends himself is approved, but whom the Lord commends” (2 Corinthians 10:1–18)

When looking at 2 Corinthians chapter 10, verses 1–18 from the perspective of the gospel of the water and the Spirit, this word is not a defense where the Apostle Paul intends to assert his own authority, but a content speaking about the spiritual battle of defending the gospel and tearing down thoughts and false teachings that distort the gospel.

First, Paul mentions the people who criticize him. Some people said that Paul speaks strongly when he is far away, but is weak when they meet him in person. They were evaluating Paul by a fleshly standard. However, Paul says that his attitude does not come from a human personality or strength, but comes from the meekness and gentleness of Christ. The minister who preaches the gospel is not a person who rules people with the power or coercion of the world, but a person who serves souls

with the faith believing the righteousness of Christ.

But at the same time, Paul is very resolute against thoughts and false teachings that distort the gospel. He says that although they live in the flesh, the warfare spoken of here is a warfare against those who oppose the truth.

Paul says, *“For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds.”* Looking from the perspective of the gospel of the water and the Spirit, this weapon is not human logic or philosophy, but the power of the gospel of salvation of Jesus Christ. Worldly religious thoughts or doctrines intending to establish human righteousness are situated like a stronghold in the hearts of people. However, it is that Jesus Christ received the judgment of those sins on the Cross because He had the sins of the world transferred to Him by receiving baptism from John. As we know, the fact is that the word of the gospel of the water and the Spirit becomes the power that tears down the stronghold of Satan.

Therefore, Paul says that this gospel of the water and the Spirit tears down all arguments and tears down the proud thoughts that oppose knowing God. Humans intend to advance to God with their own thoughts and religious righteousness. However, the gospel of the water and the Spirit tears down human righteousness and makes every thought obey Christ. In other words, it means making the heart of a person escape from his own righteousness and return to the faith believing the ministry of salvation of Jesus Christ.

Paul also says that the authority given by God is not for tearing down a person, but for building him up. The authority of the apostle preaching the gospel of the water and the Spirit is an authority for building a person up upon the gospel. The gospel of the water and the Spirit is not a message that tears down a

person, but a gospel that saves from sin and reconciles with God. Paul says that he does not boast of himself. He says that he works only within the sphere of the ministry that God entrusted to him. He says that he already came even to the church of Corinth with the gospel of Christ. This shows that the gospel ministry is not for expanding human achievements, but is a work accomplished according to the mission entrusted by God.

Also, Paul hopes that as the faith of the saints of the church of Corinth grows, the gospel will be preached to wider places. The purpose of the gospel ministry does not lie in exalting one's own name, but places its purpose in letting the gospel be preached to more places.

Therefore, Paul speaks like this: "*He who glories, let him glory in the Lord.*" What a person can boast of in the gospel ministry is not his own ability or achievement, but only the history of salvation accomplished by the Lord. Also, it means that being approved by people is not important, but being approved by the Lord is important.

Looking from the perspective of the gospel of the water and the Spirit, the ministry of the apostle is not a work for human honor, but is doing the work of tearing down the wrong thoughts and religious righteousness inside the hearts of people by preaching the gospel of salvation of Jesus Christ. The power of an evangelist does not come from human strength, but comes from the power of God's gospel.

Ultimately, 2 Corinthians chapter 10, verses 1–18 shows the essence of the gospel ministry. The gospel ministry is not a work of competing with people, but a spiritual warfare of tearing down the false thoughts that oppose the truth and making the hearts of people obey Christ. And the purpose of that ministry is to exalt only the Lord, not a person, and to boast of the power of the gospel within the Lord. ✉

CHAPTER

11

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Paul Unavoidably Defends His Apostleship

The Zeal of the Apostle to Beware of a Different Gospel and Keep a Pure Faith toward Christ

“Oh, that you would bear with me in a little folly—and indeed you do bear with me. For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it! For I consider that I am not at all inferior to the most eminent apostles. Even though I am untrained in speech, yet I am not in knowledge. But we have been thoroughly manifested among you in all things. Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge? I robbed other churches, taking wages from them to minister to you. And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself. As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia. Why? Because I do not love you? God knows! But what I do, I will also continue to do, that I may cut off the opportunity from those who

desire an opportunity to be regarded just as we are in the things of which they boast. For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works” (2 Corinthians 11:1–15).

When looking at 2 Corinthians chapter 11, verses 1–15 from the perspective of the gospel of the water and the Spirit, this word is a text showing the zeal of a shepherd intended not for the Apostle Paul to assert his own apostolic authority, but to make the church not be deceived by a different gospel and keep the true gospel. At the center of this word, the zeal of the apostle trying to keep a pure faith toward Christ and the warning against a different gospel appear.

First, Paul says toward the church of Corinth, *“For I am jealous for you with godly jealousy.”* This means that he loves the church with the heart given by God, not simple human passion. Paul says that he is a matchmaker to present the church of Corinth as a pure virgin to Christ, who is one husband. Here, the church is compared to the bride of Christ. The role of the apostle is not to make the church belong to himself, but to prepare it as a community belonging to Christ.

When looking from the perspective of the gospel of the water and the Spirit, the reason the church becomes the bride of Christ is because Jesus Christ saved the believers by bearing the sins of the world by receiving baptism and receiving the judgment of those sins on the Cross. The people who believe that gospel receive the elimination of sin, become reconciled with God, and become the people belonging to Christ. Therefore, the church is not a simple religious organization, but a community preparing

as the bride of Christ.

However, Paul speaks of one fear. He says that he fears that just as the serpent deceived Eve by craftiness, the minds of the saints might leave the sincerity and purity toward Christ and become corrupted. This shows that even a person who believes the gospel of the water and the Spirit can have his mind shaken by false teachings and a different gospel.

Therefore, Paul gives a very important warning. It is that some people are coming and preaching another Jesus, a different spirit, and a different gospel, and the saints are easily accepting it. The different gospel spoken of here does not mean simply a different religious teaching, but means a teaching that alters the word of the gospel of salvation of Jesus Christ.

When looking from the perspective of the gospel of the water and the Spirit, a different gospel is a teaching that blurs the gospel of salvation completed through the baptism and the Cross of Jesus Christ, or adds human deeds and merit. The true gospel is the gospel that Jesus Christ gave perfect salvation to the believers by bearing the sins of the world with the baptism received from John and receiving the judgment of sin on the Cross. However, a different gospel tries to blur this gospel of the water and the Spirit or establish human righteousness.

Paul admits that he is not excellent in speech. However, he says that he is not lacking regarding the gospel of the water and the Spirit. When he preached the gospel of the water and the Spirit in the church of Corinth, he preached the gospel without charge. He did missions at his own expense in order not to give a burden to the saints. This means that Paul's ministry was not for his own benefit, but was a pure ministry for the gospel.

Paul also says that some people are seeking an opportunity, wanting to criticize Paul. However, he says that he will continue

to preach the gospel of the water and the Spirit to them with the same attitude. The reason is to cut off the opportunity of the false apostles.

Paul calls them false apostles and deceitful workers. Outwardly they look like apostles of Christ, but in reality they were not. Paul says that this is not a strange thing. Because Satan also disguises himself as an angel of light. Therefore, the workers of Satan also have the ability to look like workers of righteousness. This word shows a very important spiritual fact. False teaching always reveals itself in an appearance looking like the truth. Therefore, the church must not judge by outward appearance or the ability of speech, but must discern whether the content of the gospel is true.

When looking from the perspective of the gospel of the water and the Spirit, the true gospel is the gospel that perfectly testifies to the ministry of salvation of Jesus Christ. It is that Jesus had the sins of the world transferred to Him by receiving baptism from John, and received the judgment of those sins on the Cross instead of us. Sometimes there are also times when we leave this word of the gospel of the water and the Spirit and receive a different teaching. We must discern that such a person places his purpose in making us move far away from the truth. Therefore, Paul's zeal is not simply to protect his own authority, but that he had to fight spiritually so that the church would keep the true gospel. He tried to protect God's church so that it would not lose the pure word of the gospel toward Christ.

Ultimately, 2 Corinthians chapter 11, verses 1–15 shows an important fact that the church must always remember. The church must exert much effort in discerning the true gospel of the water and the Spirit among the many teachings of the world and keeping the faith that believes it. And the saint must not

place his own faith on human teachings or outward ability, but must place it upon the gospel of the water and the Spirit of Jesus Christ.

When doing so, the church comes to stand as a community keeping a pure faith toward Christ, and becomes a community prepared before God as the bride of Christ.

The True Boast of the Apostle Revealed in Weakness and the Hardships of the Gospel Ministry

“I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little. What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting. Seeing that many boast according to the flesh, I also will boast. For you put up with fools gladly, since you yourselves are wise! For you put up with it if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one strikes you on the face. To our shame I say that we were too weak for that! But in whatever anyone is bold—I speak foolishly—I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ?—I speak as a fool—I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often. From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and toil, in sleeplessness often, in hunger

and thirst, in fastings often, in cold and nakedness— besides the other things, what comes upon me daily: my deep concern for all the churches. Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation? If I must boast, I will boast in the things which concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands” (2 Corinthians 11:16–33)

When looking at 2 Corinthians chapter 11, verses 30–33 from the perspective of the gospel of the water and the Spirit, this word is a text showing the fact that the Apostle Paul is not simply recording his own hardships, but what kind of nature the true gospel ministry has, and that that ministry is accomplished not by human ability but by the grace of God. Paul does not intend to boast of himself, but is speaking of the work of God revealed through his own weakness.

First, Paul says, *“If I must boast, I will boast in the things which concern my infirmity.”* At that time, inside the church, there were false apostles who boasted of their own ability and authority. They tried to exercise influence over people by boasting of their eloquence and outward authority, or religious background. However, Paul does not try to prove himself in such a way. Rather, he boasts of his own weakness.

When looking from the perspective of the gospel of the water and the Spirit, this shows a very important principle of the gospel. The gospel of the water and the Spirit is a grace of salvation accomplished not by human ability or righteousness, but by the ministry of Jesus Christ. By receiving baptism from

John, Jesus Christ bore the sins of the world, and by receiving the judgment of those sins on the Cross, He saved sinners from sin.

Humans cannot add any merit to saving sinners from sin. Therefore, the ministry preaching the gospel also cannot become a ministry where human ability or boasting becomes the center. The reason Paul boasts of his own weakness is exactly because of this. The gospel ministry does not come from human strength, but comes from the grace and power of God. When a person boasts of his own strength, the person is revealed more than God, but when a person acknowledges his own weakness, the power of God appears more clearly.

Paul goes on to speak of the numerous hardships he experienced in his own life. He was beaten, imprisoned, and went through the danger of death several times. He was beaten by the Jews, beaten with Roman rods, and was even stoned. A ship was shipwrecked and he spent a night and a day in the sea. During his journeys, he went through numerous perils such as perils of robbers, perils of his own countrymen, and perils of Gentiles. Also, even in hunger, cold, and weariness, he lived for the propagation of the gospel.

These hardships show the reality of the gospel ministry. The ministry of preaching the gospel of the water and the Spirit is not a path of obtaining the world's recognition and comfort, but a path where one must endure hardships in order to keep the truth. Because the gospel tears down human religious righteousness and boasting. Because people intend to keep their own righteousness, they also oppose the true gospel of the water and the Spirit.

However, the greatest burden to Paul was not these outward hardships. He says, "*Besides the other things, what comes upon*

me daily: my deep concern for all the churches.” This shows the heart of a shepherd. Because Paul wanted the church to stand upon the gospel, he had a deep sense of responsibility and love for the church.

Therefore he says, *“Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?”* The gospel minister is not simply a person who preaches the word, but a person who feels the spiritual state of the saints together and aches together. In Paul’s heart, there was a deep love toward the church.

Lastly, Paul speaks of the incident he went through in Damascus. In the danger of being caught by the king’s official, he fled by going down in a basket through a window of the city wall. Looking by the standard of the world, this is a very miserable appearance. However, Paul speaks without hiding even such an incident. He does not hide his own weakness and testifies to the fact that God protected him even in the midst of that weakness.

When looking from the perspective of the gospel of the water and the Spirit, Paul’s life shows the essence of the gospel ministry. The gospel ministry is a work accomplished not by human ability and boasting, but a ministry accomplished by the grace and power of God. Therefore, the true minister does not boast of his own strength, but boasts of the work that God has accomplished.

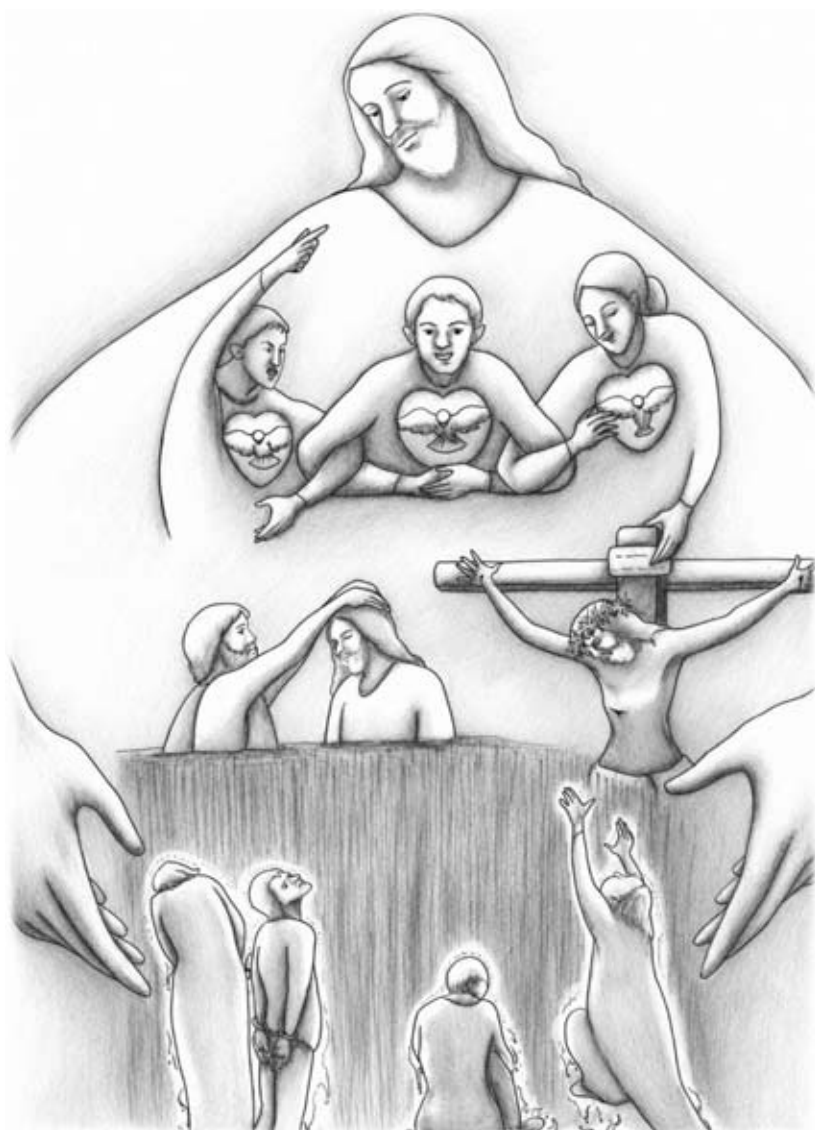
Ultimately, 2 Corinthians chapter 11, verses 30–33 shows an important fact. At the center of the gospel ministry, there is not human glory, but God’s grace of salvation. And God sometimes manifests His own power through human weakness. Therefore, the Apostle Paul was not ashamed of his own weakness, but rather boasted of God’s work that appeared in the midst of that

weakness.

This exactly is the characteristic of the minister preaching the gospel of the water and the Spirit. The gospel does not start from human ability, but starts from the ministry of salvation of Jesus Christ and the grace of God. Therefore, the gospel minister becomes a person who lives relying not on his own strength, but on the grace of God. ☒

CHAPTER

12



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The Power and Grace of Christ Made Perfect in Weakness

The Boast of Christ's Power and Grace That Becomes Perfect in Weakness

“It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows— how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, ‘My grace is sufficient for you, for My strength is made perfect in weakness.’ Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in

reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong. I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent apostles, though I am nothing. Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds. For what is it in which you were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong!" (2 Corinthians 12:1–13)

2 Corinthians 12:1–13 is a very important word that shows what the essence of the gospel ministry is through the life and ministry of the Apostle Paul. In this text, Paul speaks of the amazing spiritual experience he had, but he does not boast of that experience and rather boasts of his weakness. This clearly shows the fact that the center of the ministry of the gospel of the water and the Spirit is not human ability or experience, but the power of the gospel of salvation given by God.

Paul first speaks of his experience of being caught up to the *"the third heaven."* He says that he was caught up to Paradise and heard words that a person cannot express in words. This was a very amazing spiritual experience. If Paul had tried to receive the recognition of people, he would have continued to boast of this experience. However, Paul does not do so. He rather says this: *"Yet of myself I will not boast, except in my infirmities."* This is a very important attitude. This is because the ministry of the gospel of the water and the Spirit is a ministry accomplished by the grace of God, not by mystical experiences or human spiritual ability. Paul says that even though God gave him a great revelation, He allowed a thorn in the flesh so that he would not become proud. That thorn was something that became a pain to

Paul enough to be expressed as a “*a messenger of Satan.*” Paul pleaded to God three times for that thorn to depart. However, God did not remove it for him. Instead, God spoke like this: “*My grace is sufficient for you, for My strength is made perfect in weakness.*” This word shows an important principle of the gospel ministry. God reveals His power through the weakness of a person rather than working through the strength of a person.

From the perspective of the gospel of the water and the Spirit, this is understood more clearly. Human beings are not beings who can become righteous on their own. Human beings could not help but always be sinners. Therefore, God did not let salvation be accomplished by human righteousness or ability. It is that Jesus Christ came to this earth, was baptized by John, had the sins of the world transferred to Him at once, bore them on Jesus’ body, was crucified, shed His blood, and received the judgment of sin for us. This is exactly the gospel of the water and the Spirit. This gospel did not come from human righteousness or ability, but is the history of salvation accomplished for us according to God’s word of prophecy. Therefore, the ministry of preaching this gospel of the water and the Spirit also cannot become a ministry that boasts of human ability. A person who preaches the gospel of the water and the Spirit is not a person who reveals their own strength, but a person who reveals the gift of salvation given by God through faith. The reason Paul boasts of his weakness is also precisely here. It is because he knew the fact that he was not ministering by his own ability, but that the power of Christ was working within him. So Paul says an amazing thing. He says, “*For when I am weak, then I am strong.*” This is a saying completely different from the logic of the world. The world says that the strong person wins. However, in the world of the gospel, it says that the person who

relies on God's gospel word of salvation is the truly strong person.

Paul also speaks about his apostleship. He says that he manifested much perseverance, signs, wonders, and mighty deeds in the Corinthian church. This was the evidence that God worked together through Paul's ministry. However, Paul does not speak of even that as his own merit. He only speaks of the fact that he made an effort not to be a burden to the Corinthian church. He clearly knew that the ministry of preaching the gospel of the water and the Spirit is not a matter of gaining something from people, but a matter of delivering the gospel to people.

Ultimately, the core word that this text shows is this: The center of the gospel ministry is not human ability or boasting, but the power of God's gospel of the water and the Spirit. God manifests His power in the weakness of a person. So the gospel minister does not boast of their own strength, but boasts of God's gospel of the water and the Spirit.

It is the same for the person who believes in the gospel of the water and the Spirit today. We do not stand before God by our righteousness or ability. We become people who have received salvation from God by believing as our Savior the Lord who, by being baptized by John, had the sins of the world transferred to Him and bore them, hung on the cross, received the judgment of sin, and resurrected from death. So our faith is not based on our strength, but is based on God's gospel word of the water and the Spirit.

Therefore, a saint is not a person who relies on their own ability, but a person who relies on God's gospel word by faith. When there is weakness in our lives, we do not need to be discouraged. God manifests the power of Christ precisely in that weakness.

That is why Paul was not ashamed of his weakness. Rather, he rejoiced in his weakness. This is because in that weakness, he could rely more fully on the power of Christ. This is precisely the faith of a gospel worker, and the life of faith of the saints who believe in the gospel of the water and the Spirit.

The Apostle's Love Giving Himself Up for the Souls of the Saints and the Shepherd's Concern for the Repentance of the Church

“Now for the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved. But be that as it may, I did not burden you. Nevertheless, being crafty, I caught you by cunning! Did I take advantage of you by any of those whom I sent to you? I urged Titus, and sent our brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps? Again, do you think that we excuse ourselves to you? We speak before God in Christ. But we do all things, beloved, for your edification. For I fear lest, when I come, I shall not find you such as I wish, and that I shall be found by you such as you do not wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults; lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced” (2 Corinthians 12:14–21).

2 Corinthians chapter 12 verses 14–21 is a word that deeply

shows the shepherd's heart and the true heart of an evangelist that the Apostle Paul had toward the Corinthian church. In this text, while speaking of his plan to visit the Corinthian church for the third time, Paul makes clear the fact that he is not a person trying to gain something from the church, but a person who gives himself up for the souls of the saints. Looking at this word from the perspective of the gospel of the water and the Spirit, one can clearly know the fact that Paul's ministry was not a simple activity of a religious leader, but the ministry of a shepherd trying to save people's souls through the gospel.

Paul first says, "*For I do not seek yours, but you.*" This is a word that best shows the heart of the apostle. The purpose of Paul trying to visit the church was not to gain some material profit. He was not a person seeking people's property or offerings, but a person who wanted to save and build up their souls. So he explains the relationship between parents and children as a metaphor. Just as young children do not gather wealth for their parents, but parents prepare for their children, Paul also had a heart to give himself up for the church rather than trying to receive something from the church.

So Paul speaks like this. "*I will very gladly spend and be spent for your souls.*" This saying was not a simple expression, but an attitude that actually appeared in Paul's life. He was ready to lay down not only his time and wealth but even his own life for the gospel. This is exactly the heart of a true gospel minister.

From the perspective of the gospel of the water and the Spirit, this attitude of Paul is very natural. Because the gospel of the water and the Spirit itself is exactly the love of Jesus Christ who gave Himself up for sinners. Jesus came to this earth, received baptism from John, had the sins of the world passed onto Him, bore them once and for all, and shed His blood on the cross,

receiving the judgment of sin in our place. This is exactly the content of the gospel of the water and the Spirit. Jesus gave up His life for us.

Therefore, a person who has received this word of the gospel of the water and the Spirit naturally comes to have a heart that considers the souls of others precious. Paul dedicating himself for the Corinthian church comes exactly from this spirit of preaching the gospel. A person who has received the gospel comes to live the life of an evangelist who considers the souls of others more precious than his own profit.

However, Paul also had one great concern. He feared that there might be quarreling, jealousy, outbursts of anger, and factions within the Corinthian church. He also worried that there might be slander, gossip, arrogance, and disorder. These are the appearances of human sin that can manifest within the church. If the church does not stand on the gospel, these problems easily appear.

What Paul feared the most was something else. He worried that there might be people within the Corinthian church who had practiced impurity, sexual immorality, and sensuality and yet did not repent. This is a very important matter. A person who has received the word of the gospel of the water and the Spirit is not a person who takes sin lightly, but a person who turns away from sin, returns to God, and considers the salvation of souls precious. Believing in the gospel of the water and the Spirit is not simply knowing a doctrine. We are those who believe the fact that Jesus resolved our sins with the baptism He received from John and the blood of the cross, and who live a new life of faith within that word of salvation. If a person speaks of the gospel of the water and the Spirit yet does not acknowledge their own sin and continues to live in sin, they are one who shows that it is different from the truth of the gospel.

Therefore, Paul has a deep concern toward the church of God. He is not speaking with a heart to condemn the church, but is hoping for the restoration of the church with the heart of a shepherd. Paul's purpose was not to criticize people, but his purpose was in establishing the faith of the saints uprightly and establishing the church firmly upon the gospel.

Ultimately, this text shows what the heart of a gospel minister is. A true minister is not a person trying to gain something from the church, but a person who gives himself up for the church. And he is a person who exhorts with deep love and concern so that the church does not depart from the gospel. It is the same for the saints who believe in the gospel of the water and the Spirit. We are not simply people who hear the gospel, but a community that cares for each other's souls within that gospel. The church is not a place to compete with one another, but a place to build each other up, and it is a community that prays and exhorts for one another's souls.

Therefore, Paul said all these words toward the Corinthian church. His words were not excuses, but words for building up the edification of the saints. This is exactly the heart of a gospel minister, and the heart that a church believing in the gospel of the water and the Spirit must have. The church is a community that loves one another and lives for each other's souls, and at its center, the gospel of the salvation of Jesus Christ is always present together with it. ☒

CHAPTER

13

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You Must Test Your Faith and Rely on the Perfect Gospel

The Church that Reaches Perfection by Testing Its Faith and is Built Up within the Grace of Christ

“This will be the third time I am coming to you. “By the mouth of two or three witnesses every word shall be established.” I have told you before, and foretell as if I were present the second time, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I will not spare— since you seek a proof of Christ speaking in me, who is not weak toward you, but mighty in you. For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you. Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified. But I trust that you will know that we are not disqualified. Now I pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified. For we can do nothing against the truth, but for the truth. For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete. Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord

has given me for edification and not for destruction. Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.” (2 Corinthians 13:1-14).

2 Corinthians 13:1–13 is the final conclusion of 2 Corinthians, and it is the word containing the final exhortation and blessing that the Apostle Paul left for the church. In this text, Paul clearly states by what standard the church must check their faith. That is exactly the question of whether they are truly within the gospel of the water and the Spirit.

Looking at this word from the perspective of the gospel of the water and the Spirit, Paul’s exhortation is not a simple ethical lesson, but an exhortation to confirm the identity and the life of faith of God’s church standing upon the gospel.

Paul first says, *“By the mouth of two or three witnesses every word shall be established.”* This is a principle that came from the law of the Old Testament. It means that any matter must be established through fair evidence.

As Paul is now about to visit the Corinthian church for the third time, he says that he will not just overlook the sins and problems remaining within the church. This is not simply to emphasize discipline, but a word emphasizing the fact that the church must stand upon the truth.

The reason Paul speaks like this is because there were people within the Corinthian church who doubted Paul’s apostleship. They doubted whether Paul was truly a person ministering with the authority of Christ. Therefore, Paul says this: *“Since you seek a proof of Christ speaking in me.”* In other words, he is

stating the fact that Paul's ministry is not simply a human activity, but a ministry in which Christ is working.

Following this, Paul speaks of a very important principle of the gospel of the water and the Spirit. He says, "*For though He was crucified in weakness, yet He lives by the power of God.*" This word shows the core of the gospel. Jesus, looking weak from a worldly perspective, was baptized by John, had the sins of the world passed onto Him, was crucified to death, and resurrected to become the Savior of us believers. However, that cross and resurrection were not a defeat of the truth, but an event where God's power of salvation was manifested.

Looking from the perspective of the gospel of the water and the Spirit, this event is understood more clearly. Jesus was baptized by John, had the sins of the world passed onto Him, and bore them on His own body. Through that ministry of baptism, the sins of mankind were passed onto Jesus' body.

And Jesus, bearing those sins, shed His blood on the cross and received the judgment of sin for us. In the eyes of worldly people, the Lord seemed like one who was crucified because He was weak, but in reality, it was the event that caused God's salvation to be accomplished.

And God the Father confirmed the truth of the gospel of salvation by raising that Jesus, who was baptized by John and died on the cross, from among the dead.

Therefore, Paul says that the ministry of himself and the apostles is also within the same principle. The apostles are weak people on the outside. However, the Holy Spirit working within them is the power of God. This is exactly the characteristic of the gospel ministry of the water and the Spirit. The gospel of the water and the Spirit is not accomplished by human power, but is a ministry of truth accomplished by the power of God.

Paul then throws a very important question to the Corinthian church. *“Examine yourselves as to whether you are in the faith. Test yourselves.”* This is a very important exhortation toward the church. Paul does not tell people to simply do religious activities. He tells them to check whether they are truly in Christ by believing the word of the gospel of the water and the Spirit. Looking from the perspective of the gospel of the water and the Spirit, the meaning of this question is very clear. For a person to truly be in the faith that believes the word of the gospel of the water and the Spirit does not mean simply attending church or living a religious life. It speaks of believing in the salvation ministry that Jesus Christ, by being baptized by John, had the sins of the world passed onto Him and bore them, and received the judgment of those sins on the cross in our place.

When we believe the word of the gospel of the water and the Spirit, Jesus Christ can dwell within us, and we become people who are saved by believing in the righteousness of God.

Therefore, Paul says, *“Do you not know yourselves, that Jesus Christ is in you?”* This is a very important question. A person who believes the gospel of the water and the Spirit is not simply a person who knows Christian doctrine, but a person who knows the fact that Christ became our Savior within the word of the gospel of the water and the Spirit.

Paul also explains the reason why he speaks severely toward the church. He says that he does not use his authority to tear down the church, but uses his authority to build up God’s church. This is the heart of a true shepherd. Paul’s purpose is not to condemn the church, but it is a teaching to firmly build the church upon the gospel.

Therefore, Paul finally exhorts the church. *“Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace.”* This shows what the appearance of the church

should be like. The church is not a community of division and strife, but a community that becomes one within the gospel of the water and the Spirit. And God is present together with such a church.

Lastly, Paul leaves a very beautiful word of blessing. “*The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.*” This benediction shows where all the faith of the church begins and where it is completed. The beginning of the church is the grace of salvation given by the gospel of Jesus Christ, and the source of that grace is the love of God’s truth, and the Ones who make that love work among us are Jesus Christ and the Holy Spirit.

Ultimately, 2 Corinthians 13 shows where the church must stand. The church is not a community standing upon human wisdom or power, but a community standing upon the gospel of Jesus Christ. And the core of that gospel is exactly the gospel of the water and the Spirit, accomplished by Jesus’ baptism and the cross.

The church standing within this gospel of the water and the Spirit is not shaken. And that church becomes a community where God is present together. Therefore, Paul says one thing to the church until the very end. Test your faith and stand upon the gospel of the water and the Spirit. When doing so, the church becomes perfect, and becomes a community that grows strong and is built up within the grace of Christ. ☒

“Sermon viewed

from the perspective

of the gospel

of the water and the Spirit”

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True Comfort Comes Through Jesus Christ

< 2 Corinthians 1:1-11 >

“Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, To the church of God which is at Corinth, with all the saints who are in all Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also abounds through Christ. Now if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, it is for your consolation and salvation. And our hope for you is steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation. For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life. Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us, you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.”

Missionary Trip to China — Entering the Yanbian Korean Autonomous Prefecture

Glad to meet you. It is a joy to meet each and every one of you. Pastor Jung and I departed for China on the 12:50 PM flight on Monday the 30th. Our destination this time was the Yanbian Korean Autonomous Prefecture, where many ethnic Koreans reside. We arrived in Dalian around 2 PM, looked around the city for a while, and boarded the plane again a little past 3 PM. However, that plane did not go straight to Yanbian but transited through Shenyang. It took a triangular route when a direct flight would have sufficed.

Since it was a Chinese domestic flight, it operated according to their methods. While getting off at Shenyang Airport, we briefly looked around the duty-free shop, but after purchasing items, they did not give us a bag. When I requested a bag, they said they do not provide bags here. So I just passed by without purchasing the items.

At first, I thought arriving in Yanbian in broad daylight would make claiming luggage easy. However, contrary to expectations, the plane took all day and arrived in Yanbian late at night. Anticipating such a thing in advance, we did not check our luggage but carried it ourselves.

There was no separate baggage claim area at Yanbian Airport. When a truck fully loaded with luggage came out of the airport, the method was that the person claiming the luggage had to climb onto the truck, present their baggage ticket, and find their own luggage directly. Since various luggage was piled up and mixed together, finding one's own luggage was not easy. So it was fortunate that we carried our luggage from the beginning.

Upon arriving at the airport, Evangelist Jang, Evangelist

Park, Brother Kim Jin-gon, and Brother Oh Seok-bong came out to meet us. Since this was our third visit, we could move around relatively at ease. Staying overnight at a previously arranged residence, because Pastor Jung was very exhausted from the ministry related to Pastor Lee, we purchased Chinese ginseng and restorative herbal medicine and boiled and drank them together. This was because we had to recover our strength to begin the ministry in earnest from the next day. After the meal, we shared the things that had happened in the meantime, prayed together, and went to bed.

Preaching the Gospel in the Palgajwa District

The next morning, we entered the Palgajwa district. After eating lunch in Yanbian, we took a taxi, reached the Palgajwa district, and visited Brother Kim Jin-gon's house. There was Deacon Shin Hyeong-sik who attended the Three-Self Church; he was 53 years old, but perhaps because he had suffered a lot, he looked like he was in his 60s. We called Deacon Shin, talked with him, and preached the word of God. We asked him to give a testimony of salvation, but because his assurance of salvation was not clear, we used that as an opportunity to preach the word of the gospel of the water and the Spirit.

Brother Oh Seok-bong was also there together, and Brother Han Jin-gon had also come. Our primary target was Deacon Shin Hyeong-sik. This was because Brother Kim Jin-gon was already in a state of having received the elimination of sins, and Deacon Shin Hyeong-sik's testimony of salvation was not clear. Brother Oh Seok-bong did not seem interested in the gospel yet, so we asked him to prepare the meal first, and we began to preach the word. However, Brother Oh Seok-bong did not prepare the meal

and remained in his seat. Because he was smoking a cigarette, we just left him be and continued preaching the word. We checked and preached the core of the gospel of the water and the Spirit through the word about Abraham's faith.

While preaching the word for about an hour, Brother Shin Hyeong-sik received the blotting out of sins and reached assurance. He realized, 'This is true faith. This is exactly the faith of Abraham.' At first, Brother Oh Seok-bong showed an indifferent attitude while smoking a cigarette and yawned. It was because he was hearing the word of God for the first time in his life. He was a person who had never been to church even once, a Communist Party member, and a bank employee. However, while listening to the word, his eyes gradually grew larger and changed to a serious expression.

I asked Brother Shin Hyeong-sik, "Do you believe this word?" and he said he believed, and when I asked, "Do you have sin in your heart now?" he said he had no sin. Next, I asked Brother Oh Seok-bong. "Do you believe too?" "I believe too." "How can a person who has never even been to church once believe?" "Didn't I just hear the word? I believe that Jesus took away all my sins." He believed immediately after hearing the word once.

That house was a shack. The roof was made of tin, and it was a structure where all sounds could be heard by the house next door over the thin walls. Under communist rule, it was a situation where if foreigners were reported while preaching the gospel to their citizens, they could be arrested. Nevertheless, we lowered our voices and preached everything that was to be preached.

Coincidentally, that day, we heard the sound of a neighbor next door who had drunk a lot of alcohol making a disturbance and breaking liquor bottles. Rather, thanks to that sound, our

side's sound was covered, so we could preach the word more freely. We preached the word and prayed together.

First Fruit — The Conversion of Brother Oh Seok-bong

God answered the prayers of the saints of our church, allowing us to reap fruit right on our first visit. How pure those souls are; they believed after hearing the word just once. When I checked the next morning, they said they had no sin in their hearts. They truly believed and engraved in their hearts that Jesus is the Savior who took away all their sins.

We preached the word there for an hour and then had fellowship, and we met Brother Kim Jin-gon's wife, Myeong-hwa, along with other family members. They said they had not received their wages for five months. If it were us, we would not be able to sit still in such a situation, but those people were very gentle and had strong patience.

They said one could live for a month on 10 yuan there. They seemed surprised to see us spending money. So we were careful even when spending money. I purposely wore plain clothes. To match the circumstances of the Palgajwa district, both Pastor Jung and I went in modest attire, but upon arriving at the airport, we turned out to be the most shabbily dressed. I thought, 'I am going to meet Chinese people, so I should dress suitably for that environment; it doesn't work just by keeping up appearances.'

At the airport, there was an incident where a woman mistakenly took our bag. Knowing the handle was different, we informed the people around us, and the woman, realizing she had taken it by mistake, returned it. Because there were only Bibles

inside, there was no particular damage.

After that, we bought beef in Yanji City and shared it with the Palgajwa family members. We cooked at Mr. Lee Sang-gil's house and ate abundantly together.

The people there had a culture of offering alcohol at meals. Usually, the drinking session came first, followed by eating. Because we do not drink alcohol, it was uncomfortable. Even while we advised, "Please drink slowly," they drank it up immediately as soon as they poured alcohol into their glasses. We brought cola glasses and asked them to pour cola instead.

Raising Workers — The Birth of Two Churches

That evening, we returned to the apartment we had secured in advance in the Palgajwa district. It was an apartment where tax accountants resided, and it was the best residential facility in that area. The stairs were made of artificial marble, and hot water was supplied twice a day through centralized heating. The rent was about 100,000 won in our money, with 80,000 won paid for rent and 20,000 won for fuel. For reference, that 100,000 won was equivalent to the monthly salary of 15 young people in that area.

After finishing dinner at the apartment, we called Deacon Shin Hyeong-sik again and had deep fellowship through the word. Because it was well soundproofed, we could raise our voices and freely ask, "Do you have sin in your heart now, or not?" We guided him with the word to break away from an outwardly visible, action-centered faith and to grasp the reality of the gospel.

We decided to establish them as workers of the Lord. Brother Shin Hyeong-sik has now become a saved brother. He has

experience living with the Han Chinese in China, so his Chinese speaking ability is excellent, his pronunciation is accurate, and he writes well.

If we bring books containing our sermon contents, he can translate them into Chinese and preach the gospel of the water and the Spirit to the Han Chinese. Brother Oh Seok-bong is also studying at a university, so he has sufficient capabilities.

In particular, it was truly amazing that Brother Oh Seok-bong received the elimination of sins. He was a person with no religious background, but he said there was no reason not to believe this gospel of the water and the Spirit. He was a person who did not blindly believe in any ideology or thought.

He was a Communist Party member, but he did not trust communism. The reason was that he knew the reality of communism too well. Although it operates under the name of communism, he personally experienced that the rich getting richer and the poor getting poorer manifested even more severely. So he said he was looking for what the true truth was. As he confessed that the sin in his heart disappeared through the word, he said there was no reason not to believe this gospel of the water and the Spirit. He said it made sense even when thinking logically.

Brother Oh Seok-bong received the blotting out of sins while listening by the side as the gospel word was preached to Brother Shin Hyeong-sik. He said that if a person who attended an existing church like Brother Shin Hyeong-sik had preached his own faith, he would not have even paid attention. However, he knew this gospel of the water and the Spirit was real, and seeing a person who had attended church for several years humbly bow down before the word of God, he said he also came to believe. I give thanks before the Lord. Brother Oh Seok-bong and Brother

Han Jin-gon are young workers, and Brother Shin Hyeong-sik is an experienced brother at 53 years old. We decided to establish Brother Shin Hyeong-sik and Brother Han Jin-gon as ministers of the Palgajwa district, and Brother Oh Seok-bong as a minister of the Yanbian region.

God has accomplished a great work. Our abilities are weak and lacking, but the Lord was with us and accomplished a great thing. One in the Palgajwa district, one in the Yanbian region; thus, two churches were established. We did not hang up a cross, but a church was established. Now, the servants of God decided to have Bible study for 3 days in the Palgajwa district and for 4 days in Yanbian. In both places, there are residences, and there are saved souls.

Also, Brother Oh Seok-bong's wife, Ri Geum-hwa, is a kindergarten teacher who teaches dance in the Yanbian region, and she is a person whose skills are recognized in that field. When we visited that house before, she said she believed in a god who controls destiny and was satisfied with living in the communist system. However, after Brother Oh Seok-bong received the extinction of sins, he preached this gospel to his wife. Brother Oh Seok-bong is said to have told his wife like this: "I now have no sin in my heart and have decided to believe in Jesus, so shouldn't you believe too?" Ri Geum-hwa reportedly said, "I thought you were a person who would never believe, but seeing you believe is fascinating. If you believe, I will believe too. I will also learn the word of God."

The people there like learning very much. When someone teaches, their attitude of diligently writing down and learning is truly excellent. I hope you also emulate that attitude. Ri Geum-hwa also decided to believe. By now, the servants of God must be holding a worship service in the Palgajwa region.

Heart for the Compatriots in the North and the Vision for Missions

Beloved, the 1.4 billion population of China is waiting for us with earnest eyes. They are waiting for true servants of God, for the true truth of the gospel. It has been known from their own surveys that 3,000 missionaries have already entered China. However, how many people have actually entered carrying the true truth of the gospel of the water and the Spirit? How many people would there be who can certainly receive the elimination of sins upon hearing the gospel word of the water and the Spirit just once? The 1.4 billion souls in China need material help as well, but they are waiting for the gospel word of the blotting out of sins.

While we were staying in the Palgajwa district, we invited a woman, asking if she would like to attend the Wednesday worship service together. We said, “We are pastors who believe in God, and we hold worship services together,” and she replied, “I will attend. Please teach me.” Pastor Jung preached the word, and the woman rejoiced greatly while hearing the word. While talking after the worship service ended, the woman talked about the time she went to North Korea in 1987 to do peddling. At that time, it is said that one could travel freely between China and North Korea as long as they had an ID card. However, upon actually going to North Korea, there were many people dying from severe starvation, and even in the cold weather, children were left neglected without wearing proper clothes. Because she could not bring herself to sell her goods out of conscience, she gave away all her goods, changed her clothes, disguised herself like a North Korean, and crossed back over.

If it was such a situation even in 1987, how much more

serious would it be now? It is said that if one is caught without an ID card while escaping North Korea, terrible torture and punishment await. It is said that public executions are even carried out in front of people watching. Because of this reign of terror, it is said to be a situation where it is difficult to even think about attempting to escape. The economic situation in North Korea is very serious. We must pray for a change to come to that country and for our compatriots to be saved. This is not a theory. We must preach the gospel to them.

If the three brothers in China grow well in faith, we can do the work through them even if we cannot do it directly. They can meet North Korean people, talk with them, and preach the gospel of the water and the Spirit. Also, they can preach the gospel to the Han Chinese as well. What we must do is help them be fully born again and establish them as excellent workers. The Lord has already begun a great work.

Next year, I intend to go again together with those who have the time. Residences have been secured, churches have been established, and there are workers and there are souls. By next year, far more souls will have received the extinction of sins. At first, I was nervous and also afraid, but as the ministry progressed, the time of singing praises and sharing grace together was so precious.

The Ministry of Apostle Paul and Timothy — Going into the Main Text

It says, “Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, To the church of God which is at Corinth, with all the saints who are in all Achaia: Grace to you

and peace from God our Father and the Lord Jesus Christ” (2 Corinthians 1:1-2).

Apostle Paul did much ministry together with Timothy. Therefore, he called Timothy his son in the faith. He is saying that he preaches this gospel by the will of God.

God referred to Apostle Paul as a “prepared vessel.” It is said that God prepared Apostle Paul in advance as an instrument to preach the gospel to the Gentiles.

Apostle Paul was a person who lived a zealous life of faith within Judaism. In the midst of that, he came to meet our Lord on the road to Damascus. *“Saul, Saul, why are you persecuting Me?” “Who are You, Lord?” “I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.”* At that moment, Apostle Paul realized and came to believe that Jesus is the Son of God and the Messiah prophesied in the Old Testament, that is, the Savior.

After that, he received the guidance of Ananias and, according to God’s calling, was established as an apostle to preach the gospel to the Gentiles. God has a will toward each one of us. Our God does not work without a will. When we receive the elimination of sins in our hearts, we can clearly know the fact that God had a plan of salvation toward each one of us.

Apostle Paul and Timothy visited all the saints in Corinth and Achaia, preached the gospel to them, and comforted them. Just as we went through Yanbian to enter the Palgajwa district and visited various places nearby, Apostle Paul also preached the gospel running on his feet like that. And wherever he went, he visited them first wishing for God’s grace and peace through Jesus Christ.

True Peace and Comfort Come from Jesus Christ

Where do peace and God's blessing come to us from? Through Jesus Christ, God's peace and all comfort come upon us. True peace comes through Jesus Christ. Everyone, do you believe?

Apostle Paul praised God the Father and Jesus Christ. *"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God"* (2 Corinthians 1:3-4). God comforts us, and has made us become those who comfort others.

God first allowed God's servants like Apostle Paul and Timothy to receive the elimination of sins. And He comforted the souls in tribulation. God is the God of mercy and became the God of comfort.

Think about the co-workers living under communist rule. The material that communists believe in is absolutely not God. The God of true truth is the Father, Jesus Christ, and the Holy Spirit. Jesus Christ indeed is the true Savior, and He is the way, the truth, and the life. They are experiencing suffering within the communist system. Living materially abundantly on this earth was their greatest goal.

However, everyone, man has a soul. Just because material is abundant and the flesh is comfortable does not mean that person is truly happy. In the world, even amidst the abundance of the flesh, there are many souls submerged in sorrow because of their own sins. I look at people's eyes. In the eyes of a person who has received the blotting out of sins in their heart, there is joy and hope. However, in the eyes of those who have not, there is no hope.

I saw many people in China this time, and they were those

living harboring sorrow deep in their hearts. People of the world also wear smiles on the outside, but there were many cases where they were submerged in sorrow inside their hearts. They did not have true joy. It means they are living without knowing why sorrow is inside their hearts.

Everyone, true joy and happiness come upon us through Jesus Christ. Humans are not beings made only of dirt, but beings who received God's breath of life. It is because they do not know the world of the soul and the truth of eternal salvation. Even if it seems like a life with hope for a short while, in reality, because sin is in their hearts, they have become dying ones. Therefore, Apostle Paul is speaking to them. He is saying that our God the Father is our comforter. Our Lord comforted me, comforted you, and was wanting to comfort all people.

Abraham's Faith — Holding onto the Word of Promise

Look at Abraham, the forefather of faith. He is one who believed and followed the word God spoke. Abraham's faith is not believing what is visible to the eyes, but he was one who believed and followed the word God promised.

Abraham did not have children until he became 70 years old. His wife Sarah was also old in age. But God spoke to him. "I will give you a child from your body. The one who will come from your body will be your descendant. Look at the sky. Can you count the many stars?" "Like this, I will make your descendants as numerous as the stars in the sky." Abraham believed and followed the word God spoke.

Everyone, even in a situation where he did not have a single

child, Abraham believed and followed God's word of promise. By that faith, he obtained Isaac. Twenty-five years after believing the word of promise, when Abraham's age became 100, he finally obtained a son.

Sarah's back was bent, and it had been a long time since her menstruation had ceased. But an angel appeared and said, "Abraham, I will give a child to your wife. I will fulfill the promise around this time next year." Sarah heard those words and laughed. Because she knew the condition of her own body too well, she laughed with a heart that found it hard to believe. But God said the name of the son born like that would be 'Isaac' (laughter). He gave joy in the midst of an impossible situation. When Sarah laughed, the angel asked. "Why do you laugh?" "I did not laugh." "No, you did laugh." Who could have even imagined that Abraham would beget a son at 100 years of age? All of it is work accomplished by God's word. God is the one who made the impossible possible. Believing God's word is this kind of faith. Believing that if God spoke, He will fulfill it according to that word, that is Abraham's faith and the faith with which we believe God's word.

How do we receive the extinction of sins?

There are also people who harbor doubts about how Jesus could take charge of sins not yet committed upon His body and go to the cross.

Just as God promised Abraham, He was establishing a plan of salvation to eliminate all sins of mankind through the Tabernacle system. There was a sin offering where the sins we commit are passed onto a sacrificial offering, and a year's worth of sins are passed onto the Day of Atonement offering once and for all through the High Priest. Coming into the New Testament era, God the Father promised that He would send Jesus to this earth, have Him be baptized by John, and pass all the sins of the world

onto Jesus' body to eliminate them.

And by bestowing baptism upon Jesus to actually have all the sins of the world transferred to Him, He intended to be crucified, shed blood, resurrect from death, and become the eternal Savior to those who believe.

The Ministry of Baptism of Jesus, Who Was Baptized by John the Baptist, Was the Most Appropriate Method to Receive the Transfer of the Sins of Mankind Onto His Own Body

Jesus Christ had to undertake three things to save sinners from the sins of the world.

First, Jesus Christ had to borrow Mary's body and come to this earth as the Savior. Second, by Jesus being baptized by John, He intended to have the sins of the world transferred to Him, be crucified on the cross, receive the judgment for sin, resurrect from death, and become the Savior of those who believe now.

As Jesus was being baptized by John, He said, "*For thus it is fitting for us to fulfill all righteousness*" (Matthew 3:15). Because Jesus took the transfer of the sins of the world, He could be crucified on the cross in our place, resurrect from death, and become our Savior.

The Greek word 'δικαιοσύνη(*Dikaiosynē*)' means the most appropriate and fitting method. Jesus had to come to this earth to save all sinners from sin, be baptized by John, and take charge of my sins and your sins.

That was the most appropriate method of salvation. Only those who believe this word can become those who are able to believe the word of the cross.

A certain pastor once said this to me. He was saying, "We do

not even know what kind of sins we will commit in the future, so how can Jesus take all those sins away?” His words were words spoken with human reason. When we accept God’s word of promise by faith, salvation is accomplished in our hearts.

The Lord had all the worldly sins of mine and yours transferred onto His own body through the baptism by John. Everyone, do you believe God’s word? It is not the word of man. It is the word of God. What kind of gospel is the gospel we preach to people through the faith of believing God’s word? It is the gospel of the word of the cross.

What kind of gospel is the gospel that Apostle Paul repeats, emphasizes, and preaches? It is the gospel of the word of the cross. That gospel was the gospel preaching the Lord who became our Savior by Jesus being baptized by John, having the sins of the world transferred onto His body, shedding blood on the cross, and resurrecting from death.

Because Apostle Paul was a person bright in the words of the Old Testament, he knew exactly that the baptism Jesus received from John and His death on the cross cause a person’s sins to receive the elimination of sins. *“There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death” (Romans 8:1-2)*, he was testifying.

Everyone, do you believe Jesus Christ as your Savior? Have you believed the fact that Jesus Christ was baptized by John, received the transfer of the sins of the world, hung on the cross to receive the judgment of sin, shed blood, resurrected from death, and became our Savior?

Only those who have received the blotting out of sins for their own sins can save souls submerged in sorrow from sin and comfort them.

The One Who Is Saved from His Own Sins Comes to Preach the Gospel Word of the Water and the Spirit

Apostle Paul and Timothy were those who had received the extinction of sins for their own sins through Jesus Christ. People think that if one is a missionary, there will only be hardship and persecution. Of course, that could be so. However, because all of us have received the elimination of sins by believing in the baptism Jesus received from John and the blood of the cross, we are those who can preach that gospel to others.

The souls who lived under communist rule have lived oppressed and trapped in sin for a long time. Even so, would there be no people in a capitalist society who live oppressed by their own sins? That is not so. Satan the devil works equally under any national system.

People have a sense of national superiority, material superiority, and intellectual superiority. However, true joy and comfort come upon us through Jesus Christ. By Jesus receiving baptism from John, He received the transfer of all the sins of the world, was crucified on the cross, resurrected from death, and saved sinners. The Lord is the Savior who made us sinless righteous people. To the souls upon whom sorrow has come due to their own sins, God the Father comforted all people by Jesus receiving the transfer of our sins, going to the cross, and resurrecting from death.

Apostle Paul said that God is the one who comforts those who are in tribulation. What is the true comfort we receive? When we believe that the Lord received the transfer of all our worldly sins once and for all through the baptism Jesus received from John, and was crucified on the cross to receive the judgment for our sins in our place, we become those who have obtained true salvation in our hearts.

In Conclusion, Our Comforter is Jesus Christ

Everyone, our Lord is truly our Savior. He has saved me and you with the gospel word of the water and the Spirit. Jesus Christ was baptized by John for the sins of all people, was put to death on the cross for us, resurrected, and has now eliminated the eternal sins of the world.

It is just that many people do not yet know the word of the truth of salvation, so they are not obtaining salvation. They are those who are living trapped in their own sins.

The law was given to make us realize our sins. Through the word of the law, one must realize that he himself is a sinner. Jesus Christ is the one who became the Savior who received the transfer of the sins of the world through the baptism He received from John. And then, carrying the sins of the world, He went to the cross, was crucified, shed blood, and became the Savior who received the judgment of our sins for us. We can believe in the righteousness of Jesus Christ to receive the elimination of sins in our hearts, and also obtain new life to enjoy even eternal life. We must know that the Lord has become the comforter for me and you. This is the truth of salvation spoken of in the word of God. One must confirm through the word the fact that Jesus has become one's Savior, and believe it in the heart.

I have truly received tremendous comfort through the baptism of Jesus Christ and the blood of the cross. Rather than the fact that I preach the gospel overseas, I gain comfort from the fact that the Lord has eliminated all my sins. Whether I am exalted or humbled is not the issue; the fact that the Lord has become my Savior is my comfort. It is the same for all of us. One thing we must clearly know is that Apostle Paul, after receiving the extinction of sins, also preached that gospel word

to the souls in Corinth and Achaia. God comforts God's servants, and comforts God's people. And I hope that this gospel word of the water and the Spirit will be a comfort even to those who have not yet accepted the gospel word of the water and the Spirit.

Beloved saints, the Lord has blotted out the sins of mine and yours.

Our Lord received the transfer of the sins of the world through the baptism He received from John, went to the cross, shed His precious blood, resurrected from death, and became the one who is the eternal Savior.

The person who has received the elimination of sins by the faith of believing the truth that the Lord took away all the sins of our human race through the baptism He received from John is a person who has received the Lord's love by faith. The person who has not yet received the extinction of sins is one who has not believed the ministry of Jesus' baptism and the ministry of the cross in his heart. Therefore, they are those who live in sorrow.

We must receive God's comfort with believing faith. Those who have already received comfort are preaching the gospel word of the water and the Spirit to those who have not yet received comfort. Hallelujah! And we must live praying for the propagation of the gospel of the water and the Spirit. I will conclude the message. ✉

Those Who Give Off the Fragrance of Christ

< 2 Corinthians 2:12-17 >

“Furthermore, when I came to Troas to preach Christ’s gospel, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia. Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things? For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.”

The Method of Preaching the Gospel by the Early Evangelists

The evangelists of the old days went on evangelistic journeys like the twelve disciples of Jesus. They would visit a certain region and introduce Jesus Christ to the people they met for the first time. They propagated, “Jesus is our Savior; He is the one who came to this earth, received baptism from John, received the transfer of the sins of the world, hung on the cross and died, and resurrected again to give salvation to those who believe.”

When the disciples of Jesus preached the gospel like that, among the listeners, there were those who accepted it in their hearts by faith, and there were also those who did not.

Therefore, Apostle Paul said, *“Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place” (2 Corinthians 2:14)*. The Bible compares the ministry of preaching the gospel of the water and the Spirit to a ‘smell’. The old evangelists preached the gospel by walking with their own feet, but today we stay in one region, doing pastoral ministry, and preach the gospel to the people of that region. Times have changed a lot, so in the old days they testified the gospel only with their mouths, but now it has become an era of preaching the gospel through audiobooks, e-books, and paper books.

The Fragrance of Christ is the Smell of Life and Death

At any rate, to us who preach the gospel word of the water and the Spirit, we become those who manifest the fragrance of Christ. Among the people who meet us, to some it becomes the smell of life, and to some it also becomes the exact opposite smell.

Like this, we are the letters of Christ, and those who testify of Christ. At the same time, as those who emit the smell of knowing Christ in every place, we are also evangelists of God’s gospel. Just as the old evangelists preached the gospel with their mouths, today we are giving off the fragrance of Christ through literature. When we make and send sermon booklets, the people who read them come to receive the blotting out of sins. We are transmitting the smell of knowing Christ through sermon booklets.

Serving the Gospel — All Ministries are for Christ

Everything we do becomes the work of propagating the gospel. This week, we plan to carry out the ceiling construction of the retreat center. Because we installed glass on the roof, we must allow natural light to come in. If we block the ceiling with plywood, the meaning of installing the glass disappears. So we will purchase wire mesh, paint fiberglass mats treated with negative ions on the front and back, and then use them as ceiling finishing materials. From the front, the glass above will be visible, and from a 45-degree angle, natural light will come in through the holes while the design will come out neatly.

If you are worried about ultraviolet rays during worship, you can just cover the glass with a shade net. Like this, electrical facility construction, ceiling finishing, waterproofing work, etc., all of this is part of the ministry to manifest Christ.

While doing this work, I think it is the same as the ministers preaching the gospel overseas. Because through the ministry where we become the calyx (support), people come to know the gospel of the water and the Spirit and receive the elimination of sins in their hearts.

In fact, the method of preaching the gospel through these sermon booklets is often more beneficial to the recipients as well. To meet a person directly and preach the gospel, it is very difficult because one must grasp all of that person's growth environment, emotional scars, knowledge level, character, etc., and then preach the word accordingly.

Some people are very stubborn, so just because the gospel is preached once does not mean they believe it right away. One must uncover that person's sins and clearly preach the gospel word of the water and the Spirit to them. Therefore, the work of

preaching the gospel is by no means an easy task. It is a task possible only by the word of God and the Holy Spirit of God. Between preaching the gospel domestically and preaching the gospel overseas, one cannot say which is easier. Both are equally the work of serving Christ. Rather, there are times when the method of preaching the gospel through the calyx ministry is more effective.

Repairing the retreat center and preventing fire hazards is also one of the works of serving the gospel. We hold retreats there twice every year, and if casualties were to occur due to a fire, the damage would be enormous. Using non-combustible materials and establishing safety measures to prevent such accidents is also part of the gospel ministry. All the big and small things done in the church are all works of serving the gospel. To serve the gospel, all sorts of elements are entirely necessary.

Some ministers might think that even if the retreat center is well maintained, only those who live nearby receive the benefits. That is not so. Just because they are close does not mean they have the time to go every day. Even while working past 12 midnight, everyone is equally serving the gospel. This week, we will proceed with the internal electrical facility construction and ceiling finishing work of the retreat center. After the retreat is over, if we finish the coating inside, we will have to run the heating and cooling units less, so the electricity bill will also be greatly saved.

Do Not Adulterate the Word of God

Apostle Paul and the old evangelists purely preached the gospel of the water and the Spirit. Apostle Paul was a man rich

in philosophical learning, but when he preached the gospel in philosophical language in one region, he experienced that people did not pay attention to God, and only the fact that he spoke well became the topic of conversation. After that, he abandoned the scholarly language of the world and determined to preach only the word of the cross, which is the gospel of the water and the Spirit.

Let us read 2 Corinthians 2:17 together. *“For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.”*

Even at that time, numerous people altered and preached the gospel word of the water and the Spirit. They also added to or deleted from the words of the biblical text. Even today, there are people who claim that there is a Gospel of Judas in addition to the four Gospels. In the old days as well, numerous people made the words of the Bible complicated. However, all of that is false teaching.

If one adulterates and preaches the word of God, the Holy Spirit cannot work. We must preach the gospel word of the water and the Spirit that God has done exactly as it is.

Even today, some people apply the words of theologians to the interpretation of the text. However, if preached in that way, people cannot be saved from their sins. In our sermon booklets, there are no quotes from other theologians or philosophers. Nevertheless, people read our books and say, “It is truly pure and contains the core of the words of the Bible.” Some people, while studying the curriculums of various mission organizations, read our books and say things like this.

I also bought and read theological books in the past, but it only made my head dizzy. So I returned to the word of God, was able to purely know the gospel of the water and the Spirit, and

received salvation by believing faith. Therefore, we who believe that gospel word preach it exactly as it is written in the word. We preach the word of testimony saying, “Because Jesus Christ was baptized by John and received the transfer of the sins of the world, He was crucified, received the judgment of sin, resurrected from death, and has now saved us from all our sins once and for all.”

Apostle Paul also purely preached the message of the cross. If there were no Pauline Epistles, it would have been difficult to prove the gospel of the water and the Spirit that we preach today with the Bible.

Apostle Peter said, *“There is also an antitype which now saves us—baptism—through the resurrection of Jesus Christ”* (1 Peter 3:21), and Apostle Paul said in Romans 6:3, *“Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?”*

That is, they testify that Jesus was baptized by John, received the transfer of the sins of the world onto His own body, and became our Savior through His death and resurrection on the cross.

Two Reactions Occur When We Preach the Gospel Word of the Water and the Spirit to People

The gospel of the water and the Spirit that we preach gives off a fragrance that manifests Christ. Among the people who encounter our sermon booklets, there are two categories of people regarding the gospel of the water and the Spirit. One category is those who greatly rejoice in the gospel word of the water and the Spirit, believe it, and are thankful, and another category is those who do not accept it in their hearts and slander the gospel word.

They speak slandering words when we say that one can be saved from sin by believing the gospel word of the water and the Spirit. They wonder, saying, “People live always committing sins, so even if Jesus was baptized by John, how can there be no sin?” These are words spoken because they have not accepted this gospel. People strongly rebel like this, but those who accept the gospel word in their hearts finally rejoice, saying they have met the Savior Jesus through faith.

If you also preach the gospel of the water and the Spirit yourselves, you will come to experience this. If they accept the gospel word of the water and the Spirit into their hearts, intimate fellowship is achieved between them and Jesus, but there is no communication with those who reject the ministry of Jesus’ baptism. Even with those who were friends before we preached the gospel of the water and the Spirit to them, the relationship sometimes becomes awkward. It is because the devil inside people works within their hearts against the gospel word of the water and the Spirit that we preach, stirring up a heart that hates us.

I also preached the gospel to my family and friends, but when they could not understand the gospel word, our relationship became awkward. Therefore, to some it becomes an aroma leading to death, and to others it becomes an aroma leading to life. However, we are the letters of Christ, and those who give off the fragrance of Christ.

Preach the Pure Gospel Word of the Water and the Spirit to People

As we purely preach the gospel, people graft together Jesus' baptism and the blood of the cross in Jesus Christ as one, and receive the elimination of sins in their hearts by faith.

The gospel must absolutely be preached purely. It is not something that can be preached by speaking well. It says, "Jesus came to this earth, was baptized by John the Baptist, received the transfer of our sins of the world, went to the cross, was crucified, resurrected from death, and became the Savior of sinners." Such a gospel word becomes preaching the gospel word of the water and the Spirit most purely, just as it is in the words of the Bible. Those who preach such a gospel are different from the gospel word preached through theological doctrines.

People read our sermon booklets and say, "The content is pure." It is because, although it seems easy, the truth of the gospel of salvation is contained within it. Some people say that they re-read the exact same book three or four times. They say the reason is because they are drawn by the word of salvation. God does not want to propagate the gospel word of the water and the Spirit only through people who speak well. Rather, He wants to use people who believe the pure gospel word of the water and the Spirit.

When our co-workers also preach the gospel word of the water and the Spirit to the public, they must testify by faith based on the pure word of God. First, they must read the words of the Bible, know what those words are teaching, and testify. Even when plowing the field of a person's heart, they must speak only based on the written word of God.

Therefore, passing on sermon booklets is one of the best

ways to preach the gospel.

If they read the book and receive in their hearts the redemptive ministry of the Lord—who received the transfer of the sins of the world through the baptism He received from John, went to the cross, shed blood, and resurrected from death—they reach salvation; otherwise, if they do not accept the Lord’s saving ministry in their hearts, they cannot receive salvation. What a gentlemanly method of evangelism this is! However, as far as the content of that book is concerned, it must be filled with the gospel word of the water and the Spirit. Wherever you look in the contents of our sermon booklets, there are no worldly stories. We only preach by faith the one gospel word of the water and the Spirit testified in the word of God.

A person who truly knows the gospel of the water and the Spirit can preach it easily and accurately. On the other hand, what relationship would the words of a person who borrows the words of philosophers to preach philosophical ideas without an understanding of the true gospel word of God have with the gospel word of the water and the Spirit?

The word of the gospel of the water and the Spirit, which pleases the Lord, must be preached

When believing and when preaching the gospel word of the water and the Spirit, it must also be done purely. Only then can the work of salvation obtained by faith occur.

When testifying the gospel word of the water and the Spirit, you must testify the word of God with believing faith. You should not calculate whether people will receive salvation or not, but must focus on testifying.

When I proclaimed that I would preach the gospel word of the water and the Spirit through literature missions, some brothers and sisters believed with their hearts, but there were also those who did not. However, if it is a work that pleases the Lord, it must be done. There was also someone who said, “If the Lord wants it, we must do it.” We must handle by faith whatever it is, if it is the work of preaching the gospel that pleases the Lord. If we do so, God helps us. He attaches necessary people to us, makes us learn through failures, and ultimately makes the Lord’s will be fulfilled. The reason the gospel word of the water and the Spirit is being preached now is because there is God’s help.

If we live a life of faith, the Lord is pleased. If we live a life of faith that pleases the Lord, we come to live a blessed life before the Lord. If we please the Lord, the Lord also blesses us. This becomes the unmistakable word of truth within God. Just as we have preached the gospel word of the water and the Spirit in that way until now, we must purely preach and serve that gospel in the future as well. Just because one has believed in the Lord for a long time, there is no need to seek a new truth. Believing and preaching the gospel that saved us, the gospel of the water and the Spirit, is the purpose of our lives. There is no other gospel. There is no other gospel besides the gospel of the water and the Spirit that saved us from the sins of the world.

The Lord came to this earth for this very work, and saved me and you from the sins of the world with the gospel word of the water and the Spirit. I give thanks to our Lord. ☒

We Are Those Who Have Received a Glorious Ministry

< 2 Corinthians 3:1-18 >

“Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you? You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart. And we have such trust through Christ toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away was glorious, what remains is much more glorious. Therefore, since we have such hope, we use great boldness of speech—unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was

passing away. But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.”

The Fragrance of Christ Truly Emanates from Those Who Are Saved

The Apostle Paul said, *“Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place”* (2 Corinthians 2:14). Because true Christians give off the aroma of Christ wherever they go, they make the people who meet them know what kind of person Jesus Christ is, and what kind of Savior He is.

They say that if one hears the gospel word of the water and the Spirit that they preach, one receives salvation from one’s sins. Some people say that the fragrance of Christ means that Christians are very humble and gentle people. They consider Christians as people who have polite speech and soft attitudes. However, such knowledge is not accurate.

The gospel word of truth that preaches the truth of Christ’s salvation is contained within the gospel word of the water and the Spirit. Therefore, the fragrance of the gospel of salvation that they preach becomes the fragrance of life to some people, and it may not be so to others.

There are also those who accept into their hearts the gospel that Christians preach, that is, the gospel word that Jesus was baptized by John, had the sins of the world transferred to Him, received the judgment of sin on the Cross, shed His blood, resurrected from death, and has now rescued believers from their sins.

They want to have fellowship of faith within the gospel of the water and the Spirit with those who have become disciples of the Lord. Such people come to Christians, ask about that gospel, believe it in their hearts, and receive the removal of sins.

On the other hand, there are also those who think that the fragrance of Christ emanates when they see people who call themselves Christians but only pretend to be humble on the outside. However, that is hypocrisy, and it is the smell of religion. Those who say they attend church while harboring sin in their hearts are those who give off the smell of worldly religion. Anyway, the spiritual faith that a Christian gives off becomes the fragrance of life to some people.

The Ministry of the Spirit Held by the Workers of the New Covenant is Even More Glorious

The Apostle Paul was thankful before God that he became a worker of the new covenant. The Apostle Paul said toward the Corinthian church that he did not need to commend himself and did not need to carry letters of recommendation or letters of guarantee.

Because the Corinthian church members themselves were the evidence of his ministry. He said, “You have become children of God through the gospel of God, and this was accomplished on the fleshly tablets of the heart. It did not come from us, but the

word of Jesus Christ and the Holy Spirit were engraved inside your spirits.” Therefore, the Apostle Paul confessed that their adequacy came only from God.

The Apostle Paul says this in 2 Corinthians chapter 3, verses 6 to 9: *“Who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.”*

The Apostle Paul declared that he and his coworkers became workers of the new covenant as servants of God, and that they who received the ministry of the Spirit were even more glorious. He said that even the ministry of the legalists who preach the law and condemn people had glory, so how much more glorious would the ministry of preaching the gospel given by the Lord be. The Apostle Paul explains by taking Moses as an example. When Moses came down from Mount Sinai, his face shone, but that glory was soon to disappear. Moses covered his face with a veil.

Even today, those who have the ministry of condemning and judging people are asserting their authority inside the church. However, they have fallen into a situation where they cannot rescue even a single person from their sins. Rather, while making church members believe in Jesus, they only amplify their consciousness of sin and eventually lead them to death. On the other hand, because the Apostle Paul and his coworkers received the ministry of the Spirit, they received the ministry of God’s workers.

Some people try to look like those who guide people to God by disguising themselves as angels of light, decorating their outward appearance splendidly, refining their words to be holy, making their voices beautiful, and making their ceremonies magnificent. However, they only end up making people know God's law, and there are those who cannot testify to Jesus Christ who was baptized by John, had the sins of the world transferred onto Jesus' body, went to the Cross, shed blood, and resurrected from death.

Therefore, we must know that they are those who cannot testify to the gospel word of the water and the Spirit. We must stay away from such people.

The Office of Rescuing a Person's Soul from Sin Cannot Be Held by Just Anyone

Therefore, it was said that we must know that the office of faith, which preaches this faith of being saved by the gospel word of the water and the Spirit, cannot be held by just anyone. We must know that the office of the evangelist that we believe and preach is noble, and we must be thankful.

For a person to be born on this earth, encounter the gospel word of the water and the Spirit, believe it, and serve the gospel means that they have become a person with a great office. Such an office cannot be handled by just anyone. A person who is not born again is merely a subject to hear the gospel word of the water and the Spirit and receive the removal of sins.

The office of the gospel evangelist that we have is extremely noble. The one who is entrusted with the work of believing the gospel of the water and the Spirit and preaching it to people is a person who holds the office of saving many souls. It was said,

“Where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17), and we are those who have received the office of preaching God’s gospel.

We are like God’s ambassadors sent from the kingdom of heaven. We must rightfully know how noble this office of the evangelist is.

The office of an evangelist is not something that can be obtained by making an effort in the world. It is not something that can be bought with money either. It is an office that can finally be handled only when one believes the gospel word of the water and the Spirit given by the Lord, receives the removal of sins in the heart, and then, as the next step, achieves unity within the church.

God entrusted this office to the Apostle Paul, entrusted it to all his coworkers, and today, He has entrusted it to me and you who believe the gospel word of the water and the Spirit. You are also equally those who give off the fragrance of Christ, and those who have received the glorious office of an evangelist.

God Who Uses Lacking People

When we think about ourselves, how thankful it is that God has entrusted such precious work to us. The fact that He entrusted us with the work of believing and preaching the gospel word of the water and the Spirit is also amazing.

It is God’s blessing that we do the work of supplying spiritual food to the saints who believe the gospel word of the water and the Spirit. And we get to see someone hear the gospel, receive the removal of sins, and grow within faith. This work itself is truly a glorious thing. The fact that God uses us as servants of righteousness is an exceedingly great glory and grace.

God could preach it directly Himself, but it is the Lord who specifically does this work through me and you who have received the removal of sins. The fact that we participate in this amazing and glorious work of God and live aligning our will with the Lord is a great blessing in itself.

You might think that you are not qualified in this area, but God desires to take hold of and use exactly such you and me. Being able to be held in God's hands and be used is glorious in itself.

It is not because I am outstanding that I am a person used for precious work before God. Because I believed that the Lord came to this earth, was baptized by John, had the sins of the world transferred to Him, was crucified, resurrected from death, and has now become our Savior, I am preaching the gospel of the water and the Spirit to the whole world.

Therefore, there is nothing to boast about my own outstandingness. It is because the Lord blessed me that I was able to become an evangelist. I myself am a lacking person, but I can know that the fact that God uses a person like me becomes God's blessing in itself.

God used not outstanding people but people like Jacob, and through such people, He revealed His glory.

He lifted up a hard-hearted person like Pharaoh to manifest God's power, and to lacking people, He manifested God's love by letting them be saved by believing the gospel word of the water and the Spirit. All of this is entirely God's glory. Nothing is accomplished because human beings are outstanding. If God does not permit it, there can be nothing accomplished for us.

This is not just true for me, but it is the same for you who are currently working together with me. Are there any among you who say they are smart and outstanding? Among us, there is no one who became an evangelist serving this gospel because they

are smart before God.

Those who are currently preaching the gospel word of the water and the Spirit have received the office of an evangelist before the Lord's word and are being used. We must know that this is God's grace and the blessing bestowed upon those who are saved.

The Fact That We Are Inside God's Church Is a Great Blessing in Itself

I hope that those who are inside God's church will always be thankful for living inside the Lord, and know and believe that this office of serving the Lord is the most noble office.

This is not a work that just anyone can do. Only those who have received God's special grace of salvation can handle this office and remain inside the church. The fact that we can live a life of faith together with the church is in itself God's gift and blessing. Some brothers drive a lot for church work. The fact that we are used by God through the work of driving is a thankful thing in itself. If one is not used for God's work, having many talents is of no use. Therefore, we must know and believe how noble the office of an evangelist is.

For those who first believed the gospel word of the water and the Spirit, living a life of faith inside God's church is not always easy.

However, after being born again, meeting and having fellowship with brothers and sisters who believed first inside the church, and being able to do God's work together inside the church is a blessing in itself. How great a blessing it is to enter the ranks of God's people and walk together!

I also have times when I get exhausted working alone. At such

times, the time of hearing the word at a youth meeting or a worship service becomes a great strength. When someone opens and preaches God's word, the Holy Spirit is together within that word. When hearing that word, the heart responds and says Amen, and the Holy Spirit works newly inside me. New strength springs up. When I sit, sing hymns, and hear the word, the Holy Spirit inside me is the One who gives abundant strength.

The fact that there is God's church for a born-again person, and the fact that one can live inside that church, this is a great blessing. A person who can live even after leaving the church is merely a person who is not born again.

A born-again person wants to hear God's word and yearns to be together with the community of faith within the gospel word of the water and the Spirit. The Holy Spirit inside me earnestly desires to enter into God's church, hear God's word preached by the guide, break bread and have fellowship with the saints, and gain new strength within it.

A person who does not come to church even after being born again is one of two things. They are either a person without the Holy Spirit, or those whose hearts are stubborn. If they distance themselves from God's church, Satan guides their hearts and makes them enter the path of destruction. Eventually, it makes them treat God's church like an enemy, and feel anger just by hearing the name Jesus Christ. In other words, it makes them become adversaries of God.

Walk Together with the Church and Together with the Lord

God has given me and you God's church, and has given this glorious office of an evangelist. For this, I am truly thankful. Although we cannot know when the Lord will come, I want to live in the grace of the Lord until that day. I want to walk together with the Lord. If the Lord runs ahead, we also run together; if the Lord works slowly, we follow slowly; and in any situation, I want to remain inside the Lord. I conclude the message. ✉

Faith Dwelling in the Light

< 2 Corinthians 4:1-6 >

“Therefore, since we have this ministry, as we have received mercy, we do not lose heart. But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus’ sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

Not Losing Heart by Obtaining Mercy

I want to share grace together through the word of 2 Corinthians chapter 4 today. Apostle Paul, while living in this world, is together with the faith that believes in the gospel word of the water and the Spirit. After meeting Jesus Christ within the gospel word of the water and the Spirit and receiving the removal of sins, he lived a life of faith inside the Lord.

Apostle Paul confesses in his second letter sent to the Corinthian church that he does not lose heart because he received God’s

mercy by receiving this ministry. He says that God pitied us and saved us, and also considered us faithful and made us workers of righteousness. We right now are also like this.

Apostle Paul also says, “*But we have renounced the hidden things of shame, not walking in craftiness*” (2 Corinthians 4:2). Everyone has shameful things they want to hide. The saints who have been saved from their sins must live knowing the weakness of their flesh. If there are shameful things that cannot be revealed personally, they must rightly be renounced by faith.

The fact that we received the blotting out of sins does not justify our weakness and darkness. The weak ones are ourselves, not God. The ones living a dark life are us, not God. If the things we do are not right and are contrary to God’s word, we must renounce those works of darkness.

To know darkness, one must know what light is. One must know the light to discern darkness, to be able to renounce it, and to hold onto the light by faith. Therefore, those who have met the Lord must renounce the works of darkness and follow by the faith that believes in the gospel word of the water and the Spirit.

We must live inside the faith that believes in the gospel word of the water and the Spirit. We must live inside the work of preaching the gospel that pleases the Lord. We must live only for the preaching of the gospel that God wants. As we live on this earth, there is no rewarding work other than handling the Lord’s work, that is, the preaching of the gospel.

Therefore, we must live with the faith that knows and believes what the Lord’s will is that He has entrusted to us. Especially, we must live by faith for the preaching of the gospel of the water and the Spirit. Whether we eat or drink, we must live for the preaching of the gospel on this earth. If we do not live for the preaching of the gospel while living a day, we must know the

fact that our life was lived pursuing darkness. We must renounce darkness and live preaching the gospel.

Not Handling the Word Deceitfully — Pure Obedience is Pursuing the Light

2 Corinthians 4:2 says: *“Nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.”*

A person who lives aligned with the purpose of preaching the gospel word of the water and the Spirit does not alter God’s gospel word. One must stand upright before the conscience of faith only by manifesting the truth of the gospel of the water and the Spirit. Such a person participates not in a life for their own flesh, but in the work of preaching a life that purely believes and preaches God’s gospel word together with God’s church. Such a person is one who wants themselves to be offered before God.

A person who lives for the preaching of the gospel follows God’s word by faith. When God’s command falls to preach the gospel to a certain target, they obey immediately.

However, there are people who do not want to live the life of preaching the gospel by faith. They are not those who pursue the Lord’s word. Pursuing the word means manifesting oneself as a life that preaches the gospel word of the water and the Spirit without attaching any objections to God’s word.

The Lord wants us to live preaching the gospel word of the water and the Spirit. However, people do not want to live a life living for the preaching of the gospel of the water and the Spirit. That is not a life of obedience to the Lord’s will. No matter how much time passes, we must live a life to preach the unchanging gospel word of the water and the Spirit.

Apostle Paul was a person who believed and preached the gospel word of the water and the Spirit. Apostle Paul was a person who studied philosophy deeply. If he had intended to preach the gospel deceitfully (in a mixed way), he could have mixed in philosophical language as much as he wanted, but he did not do so.

Acknowledge Your Own Darkness

Do many evil thoughts rise up in your heart? It says that even if those evil thoughts rise up from your own heart, you must deny your heart and follow the Lord. We must acknowledge the evil minds rising up inside our fleshly heart as sin.

We must acknowledge that only God is light, only the word of God of truth is right, and our fleshly thoughts are evil. Therefore, we can know that He said, "*The just shall live by faith*" (*Romans 1:17*).

Therefore, knowing that the mind of the flesh is always evil, we must become people who, by the faith that believes in the gospel word of the water and the Spirit, acknowledge through God's word that our fleshly thoughts are evil, and preach only God's word.

Therefore, when you hear the word from God's word that human flesh is a lump of sin and a seed of sin, quickly acknowledge it saying, "Yes, that is correct." Then, the next time an evil thought rises up again, you can admit that it is a thought of darkness.

God said that the fundamental heart and thoughts of man are evil. We must acknowledge that fact and live admitting it by the faith that believes in the gospel word of the water and the Spirit given by the Lord.

If one acknowledges the fact that one's own thoughts are darkness, one cannot put forward one's own thoughts before God or before people. Just as a persimmon tree produces persimmons until it dies, human beings are those who produce the sins of the flesh until they die.

Therefore, we must hold fast only to the 66 books of the written word of God and preach that word just as it is, and we must offer ourselves to the work of preaching the gospel word of the water and the Spirit by faith. Even if one is a born-again person, since the evil thoughts and minds rising up from the human fleshly heart are all evil, one must hold onto and follow the written word of God.

The False Gods of This World Veil the Gospel Word of the Water and the Spirit

We must pursue the light. We must pursue the work God has entrusted to us. Let us look at the word of 2 Corinthians 4:3 to 6.

“But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus’ sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ”

It was said that God spoke “Let there be light” toward our hearts, which were in chaos and deep darkness in the beginning, and there was light. We could know that the light was exactly the

word of truth manifesting the fact that Jesus had the sins of the world passed onto Him through the baptism He received from John, and the ministry of the Lord who was crucified, shed blood, and resurrected from death.

Apostle Paul was one who knew Jesus Christ as the Savior and followed Him by faith. We can know that the gospel he preached was the same as the gospel word of the water and the Spirit that we preach now.

It means that the god of this world, that is, evil spirits, enter into people's hearts and blind people's minds. Evil spirits disturb people's minds with all kinds of sorcery. They tell so many tremendous lies to disturb people's minds and make them follow. The devil is blinding people's minds through evil spirits.

Those who do not accept the gospel word of the water and the Spirit that we preach into their hearts do so because they are captivated by such evil spirits.

Therefore, Apostle Paul says that if the word of salvation is veiled, it is veiled to those who are perishing. No matter how much the gospel of the water and the Spirit is preached to such people, they cannot accept it with their hearts. It is because their souls are captivated by evil spirits. It is because their souls are already being dominated by evil spirits.

The evil spirits of this world are currently deceiving people so that the light of the glory of Jesus Christ cannot shine into their hearts.

The Bible calls the evil spirit of this world an angel of light. When we see those captivated by evil spirits acting as religious leaders, we see how plausibly they do it. However, if you look inside, it is all lies from beginning to end. There is not a single word of truth, but they have the skill to make it sound like the truth. It is because such people are working together with evil spirits.

Discern the True Light and the False Light

However, God has shone the word of salvation that makes us know Jesus Christ into our hearts. We can know that the Lord has given us the word of truth capable of discerning those who spew out evil spirits and those who have gained new life by believing in the gospel word of the water and the Spirit.

We can distinguish between those who appear like angels of light and the messengers of the true gospel. Those who have received the Holy Spirit as a gift are those who can distinguish between saints and sinners, and can separate the sheep and the goats. Even if false ones plausibly decorate the religion they believe in, everything is exposed before those who believe in the gospel word of the water and the Spirit.

Taking a diamond as an example, an artificial diamond is different in front of a real diamond. When there is only an artificial diamond, it looks like a real one, but if you bring a real jewel next to it, the fake jewel is easily exposed.

A real diamond rather does not sparkle flashily, but reveals a brilliant and deep light. Like this, those who have received evil spirits only sparkle noisily on the outside. Truth and falsehood are revealed by looking at their fruits.

Apostle Paul preached the gospel word of the water and the Spirit by faith, and now we also are preaching the gospel word of salvation to people.

If so, what kind of thing is the gospel word of the water and the Spirit given by the Lord? It is the gospel we preach. It is the faith that believes as our Savior the Lord who was baptized by John, had the sins of the world passed onto Him, was crucified to receive the judgment of sin, shed His precious blood, and resurrected from death.

No matter how good, right, and nice our fleshly thoughts may

look, in reality, they are fully packed with evil things. The true light of this world is only Jesus Christ. In this eternal world, the only One who radiates the true light of salvation is Jesus Christ alone.

Conclusion — Discard Your Own Evil by Believing in the Gospel of the Water and the Spirit

Beloved saints, we all must follow by the faith that believes in the word of salvation that the Lord received baptism from John the Baptist, shed blood on the cross, and resurrected from death to save us from the sins of the world now.

We must deeply consider what the word of the gospel of salvation is and what sin is, and follow behind the Lord. We must face whether there is truly anything right inside my own thoughts, or whether only Jesus' word truly becomes the word of truth.

If there were something right inside our thoughts, we would have to follow it, but if we put it out, we come to know that it is not truly right. We must know and frequently acknowledge that inside our thoughts, always only evil thoughts are making us live apart from Jesus Christ.

Therefore, as soon as possible, we must acknowledge all our evil thoughts, discard our darkness, and follow behind the Lord by the faith that believes in the righteousness of the Lord who became the light of the truth of true salvation. We must believe and follow that only the gospel word of the water and the Spirit spoken by the Lord is the true word of salvation and the right truth.

Our fleshly thoughts rose up in our lives, but were those thoughts right? No. If we remain inside personal thoughts rather

than plans directed toward preaching the gospel, we will bear the fruit of evil. Even if they seem right, not a single one is right. He has shone the light that knows the truth of the glory in the face of our Lord onto our faces. We must follow the Lord's word of truth by faith. Only that path is the path of life we will live. Discard your evil thoughts. If you do not discard them, it will make you taste the failure of life. Discard the darkness right now. When we pursue only the light of truth, the Lord is the One who will guide us into the bright gospel word of the water and the Spirit, making us live in the light of God's glory for our whole lives. I give thanks and glory to God the Father who granted Jesus Christ to us. ☒

The Inner Man of the Righteous Must Be Strong by Faith

< 2 Corinthians 4:16-5:10 >

“Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked. For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee. So we are always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. Therefore we make it our aim, whether present or absent, to be well pleasing to

Him. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.”

The Outer Man and the Inner Man — We Must Raise the Inner Man to be Strong

For a person, there is a visible outer man and an invisible inner man.

We Christians must raise our inner man to be strong. Our inner man has received salvation from all sins through the salvation accomplished by the baptism Jesus received from John and the blood of the cross. Our inner man, which has received salvation, must step forward following the Lord. To do so, our inner man must be firmly abiding inside the word of the Lord.

Now is the last era. This world is rapidly changing toward the end. Just as a person's symptoms are clearly revealed when an illness deepens and reaches a certain limit, the signs indicating that this world has drawn near to the end are being revealed more clearly in recent times.

Satan the devil also knows that his time does not have much left, and if at all possible, he is working in all kinds of ways to trip up and devour God's people. We must know that in this last era, Satan the devil is trying to tear down the faith of the saints.

The Strategy of Satan the Devil in the Last Era — From External Persecution to Internal Shaking

Satan the devil is working very rapidly in this era. He is entering even into the hearts of believers and causing confusion,

and he is tormenting the hearts of believers more intensively than ever before.

In the era of the early church, external persecution was very severe. They had to keep their faith in underground spaces like the Qumran caves or the catacombs. The saints at that time resided by digging caves in the mountains, and had to go out to the cities to obtain necessary food. Because the external persecution was extremely severe at that time, the faith of the saints was rather more stronger. They kept their faith with the do-or-die resolve of “If I perish, I perish.”

However, today, Satan the devil does not choose such a method. At the last moment, there will be one more fierce external persecution, but now it is rather the opposite. He is making them lose their faith by making them pursue peace. Because Satan knows that if he externally abuses the saints, they multiply even more.

Therefore, now he is tearing down those who want to follow the Lord by making them follow the Lord with theological doctrines rather than the word of God.

This is exactly why the Lord said, “*When the Son of Man comes, will He really find faith on the earth?*” (Luke 18:8).

Because Satan the devil is tearing down the heart toward the Lord by turning faith itself into theological doctrines. Everyone reaches the corruption of faith. We cannot guarantee that we are absolutely safe just because it is us. Satan the devil does not work in places where there is no possibility. When he begins to work, many people fall down.

Three Faiths One Must Have for the Inner Man to be Strong

Therefore, in order for our inner man to stand strong, the following faiths are needed.

First, it is important to have the faith that Jesus Christ had the sins of the world transferred to Him through the baptism He received from John, hung on the cross, resurrected from death, and that one has received the removal of sins in the heart.

Second, we must live with the faith of waiting for the second coming of Jesus, following the word of the Lord. As the Apostle Paul said, the Lord will come again when this world is destroyed. It is the faith believing that the Lord comes as the Lord of the second coming, takes us, and gives us a new heaven and a new earth, and that the Lord has prepared a place for the righteous to reside.

Third, there must be a faith that we are going to the Lord's kingdom which Jesus has prepared. These three faiths must be inside the heart of each person. With such faith, we must also fight and overcome false theological doctrines.

Therefore, for the born-again righteous, the outer man is also important, but they must pay more attention to raising the inner man more by faith than the outer man. How much am I believing the word of the Lord right now? No matter how much we believe the gospel word of the water and the Spirit and have received the blotting out of sins in our hearts, if our inner man is not abiding inside the word of the Lord, we end up falling down. Thus, we end up becoming stragglers of faith who cannot preach the gospel.

We must absolutely check whether our own inner man is abiding inside the faith that believes the word of the Lord. Because the Lord said that in the last era, because lawlessness abounds, love

will grow cold.

If there is a person who lives the life of faith well when receiving good guidance, but is soon shaken when the guidance becomes loose, it is because there is no faith believing the word of God in their own inner man. I am worried about when that person's faith will collapse.

Check the Faith of the Inner Man — The Faith of Salvation, the Faith of Judgment, the Faith of the Afterlife

We, the righteous, must abide firmly inside faith.

First, we must be equipped with the faith that receives the removal of sins. We must have the faith believing in the Lord who had the sins of the world transferred to Him through the baptism He received from John, went to the cross, was killed, and resurrected.

Second, it is the faith believing the promise of the Lord's second coming. *"Old things have passed away; behold, all things have become new"* (2 Corinthians 5:17). Now, the faith believing that Jesus gives us the new heaven and the new earth He has prepared must be inside the heart of each of us. Without such faith, we will be swept away by the trends of the world and collapse.

The Apostle Paul said, *"Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day"* (2 Corinthians 4:16).

We must become those whose inner man waits for the Lord's kingdom and has the hope of waiting for the new heaven and the new earth that will be fulfilled according to the Lord's promise. Our inner man must become newer and stronger day by day through the faith believing the word of the Lord.

The born-again righteous must have a strong inner man. We must not try to raise only the outer man. It is natural for the outer man to weaken as time goes by. The belief that one seems to have faith if the outer man does well, and seems to lack faith if it does not do well, is very wrong.

The outer man and the inner man are separate matters. Just because a righteous person is rich or their business does well does not mean their faith is good. How firmly our heart has the faith believing the word of God is what is important. That is the measure of faith.

We Must Live With the Faith Believing the Gospel Word of the Water and the Spirit Until the End

In the last days, the inner man must be strong. Satan the devil is tripping us up and making it so that we do not have to hold onto the word of God. The faith of the inner man of us, the righteous living in the last days, must be strong by relying on the word of God, and we must become victors inside the faith believing the word of the Lord.

Personally, it is an unfortunate thing if there is no strong faith in the inner man. If one falls down because there is no faith believing the word of God, no matter how much the word is preached to them, they will not listen.

While living the life of faith, one must check oneself. Have I truly received the blotting out of sins? By believing which word of God did I receive the removal of sins? We must live checking whether we are now believing that Jesus was baptized by John, had the sins of the world transferred to Him, was crucified to receive the judgment of sin, and resurrected from death. Because this world is becoming more hardened and evil.

Now, we must become those who solidify our saved faith through the faith believing the gospel word of the water and the Spirit. Faith is communal in some aspects, but essentially it becomes personal. Because even while hearing the same word, some people believe and some people do not believe.

Those who do not believe fall into the world, and those who believe stand by the gospel word of the water and the Spirit. Those who believe receive the blessing of eternal life given by God, and those who do not believe receive God's judgment. Because this is the law of faith. We must each personally possess the faith believing the Lord's salvation of righteousness.

In the past, we could maintain our life of faith by living a religious life in the worldly church and flocking together with many people. However, now, the faith of living a religious life is not enough.

Satan the devil knows that his time is short, and he is hindering us from having the faith believing as Savior the Lord who had the sins of the world transferred to Him through the baptism He received from John, was killed on the cross, and resurrected.

The word I want to give you is this. There must be the faith believing the gospel word of the water and the Spirit in your hearts. Our inner man must be a person who believes the word of God.

When circumstances become a little difficult or problems arise in the outer man, isn't your faith shaking according to that? The outer man and the inner man are different. How firmly we believe the gospel word of the water and the Spirit is what is important. Are we believing the word of the water and the Spirit as God's gospel word in our hearts and abiding inside conviction?

If Paul looked to the kingdom of God even amidst extreme

external tribulation, we, living in this era where internal tribulation is extreme, must defeat all our adversaries with the faith believing the gospel word of the water and the Spirit, which is the word of God, and meet the end inside faith.

In the future, there will be many people inside churches nationwide who give up their life of faith. There will be many who try to pursue only external things. You and I must not become such people. In the last era, the faith that believes and firmly propagates the gospel word of the water and the Spirit is important.

We must be those whose inner man stands firmly inside the faith believing God's gospel word of the water and the Spirit. We must become servants who labor for the propagation of this gospel and wait for the Lord's second coming. That is the victory of faith for us, the righteous.

In a running race, no matter how fast an ability one has, if they give up in the middle, they are last. However, the person who runs to the end places in the rankings. If 100 people run, 10 give up midway, and 90 cross the finish line, even the person who comes in last is 90th. He is one who completed the race. However, the 10 who gave up are eliminated.

We must propagate the gospel until the day the Lord comes, amidst the conviction of salvation, with the faith believing the gospel word of the water and the Spirit given by the Lord.

There is no change in the gospel word of the water and the Spirit by which the Lord saved us from sin, but there is a difference in our lives of propagating the gospel with the faith believing the Lord's gospel word. If we do not join together in propagating the gospel with the brethren until the end of the world, it is difficult to keep our faith.

We must devote ourselves to propagating the gospel with the

faith believing the gospel word of the water and the Spirit. The inner man must live with the purpose of delivering the Lord's will inside the Lord's word. No matter what circumstances we are in, no matter what conditions we are in, we must risk our lives on the propagation of the gospel that the Lord told us to deliver.

The Bible said that those who were once enlightened and have fallen away cannot be renewed again to repentance. Rather, for a person who did not receive salvation from the beginning, the opportunity to receive salvation remains, but it was said that for one who betrays the faith believing the gospel word of the water and the Spirit, there is no turning back. It was said that only fearful judgment awaits such a person.

We must not become such people. We must not become those who lose to the devil. We must raise well even a faith the size of a mustard seed, live with the purpose of propagating the gospel of the water and the Spirit until the day the Lord comes, and look only to the Lord.

So on that day, we must testify to our faith, and become those who receive and enjoy the blessings the Lord gives in the Lord's kingdom given by the Lord. ✉

Please the Lord Even While At Home in the Body, Like the Apostle Paul

< 2 Corinthians 5:6-10 >

“So we are always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. Therefore we make it our aim, whether present or absent, to be well pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.”

The Apostle Paul thought of the propagation of God’s gospel. Regarding those who betrayed the Lord after believing in Jesus Christ as the Savior and believing the gospel word of the water and the Spirit, the Lord says: *“But whoever denies Me before men, him I will also deny before My Father who is in heaven”* (Matthew 10:33). This word sounds significant to us. Even those who believe the gospel word of the water and the Spirit, if they live a life of faith in the world for a long time, there will be times when they live forgetting the Lord’s command. The word means that those who live forgetting the Lord’s command become those who betray the Lord.

The Apostle Paul, as one who received salvation and served the Lord, tried to become one who lives embracing the Lord's command in his heart, whether dwelling on this earth or leaving this earth. The inner man of the Apostle Paul tried to remain as one who lives carrying out the Lord's great commission. Such faith was Paul's faith.

Even in the time when the Apostle Paul lived, if he had not set his purpose on the propagation of the gospel of the water and the Spirit, Paul would not have experienced many difficulties. Because he could have lived receiving great treatment in this world. He was one who graduated from the highest educational institution and had Roman citizenship.

In that era, Rome was dominating the whole world, and it was a time when philosophy and culture developed prosperously. If the Apostle Paul had not had a purpose in the propagation of the gospel entrusted by Jesus, he would have lived receiving hospitable treatment. Actually, his knowledge and logic were not lacking to face any philosopher.

However, because the Apostle Paul left all those worldly things behind and lived with the purpose of propagating the gospel word while living on this earth, he could finish his life as a faithful servant of God.

Because Paul lived with his purpose on the propagation of the gospel of the water and the Spirit, he could enter the ranks of martyrs. Even knowing that the time for him to leave this earth was near, he could exhort his disciples while looking at the crown and reward prepared for him in heaven.

His heart did not pursue what is visible to the eyes of the flesh, but he became one who goes to the Lord after living by setting as his goal a life of faith that carries out the invisible word of God.

You and I Also, Give the Rest of Our Lives to the Lord with the Faith Believing the Written Word of God

The person of faith who believes the gospel word of the water and the Spirit in their heart is the person who has a faith united with the Lord's heart.

We must become those who live the rest of our lives carrying out the Lord's command with the faith believing the word of God. We must become those who are recognized before God by carrying out the Lord's command to the end of the world.

The visible world is not everything. The afterlife, which is invisible to the eyes of the flesh, is waiting for us. Believe the fact that the eternal kingdom of God is waiting for us. If you live with the purpose of believing and propagating the gospel word of the water and the Spirit given by the Lord with your heart, you become a person who succeeds in the life of faith.

Even if our flesh is weak, the faith that believes the gospel word of the water and the Spirit given by the Lord and lives with the purpose on the propagation of the gospel is important. And you must know that the purpose of life for the propagation of the gospel, which is the Lord's command, is very important. When our faith stands centered on the Lord's word, even if we happen to fall, we can rise and stand again. If there is no faith believing the Lord's gospel word in the heart, one becomes a failure in the life of spiritual faith. And unless it is the purpose to carry out the Lord's command, one cannot become someone who can fight the fight of faith.

We must possess in our hearts the faith believing God's gospel word and a heart that has the purpose to keep His command. The life of faith is not done with the head, but must be done with the faith believing the word of God in the heart.

In this last era, we must live staying wide awake with the faith believing the word of God. Rather than falling into self-pity, being buried in one's own weakness, or thinking only of one's outer man, we must live as victors with the faith believing the guidance of the Holy Spirit who is in our hearts.

We must live a purposeful life of carrying out the Lord's command and the faith believing the word of God and the gospel word of the water and the Spirit given by the Lord. Hallelujah! ✉

The Flesh That Serves the Lord Who Compels Us with Love is Honorable

< 2 Corinthians 5:14-16 >

“For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer.”

The Love of Christ Compels Us

The Apostle Paul and the coworkers who ministered with him were those known before God and before the church. The Apostle Paul, while preaching the gospel of God, wanted himself to be known before God and before the church.

Also, living in this world, he preached the gospel while being wary of those who boast of themselves. He said, *“For if we are beside ourselves, it is for God; or if we are of sound mind, it is for you”* (2 Corinthians 5:13).

The Apostle Paul said, *“For the love of Christ compels us”* (2 Corinthians 5:14), because the love of Christ actually compelled the Apostle Paul’s heart. If the love of God had not strongly

taken hold of Paul, I wonder if he could have handled his ministry. The Apostle Paul met numerous difficult things, but he says he could handle his ministry because the Lord's love compelled him.

It is the same for us. The reason all the servants of God can have a purpose in the propagation of the gospel is because the love of Christ compels our hearts. If the love of God did not compel us, we would not be able to handle this work of propagating the gospel to the end. Although there are times when we sometimes lose our spiritual faith and get frustrated, we can rise again because the love of Christ compels our hearts.

“For the love of Christ compels us” (2 Corinthians 5:14). If our Lord had not compelled us, we could not do the propagation of the gospel, nor be the calyx of the gospel.

The love of Christ compelled you and me, making us follow the Lord until now. This is not because we are outstanding in the flesh. It is because there is the Savior who became the Savior of sinners by being baptized by John to bear the sins of the world, receiving the judgment of sin on the cross, and resurrecting from death.

The love of Christ was taking hold of our hearts even when we were weak. The Holy Spirit was always teaching us. What makes our hearts return to the Lord now is precisely because the love of Jesus Christ compels our hearts. Therefore, we are living with the purpose of the propagation of the gospel.

Our Lord is alive in our hearts. Because Jesus Christ had our sins transferred to Him through the baptism received from John, shed blood on the cross, and resurrected from death, thus becoming our Savior.

And because the Holy Spirit is in our hearts, compelling our hearts. Because of that, we can handle the purpose of the

propagation of the gospel entrusted to us.

If the Holy Spirit of Jesus Christ were to leave our hearts, we would have no choice but to become those abandoned by God. However, our Lord is with us because He worked so that the Holy Spirit dwells in our hearts.

Since Jesus Christ gave us salvation from all our sins, how could we reject the guidance of the Holy Spirit? How could we, who have received the Holy Spirit, live going against the Lord's command? That cannot be. No matter what temptation of the world approaches, we cannot forsake the work of propagating the gospel of Christ.

The power that leads you and me before the Lord is the Holy Spirit. The One who gave the Holy Spirit as a gift in our hearts is Jesus Christ. The Holy Spirit is the One who is with us and makes us handle the propagation of the gospel commanded by the Lord on this earth.

“For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again” (2 Corinthians 5:14-15). This is exactly the gospel word our Lord gave us.

This Jesus Christ is the Lord who was baptized by John, had the sins of the world transferred to Him, died on the cross on behalf of all people, and resurrected.

Jesus was baptized and died on behalf of the sins of the descendants of Adam. Just as all people became sinners through one man Adam, Jesus also was baptized by John, had the sins of the people of the world transferred to Him, was put to death on the cross, and resurrected to become the Savior.

We were baptized in Jesus Christ, died once, and resurrected. Galatians says, *“For as many of you as were baptized into Christ*

have put on Christ” (Galatians 3:27).

If we truly believe in Jesus Christ as the Savior, we are people who died once and came back to life. Now we are not the old man, but a new creation that died once and came back to life.

If so, with what faith should the one who lives again through Jesus Christ live the rest of their life?

The Apostle Paul says: *“And He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again” (2 Corinthians 5:15).*

Because Jesus, who is the Christ, was baptized by John on our behalf, had the sins of the world transferred to Him, and resurrected from death, He has now become our Savior. By believing in the righteousness of that Jesus Christ, our souls could come back to life from death. Now, as those who live again, we must live again as those who have a purpose for the propagation of the Lord’s gospel.

The Purpose of the Life of the Born-Again is to Live for the Propagation of the Gospel of Christ

Now, for whom must we live? Born-again people must live with the purpose for the propagation of the gospel of Jesus Christ, who became the firstfruits of the resurrection.

The question is where a person who has been saved from their sins should place the purpose of their remaining life from now on. This is because we are those who can live for the lusts of our flesh even after being born again from our sins.

There are born-again ones. Where is the purpose of born-again people? Because the Lord was baptized by John for you and me, had the sins of the world transferred to Him, was crucified to shed blood, and resurrected from death to become the Savior of

those who believe now, no other purpose can arise for us anymore.

Among born-again people, there are also those who live without knowing what they themselves should do. Therefore, I am telling you that we who are born again are not those who live for the desires of our own flesh.

The purpose of the life of the born-again is that it has a purpose in the propagation of the gospel of Jesus Christ. Because the Lord saved us from the sins of the world and from the judgment of sin at once, the purpose for the propagation of Jesus' gospel of the water and the Spirit has now been given to us. This is because He said, *“That those who live should live no longer for themselves, but for Him who died for them and rose again”* (2 Corinthians 5:15).

The Church of God Exists to Achieve the Purpose of the Propagation of God's Gospel

Jesus Christ came to this earth, saved us from the sins of the world, and set our purpose. The purpose of our lives is in propagating the gospel word of the water and the Spirit to the whole world. He called us so that all people, after receiving salvation from sin, would live for the propagation of the gospel.

What is the purpose for which God established God's church? It is precisely that the purpose is in the propagation of the gospel of the water and the Spirit. It means that God's church was established to achieve the purpose for the propagation of the Lord's gospel of the water and the Spirit.

The purpose of the Lord's church was in the salvation of souls. We are those who exist for the propagation of the Lord's

gospel. Because Paul said that whether we live or die, it is for Christ, and He said, *“Therefore, whether you eat or drink, or whatever you do, do all to the glory of God” (1 Corinthians 10:31).*

We are those who have come to live on this earth for the propagation of God’s gospel. I myself also have a purpose in the propagation of the gospel of the water and the Spirit, and you all are also those who have a purpose in the propagation of God’s gospel.

The fact is that if we are for God, God is also One who is for us. And we who are born again are one body with Jesus Christ. If Jesus Christ receives glory, we also receive glory. We who are born again and Jesus Christ are one body. The reason the Lord compels us is because we handle the purpose for the propagation of the gospel. We are parts of the body of Jesus Christ.

We regard no one according to the flesh

Let us look at the word of 2 Corinthians 5:16. *“Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer.”* When Christ was on this earth, the people of Israel treated Him without knowing that He was Jesus Christ.

When Jesus Christ was on this earth, there was not a single person who drew a portrait of Him. When Jesus was on this earth, He raised the dead and also performed the miracle of the five loaves and two fish. He is the One who performed the miracle of feeding five thousand people with one small child’s lunchbox and having leftovers. It seems likely that someone would have drawn a portrait of such a person, but there is none.

It is because they knew Jesus Christ according to the flesh.

However, now we know and believe in Jesus Christ as the Savior. He says, “*Therefore, from now on, we regard no one according to the flesh*” (2 Corinthians 5:16). This means that we do not judge our Christians by that person’s outward appearance, flesh, or social status.

Christians living now in the 21st century, whether outstanding or lacking in the flesh, are those who have set a purpose for the propagation of the Lord’s gospel. God saw the one who lives with a purpose for the propagation of God’s gospel as a precious person. Even if one’s outward appearance is outstanding and they have worldly status and honor, He did not look highly upon a person who does not live a life of faith with a purpose for the propagation of God’s gospel. This was the Apostle Paul’s attitude of faith.

When the Apostle Paul knew Jesus according to the flesh, he saw Him as a rather unimpressive person, but afterwards, he believed that Jesus Christ had all the sins of all mankind transferred to His own body as the sins of the world through the baptism received from John, was crucified to shed blood, and resurrected from death to become the Savior of those who believe now.

The Lord ascended to take us to the eternal kingdom and went to prepare a place. Now we too have come to know Jesus Christ as the King of kings. Therefore, we have become those who have a goal for the propagation of the gospel of Jesus Christ. It means He gave us the purpose of propagating the gospel that pleases the Lord and made us live it.

Corinth at that time was a trade port city like Busan in our country. There were many wealthy people and many honorable people. However, the Apostle Paul said toward the Corinthian

church, “I do not know according to the flesh.”

He knew the fact that inside the church, even if one looks shabby and unimpressive on the outside, there are people who live for the Lord, and even if one is a person with worldly status and honor, the one who does not place their purpose in the propagation of the gospel is a person of no value.

We must become a gathering of those who live a life of faith with a purpose in the propagation of the gospel that the Apostle Paul had inside God’s church. Even if that person has weaknesses of the flesh, if they are a person with a purpose in the propagation of the gospel, they have become a precious person before God. The person who lives offering their body for the propagation of God’s gospel is a precious person.

We must consider precious inside the church the person who prays before the Lord, lives according to the Lord’s will, and seeks to receive the Lord’s help. It means we must not look at such a person according to the flesh.

The Flesh That Serves the Lord is Precious

Everyone, we have the flesh that God has given us on this earth. The flesh we have seems like nothing, but it is used to achieve the purpose of preaching the gospel that is in our hearts. God has placed us, who have flesh, on this earth.

God has saved our souls from the sins of the world, and has granted us our flesh. This flesh may seem like nothing much, but you must know how precious a life of serving by offering one’s own body to the preaching of the gospel is.

The wrong kind of serving, where we only say with our mouths that we live with the purpose of preaching the Lord’s

gospel, is something the Lord is not pleased with. If you say you love the Lord but only do it with words, that is not a true worker of Christ. You must truly invest everything into the Lord's work for the preaching of the Lord's gospel.

If we live for the purpose of preaching the Lord's gospel to the whole world, we must offer our flesh, our hearts and thoughts, and even our material possessions to the Lord. The way we serve the Lord is that we must act as a calyx [support/foundation] for the preaching of the gospel. Saying, "*Therefore, from now on, we regard no one according to the flesh*" (2 Corinthians 5:16) means that we must offer our hearts, thoughts, and the faith we believe in to the Lord, with the purpose set on preaching the gospel.

Our purpose lies in preaching the Lord's gospel to the whole world. The Lord views precious the person who sets their purpose on preaching the gospel of the water and the Spirit. It means He does not judge people by their outward appearance, but considers precious those who live with their purpose set on preaching the gospel.

We do not consider someone precious just because their social status is high inside the church. Social status is of the world, and inside the church, an office must be given according to that person's gift. Even if one seems lacking and seems to have no special gift, a person who serves the Lord with the material wealth earned by working hard must rightfully be treated as a precious person inside the church.

A position in the world must not be recognized as it is inside the church. No matter how high a person is in the world, once they enter the church, they must follow the church order. Today, in many churches, those who are considered honorable are those who also have high positions in the world. We see that

if someone is a company president in the world, they become an elder inside the church as well.

However, in God's church, a person who sets their purpose on preaching the gospel is treated as an honorable person. Even in the church during the time of Apostle Paul, they did not view someone preciously just because they were worldly high. A person who serves the Lord by having and saving the material wealth earned by working without rest at their workplace, such a person must be exalted inside the church. A person who lives for the preaching of the Lord's gospel even while having nothing is a precious person before God. That person is the one who truly loves the Lord.

Let Us Offer Our Flesh for the Lord

Everyone, our living on this earth is all living for the purpose of preaching the Lord's gospel. It means that our eating and drinking is a life lived for the purpose of preaching the Lord's gospel. For a Christian, the act of eating and drinking itself does not have a purpose.

The reason God leaves us on this earth and lets us live is to accomplish the preaching of the gospel through us. If not, He would have called us up as soon as we were born again.

A certain saint said, "Pastor, I want to go to the kingdom of heaven quickly." However, we must live with the purpose set on preaching the gospel of the water and the Spirit on this earth. This is one of the reasons why God does not take us yet. And if we are not here, who would preach the gospel of the water and the Spirit to the people on this earth? God wants to come into our hearts and convey God's will through our eyes, mouths, feet, and hands. Therefore, He is the One who leaves us on this

earth and uses us as tools for preaching the gospel to accomplish God's will. That is why we must live long on this earth. The purpose of our living on this earth is because of the preaching of the gospel.

The Lord who saved our souls said, "I will raise his body up again on the last day." We are those who will live again with a spiritual body. It means He will make us into a body that will never die again and never get sick again, a body that will live for the glory of God.

Therefore, while we live on this earth, we must offer the body God has given us to the preaching of the gospel. If not for our flesh, we cannot do the preaching of the Lord's gospel. One thing we must keep in mind is, "*For the love of Christ compels us*" (2 Corinthians 5:14). It means that within God's love, we must not look at people according to the flesh, but look at them as precious members within Jesus Christ.

We must live on knowing precious ones as precious. Anyone inside the church must live a life that has a purpose as one for the preaching of the gospel. We must become those who live with the purpose of preaching the gospel for the Lord, becoming those who give glory to God. We must live even more for the purpose of preaching the Lord's gospel. Let us all pray together. Hallelujah! ☒

Behold, now is the acceptable time to receive grace, it is the day of salvation

< 2 Corinthians 6:1-18 >

“We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: ‘In an acceptable time I have heard you, And in the day of salvation I have helped you.’ Behold, now is the accepted time; behold, now is the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. O Corinthians! We have spoken openly to you, our heart is wide open. You are not restricted by us, but you are restricted by your own affections. Now in

return for the same (I speak as to children), you also be open. Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: ‘I will dwell in them And walk among them. I will be their God, And they shall be My people.’ Therefore ‘Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.’ ‘I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty.’”

The Promise of Isaiah — The Time of Grace and the Day of Salvation

Today, let us examine the word of 2 Corinthians 6:1-2.

“We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: ‘In an acceptable time I have heard you, And in the day of salvation I have helped you.’ Behold, now is the accepted time; behold, now is the day of salvation.” Apostle Paul exhorts not to be yoked together with unbelievers, but to come out separately to serve the Lord and work separately. He is saying that if you do so, God will become your Father and make you His people to protect and bless you.

The word of chapter 6 verse 1 is a quotation of Isaiah 49:8. *“Thus says the Lord: ‘In an acceptable time I have heard You, And in the day of salvation I have helped You; I will preserve You and give You As a covenant to the people, To restore the*

earth, To cause them to inherit the desolate heritages.’” Apostle Paul quoted this word that He helped you in the time of grace and in the day of salvation, and declared, *“Behold, now is the accepted time; behold, now is the day of salvation”* (2 Corinthians 6:2).

The message Apostle Paul conveys is this. It is the word that now is the time God is bestowing the grace of salvation, so if you believe at this time, you can receive grace and obtain salvation. It is the word that there is a time for everything, so do not miss that time, but receive the grace given by God and be saved from sin.

It is the word that God has compassion on mankind, and on the people of Israel, and intends to bestow salvation, and intends to turn them back from their captive state and grant the nation of Israel again.

It is the word to open our hearts and be ready to hear the word, so as not to miss that time, but to accept God’s word, receive salvation according to the believing faith, and live in the blessings given by God.

The historical background of this word quoted by Apostle Paul is that when God brought the people of Israel back from the Babylonian captivity and bestowed grace, those who returned to the nation of Israel enjoyed the grace of salvation. Salvation is the gift of God’s grace.

If one does not accept the grace of salvation given by the Lord, who suffers the loss?

Apostle Paul quotes the word of Isaiah and declares. *“Behold, now is the accepted time; behold, now is the day of salvation”* (2 Corinthians 6:2). It means that now is the

acceptable time to receive God's gift of salvation.

It is the word to receive salvation by believing in the gospel word of the water and the Spirit at this time when God the Father made Jesus our Savior by having Him be baptized by John to have the sins of the world transferred to Him, receive the judgment of sin on the cross, shed His precious blood, and resurrect from death. However, it is the word that when the era of grace to be saved passes and the time of tribulation comes, at that time you must lay down your life, fight against the Antichrist and his subordinates, and be saved by believing in the gospel word of the water and the Spirit.

This present era is the era of the black horse, and therefore it is an era in which one can receive complete salvation if one has in the heart the faith that believes in the gospel word of the water and the Spirit.

However, it means that when the era of tribulation comes, it will become an era where one must lay down one's own life to be able to believe the gospel word of the water and the Spirit. It is the word that when the coming era of tribulation strikes, everyone must either receive salvation through the faith that believes the gospel word of the water and the Spirit and become a martyr by laying down their own life, or become a servant of Satan the devil and become one who receives the eternal judgment of sin.

It is the word that there are only two paths before God. It is the word that right now is when you can be saved from all sins through the faith that believes the gospel word of the water and the Spirit given by the Lord.

To speak more accurately, it means that Jesus Christ was baptized by John to have the sins of the world transferred to Him, received the judgment of sin on the cross, bled and died, and resurrected, thereby giving the gift of salvation to those who

believe this gospel word now.

Now, when the Old Testament era has ended and the New Testament era has arrived, is indeed the time when you can receive salvation through the faith that believes in Jesus Christ as the Savior, who was baptized by John to have the sins of the world transferred to Him, bled and died on the cross, and resurrected. You and I must never miss this precious opportunity for salvation. If you miss this opportunity now, you will surely regret it.

It means that you must become one who believes that God took pity on those who became sinners, and that Jesus was baptized by John to have the sins of the world transferred onto Jesus' body, hung on the cross for the judgment of sin to shed His precious blood which is the wage of sin, and resurrected from death to give true salvation.

What is the power of the gospel of the water and the Spirit encountered in the Word of God?

Now we are preaching the gospel of the water and the Spirit to the whole world through literature. Therefore, it is an era when people can be saved from their sins. Now you must not miss this opportunity to be saved by believing in the gospel word of the water and the Spirit.

I am not one who preaches this gospel of the water and the Spirit to the whole world because I am great. Before discovering the gospel word of the water and the Spirit, I was one who tried to be saved by believing only in the cross of Jesus. I was one who tried to live without a single spot of shame toward heaven. However, I was one who lived as a sinner for a while because I did not know the Lord who took the transfer of the sins of the

world through the baptism He received from John, went to the cross, was crucified, shed His blood, and resurrected from death.

In the Old Testament, Isaiah 1:18, there was the word: *“Come now, and let us reason together,” Says the Lord, ‘Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.’*” Thinking that there must surely be a word in the New Testament where this word of promise was fulfilled, I searched and searched.

And I prayed to God. ‘Did You not promise to eliminate the scarlet-like red sins to be as white as snow, and that at once? Yet, sin still remains in my heart. Lord, have pity on me and meet me.’ I prayed earnestly and prayed again.

Then one day, without anyone teaching me, while reading the word of the New Testament, Matthew 3:13-17, there was an enlightenment in my heart. Like a fluorescent light turning on, enlightenment came to my heart.

From the Word of God that I usually just read and passed over, the realization came: “Ah, Jesus was baptized by John and took the transfer of the sins of the world.” At that moment, all my thoughts stopped. In my heart, it was as if a small stone had fallen into a lake and caused a ripple. “Jesus took the transfer of my sins onto the Lord’s body through the baptism given by John. Then, if my sins passed over to Jesus’ body, it is right that I have no sin! Jesus truly took the transfer of my sins at once through the baptism received from John, went to the cross, shed His precious blood, and resurrected from death to become my eternal Savior now!” I came to realize this.

The word that “Jesus came to save His people from their sins” was fulfilled within my heart.

The virgin Mary living in Bethlehem also, after hearing the

word delivered by the angel, was bewildered saying, “I do not know a man, so how can such a thing happen to me?” but upon hearing the news that “Your relative Elizabeth has also conceived a child,” she obeyed, saying, “I am the Lord’s handmaid; let it be done according to the word.”

She came to make the confession of faith: “If God wishes to do so, let it be done according to that word.” And according to the word saying to call the name of the one to be born Jesus, for He is the one who will save His people from their sins, Jesus Christ became the one born as the Savior in this world by borrowing Mary’s body. He is our Lord Jesus Christ.

Jesus was born from Mary’s body, and when He turned 30 years old, He went to John the Baptist who was baptizing at the Jordan River and commanded him to bestow baptism on His body.

At that time, John the Baptist tried to dissuade Him, saying, “*I need to be baptized by You, and are You coming to me?*” Then Jesus said, “*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness*” (Matthew 3:14-15). The word here about fulfilling all righteousness meant the work of Jesus bearing the sins of all sinners at once by being baptized by John. Jesus was the one who could take the transfer of the sins of the world onto His body at once by being baptized by John the Baptist. And He is the one who went to the cross, was crucified, shed blood, and resurrected from death to become the eternal Savior of those who believe in Jesus.

Through the word of Jesus being baptized by John in Matthew 3:13-17, the Word of God prophesied in the Old Testament was fulfilled.

When Jesus was baptized by John the Baptist and came up from the water, God the Father spoke, saying, “*This is My beloved*

Son, in whom I am well pleased” (Matthew 3:17). I came to discover the truth that because Jesus was baptized by John, He bore not only my sins but all the sins of all the people of the world at once.

“Ah, so this word meant this!” The word baptism has meanings such as to wash, to transfer, to bury; it means that by Jesus receiving baptism from John, He took the transfer of the sins of the world onto Jesus’ body, was crucified on the cross, shed blood, and resurrected from death to become the Savior of those who believe now. This gospel word of truth was the word of truth of eternal salvation.

To confirm this word, I looked up the Greek original text. Looking at the Greek original for *‘for thus it is fitting for us to fulfill all righteousness,’* it was *‘houtos dikaiosyne’*. To make sure I had not misunderstood, I searched for and compared all the related words in the Old and New Testaments.

At that moment, peace began to come upon my heart, spreading gentle ripples as if a small pebble had fallen into a calm lake. In circles, in circles, it spread wider and wider until it finally filled my entire heart. “My sins have been eliminated [blotted out]. Jesus took the transfer of my sins through the baptism He received from John and took them to Jesus’ body! I have now become a saved person without a single sin! Not only me, but Jesus bore all the sins of all people who believe in Jesus at once through baptism!”

And then I made a resolution in my heart, thinking that woe would be unto me if I did not preach this good news of the gospel to people.

I prayed, ‘Lord, I will preach the gospel that You were baptized by John to take the transfer of the sins of the world, went to the cross, shed Your precious blood, and resurrected from death to

give salvation to those who believe.’ My heart was filled with the joy of being delivered from sin, and at the same time, I became one who could not endure without preaching this gospel word of salvation. That day, I resolved to preach this word—that Jesus took the transfer of the sins of the world through the baptism received from John and went to the cross—to those who had told me until now to believe only in the cross.

The reason Jesus hung on the cross was because the ministry of the baptism received from John the Baptist came first, so He took the transfer of the sins of the whole world at once, was crucified on the cross to shed His precious blood, and resurrected from death to become our Savior now.

I became one who knows the truth of this gospel, and as one saved by faith, I realized that I have a responsibility that I must properly preach the truth of this gospel.

The moment the enlightenment of this gospel word came upon me, I could not move for about 30 minutes. I was alive, but it was a tranquil silence as if time had stopped. In that way, I came to meet the Savior Jesus Christ through the gospel word of the water and the Spirit.

After meeting the Lord, I immediately began to preach this gospel to people. Having received the Holy Spirit as a gift in my heart, I could not sit still. Before I was saved from my sins, I used to avoid strangers, but after being born again, whether it was a man or a woman, an elder, a soldier, or a police officer, whenever I saw a person in front of me, I went to their side and began to preach the gospel word of God. From that time on, those who heard the gospel word of the water and the Spirit from me began to realize the word of the truth of salvation. You have become a family of faith to me. It means that as a servant of Jesus Christ, I have become one who preaches the gospel word of the water and the Spirit to this world.

Called by God, I Preach the Gospel Word of the Water and the Spirit

The Apostle Paul also speaks this word. He says, “I did not learn it from man, nor did it come from man; I, Paul, who became an apostle, learned from God, met God, and preach this gospel given by God. I am not one who became so by man, but one who became so by God.”

It is the same for me. It is not that I became a preacher by learning the gospel of the water and the Spirit from someone on this earth, but that God taught me this gospel word of the water and the Spirit and made me believe it, so that I came to preach it to the whole world. This was God’s work that happened in the 21st century.

If I had become so by learning from someone, I would have lived in the same way as that person. I am not one who believed by learning the gospel of the water and the Spirit from someone. Because the Lord made me realize the truth of the gospel word of the water and the Spirit and made me believe it in my heart through the words He spoke in the Bible, I became able to testify to this word by faith.

Preach the Gospel Word of the Water and the Spirit by Faith

Because the gospel word of the water and the Spirit is recorded in the words of the Old and New Testament Bible, it is God’s will to propagate it to the whole world with believing faith. Preaching a gospel of the water and the Spirit that is not recorded in the Bible is lawlessness.

I do not do the work of passing on the words of men. However,

I desire to preach the gospel word of the water and the Spirit accurately by faith. “*And you shall know the truth, and the truth shall make you free*” (John 8:32). We want to preach the word of truth to the whole world through literature, and by believing together with you, we want to receive salvation from all sins.

The message of the cross is the truth that Jesus received baptism from John and had the sins of the world transferred onto His body, thereby receiving the judgment of our sins on our behalf on the cross.

That is, the word that implicitly conveys the process of washing away the sins of mankind with the gospel word of the water and the Spirit is exactly the ‘message of the cross’. Therefore, the word ‘the message of the cross’ means that it is the way to reach the kingdom of heaven by believing in this way of truth. That is because Jesus received baptism from John, had the sins of the world transferred to Him, hung on the cross, shed His blood, and resurrected from death to become our Savior.

Before Jesus was crucified and died, He received baptism from John the Baptist at the Jordan River and had the sins of the world transferred to Him. Because Jesus bore those sins, He was able to hang on the cross and die. Jesus was the Son of God, but the reason He was able to hang on the cross was because, before this happened, He Himself received the baptism given by John and was able to have the sins of the world passed onto His body once and for all.

“*It is finished.*” Because Jesus received baptism from John, by dying on the cross and resurrecting, He is now our Savior, and even now the Lord is alive. The fact that the eternally living Lord became our Savior is the gospel of the water and the Spirit. We have received salvation from all our sins by the faith that believes in the work of salvation that Jesus performed when He

came to this earth.

While preaching the gospel of the water and the Spirit given by the Lord, I have sometimes been hated. However, because it is something received in order to preach the truth of salvation, I do not take it to heart. I am preaching the gospel of the truth of salvation recorded in the Bible words, that is, the gospel word of the water and the Spirit.

Because I preach the gospel together with you, people are receiving salvation. Because we purely preach the gospel of the water and the Spirit, people were able to receive the removal of sins in their hearts and receive the Holy Spirit as a gift. No matter what anyone says, we must become those who preach the gospel of the water and the Spirit to the whole world. I conclude the message. ✉

Do Not Be Yoked Together with Unbelievers

< 2 Corinthians 6:14-18 >

“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: ‘I will dwell in them And walk among them. I will be their God, And they shall be My people.’ Therefore ‘Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.’ ‘I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty.’”

Do Not Be Yoked Together with Unbelievers Because the Purpose of Life is Different

As we live in this world, we cannot live without any contact with unbelievers. How could we live propagating the gospel together with unbelievers?

In 2 Corinthians 6:14-15, it says like this: *“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever?”* This word is a word

telling us not to do God's work together with those who are not born again.

It is because God's work cannot be done together with a sinner who has not received salvation from his own sins. This is because the purpose of life is different. Even if an unbeliever does God's work together, he eventually works to satisfy the desires of the flesh. On the other hand, a believer works to establish the kingdom of God on this earth. Because of that, one cannot do God's work together with a sinner who has not been born again.

If you entrust God's work to an unbeliever, you must pay the price for it. For us who believe, it is enough if the Lord's kingdom is established and the Lord's will is fulfilled. Just because we did a special work of God, we do not separately demand financial compensation. However, even if an unbeliever does God's work, the price must surely be paid. Therefore, the purposes do not match each other.

Therefore, the Apostle Paul said, "*Do not be unequally yoked together*" (2 Corinthians 6:14). A yoke is a curved wood placed on the neck of an ox, connected and fixed to a nose ring, which is used when loading a burden on the ox's back, pulling a plow, or pulling a cart. Not wearing the yoke together means exactly not doing God's work together.

Even inside the church, there can be those who say they do God's work while listening to the gospel word of the water and the Spirit but not yet believing in their hearts and not being born again. Still, we wait for them to be born again. What can we do? Because they are family, friends, and children, we have no choice but to wait for them.

We hope that they too will believe the gospel word of the water and the Spirit and go to the Lord's kingdom together with us. If

they are stubborn until the end of the world, it cannot be helped, and an unbeliever cannot accompany us on the way to the kingdom of heaven.

They cannot enter the kingdom of heaven. It is because their sins have not disappeared. There is no peace in their hearts. It is because God has not been on their side. God is not pleased with them. Even if they say they do God's work, they are those who become disliked because they do not accept the salvation given by God. In reality, they do not know whether the gospel of the water and the Spirit is being preached all for their own sake.

An unbeliever is one who will receive judgment for his own sins. Hell is the place one goes because of not believing the gospel of salvation of the water and the Spirit given by Jesus Christ. This is the agony of the one who must receive God's judgment by not believing the gospel word of the water and the Spirit. We must pray for their souls.

Because the Kingdom of Heaven Belongs to the One Who Takes It by Force, the One Who Believes the Gospel of the Water and the Spirit Obtains It

What is truly regrettable is that we still have unbelieving families of the flesh. We cannot abandon them, nor can we do anything about it. Because it is a relationship of flesh and blood, I wish they would believe the gospel of the water and the Spirit with me, but they do not believe yet. Therefore, we must leave all of them to God and we must do what we have to do.

We cannot preach the gospel of the water and the Spirit to them every day telling them to believe, and it must not happen that we fail to handle God's work because of them. They are those who have become unbelievers of the gospel of the water and the Spirit

because they themselves do not want it.

However, the Lord says that the kingdom of heaven belongs to the one who takes it by force. A person who wants to go to the kingdom of heaven takes it by force with the faith that believes the gospel word of the water and the Spirit. *“From the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force” (Matthew 11:12).* Since the kingdom of heaven belongs to the one who takes it by force, in order for us to receive the removal of our sins, we must take hold of and believe the gospel word of the water and the Spirit by faith.

God has opened the door of the kingdom of heaven to all those who believe the gospel of the water and the Spirit. We must believe the fact that our Savior is Jesus Christ, and the fact that we receive salvation only when we believe that the baptism He received from John and the blood of the cross are our salvation. However, many people do not yet know the gospel word of the water and the Spirit and thus cannot believe. Therefore, they are living as those who cannot enter the kingdom of heaven by not believing the gospel word of the water and the Spirit in their hearts. Not knowing the ministry of the removal of sins which washed away the sins of the world by having them transferred through the baptism Jesus Christ received from John, they are failing to receive the washing of their own sins.

If we believe the gospel of the water and the Spirit, we obtain the qualification to enter the kingdom of heaven. That is, we become children of God. However, a person who does not want to go to the kingdom of heaven is not entering that place even though the door to the kingdom of heaven is opened because he himself does not want it. That is because they did not want it. Even into the kingdom of heaven given by God, one cannot enter

if he himself does not want it. If one wants it, even now one can become a person who can enter by believing the gospel of the water and the Spirit. This is the salvation that is within God's plan. In the Bible, it is said, '*the violent take it by force,*' and it says that if one desires to obtain the kingdom of heaven, one can enter it like one who takes it by force through the faith that believes in the gospel of the water and the Spirit. If someone says, 'How can I, who commit many sins every day, become a person without sin and enter the kingdom of heaven?' then you can say, 'Because I knew and believed that the Lord received baptism from John and had the sins of the world transferred to Him, I believed together with the judgment of the cross and became one who can enter the kingdom of heaven.' Because I am a person who believes that the Lord has completely eliminated my sins with the gospel of the water and the Spirit.

By faith in the gospel of the water and the Spirit, because I believe in the baptism Jesus received from John and the blood of the Cross, I can enter the Kingdom of Heaven as one without sin. By believing that my sins were passed onto Jesus' body through the baptism received from John, I can step onto the path to the kingdom of heaven.

Anyone who wishes to enter the Kingdom of Heaven must believe that Jesus took upon Himself the sins of the world through the baptism He received from John, was crucified and shed His precious blood, and rose from the dead to become our Savior.

God was the One who allowed anyone to go the path they themselves have chosen. If you want to enter the kingdom of heaven, Jesus has saved your sins with the baptism received from John and the blood shed on the cross, and if you do not want to enter the kingdom of heaven, He has opened the way to receive the judgment of sins. This is also God's justice and also God's mercy.

Come out from among them and be separate

“Come out from among them and be separate” (2 Corinthians 6:17). The Lord tells us to be separate.

Do you know what kind of place the church of God is? In Greek, it is Ekklesia. It refers to the church formed by those who escaped from Egypt, received salvation from their own sins, and became saints. Just as the people of Israel came out of Egypt, we too have been called out from the sins of this world, and have become those who believe that Jesus Christ—who had the sins of the world transferred to Him by receiving baptism from John, was crucified to shed blood and die, and resurrected again—has now become our Savior. The gathering of these people is exactly the church of God.

Because we have known God’s love through the gospel of the water and the Spirit by which we are saved from our sins, and have now become those who are saved by the faith that believes the gospel word, God tells us to be separate from unbelievers. This is because God works throughout our midst to become our Father, become our Savior, and become our Shepherd, in order to fulfill the purpose of propagating the gospel through us.

If born-again people and non-born-again people are mixed together, the Holy Spirit cannot work. It is because the Holy Spirit is a holy Being. The Holy Spirit is One who cannot dwell in the hearts of those who have not yet received the removal of sins by believing the gospel of the water and the Spirit given by the Lord. The Holy Spirit is One who works throughout the gathering of people who have received the removal of sins. Even now, while this sermon is in progress, the Holy Spirit is working within your hearts. The Holy Spirit gives us realization

about God's word, teaches us God's will, and makes us understand the word of truth so that we can comprehend it. Therefore, He works when we are together with those who believe the gospel of the water and the Spirit.

If believers and unbelievers are mixed together, when God gives a command, some people accept it joyfully, but unbelievers hate to listen to it. If that happens, He becomes unable to unfold God's will.

To taste the true work of God, we must be separated and distinguished from unbelievers so that the Holy Spirit can work in our midst. Therefore, God has become One who wants us to be separate. The reason God says, "*Do not touch what is unclean*" (2 Corinthians 6:17) is because He cannot dwell together with them. It is because He cannot dwell together with them.

I will read the word of 2 Corinthians 6:18. "*I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty.*" I will receive you and be a Father to you, and you shall be My children.

God still wants to establish God's kingdom on this earth. The Triune God becomes the God of the born-again and manifests His will and works within the church of God, and what He wants from us is to build God's kingdom.

God is One who makes those who are not born again realize their own sins through the law, but after that, He wants to give the Holy Spirit as a gift to those who believe in the Savior who had the sins of the world transferred to Him through the baptism Jesus received from John, shed blood and died on the cross, and resurrected, thereby leading them by the law of the Spirit.

It is said, "The fruit of the Spirit is love, peace, self-control, gentleness, goodness, and faithfulness." Just as the most good

and beautiful things come down from above, the Holy Spirit is One who wants to reign as King within us.

Therefore, so that the Triune God may work throughout our midst, we must be together with those who believe the gospel of the water and the Spirit.

He Who Receives with the Heart Becomes a Child of God

The word of the gospel of the water and the Spirit is not a theological system established by theologians.

We must believe the gospel word of the water and the Spirit with all our hearts to be rescued from all our sins. We must want to be saved from our sins with our hearts and must be saved by believing in our hearts the gospel word of the truth of salvation given by God.

You must believe the gospel word of the water and the Spirit with your heart; otherwise, just knowing it with your head will not accomplish salvation in your heart. If you reject the law of salvation set by God with your heart, you cannot be saved from your own sins.

When we believe the gospel word of the water and the Spirit in our hearts, God becomes our Father and also becomes our Shepherd, and gives the Holy Spirit as a gift inside our hearts. If there is a person who does not yet properly believe the gospel word of the water and the Spirit, we must be patient and wait for them. We cannot give up on them.

However, we must keep in mind that we can be saved by the faith that believes the gospel word of the water and the Spirit spoken by God. He who believes the gospel word of the water

and the Spirit becomes a member of God's church and becomes a member of God's kingdom.

God wants to go around and work in our midst to give realization to our hearts, also give us the saved faith, and bless us as the people of God's kingdom. God is the Master of God's church. God presides over God's church and makes God's people work with the propagation of the gospel of the water and the Spirit as their purpose.

I, too, am one sheep among God's people. God raises me up to preach the word and fulfills the purpose of gospel propagation. The fact that we have become members of God's church is exactly God's blessing.

If we leave God's church, where would we hear God's word, and from whom could we receive spiritual fellowship? Where would we experience the work of the Holy Spirit? The Holy Spirit works when we are together inside God's church with the goal of propagating the gospel of the water and the Spirit. For the one who leaves the church, they cannot live receiving the work of the Holy Spirit.

If a person who has received the removal of sins leaves the gathering of God's church, they become completely useless. They do not obtain honor even in the world.

A person who tries to leave the church is one of two types. One is because they have not yet received salvation from their own sins, and the other is a person who has received salvation from their own sins by believing the gospel of the water and the Spirit, but leaves the church to satisfy the desires of their own flesh. These are people who follow their own will and the desires of the flesh.

However, inside the heart of a person who has received the removal of sins, the Holy Spirit is present together with them. A

person who has the Holy Spirit wants to hear the Shepherd's voice, wants to know what God's will is, and tries to become a person who lives for the purpose of gospel propagation by uniting with God's great will. It is because the Holy Spirit is the holy God.

Therefore, the Bible says, "*But as many as received Him, to them He gave the right to become children of God, to those who believe in His name*" (John 1:12). If we accept the gospel word of the water and the Spirit into our hearts, we can be saved from sins and become children of God.

We must know, believe, and accept the gospel word of the water and the Spirit into our hearts. Only when we accept in our hearts that Jesus knew He would have the sins of the world transferred to Him through the baptism received from John, and that He took the judgment of sins for us and resurrected from death to become our Savior, can we receive the removal of sins.

God is the One who loves us and saved us from all sins, but He does not forcefully coerce faith. It means that even God cannot ignore a person's will and character, so He cannot force them to believe.

The Lord becoming our Savior also means that we become those who are saved from all sins when we accept it into our hearts with the faith that knows and believes the gospel word of the water and the Spirit.

We must be those who have been saved from all sins by the faith that believes in the baptism the Lord received from John and His shedding of blood. Therefore, we must want to believe the gospel word of the water and the Spirit, and we must believe that we can receive salvation only when we accept it into our hearts.

The Lord Gives the Blessing of Salvation to Those Who Want It

Not only must we hope that the Lord rescues us from sins, but we must also believe in our hearts. “Ask, seek, knock.” We must want God to wash away our sins, and we must also believe the work the Lord has done.

After receiving the removal of sins, we must live on this earth as a life that has the purpose of propagating the gospel word of the water and the Spirit. We must ask before God that we want to live such a life within God’s will. God is pleased with and helps those who want to live according to God’s will.

We must want to become those who are saved from all our sins. I want to become God’s worker. I want to become one who is full of faith. I want God to unite with us and walk together with us. I conclude the word. ✉

Do Not Receive the Grace of God in Vain

< 2 Corinthians 6:1-18 >

“We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: ‘In an acceptable time I have heard you, And in the day of salvation I have helped you.’ Behold, now is the accepted time; behold, now is the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. O Corinthians! We have spoken openly to you, our heart is wide open. You are not restricted by us, but you are restricted by your own affections. Now in return for the same (I speak as to children), you also be open. Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an

unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: ‘I will dwell in them And walk among them. I will be their God, And they shall be My people.’ Therefore ‘Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.’ ‘I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty.’”

Do Not Receive the Grace of God in Vain

In 2 Corinthians chapter 6, the Apostle Paul says, “*Not to receive the grace of God in vain*” (2 Corinthians 6:1). It means that we must not believe the gospel word of the water and the Spirit that God has given us in vain.

Those who have received the removal of sins in their hearts by believing the gospel of the water and the Spirit must live making the propagation of the gospel the one purpose of their lives.

Now in the 21st century, it is the time to be saved by the faith that believes the gospel word of the water and the Spirit for the salvation given by Jesus Christ. The Lord is now bestowing salvation from sins to all sinners. Whoever just hears the gospel word of the water and the Spirit and believes it in their heart can receive eternal salvation from absolutely any sin.

What the Apostle Paul is saying is that we should not receive the gift of salvation given by the Lord in vain. Then, who is the one living having received the grace of God in vain? It can be said that it is the one who does not put their purpose in propagating the gospel, like an unbeliever. Some say they believe in Jesus as their Savior, but in reality, it can be seen that they are those who lack the faith that believes the truth that the Lord had the sins of

the world passed onto Him through the baptism He received from John.

In 2 Corinthians 6:17 to 18, He said, *“Therefore ‘Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.’ ‘I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty.’”* In chapter 6 verse 16, He said, *“I will dwell in them And walk among them. I will be their God, And they shall be My people.”*

In other words, what kind of person is the one who receives the grace of God in vain? It is the person who says they believe in Jesus as the Savior but has not yet been rescued from their own sins by faith. If born-again ones hold hands and work together with those who are not born again, on the contrary, the not born-again ones will lead the born-again ones to a syncretistic gospel. As a result, they end up falling into a place where they both perish together.

The Salvation Given by God and the Life of Serving the Gospel

To do God’s work, there must be a life of faith that believes the gospel word of the water and the Spirit inside God’s Church. Without uniting with God’s Church, no one can do God’s work. For a person who has received the removal of sins to make the grace of God in vain is, even after receiving the removal of sins, not being together with God’s people and not doing God’s right work, but rather holding hands with unbelievers and pursuing a life living like them.

After we received the removal of sins, we received God’s

grace of salvation, and also, the one who lives as God's worker has received a blessing. We receive the removal of sins by the faith that believes the gospel word of the water and the Spirit, and we are living the life of those who serve the gospel. So, although it is difficult, we endure many things and are living with the purpose for the propagation of the gospel.

The Apostle Paul says like this: *“As unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things”* (2 Corinthians 6:9-10).

The Apostle Paul knew that what God required of him after receiving salvation was the propagation of the gospel. However, what the Lord wanted was for the believer to keep the gospel word of the water and the Spirit.

The reason God saved us from the sins of the world is to let the souls of people be saved as well. So, it also becomes the reason He left us on this earth. The Apostle Paul himself wanted the saints in Corinth to keep the faith that believes the gospel word of the water and the Spirit.

We Are the Temple of the Living God

“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: ‘I will dwell in them And walk among them. I will be their God,

And they shall be My people.’ Therefore ‘Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.’ ‘I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty’” (2 Corinthians 6:14-18)

Do you not know that we are the temple of God? It is because the Holy Spirit wants to dwell together inside the heart that has received the removal of sins.

For us to have all our sins removed, we must first acknowledge that we ourselves were sinners before God. And then, Jesus Christ wanted to become the Savior of those who believe in the Lord’s ministry by having the sins of the world passed onto Him through the baptism He received from John to eliminate our sins, being crucified to receive the judgment of sins, and resurrecting from death. The One who saved us from sins by receiving the judgment of sins through being crucified and having the sins of the world passed onto Him by being baptized by John—Jesus, who eliminated our sins—is Jesus Christ. We must believe that word of that truth.

If we believe in our hearts the gospel of the water and the Spirit that He saved us from sins, we receive salvation. The evidence of receiving salvation is that the Holy Spirit has come into our hearts as a gift.

If you know your sins and accept the gospel word of the water and the Spirit by faith, you come to know in your heart, “I have no sin.” The reason I can say I have no sin is because the Holy Spirit is inside me, and because it was the faith that believes the gospel word of the water and the Spirit with the heart.

Now we are the temple of God. It means we have become a house where the Holy Spirit can dwell. Therefore, a human is a vessel that contains God.

If the people who have received the removal of sins unite with God's Church, strive for the foundational ministry for the gospel, suffer and labor, and live with the purpose of propagating God's gospel, God will fulfill it as He promised, saying, *"I will dwell in them And walk among them. I will be their God, And they shall be My people"* (2 Corinthians 6:16).

The word *"walk among them"* means that when preaching God's word, the Holy Spirit who is inside your hearts gives realization and solves things according to each person's situation and problem. God is giving new strength to me and you even now during this worship time.

Those who have received the removal of sins but feel uncomfortable in their hearts because their actions are lacking will gain cleanness in their hearts while listening to the gospel word of the water and the Spirit once again during this worship time. Also, to some people, He gives the realization of the word. He gives the realization that the word *"Not to receive the grace of God in vain"* (2 Corinthians 6:1) is ultimately a word to unite with the Church, that my living for the gospel right now is exactly uniting with the Church, and that this is truly a blessed life. Furthermore, to those whose faith is weak and cannot follow well, He makes their faith grow so that they can do the right thing.

Come out from among them and be separate — Union with the Church

So the Apostle Paul and God speak like this from verse 17: *"Come out from among them And be separate, says the Lord. Do not touch what is unclean."* Although there are many churches in the world, we must be separate from those who are not born again.

We must come out separately and do the foundational ministry for the Lord's gospel. When we do so, the Lord gives the blessing that says, "*And I will receive you. I will be a Father to you, And you shall be My sons and daughters*" (2 Corinthians 6:17-18). Because we are God's people, and because God is our Father, it means that God takes responsibility for us.

Therefore, those who have received salvation by believing God's word must gather together and do God's work. Then God works upon that. God works throughout the things we do and blesses them. If necessary, God allows us anything. So as a result, we benefit other people and obey God's commands.

God wants to save all the people of the world through me and you who have received the removal of sins. It means He lets this gospel be preached to the people of the whole world through us. It is truly an amazing thing.

The people who receive the grace of God in vain are those who try to serve the gospel all by themselves. The one who tries to serve the gospel alone without uniting with God's Church can never fully serve God's gospel.

Also, the one who is a child of God yet holds hands with the people of the world and lives like them is the person who receives the grace of God in vain. Therefore, the person who has received the removal of sins must absolutely be together with God's Church and be together with the predecessors to receive God's commands and do righteous work.

Life After Receiving the Removal of Sins — It Is Now a New Start

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). When me and you who have

received the removal of sins propagate the gospel through literature or our lips, if the listener just believes the gospel of the water and the Spirit in their heart, they receive salvation from sins and become a child of God. “*Behold, now is the day of salvation*” means that right now is the very time one can receive the salvation given by God.

The era until Jesus Christ came was called the era of the law. However, in the New Testament era, the one who believes in the Lord—who came, received baptism from John, was crucified, and resurrected from death—has become able to receive salvation completely at once.

If one just knows who Jesus Christ is and believes that He is the Savior who came to save us from the sins of the world through the gospel of the water and the Spirit, they receive salvation from all sins. After we receive salvation from our sins, it has become the era where we can do God’s work.

Receiving the removal of sins is possible by the faith that believes the gospel of the water and the Spirit. However, after receiving the removal of sins, one must know for what purpose they should live and live righteously.

In the past, one lived only for the life of their own flesh. One lived with thoughts of how to succeed in the world and how to make a lot of money. But now, since God has removed our sins, we must live a life that has the purpose of propagating this gospel word of the truth of the water and the Spirit to other people who do not know it.

Only by living with this purpose can we know the reason why we must be separated from the world and be able to gather together with God’s people to live a life of faith.

God dwells among us, becomes our Shepherd, becomes our Father, and accomplishes God’s works by exercising the power

of the Holy Spirit inside us. Because God is Spirit, He comes into the hearts of me and you and makes us do the work of saving people from sins through our hands, feet, and mouths.

Therefore, me and you are necessary beings for the kingdom of God, and if we obey God's commands, we will be used for precious work and receive blessings in both spirit and flesh.

“Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for ‘God resists the proud, But gives grace to the humble.’ Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time” (1 Peter 5:5-6).

After receiving the removal of sins, there are some who become proud and say, “I can do church alone.” However, the one who has not received the guidance of a guide cannot guide the brothers and sisters. One's faith grows only when they obey and receive guidance from those who guide them, and only then can they also guide those under them to the place God wants.

Doing God's Work After Receiving the Removal of Sins is a Blessing

Looking at John chapter 15, He said that if a vine bears much fruit, He cleanses it to make it bear more fruit.

However, He said that if it does not bear fruit, He cuts it off. Bearing fruit is not because we are great. It is because God is the God who gives us power and works by making us the channels of evangelism.

Is our sending books overseas accomplished by the ability of any single person? When all of us gather our strength to make gospel books, prepare the shipping costs, and send them to those who need them, and when that person reads the book, believes in their

heart, and receives the removal of sins, that is the work God has done.

We are merely instruments used for that work. Now, we who have received the removal of sins must live for the expansion of God's kingdom, for the propagation of the gospel, and with the purpose of making the gospel of the water and the Spirit known to the people of the whole world. When we do so, it means that God dwells everywhere among us, works, and blesses us.

If there is no work of propagating God's gospel after receiving the removal of sins, our faith is about to collapse. If we do not have God's work, that is a curse. One's faith becomes corrupted, and one will lose their faith. If we do not do God's work, our hearts will not be directed toward God. The moment we quit doing God's work by faith, our walking together with God is also cut off.

Therefore, the fact that you and I have God's work is a tremendous blessing. When we first received the removal of sins and started the ministry, it was difficult because we had no material wealth. Even so, we lived with warm hearts.

But how many blessings has God given us now? The things we are doing now are the work of serving God. We must know how blessed this work is and do it.

We Are Now Doing the Blessed Work of Propagating the Gospel

The works that you are taking charge of and doing in various fields, all of these are the blessings God has given to you who have received the removal of sins. Therefore, we continue the work of propagating the gospel.

Each person has their assigned work, and God's works are all

distributed to each person. You must know that the work you are doing right now is the work God has entrusted to you, and you must do it by faith. That is the work of blessing God has given you.

The one who works knowing this and the one who works half-heartedly just because they have time left over are different. It is the standard rule for us who have received the removal of sins to live by setting the purpose of propagating God's gospel.

We must know God's will and do it. If you know that living like this is right and do it, faith will grow in your hearts. With a mind that says, "I do it because others do it," faith does not grow. If you do not know how precious the work of serving God's gospel is, someday you will abandon this work and that position and leave. You must serve by faith, knowing that this is the work of blessing God has given us.

All of us are doing the Lord's work together. Typing and editing sermons, translating to make books, laying the foundation with material wealth to send books to people all over the world, managing the homepage, and doing it like this, news comes from all over the world that people have received salvation. All of us have done the Lord's work together.

We are now doing the blessed work of the gospel. We must pray to God so that we can do more propagation of the gospel. I conclude the message. ✉

Now is the time of grace and the time to preach the gospel

< 2 Corinthians 6:1-18 >

“We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: ‘In an acceptable time I have heard you, And in the day of salvation I have helped you.’ Behold, now is the accepted time; behold, now is the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. O Corinthians! We have spoken openly to you, our heart is wide open. You are not restricted by us, but you are restricted by your own affections. Now in return for the same (I speak as to children), you also be open. Do not be unequally yoked together with unbelievers. For

what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: ‘I will dwell in them And walk among them. I will be their God, And they shall be My people.’ Therefore ‘Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.’ ‘I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty.’”

We Are Debtors of the Gospel

There are so many things to do in propagating the gospel to the whole world. We must preach the gospel until the day the Lord returns. We must truly live with a heart indebted to all people. We are those who must live with an indebted heart that must preach the gospel word of the water and the Spirit to young students, young adults, women, middle-aged adults, the elderly, the people of our country, and all people of the world.

Actually, we are debtors in propagating the gospel. It was said to owe no one anything except the debt of love, but we have become those who owe the debt of gospel propagation, having to preach the gospel of the water and the Spirit to the whole world. In order to fully pay off this debt, we must preach the gospel to the whole world. I believe that God will bless us so that we can handle these works. Therefore, we can handle this work and also handle gospel propagation with all our strength.

We are busy in our hearts with the work of preaching the gospel to the whole world. There are so many works of having

to publish sermon books and dispatching them overseas. We must also do overseas missions. We must preach the gospel by categorizing into young adults, infants, and youths, and we must make and deliver books at the language level suitable for each age group.

While there are workers who make books, there are workers who send emails through the internet, and there are workers who package, send, and distribute books. There are those who pray, and there are those who serve gospel propagation by earning material wealth. We are preaching the Lord's gospel in various forms and in various offices.

Now is the Acceptable Time for Grace and the Day of Salvation

The Apostle Paul says: *“We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: ‘In an acceptable time I have heard you, And in the day of salvation I have helped you.’ Behold, now is the accepted time; behold, now is the day of salvation”* (2 Corinthians 6:1-2).

The Apostle Paul, in the early church era, quoted the word from Isaiah 49:8, saying, *“In an acceptable time I have heard you, And in the day of salvation I have helped you”* (2 Corinthians 6:2), and exhorted not to receive God's grace in vain.

There must be no case where the people of the whole world receive God's grace in vain. Now is the acceptable time for grace, and now is the time to distribute the grace of salvation. That is why we are doing this work, and God hears us when we pray.

Just as He said, *“In an acceptable time I have heard you, And in*

the day of salvation I have helped you” (2 Corinthians 6:2), God helps us when we do the work of distributing the gospel books of salvation. He is working in us according to the promise of the word of the Old Testament. Now is the time for the people of the whole world to hear the gospel word of the water and the Spirit. This era right now is indeed the most appropriate time to hear the gospel word. After this era passes, they might miss the opportunity to hear the gospel word.

We are preaching the gospel of the water and the Spirit now, and if people do not receive the removal of sins in their hearts, it is unknown when the opportunity to hear the gospel word will come to them. There is a reason why we must preach the gospel of the water and the Spirit right now. It is because, looking at the times, now is the era before the tribulation comes.

The Reality of Christian Literature Missions and Our Mission

I had a chance to watch TV, and on a Christian broadcast, they gathered the representatives of publishing companies doing literature missions in our country and were having a discussion. They said that Christian literature missions have entered a declining path. They say that not only Christian literature but also the publishing of other general books is equally difficult. One participant said, “Since people today do not read thick books, we must make them thin, and we must publish books that fit the favorable responses and tastes of the readers.” Another participant gave the opinion, “There is a method of making books tailored to the readership, but we must grasp what content is absolutely necessary in this era and publish books.”

It was said that Christian books actually do not sell well. They

say there are not many people buying books even if you go to a Christian bookstore. They said it is because there is no new content other than the basic gospel of the cross, so they are failing to bring beneficial content to existing believers.

The words of one publishing company representative who participated in the discussion were impressive. He discussed and sought cooperation with pastors to publish good books, but pastors today dislike that very much. It is said that the Christian religious circles are reluctant to provide knowledge to the saints through books. He was saying that current pastors dislike people coming to know the Bible words through books and discussing that content. So, it is said that inside the church, they only tell them to obey unconditionally. Ultimately, that representative said he gave up making books in consultation with pastors.

However, literature missions are extremely important. Sermons are important, but literature is also equally important. But today, literature ministry is practically shrinking within Christianity. In the future, we have a plan to divide into three categories: books for the elderly, books for young adults, and books for students, and publish them by containing the same gospel content tailored to each level.

God surely helps us. We must pray. Since God said in the Old Testament, *“In an acceptable time I have heard you, And in the day of salvation I have helped you”* (2 Corinthians 6:2), I believe that God will surely help us if we seek help for the propagation of God’s gospel.

We intend to bind and publish the gospel word of the water and the Spirit, Bible study books, and sermons to the whole world. We come to see that God intends to give blessings within our gathering. We intend to publish sermon books or Bible study books for each book of the Bible.

We Are Like Unknown Ones, Yet We Are Well-Known Ones

Now is the acceptable time to work in the whole world, and it is the acceptable time for the whole world to receive grace through the gospel word of the water and the Spirit.

Therefore, God's workers are laboring and striving much, making efforts to preach the truth of the gospel of salvation. Regardless of the people of which country in the whole world, we are trying to preach the gospel of the water and the Spirit.

God's male and female servants are suffering many hardships because of the work of evangelism. The Apostle Paul also had to travel on foot to many countries to preach the gospel. At that time, automobile culture was not developed, so moving to each country itself was very difficult.

The Apostle Paul devoted his whole life to travel all around Western Asia, but it was not smooth. Even today, if we open the map of those countries and look at it, we can know how difficult that work was.

The Apostle Paul preached the gospel of the water and the Spirit even while being beaten and suffering all kinds of hardships. He also suffered hardships and experienced many difficulties because of gospel propagation. There can be no person who does not experience hardships to propagate the gospel.

We must not consider it strange. It is not difficult because of having no faith or failing to receive God's blessing. For a person who lives with the purpose of gospel propagation, there are difficulties in achieving that purpose. In doing the work of saving other people from sin, self-sacrifice cannot but follow.

The Apostle Paul said not to do God's work together with unbelievers. It is the word saying, how can a person who serves idols and a person who serves God hold hands and work

together? So he said, “Come out from among them and be separate.”

“Therefore ‘Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.’ ‘I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty’” (2 Corinthians 6:17-18).

When we want to preach the gospel, there are times when the earnest desire to hold hands and work with existing organizations arises. They have already established mission schools and built hospitals. However, we cannot do so.

Actually, we have also been hated a lot by them. From some people, we receive the praise that we are the people who have received the gospel of the water and the Spirit. Those who live godly and live for the gospel have been persecuted. It is also a natural thing that we are persecuted for the propagation of the gospel of the water and the Spirit.

Do Not Hold Hands With the Unborn-Again, But Work Separately

The Apostle Paul did not allow holding hands and working with those who serve idols. It is because they are those who serve idols and serve false gods.

Our ministers want to do missions together with those who believe in the gospel word of the water and the Spirit. We come to see that an unborn-again person cannot do it faithfully when doing God’s work. It is because the Holy Spirit does not work in their hearts. Ultimately, we end up quitting the work of working together with them, and we come to do it only with our own strength.

But God is pleased with the work done separately like that. *“Therefore ‘Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.’ ‘I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty’”* (2 Corinthians 6:17-18). It means that God helps us when we are separate from them and join forces to do righteous work with the purpose of gospel propagation.

We are doing that work now, and we are handling that work because God is pleased with overseas missions. God surely helps us. Only, we must work wisely and handle it with faith. There must always be people who support the work we do with prayer. Each person must do their best in the part they are entrusted with.

Now Is the Time to Preach the Gospel of the Water and the Spirit to the Whole World

Now is the acceptable time to preach the gospel of the water and the Spirit to the whole world, and it is the acceptable time for all people of the whole world to be saved by believing in the gospel word of salvation before God.

During the time of the early church, the gospel of the water and the Spirit was preached greatly once. After that, from 313 AD until now in the year 2026, a syncretistic gospel has been preached. In Europe, Catholics and Protestants fought with each other, and if one did not follow their words, they cornered them as heretics, confiscated their properties, and persecuted them. In the midst of such a process, Luther came out and declared that becoming a righteous person is only by believing the gospel word, not by deeds, and it is not done by deeds. From that time, the Reformation movement began to arise and began to blossom.

We are now living in the year 2026. Like the disciples of Jesus who preached the gospel word of the water and the Spirit during the time of the early church, now we are preaching the gospel word of the water and the Spirit again.

We do not know how long we will be able to preach the gospel word of the water and the Spirit now. The remaining time might not be that long. It has become a world that turns more urgently. The unborn-again could not hold hands and work with those who serve idols. We work by finding a way to preach the gospel of the water and the Spirit.

When the Apostle Paul also went around to preach the gospel to each country, the people he visited first were the Jews living in that country. Through the Jews who lived in that country and learned the local language, he preached the gospel of the water and the Spirit to the locals.

We Strive in the Work of Preaching the Gospel Word by Uniting With Those Who Are Born Again by Believing in the Gospel of the Water and the Spirit

Now is the acceptable time to receive salvation. We are preaching the gospel word of the water and the Spirit to the whole world. Surely, the propagation of the gospel of the water and the Spirit will blossom. I believe that even in just one week, there will be many works of gospel propagation.

God has entrusted us with the work of delivering the gospel word of salvation. I am truly thankful. In this age now, the work of preaching the gospel word of the water and the Spirit is indeed the work worth doing. In this last age, only this work is the truly valuable work. We look forward to the day when we will finish

this work and stand before the Lord. On that day, the Lord will say we are faithful.

We believe that we can do this gospel propagation even without holding hands with unborn-again people. When we gather together and pray, that prayer is not in vain, but reaches God, and God's purpose comes to be fulfilled. He is the One who has helped us until now and will continue to help us in the future. My heart is entirely on propagating the gospel word. My heart is entirely on the work of making sermon books and the work of distributing these books. Because of the work of delivering this gospel word, my heart is full.

If only that work of preaching the gospel word of the water and the Spirit goes well, my heart is good. Truly, we must pray in whatever matter. Then I believe God will help and bless.

We must pray, 'Please open the doors of the hearts of those scattered all over the world, and give them realization when they read this gospel word of the water and the Spirit. Let them read the sermon books, and give them realization when they read.' Then God will help and give realization and give believing faith, so that they will receive salvation from sin, and come to give thanks to God.

When the gospel propagation is all done like that, what becomes of this world? The Lord's second coming is approaching. We live waiting for that day.

We live by faith while propagating the gospel of the water and the Spirit. Since we have opened the door of evangelism with the books of the water and the Spirit, from now on, only the work for God to work remains. We deliver the gospel word of salvation to them.

Rather than the work of exalting oneself and building up one's own righteousness, it is proper that we join together in the work

of preaching the gospel of the water and the Spirit by uniting with the church in whatever position we are. When this gospel of the water and the Spirit is propagated, a reward will be given to all of us. I believe that an even greater reward will be given to those who have silently lived for gospel propagation until now. Let us strive to propagate the gospel word of the water and the Spirit by uniting with each other. Our purpose is the work of propagating the gospel word of the water and the Spirit to the world. I hope that we live for that, pray for that, and whenever life is difficult and hard, kneel before our Lord and pray. I conclude the message. ✉

Born-again ones cannot work together with those who are not born again

< 2 Corinthians 6:14-18 >

“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: ‘I will dwell in them And walk among them. I will be their God, And they shall be My people.’ Therefore ‘Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.’ ‘I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty.’”

Do not be yoked together with unbelievers

Verses 14 to 16 say: “Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God.”

The Apostle Paul exhorts the saints and workers of the Corinthian church not to unite, not to live together, and not to work together with people who do not have the same faith. How can a person who has believed God's righteousness and become a child of God work together with a person who does not believe the gospel of the water and the Spirit when doing God's work? Therefore, you must know that it is God's command that you must not work together, you cannot work together, and you must necessarily do it separately.

There is a question asked most often by brothers and sisters overseas who received and read our books and received the removal of sins. "Is there a church that preaches this gospel in this country? This gospel is clearly correct, but because it is different from existing churches, it receives attacks. We cannot mingle together. How can a church be led?" There are people who ask such questions.

Practically, one must know the word of God correctly to know how to follow the Lord in the future.

In the word of God, He said, "*Do not be unequally yoked together with unbelievers*" (2 Corinthians 6:14). A yoke is a curved piece of wood placed on the neck of an ox and fixed by connecting it to a nose ring, which is used when loading a burden, pulling a plow, or drawing a cart.

It means that a person who has believed the gospel of the water and the Spirit and received the removal of sins cannot work together with a person who has not. You must do it separately. If you do it separately, God the Father works.

When God's people who have received the removal of sins gather to worship, pray, praise, and do God's work, God is with them and works for them. He works for us because He has made us His people in that way. And God becomes our Father, and we become His children.

Like Abraham — Coming out separately and following God’s will

After I first met the Lord, and after knowing through the Word that I had become God’s people, I did not know what to do. It was exactly like the situation after Abraham believed in God. It is passed down by oral tradition that Abraham’s household was a family that carved, made, and sold idols. In such an environment, Abraham did not know how to follow God. At that time, God said to Abraham, *“Get out of your country, From your family And from your father’s house, To a land that I will show you”* (Genesis 12:1).

Just as Abraham acknowledged and obeyed God, it was God’s will not to leave him together with unbelievers, even if they were family, but to call him out separately to make him follow God’s will.

God is doing the same to us. It was very difficult for me, too. I could not be together with people who might believe in Jesus as the Savior but did not accept the gospel of the water and the Spirit in their hearts. So, I made a decision that I must do it separately, and the word that became the most solid basis for that decision and gave me new strength was exactly this.

The word, *“I will dwell in them And walk among them. I will be their God, And they shall be My people”* (2 Corinthians 6:16), and *“Therefore ‘Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.’ ‘I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty’”* (2 Corinthians 6:17-18). It means that if we are separate, God works together with us, becomes our Father, and treats us as His children. This word became the word that taught me how I should live.

If we are separate, God works together with us

So I lived according to this word. At first, I was together with people whose faith seemed similar. However, whenever I preached the gospel, they often said beside me, “You and we are different.”

At first, I did not think deeply about that difference. Seeing them occasionally talk about the gospel of the water and the Spirit, I thought they believed. But they did not truly believe.

Eventually, God called me out separately, made me meet you, and made us form this church. God worked within us, became our Father, became our Shepherd, and made us His children to guide us.

God guided me like this, and now all people around the world who have received the removal of sins through the gospel books of the water and the Spirit must be guided like this.

You must not work together with those who are not born again. You cannot work together, and you must do it separately. As you do it separately, persecution may come. However, while preaching the gospel, people who have received the removal of sins simply need to gather together to worship, praise, and learn together whether the word is so or not.

People with the same faith simply need to gather together, study, learn, and follow the Lord. Because the purpose of doing it separately is to preach the gospel, people with the same faith gathering separately to pray, study the word, worship, preach the gospel, and testify—this is the church.

What is the church — A community of born-again ones

In a case like mine, or a case like Abraham's, because there was no one to guide us, we lived by directly finding and reading God's word, thinking, 'This part means this, I should follow it like this,' and the word became a compass and taught the direction to go.

However, now there is God's church that came first, there are God's male and female workers who were established first, and there are God's servants and people. Therefore, anyone around the world who has received the removal of sins and wants to be guided can follow the Lord together with us, serve by propagating the gospel of the water and the Spirit, participate in the foundation ministry for the gospel, and live according to God's will.

This word tells us how God works when people who have received the removal of sins are gathered together. *"I will dwell in them And walk among them. I will be their God, And they shall be My people"* (2 Corinthians 6:16).

When people who have received the removal of sins gather and worship, God becomes our God, we become His children, and God Himself guides us. He becomes the King within us. We become His people. God protects us, rules over us, blesses us, and wants to fulfill God's will through us.

God's church is a place where people who have been rescued from the world and sins and have received the removal of sins are gathered. God's church is the body of Jesus Christ, Jesus Christ is the head, and we are its members. It is like an arm, a foot, a neck, or each organ.

God becomes the King and becomes God within us, and He

Himself guides His people. Therefore, you must obey this word, *“Come out from among them And be separate, says the Lord. Do not touch what is unclean”* (2 Corinthians 6:17).

The fruit of the Holy Spirit and the fruit of the evil spirit — Who will you be with?

You must not work together with unbelievers. You cannot work together either. Because the will does not align and the purpose is different. Even if they believe in Jesus together, those who do not believe in the gospel of the water and the Spirit mainly pursue fleshly blessings in the church, that is, becoming rich and being healed of sickness.

Our purpose is different. The flesh should do well too, but what is more important than that is for all people who do not know the gospel of the water and the Spirit to come to know this truth. It is wanting them to receive the removal of sins like us, become God’s children, and become God’s workers. Wanting to live giving glory before God, this is our purpose.

What you must clearly know is that those who have received the removal of sins and believed in the gospel of the water and the Spirit to become God’s children and people cannot work together with unbelievers.

It is not something you can choose to do or not do, but something you absolutely cannot do. Because the spirit is different. The Holy Spirit dwells in the hearts of believers, and the evil spirit rules in the hearts of unbelievers.

The fruit of the Holy Spirit is borne in the hearts of those who have the Holy Spirit. Therefore, what the church pursues is wanting the other person to receive the removal of sins, follow

God rightly, receive God's blessings, and live according to God's will. We want to unite in such aspects and live together.

However, a person whose heart is ruled by an evil spirit outwardly seems to comply, saying "Yes, that is right," but inwardly is full of thoughts about how to cause difficulties or how to make one fall into failure.

Because the evil spirit controls their inside. Such people also outwardly lower themselves and act softly and humbly. But in the end, they torment and hinder those who believe in God. Because the master is different.

God's Holy Spirit dwells in the hearts of those who have received the removal of sins, and the evil spirit rules in the hearts of those who have not.

Because the one who rules is different, they have no choice but to live accordingly, and the conclusion is different and the end is different. Therefore, you cannot and must not work together with unbelievers.

God clearly demands at least one thing from us in following the Lord. "If the Lord wanted and spoke, we follow; therefore, we obey." This attitude of heart and faith are absolutely necessary. Then the Lord takes responsibility. "Come out from their midst and be separate. Then I will be a father to you, and you shall be my children." If you discover God's will and follow only that will, God takes responsibility for the rest.

Even if I lose everything — if I follow God's will, I win

I experienced many difficulties after meeting the Lord. As those who know would know, there was a time when I lost

everything. I lost colleagues and senior/junior schoolmates I went to school with, I lost my house, I lost my family, and I lost my property.

Because I followed God's will, people said I was crazy, and rumors spread that I was ruined. However, I had this thought in my mind. 'If I am ruined, I am ruined. If I am ruined while following God's will, I am just ruined. There is nothing more to be ruined. I just need to live like that and go.'

However, in my heart, there was always the conviction, 'I am a servant of God.' The conclusion is that God wants to judge between good and evil, and He wants to give me blessings. With that faith, I fought all the battles and won. God eventually let me win all those things. If you follow God's will, you have succeeded.

Abraham obeyed God's word even while not knowing where to go. "*Get out of your country, From your family And from your father's house, To a land that I will show you*" (Genesis 12:1). How hard of a thing is it to leave one's hometown, leave one's family, leave one's relatives, leave one's friends, and leave all the environments one has lived in?

God has spoken like that to me and to you as well. Although He does not directly tell us to leave our hometown, He has spoken the word not to work together with people who do not believe the gospel of the water and the Spirit just because they are acquaintances, and not to unite with them.

Even among brothers and sisters, if they do not believe this gospel, they are strangers within faith. They also consider us as strangers, and we have no choice but to consider them as strangers within faith. It is not that we are rejecting them. We are merely obeying God's word. "*Come out from among them And be separate*" (2 Corinthians 6:17). We must be separate, and we

must work separately. There are separate people to unite with. They are exactly the people of God.

Be separate, then God becomes our Father

People who have received the removal of sins must unite together, gather their will, pray, and do the Lord's work. We cannot work together with those who are not born again. We must be separate, work separately, and serve the Lord by uniting with God's church.

People who have received the removal of sins can receive blessings and live rightly only when they follow the Lord by uniting and receiving God's guidance among those who have received the removal of sins.

Worldly friends are objects of evangelism. They are objects to whom the gospel should be preached, not objects to unite with. So we must do it separately.

A person who properly knows and believes in God's righteousness and God's love must form God's church, live a life of faith, and serve the Lord while being separate from those who do not.

You must know that when we do so, God works among us to become our God, we become His children, and He becomes our King to lead, protect, and bless us. We believe that. It has been proven as we have lived until now, and we believe He will continue to do so in the future.

God guides and takes responsibility for those who obey God's commands. Even God cannot do anything about a person who does not obey God's commands. That is why He said to be separate. *"Do not be unequally yoked together with*

unbelievers” (2 Corinthians 6:14).

Not being bound together means not working together. We are doing it separately like that right now. When we do so, God becomes our Father and we become His children, so that God becomes the King and the person in charge within us, and the living God Himself takes responsibility and guides us. This is the faith and correct knowledge we must know and believe after receiving the removal of sins.

I want all those who have received the removal of sins around the world to come to know how to do this. I want the Lord to hold onto them and establish churches all over the world. I will pray and conclude. ✉

The repentance accomplished by sorrow according to God's will and the restoration of the church

< 2 Corinthians 7:1-16 >

“Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Open your hearts to us. We have wronged no one, we have corrupted no one, we have cheated no one. I do not say this to condemn; for I have said before that you are in our hearts, to die together and to live together. Great is my boldness of speech toward you, great is my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation. For indeed, when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside were conflicts, inside were fears. Nevertheless God, who comforts the downcast, comforted us by the coming of Titus, and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more. For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while. Now I rejoice, not that you were made sorry, but that your sorrow

led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death. For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter. Therefore, although I wrote to you, I did not do it for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you. Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all. For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true. And his affections are greater for you as he remembers the obedience of you all, how with fear and trembling you received him. Therefore I rejoice that I have confidence in you in everything.”

Beloved saints, 2 Corinthians 7 is a very important word that shows how the relationship between the Apostle Paul and the Corinthian church is restored. In this chapter, Paul does not end with pointing out the problems of the church, but shows the repentance and comfort accomplished within the gospel, and the restoration of the church.

This word is not a record of simple human emotions, but a word that shows how the gospel of the water and the Spirit works through God’s word and the Holy Spirit within the church.

Paul first exhorts like this: *“Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God”* (2 Corinthians 7:1). The promise spoken of here is God’s promise spoken of in the previous chapter.

God said that through the gospel of the water and the Spirit, He makes sinners God’s people, dwells among us, and accepts us as children. The saints who have this promise become people who live as God’s people.

From the perspective of the gospel of the water and the Spirit, this promise is the promise of salvation accomplished within the ministry of Jesus Christ. By receiving baptism from John the Baptist, Jesus was able to have the sins of the world transferred to Him and was able to receive the judgment of sin on the cross. And Jesus resurrected from death and confirmed that He became the Savior of believers. The person who believes this gospel is a person who has already received the removal of sins and has become reconciled with God. Therefore, the saint comes to live not as a sinner, but as a person who has received salvation from all sins from Jesus.

Paul then tells the saints of the Corinthian church to open their hearts and receive him. He says that he has done no injustice to anyone, has harmed no one, and has not deceived and taken from anyone. The reason Paul speaks like this is not simply to claim his innocence, but because he wants to have a deep relationship with the saints of the Corinthian church within the gospel.

He says he wants to die together and live together with them. This is the heart of an apostle who preaches the gospel. A person who preaches the gospel is not simply a person who delivers doctrine, but a person who gives up his life for the souls of the

saints. So Paul says that even in all tribulations, he is full of comfort and overflowing with joy. He was not discouraged even in hardships. Because at the center of his life was the word of the gospel of the water and the Spirit.

Paul explains his situation when he reached Macedonia. He was not physically comfortable and suffered tribulations on every side. On the outside there were conflicts, and on the inside there were fears. However, God comforted him. God is the God who comforts the lowly.

He said that God comforted Paul by the coming of Titus, because the saints of the Corinthian church achieved repentance due to Paul's letter. Titus brought news of the Corinthian church. He conveyed the longing, mourning, and zeal toward Paul of the saints of the Corinthian church. Hearing this news, Paul gained great joy. This was not simple human comfort, but a restoration of the heart accomplished within the gospel of the water and the Spirit.

Paul knew well the fact that the letter he sent made the Corinthian church sorrowful. At first, he even regretted sending that letter. But now he says he does not regret it. Because that sorrow did not end as simple sadness but led to sorrow for God.

Paul speaks of a very important spiritual principle here. Here Paul speaks of two kinds of sorrow. First is worldly sorrow. Worldly sorrow is merely regret or sadness arising from the results of sin. This cannot make a person return to God. Rather, it can lead a person to despair. However, the second is sorrow according to God's will. This is the heart that realizes one's sins and turns back before God. This sorrow is a sorrow that leads a person not to despair, but to repentance. And that repentance is a sorrow leading to salvation.

From the perspective of the gospel of the water and the Spirit,

this repentance does not simply mean shedding tears or regretting sins. True repentance is the faith that believes in the gospel of Jesus Christ who solved the problem of one's sins. Paul says that the Corinthian church achieved exactly this kind of repentance.

Their sorrow produced earnestness, made them vindicate themselves, made them indignant about sin, made them fear God, made them long for Paul, produced zeal, and produced a heart to correct the sin. As a result, they came to demonstrate their cleanness.

The purpose of Paul writing the letter was exactly this. He was not trying to condemn a certain person, but trying to make the earnest hearts of the saints within the church be revealed before God. So ultimately, this incident brought great comfort to the church.

Titus also gained great joy. He saw that the saints of the Corinthian church received him with fear and trembling and obeyed. Through that sight, Titus's heart also received deep comfort.

So Paul says like this at the end: *“Therefore I rejoice that I have confidence in you in everything”* (2 Corinthians 7:16). This is not a simple expression of emotion, but joy over the restoration of the church accomplished within the gospel.

Beloved saints, 2 Corinthians 7 shows how the gospel works within the church. The gospel is not simply a doctrine of having sins forgiven. The gospel is the power that changes a person's heart, makes them turn from sin, and restores the church.

A person who believes the gospel of the water and the Spirit is a person who believes the ministry of Jesus Christ. That person is no longer a person living in the condemnation of sin, but a person living in God's grace. So problems can arise within the

church as well, but when the gospel stands at the center, those problems ultimately lead to repentance and restoration. And in that process, God makes the church even more mature.

This is exactly the message that 2 Corinthians 7 shows, and the appearance of the gospel of the water and the Spirit working among the church. ✉

True Devotion and Sharing Revealed through the Grace of Christ

< 2 Corinthians 8:1-24 >

“Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality. For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing, imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints. And not only as we had hoped, but they first gave themselves to the Lord, and then to us by the will of God. So we urged Titus, that as he had begun, so he would also complete this grace in you as well. But as you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us—see that you abound in this grace also. I speak not by commandment, but I am testing the sincerity of your love by the diligence of others. For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich. And in this I give advice: It is to your advantage not only to be doing what you began and were desiring to do a year ago; but now you also must complete the doing of it; that as there was a readiness to desire it, so there also may be a completion out

of what you have. For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have. For I do not mean that others should be eased and you burdened; but by an equality, that now at this time your abundance may supply their lack, that their abundance also may supply your lack—that there may be equality. As it is written, ‘He who gathered much had nothing left over, and he who gathered little had no lack.’ But thanks be to God who puts the same earnest care for you into the heart of Titus. For he not only accepted the exhortation, but being more diligent, he went to you of his own accord. And we have sent with him the brother whose praise is in the gospel throughout all the churches, and not only that, but who was also chosen by the churches to travel with us with this gift, which is administered by us to the glory of the Lord Himself and to show your ready mind, avoiding this: that anyone should blame us in this lavish gift which is administered by us— providing honorable things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother whom we have often proved diligent in many things, but now much more diligent, because of the great confidence which we have in you. If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren are inquired about, they are messengers of the churches, the glory of Christ. Therefore show to them, and before the churches, the proof of your love and of our boasting on your behalf.”

Beloved saints, 2 Corinthians chapter 8 is the word that speaks about the offering and serving accomplished within the church. However, this chapter is not simply a chapter that

encourages monetary offerings. Through this chapter, the Apostle Paul explains the work of grace that appears in the life of a person who believes the gospel. That is, it is the word that shows what kind of change occurs when the gospel enters a person's heart.

Paul first tells the story of the Macedonian churches. He speaks like this: "*Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia*" (2 Corinthians 8:1). While explaining the actions of the Macedonian churches, Paul does not explain it as human zeal or a moral example. He calls it "the grace given by God."

The Macedonian church was in a very difficult situation. They were in the midst of many tribulations and in extreme poverty. Looking from a human standard, it was a situation where they had no room to help others.

However, an amazing thing happened. Paul explains their condition like this: "*That in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality*" (2 Corinthians 8:2). Here we see the paradoxical appearance that the gospel creates. Poor people make abundant sharing, and people in the midst of tribulation serve with joy. This is not something that can be explained by human power. This is the change that appears when the grace of God works in a person's heart.

From the perspective of the gospel of the water and the Spirit, this grace has a very clear foundation.

Jesus Christ came to this earth and received baptism from John the Baptist. That baptism was not a simple religious ceremony, but the event of taking on the sins of the world. By Jesus receiving baptism from John, the sins of mankind were transferred to Him. And Jesus, carrying those sins, shed His

blood on the cross and received the judgment of sin. The person who believes this gospel realizes the fact that his own sins have already been resolved. And he comes to know how great the grace is that God has bestowed upon him. Therefore, gratitude and joy come to appear in the life of the person who has realized the gospel.

The Macedonian church was exactly that kind of appearance. They not only did according to their ability, but beyond their ability, they voluntarily participated in the offering. Paul says that they earnestly begged to participate in this work. This was not a forced devotion, but a devotion done with joy.

And Paul states a very important fact. The core of what the saints of the Macedonian church did was not the offering itself. He speaks like this: *“They first gave themselves to the Lord, and then to us by the will of God” (2 Corinthians 8:5)*. These words show a very important spiritual principle. True devotion does not begin with material things, but begins with giving oneself to God. When a person first gives himself to God, that person’s entire life comes to be given to God.

Therefore, Paul exhorts the saints of the Corinthian church to also participate abundantly in this grace. He says he does not speak this as a command, but to show the sincerity of their love.

And Paul finds the foundation of all these things in Jesus Christ. He speaks like this: *“For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich” (2 Corinthians 8:9)*.

These words show the core of the gospel. Jesus was originally One who is rich. He was the Son of God and the One who existed in glory. However, He came to this earth for us. Putting on a human body, He lived a poor and lowly life in this world.

However, the poverty spoken of here does not simply mean only material poverty. Jesus took on our sins and received judgment on the cross. This is precisely the deepest poverty that Jesus endured for us.

As a result, we became rich ones before God. We have received the removal of sins [the blotting out of sins], have been reconciled with God, and have become children of God. This is exactly the richness that the gospel has brought to us.

Therefore, Paul does not explain the issue of offering as a simple economic issue. He explains this as the appearance of the grace of the gospel manifesting in life. The person who believes the gospel does not become a person who lives holding onto his own things, but becomes a person who shares the grace of God.

Paul speaks of another important principle. That is the word, *“that there may be equality”* (2 Corinthians 8:14). This is not intended to let some people live wealthily and others continue to live in hardship, but to fill what is lacking through mutual sharing. Therefore, he quotes the words of Exodus. *“He who gathered much had nothing left over, and he who gathered little had no lack”* (2 Corinthians 8:15). This speaks of the event of gathering manna in the wilderness. God gave manna as much as each person needed.

This is the same principle within the church as well. God established the church as one community. Therefore, He made them share with each other and fill each other’s lacks.

Beloved saints, 2 Corinthians chapter 8 is not simply a word about monetary offerings. This word is a word that shows how the life of a person who believes the gospel is changed.

The person who believes the gospel of the water and the Spirit is a person who knows what kind of work Jesus did for him. That person is a person who realizes the love of the cross and the

baptism of Jesus who took on his sins.

Therefore, gratitude appears, joy appears, and sharing appears in that person's life. This is not a life that is forcedly made, but a life that naturally appears when the grace of God works in the heart.

This is exactly the fruit of the gospel that 2 Corinthians chapter 8 shows, and the work of grace that appears in the life of a person who believes the gospel of the water and the Spirit. ☒

Joyful devotion flowing from the grace of the gospel and thanksgiving returning to God

< 2 Corinthians 9:1-15 >

“Now concerning the ministering to the saints, it is superfluous for me to write to you; for I know your willingness, about which I boast of you to the Macedonians, that Achaia was ready a year ago; and your zeal has stirred up the majority. Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready; lest if some Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting. Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation. But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: ‘He has dispersed

abroad, He has given to the poor; His righteousness endures forever.’ Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God. For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God, while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men, and by their prayer for you, who long for you because of the exceeding grace of God in you. Thanks be to God for His indescribable gift!”

Beloved saints, 2 Corinthians chapter 9 is the word spoken about the collection and sharing that take place within the church. However, this chapter is not simply a word encouraging offering.

The Apostle Paul is explaining in this chapter the fruit of grace that appears in the life of a person who believes the gospel. That is, it is a word showing with what kind of heart a person who believes the gospel serves God and the saints. Paul first speaks of the zeal of the saints of the Corinthian church. He already boasted to the Macedonian churches that the Corinthian church was prepared for the work of serving the saints. Actually, the Corinthian church had been preparing the collection since a year ago. Their zeal gave a great influence to other churches as well. However, Paul is being careful about one thing. That is to ensure that this work is not done simply by human face-saving or outward zeal. So he sent the brothers first to make the collection

be prepared in advance. Paul wanted this collection to become a devotion coming from a true heart, rather than being done by force.

So he speaks a very important principle. *“He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully” (2 Corinthians 9:6)*. This word is not speaking of a simple law of material things. This is speaking of the principle of God’s grace.

God looks at a person’s heart. And He looks at from what kind of heart the devotion offered to God comes. So Paul continues and says like this: *“So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver” (2 Corinthians 9:7)*. God rejoices in devotion offered with joy, not devotion offered by force.

This is a very important fact. If a person offers something by force, that is not true devotion. However, when one realizes the grace God has bestowed, gratitude naturally arises in a person’s heart. And that gratitude comes to appear as a life of offering with joy.

Looking from the perspective of the gospel of the water and the Spirit, this principle is very clear.

Jesus Christ came to this earth and received baptism from John the Baptist. That baptism was not a simple religious ceremony, but the event of bearing the sins of the world. By Jesus receiving baptism from John, the sins of mankind were passed on to Him. And Jesus, while bearing those sins, shed blood on the cross and received the judgment of sin. This is exactly the gospel of the water and the Spirit.

Jesus solved all our sins through His baptism and the cross. And God confirmed the gospel of salvation by raising that Jesus from among the dead. A person who believes this gospel realizes the

fact that his sins have already been solved. He is no longer a person under condemnation, but a person who has become reconciled with God. He has become a child of God and has obtained eternal life. When one realizes this fact, deep gratitude arises in a person's heart. And that gratitude comes to appear in life.

So Paul says. He says that God makes all grace abound so that we, having sufficiency in everything, may have an abundance for every good deed.

This word shows a very important fact. God is not One who merely gives us what we need, but the God who supplies grace so that we can do good works. God gives seed and food to the sower. Likewise, God gives grace to the saints to make them bear the fruit of righteousness. So Paul says that the saints will be enriched in everything to make a generous collection.

However, what is important here is not merely material sharing. It is what kind of thing happens as a result of that collection. Paul says like this: *“For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God” (2 Corinthians 9:12)*. The work of serving the saints does not end merely as the work of helping people. Through that serving, many people come to thank God. That is, the collection and serving become not a simple human sharing, but a work that gives glory to God.

And another important thing happens. Through that work, people come to see the fact that the saints of the Corinthian church are genuinely believing and obeying the gospel of Christ. In other words, the sharing and serving of the saints become the evidence showing the genuineness of the gospel.

The life of a person who believes the gospel is surely changed. That person comes to live a life of serving others, no longer a

person who lives only for himself. And the people who received that serving come to thank God and pray for them. Like this, love, gratitude, and prayer toward one another come to flow within the church.

So Paul says like this at the end: *“Thanks be to God for His indescribable gift”* (2 Corinthians 9:15). The gift spoken of here is exactly the grace of salvation through Jesus Christ. This is God’s gift that cannot be fully expressed with human words.

Beloved saints, 2 Corinthians chapter 9 shows an important appearance that manifests in the life of a person who believes the gospel. A person who believes the gospel is not a person who serves God by force. He is a person who serves God with joy because he has realized God’s grace.

A person who believes the gospel of the water and the Spirit is a person who knows the fact that Jesus bore his sins. He is a person who knows the grace of salvation accomplished through Jesus’ baptism and the cross. So in his life, gratitude appears, sharing appears, and serving appears. And through that life, glory comes to be returned to God.

This is exactly the fruit of the gospel that 2 Corinthians chapter 9 shows, and the work of grace that appears in the life of a person who believes the gospel of the water and the Spirit. ☒

The Apostle's Ministry of Pulling Down Spiritual Strongholds by the Authority of the Gospel and Boasting Only in the Lord

< 2 Corinthians 10:1-18 >

“Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ—who in presence am lowly among you, but being absent am bold toward you. But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, and being ready to punish all disobedience when your obedience is fulfilled. Do you look at things according to the outward appearance? If anyone is convinced in himself that he is Christ's, let him again consider this in himself, that just as he is Christ's, even so we are Christ's. For even if I should boast somewhat more about our authority, which the Lord gave us for edification and not

for your destruction, I shall not be ashamed— lest I seem to terrify you by letters. ‘For his letters,’ they say, ‘are weighty and powerful, but his bodily presence is weak, and his speech contemptible.’ Let such a person consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present. For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us—a sphere which especially includes you. For we are not overextending ourselves (as though our authority did not extend to you), for it was to you that we came with the gospel of Christ; not boasting of things beyond measure, that is, in other men’s labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere, to preach the gospel in the regions beyond you, and not to boast in another man’s sphere of accomplishment. But ‘he who glories, let him glory in the Lord.’ For not he who commends himself is approved, but whom the Lord commends.”

Beloved saints, 2 Corinthians chapter 10 is a very important word that shows the apostleship of the Apostle Paul and the essence of the gospel ministry.

In this chapter, Paul is not trying to make excuses against those who criticize him, but he explains what the gospel ministry is and what the authority given by God is. And all these contents are ultimately the word showing the power of the gospel and the attitude of the gospel worker.

Paul first speaks like this. He exhorts the Corinthian church by

the meekness and gentleness of Christ. Paul says he heard the saying that he is humble when face to face with the Corinthian church and bold when he is away. Some people criticized Paul as if he were a person walking according to the flesh.

However, Paul speaks clearly. It is that although we live in the flesh, we do not wage war according to the flesh. This word shows an important principle of the gospel ministry. The ministry of preaching the gospel is not a work accomplished by human wisdom or power. The preaching of the gospel is not accomplished by worldly methods.

Paul speaks like this. *“For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds”* (2 Corinthians 10:4). The warfare Paul speaks of here is not a fight between a person and a person. This is a spiritual warfare.

Human hearts and minds are full of many theories and ideas that oppose God. People try to understand God with their own wisdom, religion, and philosophy. However, such thoughts can instead become strongholds that hinder them from knowing God.

Therefore, Paul explains the work of preaching the gospel of the water and the Spirit like this. It is that the gospel casts down all arguments and destroys every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.

From the perspective of the gospel of the water and the Spirit, this word is very important. Humans try to go to God with their own wisdom and religious efforts. Some people think they can obtain salvation by their own good deeds. Some people think they can become righteous by religious zeal or keeping the law. However, all these thoughts are human theories. They are different from the method of salvation that God accomplishes.

God did not make it possible to accomplish salvation by human deeds.

God intended to give salvation through the righteousness of Jesus Christ. Jesus received baptism from John the Baptist, had the sins of the world transferred to Him, hung on the cross, and took the judgment of sin to save those who believe. Jesus did the work of delivering believers from sin by receiving baptism from John and taking the judgment of the sins of the world on the cross. This truth is exactly the word of the gospel of the water and the Spirit. When this gospel is proclaimed, all human religious theories and self-righteousness collapse.

Because salvation is not accomplished by human effort, but it is the salvation accomplished by the baptism Jesus received from John and the blood shed on the cross. Therefore, the gospel changes a person and makes them obey Christ.

Paul then speaks about the authority given to the apostle. Some people criticized that Paul boasted of his authority. However, Paul speaks clearly. He says that the authority given by God is not for destroying the church but for building it up. The authority of a gospel worker is not an authority to oppress people. It is also not an authority to dominate people. It is the authority to build people up through the gospel.

Therefore, Paul says he would not be put to shame even if he boasts somewhat excessively. Because that boasting is not boasting of his own ability, but boasting of the ministry entrusted by God.

Paul points out another important issue. That is comparison and boasting among people. Some people compare themselves with others and exalt themselves. However, Paul calls such an attitude as being without wisdom. Because the gospel ministry is not something that can be judged by human standards.

God has entrusted each person with a different measure of ministry. Therefore, Paul says he ministers within the limits given to him. Paul is the one who preached the gospel to the Corinthian church. Therefore, he had the authority to minister within that church. However, he did not boast of himself using other people's labors. But he wanted to preach the word of the gospel of the water and the Spirit to the whole world. This is exactly the heart of a gospel worker. A gospel worker is not a person who ministers for his own fame. He is one who ministers so that more people can hear the gospel.

Therefore, Paul speaks a very important conclusion. "*He who glories, let him glory in the Lord*" (2 Corinthians 10:17). This is a word quoted from the Old Testament. Humans have the nature to boast of themselves. People try to boast of their knowledge, abilities, and achievements.

However, a person who believes the gospel of the water and the Spirit does not boast of their fleshly strength. Because salvation is not accomplished by human achievements. Salvation is the work where Jesus Christ received baptism from John, blotted out the sins of the world, took the judgment of sin Himself, and gave salvation. Therefore, a person who believes the word of the gospel of the water and the Spirit boasts of the Lord, not of themselves. Because we are God's servants who believe and preach the righteousness of the Lord.

Beloved saints, 2 Corinthians chapter 10 shows the essence of the gospel ministry.

The gospel ministry is not a work accomplished by human wisdom or power. It is a work God accomplishes by the power of the word of the gospel of the water and the Spirit. The ministry of preaching the gospel of the water and the Spirit is a ministry that destroys human thoughts and religious theories and leads

people to Jesus Christ. And within this ministry, the gospel worker becomes a person who exalts only the Lord, not a person who exalts himself.

Therefore, our boast is not our ability or achievement, but the grace of salvation accomplished by Jesus Christ. This is exactly the image of the gospel ministry that 2 Corinthians chapter 10 shows us, and the essence of the ministry where the gospel of the water and the Spirit is revealed. ✉

Beware of Another Gospel and Keep the Pure Faith Toward Christ

< 2 Corinthians 11:1-33 >

“Oh, that you would bear with me in a little folly—and indeed you do bear with me. For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it! For I consider that I am not at all inferior to the most eminent apostles. Even though I am untrained in speech, yet I am not in knowledge. But we have been thoroughly manifested among you in all things. Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge? I robbed other churches, taking wages from them to minister to you. And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself. As the truth of Christ is in me, no one shall stop me from this boasting in the regions of

Achaia. Why? Because I do not love you? God knows! But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast. For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little. What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting. Seeing that many boast according to the flesh, I also will boast. For you put up with fools gladly, since you yourselves are wise! For you put up with it if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one strikes you on the face. To our shame I say that we were too weak for that! But in whatever anyone is bold—I speak foolishly—I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ?—I speak as a fool—I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often. From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and toil, in sleeplessness often, in hunger and thirst, in

fastings often, in cold and nakedness— besides the other things, what comes upon me daily: my deep concern for all the churches. Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation? If I must boast, I will boast in the things which concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands.”

Beloved saints, 2 Corinthians chapter 11 is a word in which the Apostle Paul exhorts the Corinthian church with a strong heart.

At the center of this chapter, there is one important theme. That is exactly keeping the purity of the gospel. Paul speaks with deep concern, seeing the fact that the Corinthian church is in danger of being deceived by a different gospel. Paul first speaks like this: *“For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ”* (2 Corinthians 11:2).

Paul expresses himself like a matchmaker between a bridegroom and a bride. Here, the bridegroom is Christ, and the bride is the church. This expression has a very deep meaning. The church is not a simple religious organization but a community belonging to Christ. The church is the bride to be presented to Christ. Therefore, Paul fears that the church might lose the purity of the faith that believes in the gospel of the water and the Spirit toward Christ.

Paul speaks, taking the event of Genesis as an example. It is that just as the serpent deceived Eve by his craftiness, people’s minds

can be corrupted, departing from the sincerity toward Christ. This does not mean a simple moral corruption but means departing from the gospel.

Therefore, Paul gives a very important warning. *“For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it!”* (2 Corinthians 11:4).

Here, Paul speaks of three things: another Jesus, another spirit, and another gospel. This shows the fact that the essence of the gospel of the water and the Spirit can be corrupted. Outwardly it seems like speaking of Jesus and speaking of God, but in reality, a message different from the true gospel can be preached.

From the perspective of the gospel of the water and the Spirit, this issue is very important. The gospel that the Bible speaks of is simply that Jesus received baptism from John, had the sins of the world transferred to Him, and took the judgment of sin on the cross.

Jesus received baptism from John to save us from the sins of the world, was killed on the cross, and resurrected to complete our salvation.

Jesus came to this earth and received baptism from John the Baptist. The baptism He received from John was the event of bearing the sins of this world. Because Jesus received baptism from John and had the sins of the world transferred to Him, He took the judgment of our sins on the cross instead of us. And Jesus, bearing our sins through baptism, shed His blood on the cross and took the judgment of sin instead of us.

This word of the gospel is exactly the gospel of the water and the Spirit. It is that Jesus removed and blotted out our sins through the baptism He received from John and the punishment of the cross.

However, in history, many people did not fully understand the structure of this gospel of the water and the Spirit, so they have only passed down a partial gospel of the cross. Because some people emphasize human deeds, some people emphasize religious zeal, and some people only speak of the cross, they did not understand the word of the gospel of the water and the Spirit. The different gospel that Paul speaks of is exactly this. All teachings that try to go to God through human effort or religious deeds can become a different gospel from the true gospel of the water and the Spirit.

Paul also speaks about himself. He says that though he may be untrained in speech, he is not so in knowledge. Paul did not boast of worldly rhetorical abilities. He preached the gospel of the water and the Spirit free of charge. He tried not to burden the Corinthian church, even by receiving help from other churches. Why did Paul do this? It was to prevent the gospel from being connected with money or human profit. Because the gospel is not a tool for human profit, but the word of the gospel of grace given by God to save people from sin.

Paul also uses very strong expressions. He speaks about false apostles and deceitful workers. They disguise themselves as apostles of Christ, but in reality, they were not. Paul says this is not a surprising thing. Because Satan also disguises himself as an angel of light. This word is a very important warning. False teachings do not always appear in an evil form. Sometimes they appear in a very godly and beautiful form. However, if that teaching deviates from the true gospel of the water and the Spirit, it ultimately makes people distance themselves from the truth.

Therefore, Paul speaks of how many hardships he suffered to keep the gospel of the water and the Spirit. He said he labored

more abundantly, was imprisoned multiple times, was beaten, and faced the danger of death many times. He received from the Jews forty stripes minus one five times, was beaten with rods three times, was stoned, and suffered shipwreck three times. Even in his journeys, he experienced perils of rivers, perils of robbers, perils of his own countrymen, perils of the Gentiles, perils in the city, perils in the wilderness, perils in the sea, and perils among false brethren. He preached the gospel of the water and the Spirit in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings and cold.

However, there was a separate greatest burden for Paul. That was the concern for all of God's churches. He wanted the church to stand upright within the gospel. So he said that if anyone is weak, he also became weak, and if anyone is made to stumble, his heart burned with pain.

Paul ultimately boasts of his own weakness. This is a completely different boasting from worldly boasting. Paul does not boast of his abilities but boasts of his weakness. Because the power of the gospel ministry of the water and the Spirit does not come from humans but is given by God.

Beloved saints, 2 Corinthians chapter 11 shows an important truth of faith that the church must absolutely keep. That is exactly keeping the purity of the gospel.

A person who believes the gospel of the water and the Spirit is a person who believes the fact that Jesus completely removed and blotted out our sins through the baptism and the cross. This gospel is not something that can be added to by human deeds or merits. This is the complete history of the gospel of salvation accomplished by God.

Therefore, the church must always keep this gospel of the water and the Spirit. The church must not corrupt the gospel by worldly

philosophy or human religious thoughts. The church must keep a pure faith toward Christ. And the person who preaches the gospel of the water and the Spirit must become a person who boasts of God's grace, not a person who boasts of his own abilities. This is exactly the message that 2 Corinthians chapter 11 shows us, and the mission of the church viewed from the perspective of the gospel of the water and the Spirit. ☒

The power of Christ revealed in weakness and the gospel of the water and the Spirit

< 2 Corinthians 12:1-21 >

“It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows— how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, ‘My grace is sufficient for you, for My strength is made perfect in weakness.’ Therefore most gladly I will rather boast in my infirmities,

that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong. I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent apostles, though I am nothing. Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds. For what is it in which you were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong! Now for the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved. But be that as it may, I did not burden you. Nevertheless, being crafty, I caught you by cunning! Did I take advantage of you by any of those whom I sent to you? I urged Titus, and sent our brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps? Again, do you think that we excuse ourselves to you? We speak before God in Christ. But we do all things, beloved, for your edification. For I fear lest, when I come, I shall not find you such as I wish, and that I shall be found by you such as you do not wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults; lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced."

Beloved saints, 2 Corinthians chapter 12 is a word that shows very deeply what the essence of the gospel ministry is through the life and ministry of the Apostle Paul.

In this chapter, Paul speaks of his spiritual experiences and sufferings, and the heart of a shepherd toward the church. However, through all these stories, the core that Paul intends to convey is one. That is, the ministry of the gospel of the water and the Spirit is accomplished not by human power, but by the power of Christ through faith believing in the righteousness of God.

First, Paul speaks of the amazing spiritual experience he experienced. He speaks of “*a man in Christ*” (2 Corinthians 12:2) and says that the man was caught up to the third heaven. Paul says he does not know whether he was in the body or out of the body, but only God knows. He also says that the man was caught up to Paradise and heard words that a man cannot express with words. This is a very amazing spiritual experience.

However, Paul does not try to boast of such an experience. Rather, he says like this: “*Yet of myself I will not boast, except in my infirmities*” (2 Corinthians 12:5). The reason Paul speaks like this is clear. It is because the center of the gospel ministry does not lie in a person’s spiritual experience or power.

Looking from the perspective of the gospel of the water and the Spirit, this is a very important fact. Human beings are not beings who can become righteous on their own. Human beings are sinners. Therefore, God did not let salvation be accomplished by human righteousness or power.

God sent Jesus Christ and accomplished salvation. Jesus came to this earth and received baptism from John the Baptist. That baptism was the event of receiving the transfer of the sins of the world and bearing them. Jesus received baptism from John,

received the transfer of the sins of the world and bore them, and while bearing those sins, He shed His precious blood on the cross and received the judgment of sin on our behalf. And by resurrecting from death, He gave salvation to those who believe. This is exactly the power of the gospel of the water and the Spirit. This gospel did not come from human power or righteousness, but is the work of salvation accomplished by faith believing in the righteousness of God. Therefore, the ministry of preaching this gospel of the water and the Spirit is also not accomplished by human power or boasting.

Paul says that after he received great revelations, God gave him a thorn in the flesh. He expresses this as a “*messenger of Satan*” (2 Corinthians 12:7). This was something that became a great pain to Paul. So he pleaded with God three times for this thorn to depart.

However, God did not remove that thorn for him. Instead, God spoke like this: “*My grace is sufficient for you, for My strength is made perfect in weakness*” (2 Corinthians 12:9). This word shows an important principle of the gospel ministry. God manifests His power through a person’s weakness rather than working through a person’s strength.

When a person relies on their own power, God is not revealed. However, when a person acknowledges their weakness and relies on the grace of God, the power of God appears. So Paul makes an amazing confession. He says, “*For when I am weak, then I am strong*” (2 Corinthians 12:10). This is a saying completely different from the logic of the world. The world says that the strong person wins. However, in the world of the gospel, the person who relies on the gospel of the righteousness of God by faith is the truly strong person.

Paul also speaks of his heart toward the Corinthian church.

He says he is preparing to go to the Corinthian church for the third time. However, he says he will not place a burden on the church. He speaks like this: *“For I do not seek yours, but you”* (2 Corinthians 12:14). This saying shows the apostle’s heart well.

Paul did not want people’s material things, but he wanted their souls. He speaks of the relationship between parents and children as a metaphor. Just as children do not save up wealth for their parents, but parents prepare for their children, Paul also had a heart to give himself up for the church rather than getting something from the church. So Paul speaks like this: *“And I will very gladly spend and be spent for your souls”* (2 Corinthians 12:15). This is the true heart of a gospel worker. A gospel worker is not a person who tries to get something from people, but a person who gives himself up for the souls of people.

However, Paul also has one fear. He worries whether there might be quarreling, jealousy, outbursts of anger, and factions inside the Corinthian church. He also fears whether there might be slander, gossip, arrogance, and disorder. He also worries whether there might be people inside the church who have practiced impurity, sexual immorality, and sensuality, and yet have not repented.

This worry of Paul came from a deep love toward the church. A person who has received the gospel is not a person who lives taking sin lightly, but a person who knows the grace of God and tries to live a holy life.

Beloved saints, 2 Corinthians chapter 12 gives us a very important lesson. The center of the gospel ministry is not a person’s power or experience, but the grace of God. God manifests His power in a person’s weakness.

And the saint who believes in the gospel of the water and the Spirit is not a person who boasts of their own righteousness or

power, but a person who boasts of the saving grace of Jesus Christ. Our boast is not our deeds, but the gospel of salvation that Jesus accomplished through His baptism and the cross.

Therefore, we do not need to be discouraged because of our weakness. Rather, the power of Christ can appear in our weakness. We are not people who rely on our power, but people who rely on the grace of God.

And when we stand inside this gospel, our lives are no longer lives for ourselves, but lives for the souls of other people. This is exactly the life that the Apostle Paul showed, and the life that the saint who believes in the gospel of the water and the Spirit lives. ☒

How could I live without the Lord?

< 2 Corinthians 13:1-7 >

“This will be the third time I am coming to you. ‘By the mouth of two or three witnesses every word shall be established.’ I have told you before, and foretell as if I were present the second time, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I will not spare— since you seek a proof of Christ speaking in me, who is not weak toward you, but mighty in you. For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you. Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified. But I trust that you will know that we are not disqualified. Now I pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified.”

Living God — Welcoming Easter

Today is Resurrection Sunday. Resurrection is coming back to life from death.

To save us from death, Jesus received the transfer of all our sins through baptism by John, went to the cross, was crucified, shed

blood, and resurrected from death to become our Savior. Therefore, He is seated at the right hand of the throne of God and has become the Lord who will come at the time of the Second Coming. He has become the God of us believers, and our Lord is our Savior who lives forever.

God said that He is not the God of the dead, but the God of the living. He is not One who becomes their God just because anyone calls out, “Lord, Lord.”

God becomes the God of those who have received the removal of sins. Even to those who have not received the removal of sins, God is God, but He is not God who has become a shepherd, but God who brings down the fearful judgment of sin. On the other hand, to those who have received the removal of sins, He becomes the God of mercy, the God of the shepherd.

Welcoming this Easter, I want to renew the faith in our hearts again. It is not just passing by as an annual event, but God is alive, and we believe in the living God.

It means that before God, we have become the living, those who have received salvation, and the people of God. I hope that you pray before the living God, preach the gospel, live as God pleases, and always live receiving the blessings God gives in both spirit and flesh.

Examine and Prove Yourselfes

2 Corinthians 13:5 says, “*Examine yourselves as to whether you are in the faith. Test yourselves.*” Now you must examine yourselves whether you yourselves are in the faith, whether you are dwelling in the faith or not. You must look back on whether you are truly living believing only in God.

I think that everyone gathered in this place today are those who have received the blotting out of sins. Salvation has already been accomplished by the gospel of the water and the Spirit, and it has become certain that those who believe are saved.

Today, I want to share the word not about another gospel, but about the life of walking together with the Lord. The Apostle Paul said, “*Examine yourselves as to whether you are in the faith. Test yourselves*” (2 Corinthians 13:5). We must check whether we are truly dwelling in the faith that believes the word of the Lord.

Who is the Christian that truly considers the Lord the most precious, follows the Lord, lives entirely only for the Lord, and confesses that only the Lord is the most honorable One, only the Lord is the One to receive praise, and only the Lord is the One to serve?

Those who follow, love, and serve the Lord like that, and consider the Lord as the first, are those who believe in what kind of gospel word?

The Person Who is Broken in Himself Follows the Lord

Such saints are people who are broken in themselves by the word of the Lord. They are people who know that apart from the Lord, they are nothing, and without the Lord, they are truly lacking and weak beings. They are people who know that without the Lord, there is no worth at all in the life of this world. The person who accurately knows their own image is the person whose own righteousness is broken. They are the person whose inner man is broken.

The person who realizes that they themselves are nothing, that

person indeed can believe the word of the Lord the best. And they can follow the Lord the best. They are those who can do all things within the faith that believes in the Lord. They are those who can walk together with the Lord.

What we want the most is to live together with the Lord, serve the Lord, do the Lord's work, and live receiving blessings within the Lord. This is the purpose of those who are born again. They are those who praise God, pray and receive answers, live a life that pleases God, and set the preaching of the gospel as their purpose. Wanting to live while doing the work that pleases the Lord, this is exactly the hope of the born-again people.

One's Own Righteousness Prevents One from Following the Lord

But what is it that makes us unable to live for the preaching of the Lord's gospel?

It is one's own rightness. One's own rightness made us leave our God and made us unable to preach the gospel word of God. And it made us unable to see the honor of Jesus Christ. A person who thinks, "I am not that lacking in this world; even without the Lord, I can live my life beautifully," cannot walk together with the Lord. These people cannot live for the preaching of the gospel of the water and the Spirit given by the Lord. They do not even know that the Lord is a precious One.

If one's own righteousness remains inside one's heart, one can never do the preaching of the Lord's gospel. The word, "*If anyone desires to come after Me, let him deny himself*" (Matthew 16:24), is the word telling us to know and throw away one's own righteousness.

One must know that one is lacking to be able to believe and

follow the word of the Lord. The person who has followed the Lord becomes a person who knows his own lacking.

There can be no one as honorable as the Lord. The Lord is God, the Creator of all things in the universe. "I am Jehovah, I am the One who exists of Myself." Therefore, the Triune God is the highest God.

Even if one is His saved people, if one thinks that one is better in the flesh, it is not easy to walk together with the Lord. We must know the character of the Lord well. The Lord is a very merciful One. However, He does not tolerate those who come before the Lord and boast of their own rightness. The reason we become those who cannot walk together with the Lord is because we think we have our own superiority.

Blessed Are Those Who Hunger and Thirst for Righteousness

I hope you know how lacking and what a nothing-being you yourselves are. There are people who put strength in their shoulders because they got a little money, and act proudly because they sit in a small public office. But if you look at them closely, behind their backs they are full of sorrow and worry, but they only put on airs in front of people.

Does that give true satisfaction? Even if one makes money, with that alone it is nothing. A person must do righteous work to be a true person; what kind of great life is it to only fill one's own belly?

Truly, we are those who cannot live without the Lord. If the work of preaching the Lord's gospel is taken away from us, we are those who have nothing to do. If there is no work of

preaching the Lord's gospel in my lifetime, my life is a meaningless one. Then I am like one riding a boat without a rudder.

The one who knows such an image of himself can truly follow the Lord and unite with the Lord. One must know that the Lord is the precious Lord, and that the one who lives serving that work the Lord has entrusted is the happy one.

“Blessed are those who hunger and thirst for righteousness, for they shall be filled” (Matthew 5:6). What is righteous work? It is the work done for the preaching of the gospel.

The work of preaching the gospel word of the water and the Spirit, and also living a life of faith, believing the word, and living by faith is exactly the work of doing righteousness. When one wants to do righteous work but cannot do it, how great would that heartbroken mind be?

It Is Grace to Preach the Gospel Inside God's Church

Everyone, if there is no church of God, even if you want to do righteous work, you cannot do it. If there is no church of God, no matter how much you want to preach the gospel, you cannot do it. Therefore, God established God's church on this earth and entrusted the work of preaching the gospel to God's workers.

All those who serve the gospel must be thankful before God. If He had not given you the work of serving the gospel, for what would you live in this world?

What is absolutely necessary for us in following the Lord is that we live for the purpose of preaching the gospel. And if the Lord has spoken, we follow by faith; therefore, faith is needed.

The Lord takes responsibility for us. If we are set apart from the

world and make the work of preaching the gospel word of the water and the Spirit our purpose, we become those who live a successful life.

Throw Away the Superiority of Your Flesh and Live by the Faith That Believes the Gospel Word of the Water and the Spirit

The Psalmist confessed, “*My soul longs, yes, even faints For the courts of the Lord*” (Psalm 84:2). God’s court is the church. My spirit longs for the Lord. Where is the Lord? He is inside your hearts, and inside the hearts of the righteous.

Where is the place our Lord works? It is God’s church. He is the God who speaks to the righteous and works inside God’s church. Inside the church, God gives realization regarding God’s word, does the work of preaching the gospel inside the church, gives the blessing of salvation, and fulfills His will. God’s church is a place that gives blessings.

Examine whether you yourselves are inside God’s word. Prove your own faith. Look into whether you truly believe this word is right, whether you are dwelling in such a faith that says, “I truly cannot live without the Lord,” and “If You take away the work of serving the Lord, I truly cannot live.”

Please quickly realize that there is truly no superiority in your flesh. And dwell inside the faith that believes the gospel word of the water and the Spirit. Live by the faith that believes God’s word. That is our happiness.

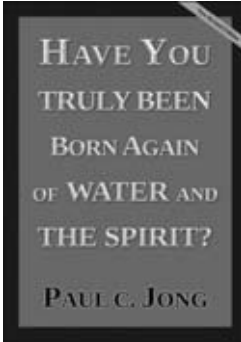
A person who truly lives by faith does not boast of his own rightness. A lacking person is rather good at pretending to be superior. What human would dare pretend to be superior before the Lord? It is not even knowing who the counterpart is.

Please acknowledge that there is truly no superiority of your own. “I have nothing superior.” I hope you throw away your own rightness and live by the faith that believes the word of the Lord. Let us praise the honor of the Lord and the greatness of the water and the Spirit. And let us follow behind the Lord. Let us live according to the Lord’s will. I conclude the message. ✉

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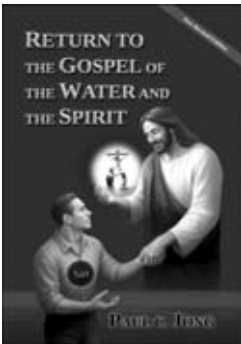
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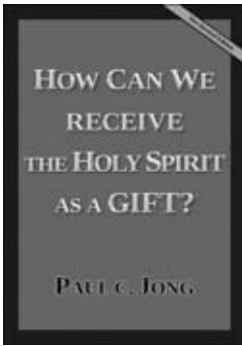
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— Commentaries and Sermons on the Book of Revelation —

IS THE AGE OF THE ANTICHRIST, MARTYRDOM, RAPTURE AND THE MILLENNIAL KINGDOM COMING? (I)

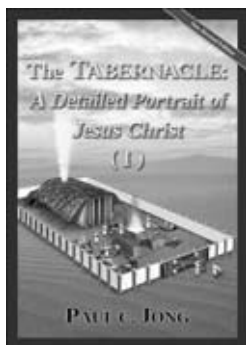


After the 9/11 terrorist attacks, traffic to “www.raptureready.com,” an Internet site providing information on the end times, is reported to have increased to over 8 million hits, and according to a joint survey by CNN and TIME, over 59% of the Americans now believe in apocalyptic eschatology.

Responding to such demands of the time, the author provides a clear exposition of the key themes of the Book of Revelation, including the coming Antichrist, the martyrdom of the saints and their rapture, the Millennial Kingdom, and the New Heaven and Earth—all in the context of the whole Scripture and under the guidance of the Holy Spirit.

This book provides verse-by-verse commentaries on the Book of Revelation supplemented by the author’s inspired sermons. Anyone who reads this book will come to grasp all the plans that God has in store for this world.

The TABERNACLE : A Detailed Portrait of Jesus Christ (I) [New Revised Edition]

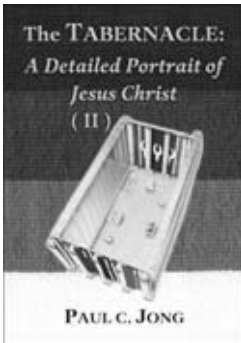


How can we find out the truth hidden in the Tabernacle? Only by knowing the gospel of the water and the Spirit, the real substance of the Tabernacle, can we correctly understand and know the answer to this question.

In fact, the blue, purple, and scarlet thread and the fine woven linen manifested in the gate of the Tabernacle’s court show us the works of Jesus Christ in the New Testament’s time that have saved the mankind. In this way, the Old Testament’s Word of the Tabernacle and the Word of the New Testament are closely and definitely related to each other, like fine woven linen. But, unfortunately, this truth has been hidden for a long time to every truth seeker in Christianity.

Coming to this earth, Jesus Christ was baptized by John and shed His blood on the Cross. Without understanding and believing in the gospel of the water and the Spirit, none of us can ever find out the truth revealed in the Tabernacle. We must now learn this truth of the Tabernacle and believe in it. We all need to realize and believe in the truth manifested in the blue, purple, and scarlet thread and the fine woven linen of the gate of the Tabernacle’s court.

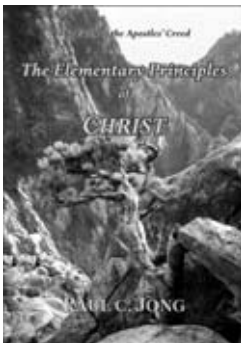
The TABERNACLE: A Detailed Portrait of Jesus Christ (II)



As God had commanded Moses to build the Tabernacle in the Old Testament, in the New Testament, God wants us to also build a Sanctuary in each of our hearts so that He may dwell in us. The material of faith with which we can build this Sanctuary in our hearts is the Word of the gospel of the water and the Spirit. With this gospel of the water and the Spirit, we must wash away all our sins and be cleansed. By telling us to build Him a Sanctuary, God is telling us to empty our hearts and believe in the gospel of the water and the Spirit. We must all cleanse our hearts by believing in the gospel of the water and the Spirit.

When we cleanse away all the sins of our hearts by believing in this gospel Truth, God then comes to dwell in them. It is by believing in this true gospel that you can build the holy Temples in your hearts. It is highly likely that until now, at least some of you have probably been offering your prayers of repentance to cleanse your hearts, trying to build the Temples by yourselves. But now is the time for you to abandon this false faith and be transformed by the renewing of your minds by believing in the gospel of the water and the Spirit.

The Elementary Principles of CHRIST — The Faith of the Apostles' Creed



We must have the faith that the Apostles had and believe as they did, for their faith and beliefs came from the Holy Spirit. The Apostles believed in Jesus Christ, His Father, and the Holy Spirit as their God.

The Apostle Paul confessed that he died with Christ and was brought to new life with Him. He became an instrument of God by believing that he was baptized into Jesus Christ (Galatians 3:27). In God's gospel are found the baptism that Jesus received, the blood that He shed on the Cross, and the gift of the Holy Spirit that He has bestowed on everyone who believes in this true gospel of the water and the Spirit.

Do you know and believe in this original gospel? This is the very gospel that the Apostles had also believed. We, too, must therefore all believe in the gospel of the water and the Spirit.

SERMONS ON THE GOSPEL OF MATTHEW (I), (II), (III), (IV), (V), (VI)



There are countless new Christians throughout the world, who have just been born again by believing in the gospel of the water and the Spirit that we have been spreading. We are indeed yearning to feed on the bread of life to them. But it is difficult for them to have fellowship with us in the true gospel, for they are all far away from us.

Therefore, to meet the spiritual needs of these people of Jesus Christ, the King of kings, the author proclaims that those who have had their sins taken away by believing in the Word of Jesus Christ must feed on His pure Word in order to defend their faith and sustain their spiritual lives. The sermons in these books have been prepared as new bread of life that will nourish the born-again to edify their spiritual growth.

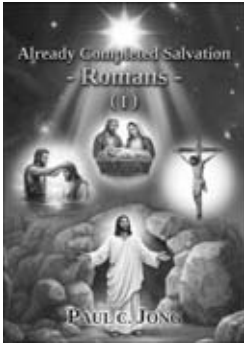
Through His Church and servants, God will continue to provide you with this bread of life. May God's blessings be on all those who have been born again of water and the Spirit, who desire to have true spiritual fellowship with us in Jesus Christ.

The Lord's Prayer: Misinterpretations and Truth — Sermons on the Lord's Prayer



In order to interpret the Lord's Prayer correctly, we must first correctly understand the gospel of the water and the Spirit, which was spoken to us by the Lord. We have Truth in us when we not only know and understand the gospel of the water and the Spirit but also believe it with our hearts. The true gospel, which we believe in, has led us so far, so that we can lead truly faithful lives that the Lord wants from us in the Lord's Prayer.

Already Completed Salvation - Romans - (I)



“For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith.’” Romans 1:17

Romans is called the ‘Magna Carta of the Gospel.’ However, to many Christians, Romans still feels like a difficult and complicated theology textbook. This book breaks down exactly that barrier.

The author expounds on Romans chapters 1 through 9 from the single consistent perspective of ‘the gospel of the water and the Spirit,’ that is, the baptism and the Cross of Jesus Christ. Just as the high priest transferred the sins of the people onto the offering through the laying on of hands in the Old Testament atonement sacrifices, Jesus had all the sins of the world transferred onto His body by receiving baptism from John, and saved those who believe by fully bearing the punishment of those sins on the Cross. When reading the words of the Bible through the lens of this gospel of the water and the Spirit, one finally comes to realize how sophisticated Paul’s argument is.

This book leads the reader to wrestle with the Bible themselves through a ‘Q&A’ (asking and answering) method. While finding the answers from the perspective of the gospel of the water and the Spirit through key texts and questions in each chapter, it can be utilized not only for personal meditation but also as material for small group Bible studies and discipleship training.

The TABERNACLE (III): A Prefiguration of The Gospel of The Water and the Spirit



Do you know the implication of the blue, purple and scarlet threads that were used in the screen gate of the Tabernacle? In order to enter the Kingdom of Heaven, you should understand what you need to know and believe. Now is the time that all human beings should believe wholeheartedly in the gospel of the water and the Spirit that is foreshadowed in the Tabernacle.

Jesus Christ is the very Author who has planned and accomplished the truth that is manifested in the blue, purple and scarlet threads of the gate of the Tabernacle. The real substances of the blue, purple and scarlet threads are the baptism Jesus received from John the Baptist, the blood He shed on the Cross, and His resurrection from the dead.

If you believe in the gospel of the water and the Spirit, would it be possible for your sins to still remain intact in your hearts? If your sins still remained in your hearts as you believe in Jesus, you will have a problem in your faith. Such a misguided faith results from your ignorance of the gospel of the water and the Spirit. Hence, you should understand that there are many false gospels and false preachers in this world who are preaching man-made false doctrines in Christian communities. I advise you to accept the gospel of the water and the Spirit so that all your sins may be taken away and that you may depart from these false gospels.

IF YOU HAVE CONFUSION AND EMPTINESS IN YOUR HEART, SEEK THE LIGHT OF THE TRUTH (I) & (II)



This book explains how much the Nicene Creed, produced at the Council of Nicaea in Late Antiquity, has had a bad influence on Christians today.

In this age, in order to meet the truth of being born again, you must study a little more. And you need to know more deeply about the creed of faith that you have believed so far.

Now you must find in this book the meaning of Jesus' baptism by John the Baptist that was omitted from the Nicene Creed. So, it should be an opportunity to receive true salvation and peace in your heart.

Now you will discover the true value of the gospel of the water and the Spirit in the baptism that Jesus received. You will come to know more deeply and clearly how the Word of the baptism Jesus received from John the Baptist has affected your soul and you will therefore give glory to God by faith.

Return from the Nicene Creed TO THE GOSPEL OF THE WATER AND THE SPIRIT! (I)



-Why must we return from the Nicene Creed to the gospel of the water and the Spirit? -

The gospel that the early church preached was precisely the gospel of the water and the Spirit. That gospel was the gospel that Jesus actually shouldered and washed away the sin of the world through the baptism He received from John.

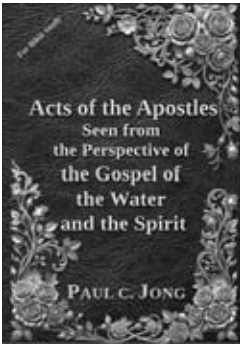
The baptism Jesus received from John was to fulfill the law of the sacrificial system found in Leviticus. That is, just as sin was transferred to the sacrificial offering through the laying on of hands, the substance of that sacrificial law was fulfilled through Jesus's baptism.

However, in the process of the Nicene Creed's formation, the ministry of Jesus having the sin of the world transferred to Him by being baptized by John was deleted from the creed's contents. As a result, this truth has been passed down in a hidden state within Christianity for about 1,700 years, reaching the present day.

Today, many people are struggling to receive the removal of their sins without knowing when their sins were transferred to Jesus. Because of this, even while saying they believe in the gospel of the cross, they fail to reach true assurance of salvation and live amidst repetitive repentance and the pangs of conscience.

The reason we must return to the gospel of the water and the Spirit is clear. This is because only this gospel allows us to meet the Jesus who became the sacrificial offering as the sin of the world was transferred to His body, and thereby have assurance of salvation.

Acts of the Apostles Seen from the Perspective of the Gospel of the Water and the Spirit



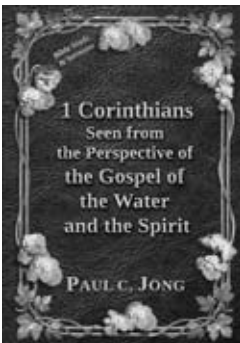
“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).

The Acts of the Apostles is commonly read as a record of the growth and miracles of the early church. However, the core that the Bible intends to say through the Acts of the Apostles does not lie only in testifying to the work of the Holy Spirit. How the already completed gospel of the water and the Spirit was testified to the whole world, that is the central message of the Acts of the Apostles.

This book explains the Acts of the Apostles from Chapter 1 to Chapter 28 from the perspective of the gospel of the water and the Spirit. It is a record following how the gospel of Jesus Christ—who had the sins of the world transferred to Him by receiving baptism from John, received the punishment of those sins on the Cross, and then resurrected from the dead—was testified.

By reading this book, we come to confirm how the gospel of the water and the Spirit given by the Lord is propagated to the end of the earth. Furthermore, we will clearly receive testimony on how this gospel saves sinners from the sins of the world through the two structures of the baptism and the Cross.

1 Corinthians Seen from the Perspective of the Gospel of the Water and the Spirit



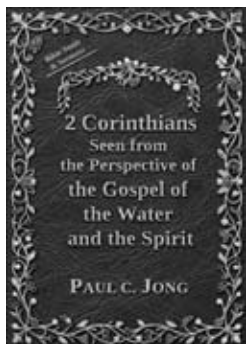
“For I determined not to know anything among you except Jesus Christ and Him crucified” (1 Corinthians 2:2).

1 Corinthians is commonly read as a practical epistle dealing with church problems. However, the core that the Bible intends to speak through 1 Corinthians does not lie in the order of the church or the arrangement of spiritual gifts. Upon what gospel the church in the midst of division and confusion must stand again, that is the central message of 1 Corinthians.

This book explains 1 Corinthians from chapter 1 to chapter 16 from the perspective of the gospel of the water and the Spirit. It is a record that follows how Jesus Christ—who had the sins of the world transferred to Him by receiving baptism from John, received the punishment of those sins on the Cross, and then resurrected from death—and that gospel answer all the problems of the church.

By reading this book, we come to confirm the fact that only the gospel of the water and the Spirit makes the church become one and establishes the saints truly holy. Furthermore, how this gospel completely saves sinners from the sins of the world will be clearly testified through the two structures of baptism and the Cross.

2 Corinthians Seen from the Perspective of the Gospel of the Water and the Spirit



“Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” (2 Corinthians 5:17)

2 Corinthians is commonly read as a personal letter containing the Apostle Paul's hardships and defense. However, the core of what the Bible intends to say through 2 Corinthians does not lie in the apostle's personal explanation or the restoration of his relationship with the church. How God's power is fully revealed in the midst of weakness—that is the central message of 2 Corinthians.

This book explains 2 Corinthians from Chapter 1 to 13 from the perspective of the gospel of the water and the Spirit. It is a record that traces how Jesus Christ—who had the sins of the world transferred to Him by receiving baptism from John, received the punishment for those sins on the cross, and then resurrected from death—and His gospel become true comfort and power in the midst of tribulation and weakness.

By reading this book, we come to confirm the fact that only the gospel of the water and the Spirit sustains the apostle's ministry and establishes believers as new creations. Furthermore, we will clearly receive testimony, through the two structures of baptism and the cross, of how this gospel calls sinners as workers of the new covenant and ministers of reconciliation.

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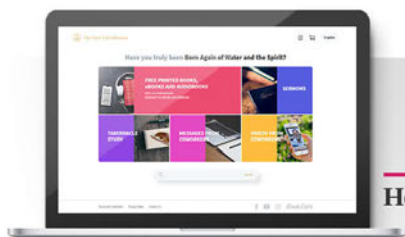
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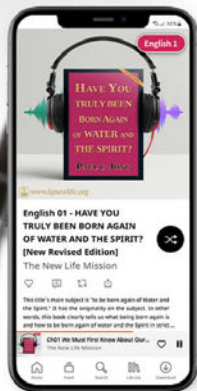
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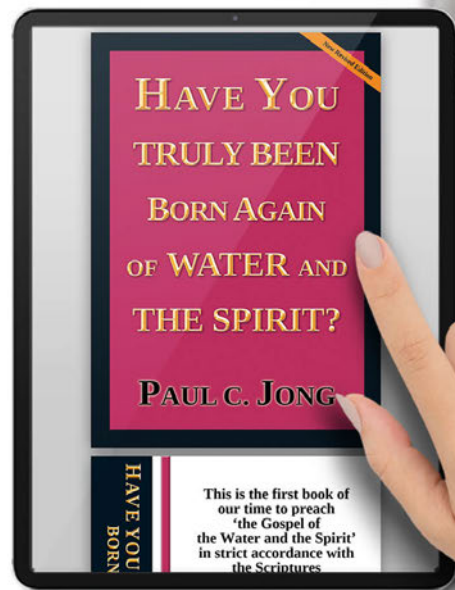
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Pastor **PAUL C. JONG**

Currently, Pastor Paul C. Jong leads ‘The New Life Mission’ and propagates the gospel of the water and the Spirit together with his co-workers.

He believed in Jesus who was crucified on the Cross, but because the problem of sin was not resolved, he was in suffering for a long time. Meanwhile, he came to believe the fact that Jesus had the sins of the world transferred to Him by receiving baptism from John the Baptist and vicariously received the judgment of those sins on the Cross.

Since then, he is propagating the gospel of the water and the Spirit through literature ministry to those who believe only in the Cross.

His books, a series of over 72 written volumes (continuously being published), have been translated into over 110 languages and are being read in more than 160 countries. E-books and audiobooks are provided for free at www.bjnewlife.org, and paper books can be purchased on Amazon.

You can download Rev. Paul C. Jong’s Christian Books to Computer, Tablet or Smartphone.



When looking at 2 Corinthians from the perspective of the gospel of the water and the Spirit,

A person who believes in the gospel of the water and the Spirit comes to read 2 Corinthians completely differently. The moment one opens this letter embracing in the heart the gospel that Jesus had the sins of the world transferred to Him by receiving baptism from John, completely received the judgment of those sins on the cross, and then resurrected, it begins to be seen why Paul could be bold without losing heart even in the midst of so many hardships.

In the face of tribulation, Paul relied not on himself but on God who raises the dead. In the face of false apostles, he held onto the testimony of his conscience conducted by the grace of God, not by fleshly wisdom. In the face of a thorn in the flesh, he boasted of the power of Christ that is made perfect in weakness. The root of all those responses was one. It is the gospel of the water and the Spirit completed by the baptism, the cross, and the resurrection.

A person who believes in this gospel knows that he is one who has already been created as a new creation. Only when there is that conviction can one contain the treasure even in a flesh like an earthen vessel. One can choose weakness over boasting, and the grace of God over fleshly wisdom. This is precisely the message that 2 Corinthians throws to the church of today.

Salvation has already been completed. What remains now is becoming strong when weak within that gospel.

