Biblical Exposition & Sermons
Romans
Seen from the Perspective of the Gospel of the Water and the Spirit (II)
Paul C. Jong

"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?" (Romans 6:3)

Romans chapters 6 to 10 are often read as texts dealing with sanctification and the assurance of salvation. However, what the Apostle Paul repeatedly speaks of here is not the way to become holy through human effort. How a person who has received the eradication of sins comes to live, with what status and with what heart—this is the center of these five chapters.

This Romans series is composed of three stages:

1. Biblical Exposition: This is a commentary that unravels Romans chapters 6 to 10 in the order of the text from the perspective of the gospel of the water and the Spirit.

2. Sermons: This contains the sermons of Pastor Paul C. Jong, which take Romans chapters 6 to 10 as their texts.

3. Questions and Answers: This points out the core questions that arise while reading Romans chapters 6 to 10, and contains the biblical answers to them together.

Through this book, we come to confirm again that our old man died together and was made alive together in the gospel that Jesus received the transfer of the sins of the world through the baptism He received from John, died on the cross, and resurrected. The declaration that there is absolutely no condemnation for those who are in Christ is clearly testified within the gospel of the water and the Spirit.

This is a book that everyone must seek out

and read now,

before the Antichrist appears,

as this world is heading toward destruction.

<u>You must believe now.</u>

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Romans
Seen from the Perspective of the Gospel of the Water and the Spirit (II)

PAUL C. JONG

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Romans seen from the perspective of the gospel of the water and the Spirit (II)

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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.

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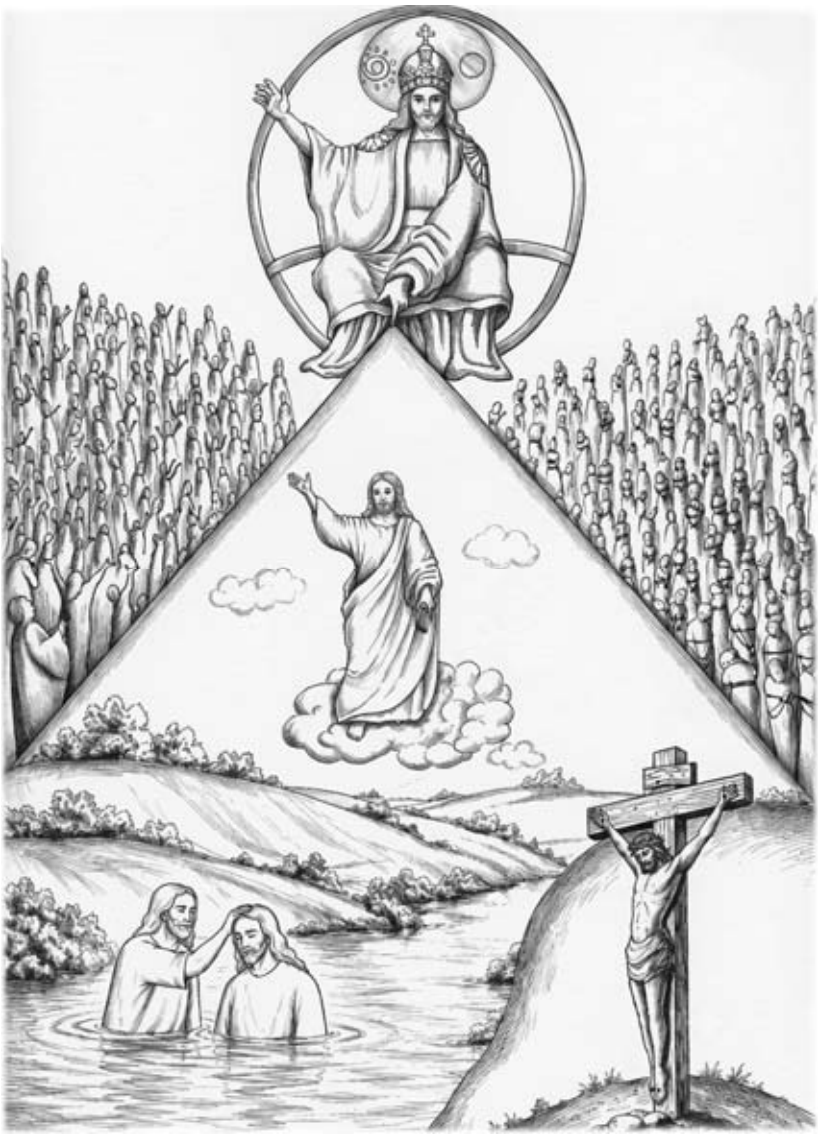

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Preface

True Freedom and the Completion of Salvation Enjoyed by Surrendering to God's Righteousness

Beloved readers,

As I place this book in your hands, I harbor one earnest hope. It is the hope that everyone who reads this book will lay down the burden of sin remaining in their hearts and surrender before the truth of salvation that God has already perfectly accomplished through Jesus Christ. Today, numerous people confess that they believe in Jesus, yet in their hearts they cannot shake off the questions, "Am I truly saved? Why do I still feel like a sinner?" I know well how deep that agony is. And I also know where the root of that agony lies. It is precisely because they know only half of the gospel.

The Book of Romans, recorded by the Apostle Paul, is the essence of the Christian gospel and a great epistle that most systematically reveals God's plan of salvation. In the previously published Romans from the Perspective of the Gospel of the Water and the Spirit (1), through the words of Romans chapters 1 to 5, we dealt with the foundation of *"God's righteousness"* obtained not by works of the law but only by believing in Jesus Christ. It proclaimed the great truth that although through one man, Adam, all people became sinners, through the obedience of one person, Jesus Christ, many people become righteous. Now, this following book, Romans from the Perspective of the Gospel of the Water and the Spirit (2), centering on the words from Romans chapters 6 to 10, deeply illuminates how a saved righteous person can completely escape from the yoke of sin and

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the law and walk in newness of life, and what the true completion of salvation is.

The Agony Begotten by a Half Gospel

Within Christianity today, a faith that understands only Jesus' death on the cross as the entirety of salvation is widely spread. The confession that "Jesus shed blood on the cross for my sins" is certainly a part of the truth. However, that alone does not explain how our sins were transferred to Jesus. If one does not know for whose and what sins the blood shed on the cross was for, and when and how those sins were transferred to Jesus, the meaning of the blood of the cross cannot be fully connected.
As a result, many believers come to make this confession: "I am a sinner who commits sin every day, but I receive the eradication of sins case by case through the blood of Jesus." In this confession, the consciousness of being a sinner still remains. The fear that one will become a sinner again if one does not repent every day does not disappear. Therefore, they try to add their own efforts with the thought that salvation will be completed if they pray harder, dedicate themselves more, and repent more deeply. However, this is an attempt to add one's own righteousness to the salvation that God has already perfectly accomplished. The Apostle Paul firmly diagnosed this by pointing out, *"For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God" (Romans 10:3).*
There is only one way to escape from this agony. It is to fully know and believe the true gospel that the Bible testifies to, that is, the 'gospel of the water and the Spirit.'

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The Gospel of the Water and the Spirit: Baptism, the Cross, and Resurrection

The Apostle John testified like this in 1 John 5:6: *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"* Jesus is not one who came only by water (baptism), nor is He one who came only by blood (the cross). He came together by water and blood, that is, baptism and the cross. When resurrection is added to this, the ministry of salvation is completed. The gospel in which these three are connected as one is precisely the 'gospel of the water and the Spirit.'

When Jesus received baptism from John the Baptist at the Jordan River in the year He turned thirty, when John the Baptist declined, Jesus spoke like this: *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).* In this word, "it is fitting to fulfill all righteousness," the secret of salvation is contained. This baptism was not a simple sign of humility. It was the event in which the Old Testament sacrificial law of the laying on of hands, that is, the law where a sinner laid hands on the head of the sacrificial offering to transfer their sins to that offering as recorded in Leviticus 1:4 and 16:21, was completed.

By John the Baptist, who was in the position representing humanity, laying his hands on Jesus' head and bestowing baptism, all the sins of all humanity were transferred to Jesus' body once and for all. The word John the Baptist cried out right after testifies to this: *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).*

Because Jesus received the transfer of the sins of the world through baptism, His shedding blood and dying on the cross could become the just judgment for our sins. Why was the

sinless Son of God hung on the cross? It is because He took charge of the sins of humanity through baptism. The declaration *"It is finished" (John 19:30)* that Jesus finally cried out on the cross is God's righteous conclusion that everything the law demanded was completely handled. And by resurrecting three days after His death, it was eternally confirmed that the baptism He received and the blood He shed were the perfect ministry of salvation acknowledged by God.

Baptism, the cross, and resurrection, these three are one ministry of salvation that can never be separated. Without baptism, one cannot know for whose and what sins the blood of the cross is for. Without the cross, one cannot know how the judgment of sin ended. Without resurrection, one cannot know whether all that ministry was acknowledged by God. Only when these three are connected as one is the complete *"righteousness of God"* finished.

Hebrews 10:14 declares the once-for-all nature of this salvation like this: *"For by one offering He has perfected forever those who are being sanctified."* Past sins, present sins, and future sins are all included within that once-for-all ministry.

The Flow of Romans Chapters 6 to 10 Dealt With in This Book

This book unfolds this great truth of salvation step by step following the flow from Romans chapters 6 to 10.

Romans chapters 6 and 7 deal with the life of newness, having died with Christ and having been made alive with Christ. For us who were baptized into Christ Jesus, our old man was crucified on the cross united with Jesus' death. Our old man was a person who acted as a slave to sin. It was a person who was

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condemned under the law. That old man died with Christ. Therefore, we no longer act as slaves to sin, and escaping from the condemnation of the law, we come to enjoy the true freedom of living as those alive to God.

The Apostle Paul explains this in chapter 7 by lifting up the parable of a woman with a husband. While the husband is alive, the wife is bound by the law of her husband, but if the husband dies, she becomes free from that law. Since we too were put to death to the law through the body of Christ, we are now not under the condemnation of the law but have become those who belong to the resurrected Christ.

Of course, the Apostle Paul laments in the latter part of chapter 7, *"O wretched man that I am! Who will deliver me from this body of death?" (Romans 7:24).* This is an honest confession that even a born-again person experiences internal conflict every day as long as they wear the flesh. However, this lamentation does not end in despair. It leads to the confession of thanksgiving, *"I thank God—through Jesus Christ our Lord!" (Romans 7:25).* The One who delivers from the body of death is only Jesus Christ.

Romans chapter 8 is the chapter that emits the most brilliant light in this entire book. *"There is therefore now no condemnation to those who are in Christ Jesus" (Romans 8:1).* This one verse is God's confirmed verdict given to those who believe in the gospel of the water and the Spirit. Even if our flesh is weak and lacking, our sins have already been completely handled through Jesus' baptism and cross. Therefore, God cannot condemn us again.

Satan constantly brings up our weaknesses and tries to condemn us. However, we must oppose him with this word: *"There is therefore now no condemnation to those who are in*

Christ Jesus." This is not our feeling but God's word. It is not our condition but God's verdict. A person who accepts this verdict by faith can escape from the chains of guilt and boldly step forward before God.

Romans chapter 9 does not stay at the assurance of salvation but turns its gaze outward. The Apostle Paul confesses like this: *"I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh" (Romans 9:1-3).* The people of Israel were a nation that received the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises. However, they did not know Jesus Christ, who is the substance of all those things. They did not realize the fact that the principle of the transfer of sins pointed to by the Old Testament sacrificial system, that is, the law of laying hands on the sacrificial offering to pass on sins, was completed through Jesus' baptism. So in Paul's heart, there was continual grief. One who has realized the true gospel is not satisfied only with their own salvation. They come to harbor a holy sorrow and love toward souls who do not yet know the gospel. This is the heart of the Holy Spirit working within one who knows the gospel.

Romans chapter 10 is the theological climax of this book. The Apostle Paul diagnoses the problem of Israel like this: *"They have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God" (Romans 10:2-3).* They had zeal, but that zeal did not stand upon correct knowledge. Without knowing how God saves humanity from sin, they tried to establish

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righteousness with their own will and effort.

And Paul declares: *"For Christ is the end of the law for righteousness to everyone who believes" (Romans 10:4).* Because Christ personally fulfilled all the demands of the law through baptism, the cross, and resurrection, there is now nothing for us to add to it or subtract from it. Salvation is not far away. *"The word is near you, in your mouth and in your heart" (Romans 10:8).* Believing this gospel with the heart and confessing it with the mouth, this is the entirety of salvation.

Regarding the Composition of This Book

This book goes beyond simple doctrinal explanation and is composed of Bible studies and sermons that exposit the text of each chapter, as well as clear questions and answers to help readers' understanding. The Bible studies unravel the flow of the text step by step, and the sermons vividly deliver the core message of each text. And the questions and answers directly deal with the doubts readers harbor the most, revealing the truth of the gospel of the water and the Spirit more clearly. When these three formats harmonize together, readers come to repeatedly encounter the same truth from various angles, and that truth takes root deep in their hearts.

In particular, this book squarely deals with the problems of erroneous faith commonly found within Christianity today. A faith that emphasizes only the blood of the cross and does not know Jesus' baptism, a faith that tries to supplement salvation with one's own repentance and dedication, a faith that condemns oneself because of the weakness of the flesh, a faith where religious zeal is fervent but there is no true peace in the heart. It diagnoses the root of all these problems with the word of the

Bible and presents the prescription called the gospel of the water and the Spirit.

An Earnest Plea Given to the Readers

Beloved readers, while writing this book, I did not let go of one heart. That is the heart the Apostle Paul confessed in Romans chapter 9. *"My conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart" (Romans 9:1-2).* When I think of the souls who do not yet know the gospel of the water and the Spirit, the souls who are suffering from the problem of sin in their hearts even while saying they believe in Jesus, my heart is also like this.

If sin still remains in your heart, if your religious zeal is fervent but you have no true peace, I earnestly plead with you to now lay down your 'own righteousness'. Accept with your heart the truth of salvation that God has already perfectly accomplished, that is, the fact that Jesus took charge of all your sins through the baptism He received from John the Baptist, received the judgment for those sins on the cross, and eternally confirmed your salvation by resurrecting.

This is the gospel of the water and the Spirit. This is God's righteousness. To the one who surrenders before this gospel, the great declaration of liberation comes: *"There is therefore now no condemnation to those who are in Christ Jesus."* I earnestly pray that everyone who reads this book will be liberated from the law of sin and death, and come to enjoy true freedom and eternal richness with absolutely no condemnation in Christ Jesus.

In the name of the Lord,
Paul C. Jong

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CHAPTER

6

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Faith That Accompanies Jesus Christ After Being Saved from Sin

"Shall We Continue in Sin That Grace May Abound?"

"What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?" (Romans 6:1-2)

The Apostle Paul has explained the righteousness of God from Romans chapter 1 to chapter 5. And entering chapter 6, he mentions the *"baptism"* that Jesus received from John. There is a clear reason for this. When he proclaimed at the end of chapter 5, *"But where sin abounded, grace abounded much more" (Romans 5:20),* some people misunderstood, saying, "If so, doesn't the grace of God become more abundant the more a person commits sin?" The Apostle Paul sternly refutes such misunderstanding at the very beginning of chapter 6. *"Certainly not."* The core here is the expression *"we who died to sin."* The Apostle Paul declares toward the people who are in Christ, "You are those who died to your sins." This is not a word to arouse moral determination or exertion of will. It was to make them believe the ministry of salvation that has already occurred in Jesus Christ.

Jesus Christ manifested that He became the Savior of those who believe in Jesus by receiving baptism from John the Baptist, having the sins of the world transferred to Him, going to the

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cross, shedding blood, and resurrecting from death. Jesus showed that He became our Savior by receiving the sins of the world transferred to Him through the baptism He received from John, taking the judgment of our sins in our place by shedding blood on the cross, and resurrecting from death. Those who believe as their Savior the Lord who had the sins of the world transferred to Him through the baptism He received from John, shed blood on the cross, and resurrected from death, have become those who can live accompanying that Lord. Therefore, the person united with Jesus Christ by faith has become one who cannot return to the old life where sin ruled, even if he wants to return.

Today, many Christian believers misunderstand the word of Romans 6:1-2 and have the wrong thought of whether they must live a life of sanctification. However, the deeper truth that the text points to is something else. The person who received obliteration of sins by faith believing in the gospel Word of the water and the Spirit knows that he has come to live by receiving a new identity as a righteous person whose old man died with Christ and lived again. It is too natural that a person who died to sin cannot return to the place of sin and live leaving Jesus Christ. We are those who received obliteration of sins by believing that the Lord received baptism from John, had the sins of the world transferred to Him, was crucified and shed blood, and resurrected from death to become our Savior. Therefore, it is natural that we cannot return to the old days and live.

"As many of us as were baptized into Christ Jesus?"

"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we

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were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:3-4) .

The core text of Romans 6 appears here. The Apostle Paul brings up the word *"baptism"* in earnest in chapter 6 verse 3, which he had not dealt with head-on from chapters 1 to 5. He asks, *"do you not know,"* in a very stern tone at that. The Apostle Paul speaks words that reawaken the truth of the gospel Word of the water and the Spirit, saying, *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?" (Romans 6:3).*

The word *"into"* in Romans 6:3 becomes the key to unlocking the secret of baptism. The original Greek text for the word *"into"* contains the meaning of "entering into and becoming one." Namely, it meant to become one body by participating with the heart in the gospel Word of truth that Jesus received baptism from John, had the sins of the world transferred to Him, was crucified, and resurrected from death to become our Savior.

If so, with whom must we unite? The word of Romans 6:3 says, *"us as were baptized into Christ Jesus."* Therefore, this points to the faith of being saved from our sins by faith by participating with the heart in the ministry of the baptism that Jesus received from John.

The baptism that Jesus received from John is recorded in Matthew 3:13-17. This word speaks the truth concerning the baptism that Jesus received from John the Baptist. Jesus said to John the Baptist, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).* When Jesus received baptism from John, He spoke the word, *"thus it is fitting for us to fulfill all righteousness."* This is the righteousness in which the Old Testament system of the laying on of hands, namely the principle of transferring sins by passing

them onto the head of the sacrificial offering shown in Leviticus 1:4 and 16:21, was fulfilled. John the Baptist baptized Jesus from the position of representing mankind, and Jesus, who received that baptism, had the sins of the whole world transferred to His own body.

The person who has the faith believing as Savior the Jesus who went to the cross after receiving baptism from John and having the sins of the world transferred to Him, is a person who becomes one body with Christ. Therefore, the person who believes the Lord who received baptism from John, had the sins of the world transferred to Him, was crucified, shed blood and died, and resurrected, becomes one who not only was baptized with Christ but also was crucified together on the cross and resurrected together from death. It is the exact faith as spoken in Romans 6:4, *"we were buried with Him."* This is not a simple word. It speaks of the faith united with His baptism, death on the cross, and resurrection by believing the ministry of Jesus Christ. And in the middle part of Romans 6:4, *"that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."* The gospel of the water and the Spirit is the gospel Word of salvation that brought new life to the people of faith united with His baptism, death on the cross, and resurrection. Therefore, the person united with the gospel of the water and the Spirit begins the path of faith accompanying Jesus Christ as a new creation. Just as the people of Israel who partook in the Exodus could never return to Egypt again, it means that the person who believes the gospel Word of the water and the Spirit given by the Lord has become one who participates in preaching the gospel with the faith united with Jesus Christ's baptism, death on the cross, and resurrection.

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The One Who Is Born Again by Believing in the Baptism Jesus Received from John, His Death on the Cross, and His Resurrection Has Become One Who Accompanies Christ

"For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin" (Romans 6:5-7).

Romans 6:5 says, *"For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection."* This word speaks of the person of faith who is united with Christ with a heart that believes in the baptism Jesus Christ received from John, His death on the cross, and His resurrection.

So the text says the purpose for which the old man died with Christ and lived again is *"that the body of sin might be done away with, that we should no longer be slaves of sin" (Romans 6:6).* Here, the *"body of sin"* does not merely mean the instincts of the flesh. It points to the world where sin ruled our hearts.

This power of sin collapsed in the ministry of Jesus, who had the sins of the world transferred to Him through the baptism He received from John, was crucified, shed blood, died, and resurrected from death. Therefore, the person who is united by believing in his heart the baptism of Christ and His death on the cross no longer becomes a slave of sin.

Verse 7 speaks of the result of that faith. It says that he who has died to sin has been freed from sin and has become a new creation. It is the word that whoever believes as his Savior Jesus Christ, who had the sins of the world transferred to Him by the

baptism He received from John, was crucified, died, and resurrected from death, becomes one who preaches the gospel Word of the water and the Spirit together with Jesus Christ. The righteousness spoken of in the text is not a righteousness a person has built up by his own effort, but refers to the righteousness of salvation given to us by Jesus Christ paying the price of sin with the baptism He received from John and the blood He shed on the cross, and by His resurrection from death. That is, the Word of the gospel of the water and the Spirit is contained within the word of Jesus receiving baptism from John.

The One Who Has the Faith United with the Baptism Jesus Received from John, His Death on the Cross, and His Resurrection Can Accompany the Lord

"Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God." (Romans 6:8-10)

This word speaks that the person who died together with Jesus Christ on the cross and resurrected together can accompany Jesus Christ. *"Now if we died with Christ, we believe that we shall also live with Him" (Romans 6:8).* The Apostle Paul speaks as a confession of faith believing the gospel Word of the water and the Spirit. He says that the person who participated with his heart in Christ's baptism and death on the cross is also one who participates in Christ's resurrection and new life. Therefore, the Apostle Paul speaks words of confession that he believes the Lord who had the sins of the world

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transferred to Him by the baptism Jesus received from John, died on the cross, and resurrected.

Verse 9 explains more deeply the faith believing the power of Jesus Christ's resurrection. *"Knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him" (Romans 6:9).* Jesus Christ's resurrection was eternal. The reason Jesus Christ received baptism from John, had the sins of the world transferred to Him, was crucified, shed blood, and resurrected from death was to break the eternal power of sin and death, and to make it so that we no longer act as slaves to sin. It was to make it so that sin and death could not have dominion over the people who believe in Jesus. He did the ministry of salvation on this earth so that the people who became one body with Jesus Christ by faith would not be dragged back into the swamp of sin and death. That is, the one who is in the gospel of the water and the Spirit is not dragged under the power of sin and death.

Verse 10 compresses that content. *"For the death that He died, He died to sin once for all; but the life that He lives, He lives to God."* This word speaks of the faith believing the gospel Word of the water and the Spirit. Jesus Christ receiving baptism from John and dying on the cross is not an event that must be repeated twice or three times, but speaks the truth that He obliterated all the sins of mankind once for all with just one time. Therefore, it is saying that the one who believes the gospel Word of salvation given to us by having sins transferred, going to the cross, shedding blood, and resurrecting from death, now no longer needs to make any effort to receive the obliteration of his committed sins.

To the person who feels that the obliteration of sins is not perfect even while believing only in Jesus who hung on the cross as the Savior, it is saying that the fleshly thought that he must

supplement it with his own determination and holy effort is wrong. Jesus receiving baptism from John and dying on the cross is the death to our sins, and His resurrection is the power of the gospel Word of the water and the Spirit that worked to give us new life. Therefore, the person united with Him has become one who is born again.

The One Who Died Together with Jesus Christ to the Sins of the World Has Become One Who Lives Again to God

"Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus." (Romans 6:11)

The conclusion of the entire text is condensed in verse 11. The Apostle Paul has been explaining from verse 1 to verse 10 that the one who believes in the Lord who received baptism from John, had the sins of the world transferred to Him, was crucified, shed blood, and resurrected from death is the one who has obtained eternal life together with Christ. *"Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus."* The core here is the command to know and believe the gospel Word of the water and the Spirit in that way. Here, the verb "reckon" is not a simple imagination or self-suggestion. It is closer to the meaning of acknowledging exactly the fact of having obtained through faith the already accomplished salvation and new life. Those who believe as our Savior the Lord who had the sins of the world transferred to Him by the baptism Jesus received from John, was crucified, resurrected from death, and eliminated our sins once for all, are those who have obtained salvation from all sins once for all, and have become those who will give glory to God by preaching the

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gospel for the rest of their lives as those who have obtained the obliteration of sins and eternal life by believing the gospel Word of the water and the Spirit.

To the person who has been baptized united with Christ Jesus, two facts are already given. First, he is one who has received salvation concerning sin. Because he was crucified and died together with Jesus Christ, that person is no longer a slave of sin but has become a slave of righteousness. Second, he is one who has been saved by God and obtained eternal life in Christ Jesus. Because salvation and eternal life have come upon the person who believes in Jesus' baptism, death, and resurrection, he is a person who will live forever as one who is alive, having been saved by God. The Apostle Paul accepts these two blessings of faith by faith, and commands to live as a slave of God's righteousness, having been saved from sin oneself.

His command also newly establishes the starting point of the life of faith. Because the old man has died, he cannot stay in sin, and because he has obtained new life by faith, obeying God's righteousness is his duty. Even if the life of the flesh is not perfect, if the direction of the heart stands clearly toward God's righteousness, that person comes to live as a slave of God's righteousness.

The question of Romans 6:1, *"Shall we continue in sin that grace may abound?"* becomes complete only when it takes as its foundation the faith believing the gospel Word of the water and the Spirit that verse 11 speaks of. That is, the person who offers himself to God as one dead to sin and alive to God cannot have any justification in his heart to rationalize a life dwelling in his own sin. This is because the one who has received the obliteration of sins in his heart by the faith believing the gospel Word of the water and the Spirit has become a new creation in Jesus Christ.

The Core Message the Text Conveys

Romans 6:1 to 11 is one of the texts that most clearly shows the gospel of the water and the Spirit. The Apostle Paul, after unfolding God's righteousness from Romans chapter 1 to 5, finally speaks in chapter 6 that Jesus, who had the sins of the world transferred to Him by the baptism He received from John, became the Savior of the believers through His crucifixion, death, and resurrection.

By the baptism Jesus received from John, the sins of the world were transferred to Jesus' body. And the Lord, while having the sins of the world transferred to Him by baptism, shed blood on the cross, died, and resurrected from death, testifying that we have now received salvation by the faith believing this Word of the truth of the gospel. The one who believes in his heart that Jesus had the sins of the world transferred to Him by the baptism He received from John, hung on the cross, died, and resurrected, is a born-again person who has obtained salvation from his sins and is born anew.

The words "*united,*" "*together,*" and "joined" that the text repeatedly reiterates all remind us of the same gospel Word of truth. That faith speaks of having become one body with Jesus Christ. Therefore, Christ's death becomes that person's death, and Christ's resurrection becomes that person's resurrection. Therefore, since the old man was crucified and died together with Jesus Christ, and resurrected from death together with Christ, the power of death can no longer have dominion over that person. The status of the one who believes the gospel Word of the water and the Spirit is one dead to sin and alive to God, and he has become one who lives as a new creation by believing God's righteousness.

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The gospel Word of new life that this text teaches is not accomplished by simple ethical striving or religious determination. It is the gospel Word of the water and the Spirit accomplished by Jesus Christ personally having the sins of the world transferred to Him by the baptism He received from John the Baptist, being crucified, shedding blood, dying, and resurrecting from death.

The Holy Spirit is present, working as new life within the heart of the person who believes this ministry of Jesus as salvation. This gospel of the water and the Spirit has become the gospel of life that has now brought us eternal salvation through Jesus having the sins of the world transferred to Him by the baptism He received from John, His death on the cross, and His resurrection. This is the message that Romans 6:1 to 11 conveys together.

Now Present Yourselves to God as Instruments of Righteousness

"Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law but under grace" (Romans 6:12-14) .

The Apostle Paul commands us to now apply the truth of the gospel of the water and the Spirit, which he explained up to Romans 6:11, to the realm of our actual lives and live by it. *"Therefore"* connects the truth from Romans 6:1 to 11 with the application of the life of faith from verse 12 onwards. He is

telling us the truth that because Jesus took the sins of the world passed onto Him through the baptism He received from John, died on the Cross, and resurrected from death, thereby giving us the removal of sins and new life, we have become those who live walking with Christ by faith.

Verse 12 says, *"do not let sin reign in your mortal body."* This word means that sin can no longer reign over those who are saved by believing in Jesus Christ, who took the sins of the world passed onto Him through the baptism received from John and was crucified. A person who believes that the sins of the world were passed onto Jesus Christ through the baptism He received from John the Baptist becomes a person who died together with Christ when Christ died on the Cross, and resurrected together with Him when Christ resurrected. Therefore, sin can no longer rule over that person. He has become a person of a new creation. Because the Holy Spirit dwells in the heart of a person who has the faith that believes in this word of the gospel of the water and the Spirit, he has now become a servant of God who preaches the gospel of the water and the Spirit according to the will of Jesus Christ and lives for this gospel. So, he comes to live as God's servant of righteousness, and his life of living as a servant of sin in the past has come to an end.

Verse 13 shows the specific direction of that life. *"And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God."* Here, *"instruments"* can be called "tools." This word is asking whether our hands, feet, mouths, and eyes are being used as tools of sin, or as tools of righteousness. If a person continues to stay in the place of sin, his heart will also be influenced by sin, and if a person presents himself to righteous works, his heart will also incline toward God's righteousness. The Apostle Paul

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commands us to present ourselves to God *"as being alive from the dead."* This is the proper way of life for a person who has died together with Christ and lived together with Him.

Verse 14 adds a promise to that command. *"For sin shall not have dominion over you, for you are not under law but under grace."* A person under the law continues to live under the condemnation of sin, but a person who believes in the gospel of the water and the Spirit has escaped from the condemnation of sin because he has been saved from all sins. Even when a person who believes in the gospel of the water and the Spirit with his heart reveals his weaknesses and shortcomings, those shortcomings cannot return that person to being a servant of sin again. This is because Jesus Christ took the sins of the world passed onto Him through the baptism He received from John and did the work of eliminating all the sins of the world once and for all through the ministry of His death on the Cross and resurrection. When we confirm our salvation with the faith that believes in this word of the gospel of the water and the Spirit of salvation, Satan's accusation can no longer be applied to us. Satan's condemnation cannot destroy us.

Whose Servant Will You Choose to Live As Now?

"What then? Shall we sin because we are not under law but under grace? Certainly not! Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness" (Romans 6:15-18).

The Apostle Paul raises the question he had thrown in verses 1-2 again in a different way. *"Shall we sin because we are not under law but under grace? Certainly not!" (Romans 6:15).* The answer is the same, but the logic drawing out that answer has become even deeper. Now, through the word *"slave,"* the Apostle Paul testifies that the believer is no longer a servant of sin but has become God's servant of righteousness.

Romans 6:16 speaks of the spiritual principle of whose servant a person becomes within the gospel of the water and the Spirit as a clear truth. *"Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey."* A person becomes the servant of whoever he obeys. A person who obeys sin eventually becomes a servant of sin, and its wages is death. A person who obeys the word of God's gospel of the water and the Spirit becomes a servant of God, and its end is the removal of sins and eternal life in Christ. Whether it is an idol, pleasure, or a person, the object to which one deeply inclines his heart and obeys acts as that person's master. In the spiritual life, there is always a master. If we obey the word of Jesus Christ, we are saved from our sins and become righteous, and if we obey things that go against God's will of preaching the gospel, we become servants of sin.

Romans 6:17-18 clarifies the new identity of Christians by faith. *"But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness."* Here, *"that form of doctrine"* refers to the word of the gospel of the water and the Spirit delivered by the apostles, that is, the teaching about the ministry of Jesus taking the sins of the world passed onto Him through the baptism He received from John, His death on the Cross, and His

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resurrection. The text declares that the person who *"obeyed from the heart"* the teaching about the word of the gospel of the water and the Spirit has become one saved from all sins. Only the person who believes in the word of the gospel of the water and the Spirit with his heart and becomes one body with Christ is released from the status of originally being a servant of sin, becomes a servant of righteousness, and comes to live the life of the righteous before God. This is the blueprint showing what kind of life of faith a person who believes in the word of the gospel of the water and the Spirit must live.

Here, one thing must be clearly pointed out. The change in the status of the servant is not something a person created by himself. This is the salvation that comes upon a person who believes as Savior the Lord who took the sins of the world passed onto Him through the baptism He received from John, died on the Cross, and resurrected from death. The Apostle Paul cried out, *"God be thanked,"* while speaking of the person of faith who believes in Jesus Christ, who took the sins of the world passed onto Him through the baptism received from John the Baptist, was crucified and shed blood, and resurrected from death. If one's own sins had not been passed on through the baptism Jesus received from John, Jesus' death on the Cross and resurrection would have had no direct relationship with a person's salvation. However, a person who believes in the gospel of the water and the Spirit believes that his own sins were passed onto Jesus' body through the baptism Jesus received from John, that the judgment for those sins was accomplished on the Cross, and that new life has come upon us who believe through Jesus' resurrection. Therefore, the removal of sins given by the word of the gospel of the water and the Spirit is not a person's merit, but the salvation received through the faith that believes in the righteousness of Jesus Christ. A person who has become a

servant of righteousness does not boast of his own flesh, but boasts only of the baptism and the Cross of Jesus Christ.

Present Yourselves as Slaves to Righteousness Leading to Holiness

"I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness" (Romans 6:19-20).

Romans 6:19 begins with the Apostle Paul's unique way of explanation. *"I speak in human terms because of the weakness of your flesh."* The Apostle Paul acknowledges that the metaphor of a *'slave'* might be unfamiliar or limiting in human terms. However, considering the weakness of the listeners, he says he will explain this truth with a metaphor that can be understood in everyday life. To that extent, this text is a kind teaching given so that the saints can easily understand it.

The text exhorts us to present ourselves to God as servants of righteousness now, just as we presented ourselves when we lived as servants of sin. *"For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness."* This is an exhortation to look back on the days when we lived as servants of sin. When presenting oneself to sin, one did not present oneself just once and stop. Rather, one fell deeper and deeper into uncleanness and lawlessness, and did not spare time and strength for that work. This word means to now present that heart and faith to God's

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righteous work and live as a servant of righteousness. Continuously presenting one's time, body, and heart for God's righteous work is the faith that pleases God.

Here, the faith that believes in the word of the gospel of the water and the Spirit spoken by the Apostle Paul does not merely mean a moral level that gradually rises within a person. It points to the path where a person who has already received the removal of sins presents himself to God, thereby living a life worthy of the faith of a born-again person.

The natural expression of the new identity declared in Romans 6:14, *"For sin shall not have dominion over you,"* is precisely the word to present oneself to God as a servant. The word of the gospel of the water and the Spirit moves the believing person from being a servant of sin to a servant of righteousness. Therefore, that person now makes it his original mission to present his body and members as God's righteous tools.

Verse 20 makes us look back at the old days one more time. *"For when you were slaves of sin, you were free in regard to righteousness."* This word means that when one was a servant of sin, one could not participate in God's righteous work. At that time, he was in a state of having no relationship with God's righteousness, but that was not true freedom, but a state leading to death. The reason the Apostle Paul said this word is clear. If one lived bound to sin in the old days, now one must live presenting oneself to God's righteousness just as much.

The End of the Two Paths are Death and Eternal Life

"What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now

having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life" (Romans 6:21-22).

The Apostle Paul clearly contrasts the end that the two paths meet. Verse 21 asks about the path of disobedience of the old man. *"What fruit did you have then in the things of which you are now ashamed?"* This question makes one look back on the result of the life lived as a servant of sin. The fruit of the days lived as a servant of sin was nothing but shame, and its end was death. This is because sin is fundamentally bound to the power of death. The fruit borne under the power of sin ultimately bears fruit as death.

However, verse 22 shows that the believing person has now come to live as a servant of righteousness. *"But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life."* A person who has been saved from all sins is a person who discards self-centered purposes and lives according to God's will. The text clearly says, *"having become slaves of God."* A person who has been saved from his sins has already become God's servant. As God's servant, he devotes his strength to preaching the gospel of the water and the Spirit, and lives using everything entrusted by God for preaching the gospel. This is the life of faith that believes in God's righteousness.

Here, the word *"fruit to holiness"* is important. This means that when a person who has received the removal of all his sins by the faith that believes in God's righteousness presents himself to the preaching of God's gospel for the rest of his life, he comes to bear the fruit of evangelism. Preaching the gospel of the water and the Spirit to other souls, directly or indirectly helping the preaching of the gospel, and all works that support the preaching

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of the gospel through one's own work and business are included here. When a person who is united in the heart that believes in Jesus taking the sins of the world passed onto Him through the baptism He received from John, His death on the Cross, and His resurrection presents his remaining life to righteous works, his entire life becomes the fruit of holiness.

And its end is eternal life. The eternal life spoken of by the Apostle Paul does not point to simple survival where time continues endlessly, but to the abundant life enjoyed together with God. Christ's resurrection life has already begun within that person, is not cut off even past death, and is a life that continues into the eternal Kingdom of God.

The Wages of Sin and the Gift of God is Eternal Life

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23).

The last verse of Romans chapter 6 is short but contains a very important meaning. The Apostle Paul compresses the message of the entire chapter 6 of Romans into two sentences. *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."*

The core here is the contrast between *"wages"* and *"gift."* The wages of sin is death. This tells us that a sinner has no choice but to receive the judgment of sin and reach eternal death. Therefore, in order to escape from his sins and judgment, a sinner must receive salvation by the faith that believes in Jesus Christ, who saved us from all sins and judgment by receiving baptism from John the Baptist to have the sins of the world passed onto Him, dying by shedding blood on the Cross, and resurrecting from that

death. Only then can one be saved from the judgment of sin and eternal sin and death. The Apostle Paul also says in Romans 5:12, *"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned."*

The word of Romans 6:23, *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord,"* means that death comes to a person who has sin remaining in his heart, but the gift God gives to a sinner is eternal life. God gives the removal of sins and eternal life as a gift to the person who believes that Jesus took the sins of the world passed onto Him through the baptism He received from John, died on the Cross, and resurrected.

Whether a person considers himself a believer in Jesus or not, if sin remains as it is in his heart, he cannot avoid the judgment of sin. However, no matter how much sin a sinner has in his heart, if he receives salvation by the faith that believes in the Lord who took the sins of the world passed onto Him through the baptism Jesus Christ received from John, shed blood on the Cross, and resurrected from death, God gives that person the removal of sins and eternal life as a gift.

In other words, our salvation is God's gift given to the person of faith who believes in the gospel of the water and the Spirit in Jesus Christ. Inside the baptism Christ Jesus received from John the Baptist, His death on the Cross, and His resurrection, the gift of eternal removal of sins and eternal life is prepared. A person who desires to receive the removal of sins in his heart obtains salvation and eternal life by believing in this word of the gospel of the water and the Spirit, and receives the blessing of being able to live together with the Lord forever.

This one verse of Romans 6:23 summarizes the message of the entire chapter 6 of Romans. A person who has sin remaining in

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his heart had no choice but to receive the judgment of sin. However, God the Father gave salvation to those who believe through the ministry of Jesus taking the sins of the world passed onto Him by the baptism He received from John, the blood He shed on the Cross, and His resurrection from death. The person who believes in this gospel of salvation of the water and the Spirit has come to live receiving the eternal removal of sins as well as eternal life as a gift.

The Core Message Delivered by the Text

Romans 6:12 to 23 connects the truth of being born again explained from verses 1 to 11 to the realm of actual life. The fact that a person who has been baptized into Christ is dead to sin and alive to God did not stop at a simple ethical declaration. The truth of that gospel of salvation leads to the faith regarding where to present one's body and members. The Apostle Paul exhorts us to present ourselves to God as instruments of righteousness and to follow the path of living as servants of righteousness.

There are two truths that the text repeatedly makes clear. First, there is no neutrality in the spiritual world. A person becomes either a slave of sin or a slave of righteousness. Depending on whom one deeply inclines one's heart to and obeys, that person's master is determined. Second, the end of the two paths is clearly different. The end of the path living as a slave of sin is death, and the end of the path living as a slave of righteousness is eternal life. There is no neutral zone between those two paths.

The life of righteousness taught by this text is not a moral ability grown within human religion. The gospel of the water and the Spirit is the gospel of salvation accomplished by Jesus taking the sins of the world passed onto Him through the baptism He

received from John, dying on the Cross, and resurrecting. He who believes in this gospel has become one who lives a life of faith within that faith. Because we have been freed from sin by believing in the gospel of the water and the Spirit, we have become slaves of righteousness, and as slaves of righteousness, we have become those who please God by presenting our bodies and members to God. And at its end, we receive the gift called eternal life.

Romans 6:23 compresses all these truths of God's blessings into one verse. The wages of sin is death, and the gift of God is eternal life in Christ Jesus our Lord. Romans 6:12 to 23 was the word of truth that most clearly shows how the gospel of the water and the Spirit integrally changes a person's status, life, and end. Hallelujah! ✉

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The Life of Those Who Have Gained New Life

< Romans 6:1-11 >

"What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord."

Everyone, today we are going to think about how those who have gained new life should live, through the words of Romans 6:1 to 11. In Romans 5, the Apostle Paul testified to the fact that we have been justified by faith through Jesus Christ. He said that

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although through one man, Adam, all people became sinners, through the obedience of one man, Jesus Christ, many became righteous.

However, people might misunderstand here. They might say, "Then, since we have received the removal of sins, we can live however we want now. Since God's grace is great, we can commit more sin." Therefore, the Apostle Paul says firmly, *"Certainly not!"* Why is that? It is because we are those who have died to sin. A person who has received the blotting out of sins by believing in the gospel of the water and the Spirit is not saved to commit more sin. The reason God saved us from all the sins of the world is to make us walk in newness of life.

Therefore, the core of today's word is this: A person who has been baptized into Jesus Christ has died with Jesus and is one who has lived again with Jesus, so they must now live in new life.

The Faith of Being Baptized into Christ Jesus

The Apostle Paul says this 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?"* This word is the center of Romans 6. Believing in Jesus is not vaguely calling out only the name of Jesus. It is believing as our Savior the Lord who came to this earth, received baptism from John the Baptist, shed blood and died on the cross, and lived again from the dead.

When Jesus received baptism from John at the Jordan River, all our sins were passed onto Jesus' body. His receiving baptism from John was not merely showing an example of humility. As the Lamb of God, Jesus received the baptism given by John in order to bear all the sins of the world. John the Baptist was the

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representative of mankind, and Jesus, through the baptism received from John, took the sins of our world upon His body once and for all.

That is why Jesus was crucified and shed His blood. Why was the sinless One hung on the cross? It is because He bore our sins through the baptism He received from John. The reason Jesus died on the cross was not because of His own sins, but He received the judgment of sin because of the sins of the world that were passed onto Him through baptism. Therefore, Jesus' baptism, cross, and resurrection are one. If we speak of the cross without baptism, we cannot know why Jesus received the suffering that a sinner receives. If we speak of baptism without the cross, we cannot know how the judgment of sin ended. If we speak of the cross without the resurrection, we cannot know how new life was given to us.

The gospel of the water and the Spirit is the gospel that believes in Jesus' baptism, cross, and resurrection together. By believing this gospel, we have become those who are united with Jesus.

We Died Together with Jesus

The Apostle Paul says that we were baptized into Jesus, and immediately says that we were baptized into His death. This means that Jesus' death is exactly our death. When Jesus received baptism from John, our sins were passed onto Him. And when Jesus died on the cross, our body of sin also received judgment together. That is why the Apostle Paul said, *"our old man was crucified with Him" (Romans 6:6).*

Everyone, we still live with a physical body. However, in faith, our old man has already died. The old man who was a slave to sin, the old man who was under the condemnation of the law,

and the old man who lived only for his own greed and flesh were crucified together with Jesus. We must believe this fact. We must acknowledge this with our hearts. When we look at ourselves, there are still weak and lacking aspects, but when God looks at us, we are already those who have died to sin in Jesus. Sin can no longer have dominion over us. Because sin cannot reign as king over those who are dead.

In the past, sin dragged us around. Guilt tormented us, the law condemned us, and the fear of death held onto us. But now it is different. Because Jesus bore all our sins through baptism and finished them on the cross, we have been liberated from sin. This is the starting point of those who have gained new life.

We Lived Again Together with Jesus

A person who died together with Jesus is a person who lived again together with Jesus. The Apostle Paul said, *"For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection."* Jesus' resurrection is not the resurrection of Jesus alone. It is the guarantee of the new life given to us who believe in Jesus. Because Jesus lived again from the dead, we have become those who have gained new life before God.

Therefore, we can no longer return to our old life. How can a person who died with Jesus and lived with Jesus live as a slave to sin again? How can they live only for the flesh again? How can they live looking only at the perishable things of the world again? Of course, our physical body is still lacking. Sometimes our hearts may waver. Sometimes fleshly desires may rise up. Sometimes we may be weak and fall. However, our status has changed. We are not slaves of sin, but slaves of righteousness.

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We are not those who belong to death, but those who have gained eternal life. We are not the old man, but those who have gained new life.
We must know this fact clearly. He said to *"reckon"* this. We must reckon ourselves to be dead indeed to sin, but alive to God in Christ Jesus. This is a word to change our thinking. It is a word to look at ourselves with faith. It is a word to acknowledge ourselves according to the word of God.

Those Who Have Gained New Life Must Renew Their Thoughts

Everyone, one of the most important things after being saved is thoughts. Even if we have received the removal of sins, if our thoughts remain the same as in the past, our lives will be shaken. Even though God has made us new people, if we continue to reckon ourselves as the old man, it is difficult for us to walk in newness of life. The Apostle Paul said, *"Reckon."* This is not a simple emotion. It means to have thoughts of faith based on the word of God.
"I have died to sin." "I have become alive to God." "I was buried together with Jesus." "I have gained new life together with Jesus." "I am now not a slave of sin but a slave of righteousness." We must reckon like this. If thoughts change, the direction of life changes. In the past, sin naturally led us. The things of the world looked good, and following the greed of the flesh seemed natural. But now we must follow righteousness. We must think about the work that pleases God. We must think about the work of saving other souls.
A person who has been saved from sin must set the purpose of their life again. Why do I live? Why did God save me? Why did

He still leave me on this earth? The answer is clear. It is for God to save other souls from sin through us, to let us preach the gospel of the water and the Spirit, and to accomplish God's righteous work.

We Must Set Our Minds to Live as Slaves of Righteousness

Everyone, we are lacking. We are lacking physically, our thoughts are lacking, and our faith sometimes wavers. However, the important thing is where we set our minds. We must now set our minds to live as slaves of righteousness. "I am lacking, but I will live for God's righteousness. I am weak, but I will live for the preaching of the gospel. I am not perfect, but I will not return as a slave of sin but live as a slave of righteousness." We must set our will like this.

If one does not set their will, a person flows along with the environment. If the world pulls, they go to the world; if the flesh pulls, they go to the flesh; if difficulties come, they go to discouragement. However, a person who has set their mind returns again even if they waver. They rise again even if they fall. They hold onto the Lord's righteousness again even if they are lacking. The life of a person who has gained new life is not the life of a person with a perfect physical body. The life of a person who has gained new life is the life of a person who has set their mind on God. It is a life of believing in the baptism, cross, and resurrection accomplished by the Lord, and uniting oneself with that Lord's will.

We were baptized into Christ. We died together with Christ. We lived again together with Christ. If so, we must now also unite with Christ's will. We must also unite with the Lord's righteous

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purpose. We must also unite with the work of preaching the gospel that pleases the Lord.

We Must Grow in the Lord Like a Grafted Tree

Our lives, having gained new life, are like a grafted tree. Originally, we were trees of sin. We were trees that could not bear good fruit. Because the wages of sin is death, that tree had to be cut down. But Jesus took charge of our sins through His baptism and finished our old man by dying on the cross. And the Lord, who resurrected from death, planted the faith of new life in us. We are those who have been grafted into Jesus.

When first grafted, good branches begin to grow. However, at the same time, old branches also come up from the bottom. Fleshly greed, worldly habits, old thoughts, and weaknesses come up. So, a person who is first saved sometimes looks at themselves and is disappointed. They might be discouraged, saying, “Why am I still like this? Why am I so lacking?”

However, there is no need to be discouraged. The important thing is the faith that is attached to the Lord. If we live listening to the word, receiving guidance, and serving the work of the gospel inside God’s church, the Lord trims the unnecessary branches inside us. And He makes the branches of new life grow and makes us bear the fruit of righteousness. It is not that we sanctify ourselves and become perfect. It is the Lord who holds us, trims us with the word, nurtures us inside the church, and makes us grow as instruments of righteousness. Therefore, we must present ourselves to righteous works. We must stay attached to the Lord. We must remain in the gospel.

We Must Not Present Ourselves to Sin but Present Ourselves to God

A person's life is determined by where they present themselves. If you present yourself to sin, you become an instrument of sin. If you present yourself to the world, you are used for perishable things. However, if you present yourself to God, you become an instrument of righteousness. If a saved person lives only for their own flesh, there is no fruit. If you live only for the wealth and glory of the world, it is ultimately empty. If you return to the old life again with the new life God has given, how foolish is that?

We must present ourselves to righteousness. We must present our mouths to the work of preaching the gospel. We must present our hands to serving God's work. We must present our feet to seeking out souls. We must also present our time, heart, and material possessions for the Lord's righteous work. This may look like a difficult path. However, the Lord said, *"Come to me, all you who labor and are heavy laden, and I will give you rest" (Matthew 11:28).* If we set our minds to do the Lord's work and go forward to the Lord, the Lord helps us. He gives us the strength to handle it. He answers our prayers. He supplies what is needed. He makes us bear the fruit of righteousness.

It seems like we are doing it, but in reality, the Lord is doing it. We are lacking, but if the Lord holds us, the gospel is preached. We are weak, but if the Lord uses us, souls are saved.

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Those Who Have Gained New Life Must Live for the Gospel

The purpose for which God saved us is clear. He did not save us so that only we would go to heaven. He saved us so that other people would also hear this gospel and receive the removal of sins. Still, many people say they believe in Jesus but have not received the removal of sins. They do not know the baptism of Jesus and only vaguely believe in the cross. Even though sin remains in their hearts, they live a religious life and suffer. Some people are deceived by false teachings and live as slaves of sin for their whole lives.

Thinking of these souls, we cannot stay still. Because we first knew the gospel of the water and the Spirit, because we first gained new life, we must now preach this gospel. Preaching the gospel is not a work done only by special people. It is a work for which all those who have gained new life must set their minds. Some people preach the word, some people serve with prayer, some people serve with material possessions, some people bring people, and some people handle the work inside the church. Although the positions each person takes on are different, the purpose is one. It is the salvation of souls. It is the expansion of God's righteousness. This is the life of those who have gained new life.

We Must Live with a United Faith

The Apostle Paul continues to speak the meaning of *"union."* We were united with Jesus' baptism. We were united with Jesus' death. We were united with Jesus' resurrection. If so, we must now also unite with Jesus' will. To unite means to be together in

heart. Believing that “at that time, my sins were also passed over” when Jesus was baptized is union. Believing that “at that time, the judgment of my sins also ended and my old man also died together” when Jesus died on the cross is union. Believing that “I also gained new life” when Jesus resurrected is union.
And now, offering the heart saying, “I will also join in that work” when the Lord wants to preach the gospel is union. It is said that it is good and beautiful for brothers to unite and dwell together. God is pleased when we unite with the Lord, unite with the church, and unite with the work of the gospel. Such a life is a good and beautiful life.

The Wages of Sin is Death, but the Gift of God is Eternal Life

The conclusion of Romans 6 is clear. The wages of sin is death. If you present yourself to sin, the end is death. Only shameful fruit remains. Only emptiness and judgment remain. However, the gift of God is eternal life in Christ Jesus our Lord. What God has given us is eternal life. We received eternal life by believing in Jesus’ baptism, cross, and resurrection. Therefore, we must now live like those who have received eternal life.
We do not live righteously to gain eternal life. We live righteously because we have already received eternal life. We do not serve God to be saved. We serve with gratitude because we are already saved. We do not preach the gospel to receive the removal of sins. Because we have already received the removal of sins, we preach the gospel so that other people may also receive the removal of sins. This is the life of a person who is in the gospel.

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Let Us Walk in New Life

Beloved, we are those who have been baptized in union with Christ Jesus. When Jesus was baptized, all our sins were passed over to Him. When Jesus died on the cross, our old man also died together. When Jesus rose again from the dead, we also gained new life.

Therefore, we are now dead to sin. We are alive to God. We must live considering this fact by faith. We must renew our thoughts. We must set our minds. “I will no longer live as a slave to sin. I will live as a servant of righteousness. I will not live only for the flesh, but I will live for the righteousness of God. I will live for the gospel.” We must set our minds like this.

We are lacking. However, if the Lord holds us, we can bear the fruit of righteousness. We are weak. However, if the Lord helps us, we can be used as instruments of the gospel. We seem to be nothing, but if we live with a faith united with the Lord, God saves souls through us.

Everyone, let us live like those who have gained new life. Let us not present ourselves to sin, but let us present ourselves to God. Let us not follow the life of the flesh, but let us pursue a spiritual life. Let us not live for perishable things, but let us live for the eternal kingdom of God.

The Lord has given us new life. Now, I hope that all of us walk in that new life and become blessed saints who dedicate the rest of our lives for the righteous work of the Lord. Amen. ✉

Faith and Life
United with Christ

< Romans 6:1-23 >

"What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law

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but under grace. What then? Shall we sin because we are not under law but under grace? Certainly not! Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

Everyone, Romans 6, which we read together today, speaks about how those who believed in the gospel of the water and the Spirit and received the removal of sins should live now. The Apostle Paul is not just giving a moral exhortation here to "live a good life." Nor is he giving a legalistic command to "try not to commit sin." The Apostle Paul is first stating who we are united with.

We are those who have been baptized in union with Christ Jesus. We are those who have united with Jesus' baptism, united with Jesus' death, and united with Jesus' resurrection. Therefore, we

are no longer those who live as the old man. We are dead to sin, and alive to God in Christ Jesus. Believing this fact is the faith united with Christ. And the life lived by this faith is the life walking in new life.

The Faith of Eating and Drinking the Flesh and Blood of the Lord

When our Lord was on this earth, having the last supper with the disciples, He broke the bread and said, *"Take, eat; this is my body" (Matthew 26:26).* Also, giving the cup, He said, *"Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins" (Matthew 26:27-28).*

Why did the Lord speak of His flesh and blood? The Lord's flesh refers to the physical ministry where He came to this earth in the flesh, was baptized by John the Baptist, and took on all our sins. The Lord's blood refers to the ministry of Jesus, who carried those sins and received judgment on the cross. Therefore, eating and drinking the Lord's flesh and blood is accepting by faith the fact that Jesus took on our sins through the baptism He received from John, and paid the price of those sins with blood on the cross.

In John 6:54, the Lord said, *"Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day."* This word does not mean to physically eat Jesus' flesh and drink His blood. It is a word to believe in the work of salvation that Jesus accomplished for us. When Jesus was baptized by John, the sins of our world were passed over to Jesus. When Jesus shed blood on the cross, the judgment of our sins was finished. When Jesus rose again from the dead, new life was given to us. The

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one who believes this with the heart is the one who eats and drinks the Lord's flesh and blood.
Everyone, if you do not have the faith that believes in this gospel word of the water and the Spirit, you have nothing to do with the Lord. Only the one who eats and drinks the flesh and blood spoken by the Lord by faith abides in the Lord, and the Lord also abides in him.

Those Baptized in Union with Christ

The Apostle Paul says, *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?" (Romans 6:3).* This word is the center of Romans 6. What does it mean to be baptized in union with Christ Jesus? It is believing that when Jesus was baptized by John the Baptist, my sins were also passed over to Him. It is believing that Jesus being baptized is not something unrelated to me, but is the very event where He took on my sins.
Jesus is the Son of God who has no sin. But why did He receive the baptism given by John? Why did He hang on the cross? That was to take on our sins. John the Baptist was the representative of mankind, and Jesus took on the sins of the world as the Lamb of God. Therefore, inside Jesus' baptism, the event of our sins being passed over to Jesus is contained. Inside Jesus' cross, the judgment of those sins is contained. Inside Jesus' resurrection, the new life given to us is contained. Baptism, the cross, and resurrection are the words of the truth of salvation that cannot be separated from each other.
The faith of being baptized in union with Christ is the faith that unites with the heart to Jesus' baptism, cross, and resurrection. "When the Lord was baptized by John, my sins were also passed

over. When the Lord died on the cross, the judgment of my sins was also finished. When the Lord rose again, I also gained new life." Believing like this is the united faith.

We Are Those Who Died Together with the Lord

The Apostle Paul says that we were baptized in union with His death. This means that Jesus' death is our death. Because Jesus took on our sins through baptism, when Jesus died on the cross, our body of sin was also judged together. *"Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin" (Romans 6:6).*

Everyone, our old man was crucified together with Jesus. The person who was a slave to sin, the person who was condemned before the law, the person who lived only for his own flesh and greed died together with the Lord. We still live with a physical body. So sometimes we are weak, sometimes we are lacking, and sometimes the thoughts of the flesh rise up. However, within faith, our old man has died. Sin can no longer rule over us. Sin cannot act as king over us. Because the Lord took on all our sins through baptism and finished those sins on the cross.

We must believe this fact. We must not just know it with the head, but unite with the faith that believes with the heart. "I am dead to sin. My old man was crucified together with Jesus. Sin can no longer dominate me." We must believe like this.

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We Are Those Who Rose Again Together with the Lord

The gospel does not end at death. Because Jesus died and rose again, we also gained new life. The Apostle Paul says, *"For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection" (Romans 6:5).* We died together with Jesus, and we are those who rose again together with Jesus. So we came to walk in new life. The purpose for which God saved us is not to make us live as slaves to sin again. It is to make us walk in new life.

New life is not just the heart becoming a little good. New life is becoming one who is alive to God. It is a life that can live for the righteousness of God. It is a life that can live for the gospel. It is a life that can live for the work of saving other souls. Therefore, we must look at ourselves newly. We are not the us of the past. We are not slaves to sin. We are children of God. We are workers of righteousness. We are those who have gained new life. We are those whom God has left behind because we are absolutely necessary in this world.

We must have this kind of self-esteem. It is not worldly pride, but the self-esteem of faith. "I am a child of God. I am one who belongs to Christ. I am a righteous person who received the removal of sins by believing in the gospel of the water and the Spirit. I am a person who must live for the gospel." Only when we have this self-esteem of faith can we demonstrate the power of faith. If we continue to consider ourselves as lowly ones, consider ourselves like sinners of the past, and consider ourselves as the exact same people as worldly people, we cannot live a righteous life. If God has made us honorable, we too must consider ourselves as such by faith.

A Life Walking in New Life

The Apostle Paul states the purpose for which Jesus saved us like this: *"Even so we also should walk in newness of life" (Romans 6:4).* What does it mean to walk in new life? It is to no longer live as slaves of sin, but to live as slaves of righteousness. It is to no longer live bound by the thoughts of the flesh, but to live for the righteousness of God. It is to no longer live only for oneself, but to live by faith for the work of saving other souls.

Shall we continue in sin because we have received the removal of sins? We cannot. Shall we continue in sin that grace may abound? We cannot. How shall we who died to sin live any longer in it? Of course, our flesh is not perfect. Our flesh is still weak. Sometimes the heart may waver, and sometimes thoughts may waver. However, the direction must be clear. We must make up our minds.

"I will live as a slave of righteousness." "I will live for the gospel." "I will live a life that pleases God." "I will live with faith united with the Lord." We must set our minds like this. A person of faith gets discouraged if they only look at the limits of their own flesh. "I cannot do it. I am lacking. I am having a hard time." If we think like this, we cannot move forward. However, looking through the faith united with Christ is different. The Lord took on my sins, the Lord killed my old man, the Lord gave me new life, and the Lord will accomplish His work through me. When we have this kind of faith, anticipation arises. "What kind of work will the Lord do through me? What kind of gospel fruit will the Lord cause to bear this year? What kind of souls will the Lord save?" This kind of expectation of faith arises.

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Do Not Present to Sin, but Present to Righteousness

Romans 6 clearly tells us: *"And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God" (Romans 6:13).* Our body is an instrument. Our mouth is an instrument, our hands are instruments, our feet are instruments, and our time, material possessions, and talents are also instruments. Our lives are determined by where we present these instruments.

If presented to sin, they become instruments of unrighteousness. If presented to God, they become instruments of righteousness. In the past, we presented our members to impurity and lawlessness. We lived as slaves of sin. But now, we must present them as slaves to righteousness leading to holiness. We must present our mouths to preaching the gospel. We must present our hands to serving God's work. We must present our feet to seeking out souls. We must present our hearts to the work of the church and the gospel. We must present our lives to God.

This is not something we do to receive salvation. It is something we do because we have already received salvation. It is not that we should live righteously to receive the removal of sins. It is that we should live as slaves of righteousness with gratitude because we have already received the removal of sins.

Faith United with Christ Also Unites with the Direction of the Church

Everyone, faith united with Christ does not end as a solitary faith. A person united with the Lord also unites with the church,

which is the body of the Lord. They also unite with the gospel work that pleases the Lord. They also join by faith with the direction in which the church preaches the gospel. God's work is not done by human tricks. Trying to move people with one's own thoughts, and trying to put God's servants and saints under oneself with one's own plans is evil. God's work is done by faith. It is entrusting it to God, following the Lord's will, and uniting with the direction the Lord leads.

Faith is the substance of things hoped for. If God wants to save the souls of the whole world through the gospel of the water and the Spirit, we must unite with that faith. If God wants to save others through us, we must present ourselves to that work. It seems like we are doing God's work, but in reality, the Lord is doing the Lord's work. We are instruments. The Lord works within us. Therefore, when we live by faith in the word of God's righteousness, we experience God's blessings. We receive spiritual blessings, receive the physically necessary blessings, and become those who benefit more people.

He Who Knows His Identity Lives a Blessed Life

A person who has received the removal of sins must know their identity. Who are we? We are children of God. We belong to Christ. We are workers of God's righteousness. We are righteous people who have received the removal of sins by believing in the gospel of the water and the Spirit. We are those who have gained eternal life. If we do not know this fact, we will live a lowly life. We will consider ourselves exactly the same as worldly people, consider ourselves like sinners of the past, and live looking only at the things of the flesh. However, a person who knows their identity lives differently.

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The children of a king must live like the children of a king. The children of God must live like the children of God. The righteous must live like the righteous. Those who have gained new life must walk in new life. Everyone, there is no one as blessed as us. There is no one as rich as us. There is no one as honorable as us. The money and power that worldly people have do not elevate us. The fact that God saved us from sin and gave us eternal life makes us the most honorable.

Who can be like us? Who can be like us, who have received the removal of sins by believing in the gospel of the water and the Spirit and have become children of God? Therefore, we must live with the self-esteem of faith. Do not envy the world, do not be discouraged by looking only at your own flesh, but live holding onto the blessings of new life and eternal life given by the Lord.

The End of Those Who Have Gained Eternal Life is Blessed

The Apostle Paul speaks like this at the end of Romans chapter 6: *"But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:22-23).*

The wages of sin is death. If you present yourself to sin, the end is death. The fruit gained when living as a slave of sin is only shame. However, he who has presented himself to God gains the fruit leading to holiness, and its end is eternal life.

We are those who have already received eternal life. This eternal life was not gained by our deeds. It is the gift of God. It is a gift given in Jesus Christ. It is the grace received by believing in

Jesus' baptism, cross, and resurrection. Therefore, he who has received eternal life must live like one who has received eternal life. We must not present ourselves to sin, but present ourselves to God. We must not live for perishable things, but live for the eternal kingdom of God. We must not only chase the dreams of the flesh, but walk in the new life given by the Lord.

Let Us Live with Faith United with Christ

Beloved everyone, we are those who have been baptized united with Christ. When Jesus was baptized by John the Baptist, all our sins were passed onto Him. When Jesus died on the cross, our old man also died together with Him. When Jesus rose from the dead, we also gained new life.

Therefore, we are dead to sin, and alive to God in Christ Jesus. Now we must live by this faith. We must live like those who have eaten and drunk the Lord's flesh and blood by faith. We must walk in new life. We must present our members as instruments of righteousness to God. We must unite with the work of the church and the gospel. We must know our identity and live with the self-esteem of faith.

We are lacking, but the Lord is perfect. We are weak, but the Lord holds us. We seem to be nothing, but if we live with faith united with the Lord, God saves many souls through us. Everyone, let us discard the cursed thoughts of the flesh. Let us discard the thoughts of the old man. Rather than the thought "I cannot do it," let us have the faith that "The Lord does it." Rather than the thought "I am lacking," let us have the faith that "The Lord has made me live in new life."

Let us live with faith united with Christ. Let us live with faith united with the Lord's baptism, cross, and resurrection. Let us

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live as slaves of righteousness. Let us live for the gospel. Let us live like those who have gained eternal life. God has liberated us from sin and made us slaves to God. Now, I hope that all of us become blessed saints who bear the fruit leading to holiness and enjoy the glory of eternal life, which is its end. Amen. ✉

We Must Live for Righteous Work

< Romans 6:1-23 >

"What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law

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but under grace. What then? Shall we sin because we are not under law but under grace? Certainly not! Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

Everyone, today we are going to think together about how a born-again person should think and how they should live through the words of Romans chapter 6. If we say we have received the removal of sin by believing in Jesus' water, blood, and Holy Spirit, now we must not simply remain in the fact that "I am saved." For a saved person, there are thoughts of faith they must have like a saved person, and a direction of life they must live.

The Apostle Paul speaks clearly in today's word. *"Reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus" (Romans 6:11).* How important is this word? We have

received the removal of sin by believing in Jesus. When Jesus was baptized in the Jordan River, He took charge of all our sins, and received the judgment of those sins on the cross, and by rising again from the dead, He gave us new life. Therefore, we are those who are already dead to sin in Jesus. And to God, we are those who are alive again.

We Are Dead to Sin

Everyone, what does it mean that a person correctly believes in Jesus' baptism and cross? It is believing that when Jesus was baptized by John, my sins were passed onto Him. And it is believing that when Jesus shed blood and died on the cross, the judgment of my sins ended on the cross. Therefore, we are those who are dead to our sins. When we think realistically, we are still alive. We breathe through our noses, eat food with our mouths, work with our hands, and are living in this world. However, when looking in faith, our old man was crucified together with Jesus.

Romans chapter 6 clearly teaches this. It said, *"That our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin" (Romans 6:6).* This word tells us to live a life of faith. It is saying not to think "I am still a person caught by sin," but "I am a person who is dead to sin in Jesus and must live by faith toward the righteousness of God."

Here, the Apostle Paul's word to *"reckon"* as alive from death is important. True faith is believing and acknowledging exactly what God has done. If God ended my sins through the baptism Jesus received from John and the cross, it means I must also believe so. If God sees me as one saved from sin, I must also see

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myself as such a person.
The devil continuously tells us: “You are still a sinner. You are still one who belongs to sin. You cannot stand before God.” However, what does the word of God say? *“For sin shall not have dominion over you, for you are not under law but under grace” (Romans 6:14).* We who believe the gospel word of the water and the Spirit are no longer slaves of sin. We are not those condemned under the law, but those who are born again by believing in the righteousness of God and are living under the grace of Jesus Christ.

We Who Believe the Gospel Word of the Water and the Spirit Have Become Alive to God

Everyone, the gospel of the water and the Spirit that Jesus gave us does not just end at making us die from sin. The Lord has given us, who believe in Jesus’ baptism and blood, the faith to live in new life. That Jesus was baptized by John and hung on the cross to die is that He died to sin once for all, and that He rose again is that He rose again by the power of God. Therefore, we who are united with the righteous Jesus have not only died to the sins of the world, but have become alive in the faith that believes in the righteousness of God.
From now on, we must live toward God. Our remaining life is a new life received as a bonus through faith believing in the righteousness of God. Originally, we were those who had no choice but to receive the curse of death, which is the wages of sin, due to our sins. However, to save us, God the Father made Jesus, who was baptized by John and crucified on the cross, resurrect from death, and gave us new life.
If so, what must we live for? Now we are not to live for sin. We

are not to live only for the lust of the flesh. We are not to live only for eating, drinking, and wearing. We must live for the expansion of the kingdom of God. We must live for the salvation of the souls of those who have become slaves of sin. We must live for the righteous work of God.

A born-again person must set the purpose of their life again. In the past, we lived for ourselves. We lived for our flesh. We lived for the pleasures and greed of the world. But now it is different. Now we must live thinking about why God left me, who is born again, on this earth. There is a reason why God did not take us to the kingdom of heaven immediately upon saving us from sin, but left us on this earth. That is to have us preach the gospel word of the water and the Spirit to save other souls from sin through us, and to expand the kingdom of God.

We Must Present Our Members as Instruments of Righteousness to God

Today's word says like this. *"Do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God" (Romans 6:13).* Everyone, our body is an instrument of righteousness. Our mouth is an instrument, our hands are instruments, our feet are instruments, our time is an instrument, and our talents are instruments. The problem is to whom we present these instruments to live.

If presented to sin, they become instruments of unrighteousness. If presented to God, they become instruments of righteousness. In the past, our mouths might have been used for worldly words, complaints, resentment, lies, and words of lust. However, now we must preach the gospel with that mouth. In the past, our feet

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might have run following worldly greed. However, now we must seek out souls with those feet and preach the gospel word of salvation. In the past, our hands might have moved only for myself. However, now they must move for the work of God.

God does not only use perfect people. Even if we are lacking, even if we are weak, if we present ourselves to God, God uses us preciously. God took hold of myself, who is like a nothing donkey's jawbone, and made me strike the Philistines. Likewise, we also seem like nothing in our own eyes, but if we present ourselves to God, we become precious instruments for preaching the gospel.

The important thing is not whether we have much or little ability. The important thing is to whom we present ourselves. It is whether we present ourselves to sin, or present ourselves to God.

A Born-Again Person Must Think Within the Gospel

Everyone, after being born again, what is more important than anything is thought. A person of faith must have thoughts of faith. The thought of the flesh is death. However, the thought of the Spirit is life and peace. Even if a person is born again, if they have thoughts of the flesh and flow into the flesh, it is difficult for their life to be used rightly before God. Conversely, even a lacking person, if they have thoughts of the Spirit and think about what pleases God, God guides them to the right path. When a ship sails the sea, it is not enough to just have wind. A sail is needed, but a rudder is also needed. If there is no rudder, the ship just flows as the wind blows. However, if there is a rudder, it can use the wind to move toward the destination. If our faith is like a sail, the thought of the Spirit is like a rudder. If the

faith that believes in Jesus' water, blood, and Holy Spirit makes us move, the thought of the Spirit that thinks of God's will makes us set the direction of our lives.

Therefore, we must have thoughts of the Spirit. "What must I live for?" "Why did God save me?" "Where must I present my remaining life?" "What is the work that pleases God?" If a person lives without asking these questions, they flow as the wind blows. If they say the world is good, they go to the world; if the flesh wants it, they go to the flesh; if the environment is difficult, they go to despair. However, a person who has set their thoughts by the word of God catches the direction again even if they are shaken. Even if they fall, they rise again. Even if they are lacking, they return again before the gospel word of the water and the Spirit.

Living as a Servant of Righteousness is the Right Life

The Apostle Paul says, *"But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness" (Romans 6:17-18).* We were originally slaves of sin. We lived as sin dictated. We lived as the flesh wanted. We were dragged as the world dragged us. However, now we have become slaves to righteousness. We have become those who belong to God.

A servant of Christ is not a person who lives as they please. A servant lives following the will of the master. If so, whose will must we, who have become slaves of righteousness, live following? We must live following the will of Christ. What is the will of God? It is in sinners believing in Jesus' baptism, cross,

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and resurrection and receiving the removal of sin. It is people hearing the gospel word of the water and the Spirit and being born again. It is the kingdom of God being expanded.

Therefore, living as a servant of righteousness does not simply mean living kindly. It is living for the gospel of the water and the Spirit. It is living for the salvation of souls. It is handling the work entrusted within God's church. It is living for righteous work even if sometimes sacrificing, sometimes enduring, and sometimes taking a loss. Everyone, this is the right life of a born-again person.

The Fruit of Sin is Death, and the Fruit of Righteousness is Eternal Life

Today's word says like this at the end: *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23).* The result of sin is death. If a person presents themselves to sin, they eventually bear shameful fruit. The world seems to give temporary pleasure, but its end is emptiness and death.

However, a person who has presented themselves to God obtains fruit leading to holiness, and its end is eternal life. The eternal life God gives is not the price of our deeds. It is the gift of God. It is a gift given freely in Jesus Christ. However, a person who has received eternal life does not live just any way on this earth. Rather, because they have received eternal life, they live for righteous work. It is not living righteously to be saved from sin. It is living righteously because one is already saved. It is not serving God to receive the removal of sin. It is living a life of serving God with gratitude because one has already received the removal of sin. This is the life of a person who is in the gospel.

Now We Must Make Our Goal Clear

Everyone, to shoot an arrow, there must be a target. To shoot a gun, there must be a goal. Shooting without a goal is striking the air. Our lives are the same. Living without a goal becomes a life of striking the air. The goal of a born-again person must be clear. The expansion of the kingdom of God, the salvation of souls, the preaching of the gospel, righteous work, a life of serving God's church—this is our goal.

Of course, we cannot live perfectly. We are still weak. We are lacking. Sometimes we fall. Sometimes our hearts are shaken. However, the direction at least must be clear. Where my heart is heading, where my faith is heading, and where the center of my life is heading is important. We are not people to live toward the world. We are not people to live for sin. We are those alive to God. Therefore, we must live for God.

Let Us Live Our Remaining Life for Righteous Work

Beloved everyone, we are people who have received the removal of sin by believing in Jesus' water, blood, and Holy Spirit. Jesus took charge of all our sins through the baptism He received from John, received the judgment of those sins on the cross, and because He resurrected from death, He gave us new life. Therefore, we are dead to sin. We are alive to God. Now let us not present our bodies to sin, but present them to God. Let us present our mouths as instruments of the gospel. Let us present our hands and feet as instruments of righteousness. Let us present our time, hearts, and talents for the expansion of the kingdom of God.

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It is not because we are great that we serve God. It is not because we are perfect that we live for the gospel. Because God saved us, because God made us alive, now we live for righteous work with gratitude. Everyone, let us not live our remaining life in vain. Let us not flow as the wind blows. Let us live having thoughts of faith, having thoughts of the Spirit, and having a clear goal.

"I am dead to sin." "I am alive to God." "I am a servant of righteousness." "I am a person who must live for the expansion of the kingdom of God." When we live with this faith, God holds us. He uses us who are lacking. He saves souls even through us who are weak. And finally, He makes us enjoy the joy of eternal life given to us forever.

I hope that all of us live our remaining life for righteous work, and become blessed saints who give thanks and glory without shame when we stand before the Lord. I give thanks and glory to God. Amen. ✉

Do You Not Know That We Were Baptized Into His Death?

< Romans 6:1-23 >

"What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present

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yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law but under grace. What then? Shall we sin because we are not under law but under grace? Certainly not! Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

Everyone, today through the words of Romans chapter 6, we must deeply consider once again what faith believing in Jesus is, and what meaning Jesus' baptism has for us. The Apostle Paul spoke in Romans chapter 5 that through one man, Adam, sin entered the world, and through that sin, all people came to reach death. However, he said that through the obedience of another man, that is, Jesus Christ, many people became righteous. It

means that although all people became sinners in Adam, those who believe in Christ Jesus became righteous.
But the Apostle Paul does not stop here. After stating the fact that "we were justified by faith," he is now saying in Romans chapter 6 what those who have been justified must know. That is exactly the word: *"Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?"* This word is the center of Romans chapter 6.

If You Do Not Know Jesus' Baptism, You Cannot Fully Know Jesus' Salvation

Everyone, today many people say they believe in Jesus. However, they do not know exactly how Jesus removed our sins. They only speak of the cross. They only say that Jesus shed blood. Of course, it is truly important that Jesus shed blood on the cross. However, if you do not know why Jesus had to hang on the cross, you cannot fully know the meaning of the cross either.
Jesus hanging on the cross was not because He had sin. Jesus is the Son of God who has no sin. But why was He crucified on the cross like a sinner? That is because when Jesus received baptism from John the Baptist, He took charge of all the sins of the world. When Jesus received baptism from John the Baptist at the Jordan River, all the sins of the world passed over to Jesus. My sins also passed over then, your sins also passed over then, and the sins of all mankind since Adam passed over to Jesus then. That is why John the Baptist saw Jesus and testified, *"Behold! The Lamb of God who takes away the sin of the world!"*
Jesus' baptism is not a simple ceremony. Jesus' baptism is the event where our sins passed over to Jesus. And Jesus dying on

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the cross is the event where He received the judgment of those passed-over sins in our place. Therefore, Jesus' baptism and the cross can never be separated. A cross without baptism cannot explain why sin was upon Jesus. Baptism without a cross cannot explain how the judgment of sin was accomplished. Jesus' baptism, cross, and resurrection must be together to become the gospel of the water and the Spirit.

Inside the Words "*Christ Jesus*" is the Lord's Office

The Apostle Paul does not just say *"Jesus"* here, but says *"Christ Jesus."* There is a deep meaning in these words as well. The word *"Christ"* means the anointed one. In the Old Testament, kings, priests, and prophets were anointed. Jesus is the true King, the true High Priest, and the true Prophet.

Jesus came to this earth as the King of kings. Also, He came as the heavenly High Priest and took charge of our sins. And as the true Prophet, He brightly showed us God's will of salvation. Jesus receiving baptism from John the Baptist is the work of taking charge of our sins as the High Priest. Just as the high priest in the Old Testament passed the sins of the people onto the sacrificial offering by laying on of hands, in the New Testament, John the Baptist baptized Jesus on behalf of mankind, and Jesus took charge of the sins of the world through that baptism.

Therefore, "baptized into Christ Jesus" means accepting by faith the work Jesus did as the Christ. It is believing the fact that Jesus received baptism to take charge of my sins, died on the cross bearing those sins, and lived again to become my Savior. Without this faith, one cannot say they know Christ. Even if one says they know who Jesus is, if they do not know that Jesus took

charge of my sins through baptism, they do not fully know His righteousness.

Inside Jesus' Baptism, the Imputation of Sin, Death, and Resurrection Are All Included

The Apostle Paul said, *"Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?" (Romans 6:3).* Here, baptism does not merely mean a religious ceremony of going into the water and coming out. There are three things included in Jesus' baptism. First, our sins passed over to Jesus. Second, Jesus bore those sins and died on the cross. Third, Jesus resurrected from death and gave us new life.

Therefore, believing in Jesus' baptism is believing that my sins passed over to Jesus, believing that Jesus died in my place, and believing that Jesus lived again to make me live with new life as well. A person who believes in Jesus' baptism believes in the cross more clearly. A person who believes in Jesus' baptism believes in the resurrection more certainly as well. Because they know why Jesus died and why He lived again.

Jesus' death is our death. Jesus' resurrection is our resurrection. Because our sins passed over to Him when Jesus received baptism, the judgment of our sins was also finished when Jesus died. And because Jesus lived again, we have obtained new life in Him. Everyone, this is the gospel. This is the gospel of the water and the Spirit.

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We Are People Who Died Together With Jesus

Romans chapter 6 tells us an amazing fact. *"That our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin" (Romans 6:6).* Everyone, we did not only receive the removal of sin by believing in Jesus. Our old man also died together with Jesus. The old man that used to be a slave to sin was finished on the cross.

This does not mean that the flesh disappeared immediately. We still have the flesh. We are still weak. Sometimes we are lacking. However, looking within faith, our old man was crucified on the cross together with Jesus. The person who was under the dominion of sin has died. Therefore, the Apostle Paul said, *"For he that hath died is justified from sin-ASV" (Romans 6:7).* When a person dies, sin can no longer assert itself over that person. The power of sin cannot reach a dead person.

We are those who have died to sin in Jesus. Therefore, sin cannot govern us now. No matter how much the devil accuses, no matter how much the law tries to condemn, our sin is already finished by Jesus' baptism and the cross. We are not those who belong to sin. We are those who belong to Christ.

We Are People Who Lived Again Together With Jesus

The Apostle Paul also says: *"Now if we died with Christ, we believe that we shall also live with Him" (Romans 6:8).* Everyone, the gospel does not end at death. Jesus died and lived again. Because Jesus lived again, we obtained new life. Jesus' resurrection is God's confirmation that gave us eternal life.

Because Jesus lived again from among the dead, death cannot assert itself over Him again. And we who are united with that Jesus are also not those who belong to death. We are those who received eternal life. Therefore, a Christian's hope is not only on this earth. Eating well and living well on this earth is not the purpose of faith. Becoming rich, receiving healing from sickness, and gaining honor on this earth are not the purposes of believing in Jesus.

We are people who hope for the kingdom of heaven. We are people who look toward the new heaven and the new earth. Even if our flesh becomes weak and this world becomes difficult, we have the hope of resurrection. We believe that when the Lord comes again, our bodies will also be transformed and we will live forever together with the Lord. A person who has this hope can live a true life of faith. A person who has this hope can live for the gospel. A person who has this hope can live for other souls, not living only for their own flesh.

A Person Who Received the Removal of Sin Cannot Dwell in Sin

The Apostle Paul first asks like this: *"Shall we continue in sin that grace may abound? Certainly not!" (Romans 6:1-2).* This word makes it clear that it does not mean a person who received the removal of sin can commit sin as they please. Some people misunderstand the gospel. They say, "If Jesus washed away all sins, isn't it okay to live however we want now?" However, the Apostle Paul firmly says, *"Certainly not!"* Why is that? It is because we are people who died to sin.

A person liberated from sin cannot live like a slave to sin again. A person who died together with Jesus and lived again together

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with Jesus must not return to the life of the old man again. Of course, our flesh is still weak. However, we are not people who live loving sin. We are not people who want to stay in sin. We are people who love God's righteousness. We are people who want to live for the gospel. We are people who want to live being thankful to the Lord.

We do not live righteously to receive salvation. Because we already received salvation, we live for righteousness. We do not do good to receive the removal of sin. Because we already received the removal of sin, we do God's work with thankfulness.

We Must Present Our Members as Instruments of Righteousness to God

Today's word tells us: *"Do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God" (Romans 6:13).* Everyone, our body is a tool. Our mouth is also a tool, our hands are also tools, our feet are also tools, our time is also a tool, and our talents are also tools. Who we present these tools to is important. If we present them to sin, they become instruments of unrighteousness. If we present them to God, they become instruments of righteousness. We must not use our mouth only for worldly words and vain words, but we must use it to preach the gospel. We must not use our hands only for ourselves, but we must use them to serve God's work. We must not use our feet only to follow after worldly greed, but we must use them to go find souls. We must present our time, material possessions, and hearts for the kingdom of God.

In this age, there is so much work to do in preaching the gospel.

There are still many people who do not know how Jesus washed away our sins. Because they do not know the gospel of the water and the Spirit, there are many people being deceived by false teachings. There are many people bound to religious life without having received the removal of sin. Therefore, we cannot stay still. Because we knew this gospel first, because we received the removal of sin first, because we knew the truth of Jesus' baptism, cross, and resurrection first, we must preach this gospel. This is the life of living as instruments of righteousness.

True Faith Does Not Make Doing Well in the World Its Purpose

Today, many people seek only the blessings of this earth even while believing in Jesus. They want to believe in Jesus and become rich. They want to believe in Jesus and receive healing from sickness. They want to believe in Jesus and have their children do well, their businesses do well, and gain honor. However, is that the essence of faith? Is the purpose for which Jesus saved us merely to make us live comfortably in the world? No, it is not.

Jesus came to save us from sin. He came to take charge of our sins through His baptism, to receive judgment on the cross, and to give us new life through His resurrection. And He came to make us, who have been saved, workers of God's righteousness. The gospel is not merely about becoming a good person in the world. We cannot say that it is God's will for a denomination to grow large and gain much power. If one talks about being a light in the world but actually does not know the gospel of Jesus' baptism and the cross, it is like a servant who does not know the master's will working according to his own thoughts.

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What pleases God is for sinners to hear the gospel of the water and the Spirit and receive the removal of sin. It is to become righteous by believing the gospel that Jesus took charge of the sins of the world through His baptism and finished those sins on the cross. This is God's will. This is the gospel we must preach.

We Must Live as Slaves of Righteousness

The Apostle Paul says: *"But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness" (Romans 6:17-18).* We were originally slaves of sin. We lived as sin dictated. We lived as the flesh desired. We lived following the values of the world. However, now we have been liberated from sin. And we have become slaves to righteousness.

A slave is not a person who lives as he pleases. He is a person who lives according to the master's will. If so, we who have become slaves of righteousness must live according to God's will. God's will is clear. It is to preach the gospel of the water and the Spirit. It is to save souls who are still in sin. It is to preach the true gospel to people who are being deceived by false gospels. It is to testify to God's righteousness accomplished by Jesus' baptism, cross, and resurrection.

Everyone, this is the purpose of our lives. A saved person can no longer live only for himself. We must live for other souls. We must live for the gospel. We must live for God's church. We must live for the work the Lord has entrusted to us. It is not because we are great that we are used. It is not because we are perfect that we are offered to God. Even if we are lacking and weak, if we offer ourselves to God, God uses us. God can use

even a person who is nothing as an instrument of the gospel. The important thing is to whom we offer ourselves. Will you offer yourself to sin? Will you offer yourself to righteousness? Will you offer yourself to the world? Will you offer yourself to God? We must offer ourselves to God.

The Wages of Sin is Death, and the Gift of God is Eternal Life

The final word of Romans chapter 6 is very clear. *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23).* The result of sin is death. A person who has sin will surely receive judgment. However, the gift God has given us is eternal life. This eternal life is not something obtained by our deeds. It is not something received by our efforts. It is a gift freely given by God in Christ Jesus. Jesus took charge of our sins through His baptism. Jesus paid the wages of our sins on the cross. Jesus resurrected and gave us eternal life. Therefore, we received eternal life by faith. Now we are not people under the wages of sin. We are people inside God's gift. We are not people bound to death. We are people who received eternal life. We are not slaves of sin. We are slaves of righteousness. Therefore, the remainder of our lives must be offered to the Lord.

Let Us Live with the Faith of Being Baptized United with Christ Jesus

Beloved everyone, we are people who have been baptized united with Christ Jesus. When Jesus was baptized by John the

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Baptist, all our sins passed over to Him. When Jesus died on the cross, the judgment of our sins also ended. When Jesus resurrected from death, we also obtained new life. Therefore, we are dead to sin. We are alive to God.

We must believe this fact. We must know this fact. We must engrave this fact in our hearts. And we must live by this faith. Let us no longer act as slaves to sin. Let us no longer seek hope only in the world. Let us no longer live only for the greed of the flesh. Let us present our members as instruments of righteousness to God. Let us preach the gospel with our mouths, serve God's work with our hands, go find souls with our feet, and follow the Lord's will with our hearts.

What is needed in this age is the true gospel. It is the gospel of the water and the Spirit. It is the gospel that makes one receive the removal of sin by believing in Jesus' baptism, cross, and resurrection. God wants to save people who are still in sin through us who know this gospel. We are lacking, but if God uses us, we can be used. We are weak, but the gospel has power. We seem like nothing, but if God holds us, we can become instruments of righteousness that save many souls.

Everyone, let us live as those who have been baptized in union with Christ Jesus should live. Let us live considering ourselves dead to sin and alive to God. Let us live as slaves of righteousness. Let us live for the gospel. And let us hold onto the hope of eternal life that God has given us and serve the Lord to the end. God rescued us from sin and gave us eternal life in Christ Jesus. I hope we all become those who live the remainder of our lives for God's righteousness, being thankful for this grace. Amen. ✉

Questions and Answers on Romans Chapter 6

[Question] 1. What is the true meaning of the baptism united with the Lord's death and resurrection?

The baptism in Romans 6 is not a simple external ritual. This baptism points to the faith by which a person unites in their heart with the Lord's baptism, death, and resurrection. Looking at its true meaning from the perspective of the gospel of the water and the Spirit, it represents the truth showing that Jesus had the sins of the world transferred to Him through the baptism He received from John, was crucified, and resurrected from death to become our Savior.

1. What is the reason the Apostle Paul finally mentions *"baptism"* in earnest in Romans 6?

The Apostle Paul does not deal with the word *"baptism"* in earnest from Romans chapter 1 to chapter 5. He explains the blood of the cross, justification, reconciliation, and grace in order. Then, entering chapter 6, he presents in earnest the baptism Jesus received from John. And he asks firmly with the word, *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?" (Romans 6:3).* While assuming that the readers already know, the Apostle Paul is reawakening one truth that is easily forgotten.

Here, one thing becomes clear. The gospel the Apostle Paul

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preached was not an incomplete gospel that emphasized only the blood of the cross and omitted Jesus' baptism. The gospel the Apostle Paul preached was the gospel that brought us the blotting out of sins through His death on the cross and resurrection, having had the sins of the world transferred to Him through the baptism Jesus received from John. Therefore, Romans 6 shows that the gospel the Apostle Paul preached is on the same stream as the gospel of the water and the Spirit.

2. The union of the heart pointed to by the word *"united"*

The key to understanding this entire text is the word *"united"*. The original Greek text contains the meaning of "entering into and becoming one."

Then, what is it united with? The text says, *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?" (Romans 6:3).* This word was testifying to the truth that Jesus Christ saved us from the sins of the world through His death on the cross and resurrection, having had the sins of the world transferred to Him through the baptism He received. It points out that those who now believe the word of the gospel of the water and the Spirit have become people united with Jesus Christ.

3. The event of the sins of the world being transferred to Jesus' body through the baptism Christ Jesus received from John at the Jordan River?

It says that one must receive the blotting out of sins in their heart by believing the word of the gospel fulfilled by the cross, having had the sins of the world transferred to Him through the baptism Jesus received from John the Baptist. It says that the word of Romans 6 is difficult to understand unless seen with the

premise of the truth that the sins of the world were transferred to Jesus' body through the baptism He received from John. Matthew 3:13-17 shows that Jesus became the Savior of us who believe now, by receiving baptism from John the Baptist, having the sins of the world transferred to His own body, being crucified, and resurrecting from death. At that time, John the Baptist hesitated to baptize Jesus, but Jesus said to him, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15),* and fulfilled the righteousness of God.

The reason Jesus received baptism from John the Baptist was to have the sins of the world transferred to His own body. The ministry of the baptism Jesus received from John the Baptist shows the principle of the laying on of hands shown in Leviticus 1:4 and 16:21 of the Old Testament, that is, the principle of all sins passing onto the sacrificial offering through the laying on of hands. In other words, it says that Jesus had the sins of the world transferred to His own body by receiving baptism from John the Baptist, and accomplished the ministry of salvation that washes away the sins of sinners through His death on the cross and resurrection.

The ministry of the baptism Jesus received from John is connected to the principle in the Old Testament where the sins of the Israelites pass onto the sin offering by the high priest laying his hands on the head of the sacrificial offering. Jesus Christ receiving baptism from John the Baptist was a ministry to have the sins of all mankind transferred to His own body, to shed blood and die on the cross, and to resurrect from death to save those who believe from all sins. This word of the gospel is the true meaning of the baptism Jesus received from John.

The baptism Jesus received from John has a different meaning from the ritual of baptism that believers receive today. It means that the baptism Jesus received from John was a ministry of truth

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for obtaining salvation by believing in Jesus as the Savior, who had the sins of the world transferred to His own body, died on the cross, and resurrected. Our receiving baptism in the name of Jesus Christ is a baptism received as an expression of faith that we believe in the Lord as our Savior, who received baptism from John the Baptist to have the sins of the world transferred to Him, was killed on the cross, and resurrected.

4. The faith believing that the sins of the world were transferred to Him through the baptism Jesus received from John the Baptist

It was to give the faith that, because of the baptism Jesus received from John the Baptist, He had the sins of the world transferred to His own body, was crucified, shed blood, and resurrected from death to wash away our sins and save us.

Jesus was able to bear the sins of the world on His own body through the baptism He received from John the Baptist. And to receive the judgment for those sins, He was crucified, shed blood, and resurrected from death. The ministry of baptism was what intended to save from their sins those who want to believe in Jesus, who did this work, as their Savior. Therefore, we come to believe that the judgment for our sins was also received together in the cross of Jesus. And the person who believes that Jesus resurrected from death would also obtain new life. Therefore, the text clearly says, *"Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin" (Romans 6:6).*

This truth of the gospel of the water and the Spirit becomes the gospel of truth that saves all sinners from the sins of the world. We become people saved before God by believing in the baptism Jesus Christ received from John the Baptist and the blood of the cross. People who have this faith are those who have a faith

united with the baptism, death on the cross, and resurrection of Jesus Christ. This is the word of the gospel possessed by those who have received the blotting out of sins by believing the gospel of the water and the Spirit. This faith is also spoken of as a faith united with Christ.

5. Union with Christ's resurrection and walking in new life

A person who unites in their heart with the ministry of the baptism Jesus received receives the washing away of sins. Also, a person who unites in their heart with Jesus' death on the cross and resurrection escapes from the judgment of sin and obtains new life and eternal life. *"For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection" (Romans 6:5).* And Romans 6:4 says, *"That just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."*
Here, walking in *"newness of life"* refers to the fact that Jesus completed the salvation of us who believe by having the sins of the world transferred to Him through the baptism He received from John the Baptist, bleeding and dying on the cross, and resurrecting. Such faith does not mean that a person has become a new person through moral resolution. Rather, it testifies to the fact that one has become a new person in Christ by receiving the grace of the washing away of sins given by Jesus Christ and salvation from the judgment of sin.
Since people with such faith have received the blotting out of sins from all the sins of this world, they do not become sinners dragged again under the power of death. It is exactly as Romans 6:9 says, *"Death no longer has dominion over Him."*

You must know the fact that by believing the word of the gospel of the water and the Spirit, one is saved from their own

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sins, delivered from the curse of death, and becomes a person who obtains new life and can live forever. Such a person is one who has the faith that believes the word of God, like Abraham. Abraham received the word God spoke with faith. Now we too have become people who have escaped from the curse of sin and have been transferred to the kingdom of God by believing the word of the Lord's baptism, death on the cross, and resurrection. This blessing is a blessing granted to our hearts through the work of God the Father, Jesus Christ, and the Holy Spirit.

6. What is the faith that suffers loss when emphasizing only the cross and missing Jesus' baptism?

One of the very important words in Romans 6 is *"once for all"*. If this word is not understood correctly, the balance of the entire gospel will be lost. Just as it is clearly declared, *"For the death that He died, He died to sin once for all" (Romans 6:10),* Christ's death must be finished with just one time. Because of that, the fleshly thought that one must repeat prayers of repentance as a means to receive the blotting out of sins again, or that one must fill their own lacking parts with their own efforts, is foolish.

Today, many believers emphasize the blood of the cross while missing the truth that Jesus saved believers from sin by having the sins of the world transferred to Him through the baptism He received and being killed on the cross. The truth taught by the gospel of the water and the Spirit spoken of in Romans 6:3 is clearly different from the word telling us to believe only in the cross. The sins of the world were transferred to Jesus through the baptism He received from John the Baptist, the judgment of those sins was carried out on the cross, and Jesus became our perfect Savior by resurrecting from death.

Because the sins of the world were transferred to the body of

Jesus Christ through the baptism received from John, and our wages of sin were fully paid by Jesus bleeding and dying on the cross, and He resurrected from death. Therefore, we receive the eternal blotting out of sins by faith, through the faith that believes in the baptism Jesus received from John the Baptist, His death on the cross, and His resurrection. This is the same principle as the faith where Abraham's faith was recognized by believing the word of God.

7. To summarize

The true meaning of baptism seen from the perspective of the gospel of the water and the Spirit can be summarized as follows. First, the sins of the world were transferred to the body of Jesus Christ through the baptism Christ Jesus received from John the Baptist at the Jordan River. Second, the one who believes in their heart the ministry of the baptism Jesus received and is united with Christ has become a saved person by that faith. Third, the old self was buried with Christ, and could obtain new life by faith within Christ's death and resurrection. Fourth, those who believe the word of the gospel of the water and the Spirit become people who never become sinners again.

Therefore, the baptism Jesus received from John the Baptist spoken of in Romans 6 does not point only to the ritual of baptism. We become born again by believing in the salvation given to us through the Lord having the sins of the world transferred to His body by the baptism He received from John the Baptist, and through His death on the cross and resurrection. Therefore, a person who emphasizes only the cross without knowing the fact that the sins of the world were transferred through the baptism Jesus received from John the Baptist finds it difficult to have the faith that their own sins were transferred to Jesus Christ. As a result, even while confessing that they

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believe in Jesus, they always live as sinners. They think of themselves as sinners even when they first believe, and become those who live without obtaining the assurance of the blotting out of sins even as time passes. This is the reason the Apostle Paul says, *"as many of us as were baptized into Christ Jesus,"* and it is also the word of truth that people who will obtain new life must have.

[Question] 2. Can only those who have received the blotting out of sins live the life of faith that God desires?

What is a righteous life lived before God, and who can live such a life? The truth clearly taught in Romans 6 is one thing. When Christians are saved from their sins by the faith that believes the word of the gospel of the water and the Spirit, a life of righteousness flows out from that faith. However, a life of righteousness is not something that a person bound by sin can produce through their own efforts. Only those who have received the blotting out of sins can live such a life.

1. The righteous life of faith is not a fleshly and moral product, but the fruit of life that appears from the faith that believes the word of the gospel of the water and the Spirit.

The Apostle Paul says that the foundation of a righteous life is not an ethical decision, but the faith that believes the word of the gospel of the water and the Spirit received in Christ. The statement, *"Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?" (Romans 6:1-2)* is precisely that foundation. This does not

mean a state reached by a person's strong will, but it means that the one who believes the ministry of Jesus having the sins of the world transferred to Him through the baptism He received from John, dying on the cross, and resurrecting, receives the Holy Spirit as a gift.

The person who believes that the Lord bore the sins of the world on His own body through the baptism He received from John the Baptist and resurrected from death on the cross is a person who has been crucified with the Lord and is a person led by the Holy Spirit. Such a person is a body that has died once with Christ and resurrected once with Christ. Now he is a person who can live a righteous life by obeying the Lord's will while following the guidance of the Holy Spirit. Such a person is one who can follow wherever the Holy Spirit leads.

Therefore, if one's faith in the gospel of the water and the Spirit that they received is shaken, that person's life is also bound to be shaken. The Holy Spirit leads and uses that person's heart with the word of God. However, a person who has not yet received the blotting out of sins in their heart cannot bear the fruit of the Holy Spirit. This is the reason why the Apostle Paul firmly declared the truth of status from the very beginning of Romans 6.

2. Is a sinner who has not received the blotting out of sins a slave to sin?

The Apostle Paul declares that there is no neutrality in faith. *"Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?" (Romans 6:16).* A person who has not received the blotting out of sins in their heart, no matter how hard they try to live morally and sincerely, will eventually bear the fruit of sin. If sin remains

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in the heart, one cannot live the righteous life that the Lord desires. If the master of the heart is sin, it will ultimately bear the fruit of sin. This is because if one has not yet encountered the gospel of the water and the Spirit given by the Lord, they cannot receive the blotting out of sins. Ultimately, a sinner remains as a person who serves sin.

The Lord says that all descendants of Adam live harboring the twelve kinds of evil found in Mark 7:21-23. Namely, evil thoughts coming from a person's heart, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance, and folly are those things. Because these evil hearts and thoughts dominate the sinner, a person becomes unable to follow the righteous Lord's commands even if they want to. This is the heart of a person who has not received the blotting out of sins.

3. Then, how can a sinner have the sins of their heart blotted out?

The truth that the Apostle Paul speaks of in Romans 6 is one. *"Therefore we were buried with Him through baptism into death" (Romans 6:4).* This word means that one must receive the blotting out of sins in their heart by believing in the Lord as their Savior, who received baptism from John the Baptist, had the sins of the world transferred to Him, was crucified, and resurrected from death. Jesus took the judgment of those sins by receiving baptism from John, transferring the sins of the world onto His own body, and being crucified, and He resurrected three days after His death to become the Savior of mankind. The person who believes in the Lord, who came by water and the Spirit, as their Savior receives the blotting out of sins in their heart.

The Lord came to this earth to save sinners from sin. When the Lord began His public ministry, He received baptism and

transferred the sins of the world onto His own body. The Lord had all the sins of mankind transferred to His own body through baptism. Because the sins of the world were transferred to Jesus' body through the baptism given by John, Jesus was able to become the Savior of sinners by hanging on the cross and resurrecting from death.

God the Father sent His Son Jesus Christ to this earth as the Savior, had Him receive the transfer of the sins of the world through the baptism given by John, and redeemed the sins of sinners by Him being crucified. Therefore, there is no other truth besides the baptism the Lord received from John and the cross in order to save mankind from sin. The Lord does not acknowledge any other method besides the righteous ministry of salvation that He accomplished. He does not acknowledge the effort to wash away one's own sins through prayers of repentance, nor the effort to achieve one's own salvation through legalistic faith. No human will can replace or change the truth of salvation accomplished by the Lord.

The Lord said concerning Himself, *"I am the way, the truth, and the life" (John 14:6).* There is no other way besides this truth that the Lord came to this world, received baptism from John, had the sins of the world transferred to Him, went to the cross to die, and resurrected to become the Savior. The Lord does not acknowledge any other way besides the gospel by which He blotted out the sins of mankind once for all through the gospel of the water and the Spirit.

Therefore, Romans 6:3 says, *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?"* And the Apostle John also testifies in 1 John 5:5-7, *"And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not with the water only, but with the*

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water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth.-ASV"

The words of the Bible show that the testimony of faith of the Apostle Paul, the Apostle Peter, and the Apostle John is the truth of the gospel of the water and the Spirit. The Lord is saving people from sin through the gospel of the water and the Spirit. We must be saved from the sins of the world by believing the gospel of the water and the Spirit spoken by the Lord. Also, we must become instruments of righteousness who preach this word of the gospel by faith.

No one can change the way of salvation that the Lord has established through the word of the gospel of the water and the Spirit. We must be saved by believing in the ministry of the water and the Spirit of our Savior, Jesus Christ. We must receive the blotting out of sins in our hearts solely by faith based on the word of the gospel of the water and the Spirit, and receive the blessing of becoming God's children by being saved from all sins. Also, we must become those who live like children of God. Only a person who is united in their heart with this word of the gospel of truth can escape from their own sins and live as a slave to righteousness. Such people are those who, as people who have become children of the Lord, are starting their starting point of faith correctly.

4. Those who have become servants of God's righteousness

A person who has received the blotting out of sins by believing the word of the gospel of the water and the Spirit in their heart is thanking God for the gift of grace of being saved from their own sins. The Apostle Paul speaks like this. He declares, *"But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you*

became slaves of righteousness" (Romans 6:17-18). The person freed from the dominion of sin is simultaneously transferred under the rule of God's righteousness and is living there. There is no neutral zone in the spiritual world. The person who has left the rule of their old master, sin, now comes to live under the rule of God's righteousness.

Here, becoming a servant of righteousness means that the Holy Spirit rules over that person. Because the Holy Spirit is the One who works according to the word of God, the born-again person comes to live making the preaching of the gospel of the water and the Spirit their purpose. Because the Holy Spirit rules over that person, he comes to offer himself to the work of preaching this gospel to the whole world according to the will of Jesus Christ. This is because it is the will of the Triune God. Therefore, a life lived offering one's entire life to the preaching of the gospel is a very natural life for a person who has received the blotting out of sins.

It is a very natural principle that a servant of righteousness lives for righteous works. The one who has become righteous has the status of a servant who lives obeying their new Master, God. This is the reason why the Apostle Paul cried out *"But God be thanked"* while speaking of this fact. The change in status is not due to one's own merit, but due to the ministry of Christ. Therefore, all glory is given to God.

5. A life of offering one's body and mind as instruments of righteousness

Only a person who has become a servant of righteousness by receiving the blotting out of sins in their heart by believing the word of the gospel of the water and the Spirit can offer their own body and members as instruments of righteousness. *"And do not present your members as instruments of unrighteousness to sin,*

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but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God" (Romans 6:13). Here, *"instruments"* means weapons. This word is asking whether our hands, feet, mouth, and eyes are being used as tools of sin or as tools of righteousness.

The members of a person who has not received the blotting out of sins have no choice but to be used as tools of sin. This is because sin acts as the master deep within the heart. However, the mind and body of a person who has received the blotting out of sins have become able to be used as tools of righteousness. This is because God's righteousness now leads that person.

Romans 6:19 explains that application one step deeper. *"I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness."* In the old days, when one offered oneself to sin, one did not offer oneself just once and then stop. It is an exhortation to now continuously offer oneself to righteousness. This includes the work of preaching the gospel of the water and the Spirit to other souls, the work of directly or indirectly helping the preaching of the gospel, and all service and attitudes that support the preaching of the gospel through one's work and business. All this righteous life naturally appears from the status of a person who has already received the blotting out of sins.

6. The difference between life under the law and life under grace

Even when trying to live a righteous life under the law, there have been many times of failure. The law reveals the dominion of sin even more clearly. The law demands righteousness, but because a person has no ability to perform righteousness, only

sin is revealed. In front of the standard shown by the law, a person's sin is revealed more clearly, and the person becomes pressed down under the burden of that sin. The lament that the Apostle Paul will unfold in Romans 7, *"For the good that I will to do, I do not do; but the evil I will not to do, that I practice" (Romans 7:19),* comes from precisely this point.

However, a person who believes the word of the gospel of the water and the Spirit is different. *"For sin shall not have dominion over you, for you are not under law but under grace" (Romans 6:14).* Because they received the blotting out of sins once for all, the law and sin can no longer threaten that person with condemnation. Because sin no longer acts as the master in that person's heart, living according to the righteousness of God, the new Master, becomes the path they originally ought to go. Even when weakness and shortcomings are revealed, by reaffirming in their heart the ministry of Christ's baptism, death on the cross, and resurrection, they stand again on the path of righteousness without wavering. The righteous life that was never possible under the law becomes a life naturally lived by faith, obeying the new Master, God, within the gospel of the water and the Spirit.

7. To summarize

From the perspective of the gospel of the water and the Spirit, the teaching of Romans 6 can be summarized into one thing. A righteous life can only be lived by a person who has already received the blotting out of sins. It is saying, how can we not believe Him as the Savior when Jesus Christ had the sins of the world transferred to Him through the baptism He received from John the Baptist, received the judgment of sin on the cross, and resurrected from death to become our Savior?

The person who has united with Christ by believing in their heart

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the righteous ministry accomplished by Jesus has been freed from being a slave to sin and has become a servant of God's righteousness. Therefore, like a servant of righteousness, he becomes a righteous instrument of preaching the gospel, spreading the gospel of the water and the Spirit given by Christ to the whole world. Such a life naturally appears in the one who has received the blotting out of sins.

Therefore, the path of a righteous life is not divided into two. The outward efforts of a person who has not received the blotting out of sins end in the fruit of death as long as they are bound within the rule of sin. However, the new life of a person who has received the blotting out of sins bears the fruit of holiness within the rule of God's righteousness and leads to eternal life. The two paths that the Apostle Paul clearly declared in Romans 6:23, *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord,"* clearly separate who can live a righteous life. Without the foundation of the blotting out of sins, a righteous life cannot begin, and upon the foundation of the blotting out of sins, a righteous life finally becomes a person's actual life.

[Question] 3. Is a person who has received the blotting out of sins used as an instrument of righteousness within God's church?

A person who has received the blotting out of sins must not simply remain satisfied with their own salvation, but must advance to the point of being used as an instrument of righteousness within God's church. This is the final teaching of Romans 6. When unpacking this word from the perspective of the gospel of the water and the Spirit, it is clearly revealed upon

what foundation of faith and how the status of an instrument of righteousness appears.

1. The starting point of the status of an instrument of righteousness, the blotting out of sins

The Apostle Paul reveals the faith of a person who has received the blotting out of sins through the expression *"instruments of righteousness"* in the text, *"And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God" (Romans 6:13).* Here, *"instrument"* means a weapon. This word shows whether a person's body and members are used as tools of sin, or as tools of faith for God's righteousness. A person who has received the blotting out of sins is now no longer a person used as a tool of sin, but a person used as a tool of faith for God's righteousness.

This status does not originate from one's own qualifications or abilities. Through the baptism that Christ Jesus received from John the Baptist at the Jordan River, the sins of the world were transferred to Jesus, and to bear the judgment of those sins, Jesus was crucified, shed His blood, died, and resurrected. Thus, Jesus became the Savior who gives salvation and new life to those who believe. Therefore, the status of an instrument of righteousness does not come from human ability, but originates from the ministry of baptism, death on the cross, and resurrection accomplished by Jesus Christ.

2. The place where instruments of righteousness are used, the church which is the body of Christ

The Apostle Paul repeatedly uses the plural pronoun *"you"*

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while writing a letter to the believers in Rome. *"But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. 18 And having been set free from sin, you became slaves of righteousness" (Romans 6:17-18).* This word means that a person who has received the blotting out of sins is not an individual living alone apart from Jesus Christ, but has become a member of the family within the community of faith belonging to God's church. This is the church which is the body of Christ that the Apostle Paul speaks of.

Just as a bridegroom and a bride join to become one body, those who are saved by believing in Jesus Christ, who had the sins of the world transferred to Him through the baptism received from John, died on the cross, and resurrected, form the church which is the body of God. The new status of an instrument of righteousness finally takes on its original meaning and form within this one body. Just as hands and feet can only be used as tools when they are attached to the body, a person who has received the blotting out of sins is also used as an instrument of righteousness when they remain within the church which is the body of Christ. The expression *"to which you were delivered"* in the text *"yet you obeyed from the heart that form of doctrine to which you were delivered"* also shows the path through which the apostles' teachings were transmitted through the community. The status of an instrument of righteousness is confirmed within God's church, grows within the church, and is used within the church.

3. The work that instruments of righteousness do within the church, the ministry of saving other souls

The clearest form of being used as an instrument of righteousness within the church is the ministry of saving other

souls. The text explains this as, *"For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness" (Romans 6:19).* The word that the Apostle Paul said in verse 17, *"you obeyed from the heart that form of doctrine,"* is the teaching of the gospel of the water and the Spirit. A person who has received the blotting out of sins by obeying that gospel from the heart becomes a person qualified to preach to the souls who do not yet know the word of the gospel of the water and the Spirit. Such people are workers of righteousness used as instruments of righteousness within God's church.

Such ministry does not only refer to the ministry of preaching the word of God from the pulpit. The work of directly preaching the gospel of the water and the Spirit to other souls is also included here. The work of doing literature missions by making gospel books is also included here. Also, all service that supports the preaching of the gospel is the work of being used as an instrument of righteousness. Just as much foundation fertilizer is needed for a single flower to bloom, the love of many coworkers is needed until one soul hears the word of the gospel of the water and the Spirit and is born again. Therefore, in the work of being used as an instrument of righteousness, there is no difference of high or low in position. In the work of preaching the gospel, if one is used in the work of saving souls by taking charge of and serving even the smallest task, that work also becomes the work of being used as an instrument of righteousness.

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4. Even if there are shortcomings, if the direction of the heart is set on righteousness, one is used as an instrument of righteousness

The text does not say that a person used as an instrument of righteousness must be perfect in every aspect. Rather, the Apostle Paul premises human shortcomings and speaks of where the direction of the heart is leaning. The text, *"whether of sin leading to death, or of obedience leading to righteousness" (Romans 6:16),* shows that crossroads. Even if various shortcomings remain, if that person's heart is directed toward the preaching of the gospel, that person can be used as an instrument of righteousness.

The *"obedience"* mentioned in the text *"or of obedience leading to righteousness"* points to the directionality of faith. Obedience does not refer to doing everything perfectly at once, but refers to the daily life of leaning one's heart toward the Lord and walking along that path. Therefore, even when shortcomings are revealed, the fact that one is an instrument of righteousness does not change. By confirming with faith the ministry of Jesus Christ receiving the transfer of the sins of the world through the baptism He received from John the Baptist, the cross, and the resurrection from death, one can return to their place of faith and stand as a person who serves the gospel. God's church is not a gathering of perfect people, but a gathering of people who set the direction of their faith on the preaching of God's gospel and live according to that purpose.

5. If one leaves the church community, it is difficult to be used as an instrument of righteousness

The text says that the fruit leading to holiness is borne within the faith that believes in the gospel of the water and the Spirit.

"But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life" (Romans 6:22). That is, when living as an instrument of righteousness within the church, which is the body of Christ, that fruit is borne. Those who are separated from the church, which is the body of Christ, have difficulty bearing fruit. The parable of the one talent in Matthew 25 shows this fact. When the servant who received one talent buried that talent in the ground, he was ultimately rebuked as a *"wicked and lazy servant."* It is because he did not use what was entrusted to him as an instrument of righteousness. The parable of the net of the kingdom of heaven in Matthew 13 also shows the same truth. Among the fish caught in the net, the good fish and the bad fish are separated. This parable shows whether one is a person worthy to be used before God. Therefore, for a person who has received the blotting out of sins to fall away from the church community does not merely end as one person's individual loss. The opportunity to be used as an instrument of righteousness becomes blocked.

6. The fruit of holiness and eternal life, the end toward which a life used as an instrument of righteousness heads

What a person used as an instrument of righteousness within the church receives at the end is the fruit of holiness and eternal life. *"You have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:22-23).* The text presents these two expressions together, showing the final state toward which the ministry as an instrument of righteousness heads. The fruit of holiness points to the rebirth of other souls, and eternal life points to the gift already promised at the end of that ministry.

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This promise of eternal life is not obtained by one's own deeds. Just as the text clearly declares it *"the gift of God,"* eternal life is a gift given within the ministry of Jesus Christ receiving the transfer of the sins of the world through the baptism He received from John the Baptist, bearing the judgment of those sins on the cross, and resurrecting. Therefore, a life used as an instrument of righteousness is a joyful response to the gift of salvation and eternal life already received. The reason the Apostle Paul began by crying out, *"But God be thanked,"* in Romans 6:17 is also the same. Gratitude for the grace of salvation already received becomes the power that leads the ministry as an instrument of righteousness.

[Question] 4. What is the basis for Paul answering resolutely, *"Certainly not!"* against the misunderstanding and slander that one can sin as one pleases because one has received grace, and what does it mean to be "dead to sin"?

Romans 6:1-2 is the text where the Apostle Paul clearly presented the answer at once. However, if one does not know where the basis lies, one misses the core meaning of the text. When unraveled from the perspective of the gospel of the water and the Spirit, the basis for the Apostle Paul answering "Certainly not!" and the meaning of the expression "dead to sin" are closely connected to each other.

1. The background of the misunderstanding and slander laid at the end of chapter 5

The question the Apostle Paul threw out in Romans 6:1 did not come out without any background. Right after declaring at

the end of Romans 5, *"Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more" (Romans 5:20),* there were people who distorted those words and slandered the Apostle Paul. They slandered, saying, "If so, doesn't grace become more abundant the more we sin? Even if we sin as we please, doesn't grace ultimately increase?" The Apostle Paul himself also recorded in Romans 3:8 that he had already been slandered as saying, *"Let us do evil that good may come."*

The very beginning of Romans 6 is the place to deal with that slander again and resolutely refute it. The Apostle Paul quotes that slander exactly as it is, saying, *"What shall we say then? Shall we continue in sin that grace may abound?"* and then resolutely refutes it, saying, *"Certainly not!"* Within that resolute tone is contained not a simple moral repulsion, but the deep meaning of the gospel that the entire text will unravel.

2. The most fundamental basis for the Apostle Paul answering *"Certainly not!"*

The basis on which the Apostle Paul refuted that slander is very simple yet deep. The declaration, *"How shall we who died to sin live any longer in it?" (Romans 6:2)* is that basis. The Apostle Paul does not explain these words as a moral exhortation or an appeal to the will. Rather, he explains it as a statement pointing to a fact that has already happened. The counter-question of how a person who is already dead to sin can continue to live in sin is a natural conclusion flowing directly from that fact.

Here, one thing becomes clear. The Apostle Paul is not recommending moral efforts like, "From now on, you must not sin and must live holily." The text is not a call to start moral efforts from now on, but speaks of the conclusion that naturally

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follows from the status of being a person who is already dead. A dead person cannot obey the commands of sin. Even if sin acts like an old master and gives commands, the old man who would listen to those commands has already entered the tomb. This fact lies at the deepest place of the basis for the Apostle Paul answering resolutely, *"Certainly not!"*

3. The first meaning of "dead to sin," death together with Christ

Then, what exactly does the statement "dead to sin" mean? The Apostle Paul explains this truth one step further in Romans 6:6. *"Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin."* Being dead to sin points to the fact that a person's old man was crucified and died together with Christ Jesus.

Then, how does the event of being crucified together with Christ become an individual's event? It is because within the baptism that Christ Jesus received from John the Baptist at the Jordan River, the sins of humanity were transferred to Jesus, and Jesus became our Savior by hanging on the cross, shedding His blood, dying, and resurrecting while bearing those sins. Therefore, those who have united with Christ by believing in this fact that Jesus bore the sins of the world through the baptism He received from John the Baptist and was crucified, have already received the blotting out of sins in their hearts and have become children of God.

Therefore, those who have accepted into their hearts by faith the baptism Jesus received from John the Baptist and the blood of the cross are those who believe that all their sins have been passed onto Jesus Christ. Also, because they believe that the judgment for those sins was borne on the cross of Jesus Christ,

they could receive the blotting out of sins by believing in the saving righteousness of Jesus.
Therefore, the Apostle Paul himself also recorded the same truth as his own confession in Galatians 2:20, saying, *"I have been crucified with Christ."*

4. The second meaning of "dead to sin," the status of being released from the old master of sin

The expression "dead to sin" does not merely mean the fact that a person's old ego has ended. It means that along with that death, a status change of being released from the rule of sin has occurred. The single sentence, *"For he who has died has been freed from sin" (Romans 6:7)*, compresses that truth.
Before we knew the gospel of the water and the Spirit, the master of our hearts was not the Lord but sin.
Our hearts were being ruled by twelve kinds of evil. Whenever we tried to commit a sin, the evil thoughts in our hearts arose and made us do evil deeds. Also, the lustful mind inside our hearts led us so that we could commit lustful acts at any time. Therefore, the stealing mind, murdering mind, adulterous mind, covetous mind, wicked mind, deceitful mind, lewd mind, evil eye, blasphemy, pride, and foolish mind in our hearts were controlling our souls.
For us, being like that, to think that we could live good, virtuous, and beautiful lives on our own while living in this world was fundamentally nothing more than deceiving our own hearts.
The New Testament, Mark 7:21-23, enumerates the twelve kinds of evil coming out of a person's heart, namely, evil thoughts, adulteries, thefts, murders, adulteries, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, and foolishness. This was the very reality of the rule by which sin governed humans.

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However, after being born again by knowing and believing the fact that Jesus Christ received the transfer of the sins of the world through the baptism He received from John the Baptist, hung on the cross and died, and resurrected to become our Savior, the master of our hearts has changed. That master is the righteous Jesus Christ. He told us to preach the gospel of the water and the Spirit to the whole world, propagating the gospel of truth so that people who are acting as slaves to sin can be saved from their sins. Whoever believes in the gospel of the water and the Spirit has become those who were baptized into Christ, those who died together with Jesus Christ on the cross, and those who can resurrect from that death and live eternally together with Jesus Christ. The Lord commanded us to preach this truth.

5. How does the word of the gospel of the water and the Spirit change us?

When unraveling this theme from the perspective of the gospel of the water and the Spirit, we can know that this gospel is the word of the gospel that gives the answer regarding human sin, death, resurrection, and being born again.

The text, *"Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4),* contains that way in a single verse. First, because Christ Jesus took charge of the sins of the world on His own body by receiving baptism from John the Baptist at the Jordan River, the sins of humanity were passed onto Jesus. Therefore, the sins of those who participated by faith in the ministry of the baptism that Jesus received from John the Baptist were passed onto Jesus Christ and could be washed away.

Second, Christ became our eternal Savior by shedding His blood and dying on the cross while bearing those sins, and resurrecting.

Third, the person who believes the fact that Christ received the transfer of the sins of the world through the baptism He received from John the Baptist, shed His blood and died on the cross, and became our Savior by resurrecting, becomes a person who has obtained eternal blotting out of sins and new life. All this ministry of salvation was accomplished by the Lord Himself, and the Lord guaranteed the removal of sins and new life to those who believe.

Only the person who is united by faith with the three ministries of Jesus can receive salvation from all sins and become a child of God. However, if you only know the blood of Jesus' cross and do not accept the baptism that Jesus received from John the Baptist, your sins will remain exactly as they are in your hearts. If you do not accept into your heart the word of truth that the sins of humanity were passed onto Jesus Christ, your assurance of salvation will begin to shake from then on.

Because whenever you commit sin every day, Satan the devil accuses your heart. Satan accuses, "You have committed a sin. What will you do about that sin? Do you think it is enough to offer a prayer of repentance? Then try it once. Have the sins disappeared?" However, as people live in the world, there is no one who does not commit sin. So, those who say they believe in Jesus confess their sins again through prayers of repentance, and seek God's mercy to wash away their sins through the precious blood of the cross. "Jesus, if You just forgive the sin I committed this time, I will never commit the same sin again. Please wash away my sins." Such prayers of repentance are continuously repeated.

Therefore, if you do not believe in your heart the ministry of the water and the Spirit, in which Jesus took charge of the sins of the world through the baptism He received from John the Baptist, you will live a life of faith that always hovers around the same

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place repeatedly. Such a life of faith can be said to be a life of faith that cannot escape from feelings of guilt and the repetition of repentance.

Therefore, the Lord said to us, *"Jesus answered, 'Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God'" (John 3:5).* The Lord says that a person must be born again of water and the Spirit. This word means that only when we believe the truth that Jesus took charge of the sins of the world on His body by receiving baptism from John the Baptist, can we know the fact that Jesus took charge of and washed away all the sins we commit at once. Therefore, you and I must believe this truth. Because if we do not believe the fact that Jesus washed away the sins of the world through the baptism He received from John the Baptist, we cannot have the faith that all our transgressions were washed away at once. I hope that you will now become people who believe this truth with your hearts.

The 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?"* We must have the united faith of receiving the blotting out of sins in our hearts by believing in the ministry of the baptism Jesus received from John the Baptist, His death on the cross, and His resurrection, in order to do the Lord's will. All our sins were washed away at once by the baptism Jesus received from John the Baptist. The death and judgment for our sins were accomplished at once on the cross of Jesus Christ. Also, our new life was given by Jesus resurrecting from death and confirming our salvation, and the Lord has made our faith firm with this fact.

6. To summarize

When viewed from the perspective of the gospel of the water and the Spirit, the basis for the Apostle Paul answering

"Certainly not!" is precisely the statement, *"How shall we who died to sin live any longer in it?" (Romans 6:2).* This is because the ministry of the baptism Jesus Christ received from John the Baptist, His death on the cross, and His resurrection brings the assurance to our hearts that we have been saved from all sins. By believing in the ministry of Jesus, who received baptism from John the Baptist at the Jordan River, shed His blood and died on the cross, and resurrected on the third day, the work of new life has occurred in our hearts. Therefore, the old man has died in our hearts, and a child of God, who has become a new creation, has been born. This is the truth that Romans 6 speaks of.

[Question] 5. What is the spiritual meaning of the baptism that unites with Christ, and what does it mean to participate in His death and resurrection?

Romans 6:3-5 is a text that shows how a person becomes one body with Christ through the word *"baptism."* The three expressions *"united together,"* "buried with," and "united together in the likeness" show the same truth from different angles. When unraveling this word from the perspective of the gospel of the water and the Spirit, it is clearly revealed how the problems of our sin, judgment, and salvation are resolved within the union with Jesus Christ.

1. The spiritual meaning of *"as many of us as were baptized into Christ Jesus"*

The first expression of Romans 6:3, *"as many of us as were baptized into Christ Jesus,"* does not simply refer to a person who received the external ritual of being submerged in water. In the original Greek text, the expression *"into"* contains the

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meaning of "entering into and becoming one." That is, it means becoming one body with Christ by uniting in heart.
Then, with whom and with what did we unite? The text clearly says that we united with *"Christ Jesus."* More accurately, it is uniting in heart with the baptism that Christ Jesus received from John the Baptist. Within that baptism that Christ Jesus received from John the Baptist at the Jordan River, the sins of humanity were passed onto Him at once. The word of Matthew 3:15, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness,"* clearly shows this very event. Here, *"all righteousness"* is the righteousness in which the system of the laying on of hands in Leviticus 1:4 and 16:21 of the Old Testament, that is, the principle of the passing of sins through the laying on of hands, was fulfilled. John the Baptist baptized Jesus from the position representing humanity, and through that baptism, the sins of the world were transferred onto the body of Jesus. Therefore, those who believe this truth with their hearts become people who are united with Jesus Christ, dying together and resurrecting together on the cross. This is the meaning of the word, *"as many of us as were baptized into Christ Jesus."*

2. The meaning of *"were baptized into His death"*

Romans 6:3 then goes one step further. *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?"* That is, it is a statement that a person who has united in heart with the baptism of Christ Jesus is necessarily a person who has also united with His death.
This flow is not broken and continues naturally. This is because the sins of humanity were passed onto Christ within His baptism, and Christ went to the cross while bearing those sins. Therefore, the sins of the person who united in heart with the baptism Jesus received had already been passed onto Christ. When Christ died

on the cross, that person's sins received the blotting out at once, and that person's old man also entered the tomb together with Christ. It is exactly as Romans 6:4 clearly states, *"we were buried with Him"* It cannot happen within the text that a person who united with the baptism Jesus received does not unite with His death.

3. The meaning of participating in the death of Christ

The expression of participating in the death of Christ does not merely refer to an emotional participation of deeply meditating on His suffering or being deeply moved by His love. The participation indicated by the text, *"knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin" (Romans 6:6)*, refers to the spiritual fact that a person's old man was actually crucified together with Christ. It is the very truth that the Apostle Paul himself recorded in Galatians 2:20, *"I have been crucified with Christ."*

Here, the *"old man"* refers to the old self that acted as a slave under sin. Mark 7:21 to 23 lists twelve evils coming out of a person's heart, that is, evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, and foolishness. The old man was a person possessing such a sinful nature.

That the old man was crucified and died together with Christ means that even if sin commands again like an old master, the old man to respond to that command no longer exists. This is the reason why Romans 6:6 concludes with, *"that we should no longer be slaves of sin."* The statement of participating in the death of Christ is the fact that the old man has truly ended, the fact that the body of sin has been done away with, and refers to the status of being forever released from the rule of sin.

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4. The meaning of participating in the resurrection of Christ

Romans 6:5 does not stop at participating in death but continues to participating in resurrection. *"For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection."* The Apostle Paul states this truth very clearly and firmly. It cannot happen within the text that a person who has united with the death of Christ fails to unite with His resurrection.

Romans 6:4 explains the meaning of participating in the resurrection as *"should walk in newness of life."* That is, because the resurrection life of Christ has come upon that person, the remainder of that person's life becomes not a path of continuing to hold onto the identity of the old man, but a new path of walking in newness of life.

The truth affirmed by Romans 6:9, *"knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him,"* is actually fulfilled within that person as well. Just as death no longer has dominion over Christ, the soul of a person who has become one body with Christ is not dragged back under the power of death.

Therefore, participating in the resurrection of Christ does not merely refer to a religious consolation beyond death. It refers to the resurrection life that has already begun within the daily life of that person who is currently living. That resurrection life will be completed with the resurrection of the body on the last day, but its beginning has already occurred within a person's soul. That the Apostle Paul expressed it in the future tense *"shall be"* in Romans 6:5 only points to that final completion, and does not mean that the starting point of participating in the resurrection is in the future. From the very place of uniting with the death of Christ, the life of participating in the resurrection has already begun.

5. The depth of *"have been united together in the likeness of"* and the limitations of external rituals

In the expression *"we have been united together in the likeness of His death"* in Romans 6:5, the original Greek text uses the expressions "homoiōmati (ὁμοιώματι)" and "symphytoi (σύμφυτοι)." "Homoiōma (ὁμοίωμα)" means "the same likeness (shape)," and "symphytoi (σύμφυτοι)" contains the meaning of "those grown together." That is, it means a person who has grown together in the same likeness as the death of Christ. This does not simply mean that the external appearance is similar, but is an expression describing the state of having grown together by essentially uniting with the death of Christ.

If one does not know this depth, one comes to accept baptism only as an external ritual. If one considers the very action of being submerged in water and coming up again merely as a picture of death and resurrection, one will misunderstand that everyone who performs that action automatically becomes one body with Christ. However, the truth that the Apostle Paul made clear in Romans 6 is different. The external action is not the essence, but the very fact of believing in the heart and uniting with the ministry of the baptism, death on the cross, and resurrection performed by Christ Jesus is the essence. If one does not unite in heart, one cannot become one body, and if one fails to become one body, one cannot participate in the death and resurrection of Christ either.

Faith that has not accurately realized the gospel of the water and the Spirit comes to cling to external rituals or rely on moral efforts. However, the truth indicated by the text is summarized into one thing. Only the person who has united in heart with the ministry of Christ's baptism, death on the cross, and resurrection is the one who is united together in the likeness, and only that person is the one who has truly participated in the death and

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resurrection of Christ.

6. In summary

The teachings of Romans 6:3 to 5, viewed from the perspective of the gospel of the water and the Spirit, can be summarized as follows. “The baptism that unites with Christ” is not an external ritual, but a spiritual event of becoming one body with Christ by uniting in heart with the baptism that Christ Jesus received. Within that baptism that Christ Jesus received from John the Baptist at the Jordan River, the sins of humanity were passed onto Him at once, and the person who has participated in heart in the ministry of that baptism is a person who has accepted by faith that the passing of those sins is an event related to their own salvation.

A person who has united in heart with the baptism Jesus received necessarily unites with His death as well. Because sins had already been passed onto Christ, those sins received the blotting out at once on the cross, and that person’s old man also entered the tomb together with Christ. And it cannot happen that a person who has united with the death of Christ fails to unite with His resurrection. The resurrection life of Christ has come upon that person, and that resurrection life is not dragged back under the power of death. The truth spoken of in Romans 6:4 about walking in newness of life has already begun in that person’s daily life, and will be completed with the resurrection of the body on the last day.

This is the spiritual meaning of “the baptism that unites with Christ,” and the deep meaning of the expression “participating in His death and resurrection.” The truth, which can never be reached by a faith that clings to external rituals or tries to walk the path of righteousness through moral efforts, is revealed most clearly within the gospel of the water and the Spirit. A person

who has become one body with Christ lives with the status of being united with His baptism, death, and resurrection, and comes to have an unshakable, firm foundation even when shortcomings are revealed in that life.

[Question] 6. What is it that we have gained as a result of the old man being crucified together with Christ?

Romans 6:6 to 7 is a text that clearly shows what was given to a person as a result of the event of the old man being crucified together with Christ, not stopping at the end of a soul's old life. When unpacked from the perspective of the gospel of the water and the Spirit, the results shown by the text appear not as one or two things, but as several things.

1. The foundation of the event of the old man being crucified together with Christ

First, we must briefly look at how this death on the cross is applied to a person so that the meaning of the results spoken of by the text can be clearly seen. The *"old man"* refers to the old self that acted as a slave under sin. Mark 7:21 to 23 lists the twelve evils coming out of a person's heart, that is, evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, and foolishness. The old man was a person who possessed such a sinful nature. If so, how was that old man crucified together with Christ?

Within the baptism that Christ Jesus received from John the Baptist at the Jordan River, the sins of humanity were passed onto Him at once, and Christ went to the cross bearing those sins.

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Therefore, the old man of the person who has united in heart with the baptism Jesus received was also united with the cross of Christ together with those sins. The reason why the text clearly states *"was crucified with Him"* is here. This is not a metaphor or an expression of a moral resolution, but a spiritual fact that occurred to the person who has received the gospel of the water and the Spirit in their heart. The results unfolded by Romans 6:6 to 7 are all based on this fact.

2. The first result, the destruction of the body of sin

The text shows the first result of the old man being crucified together with Christ through the word *"that the body of sin might be done away with."* Here, the expression *"the body of sin"* is not a word that merely refers to a person's physical body. It refers to the entire ruling system through which sin ruled over a person with authority. Along with the event of the old man being crucified together with Christ, the ruling authority of sin that dominated that old man also collapsed together.

There is a reason why this truth is important. It is because sin was not merely a temptation influencing from the outside, but a ruling authority acting as a king deep within a person's heart. If that authority does not collapse, no moral effort can change a person's essence. However, the truth declared by the text is different. Because the entire ruling system of sin collapsed at once within the cross of Christ, sin can no longer act as a king within the deep heart of a person who has united with that ministry in heart. The very foundation that made it possible for Romans 6:12 to command, *"Therefore do not let sin reign in your mortal body,"* is also this first result.

3. The second result, no longer acting as a slave to sin

Following that first result, the text immediately shows the next result. *"That we should no longer be slaves of sin" (Romans 6:6).* Because the ruling authority of sin collapsed, the old status of acting as a slave under that authority also ended. Even if sin comes again and commands, there is no longer the old slave to respond to that command.

This is not a simple religious consolation, but a fact regarding spiritual status. Previously, when sin commanded, the old man had no choice but to move according to that command. It was because the master deep within the heart was sin.

However, after the old man entered the tomb together with Christ, the slave to receive commands is no longer in that place. The starting point of the truth declared by the Apostle Paul in Romans 6:14, *"For sin shall not have dominion over you,"* is here. The status where sin cannot have dominion, that is the second result of the event of the old man being crucified together with Christ. Even when shortcomings are revealed, that status itself does not shake. By confirming again in the heart the ministry of Christ's baptism, death on the cross, and resurrection, one reconfirms their own status and does not return again to the old slavery of sin.

4. The third result, being freed from the domain of sin

Verse 7 of the text compresses the first result and the second result into one word, and then shows a result that is one step deeper. *"For he who has died has been freed from sin."* Because the old man died together with Christ, that person has been freed from sin. Here, the expression "has been freed" does not only speak of a freedom that is seen outwardly. It is a statement that one has been transferred from the ruling domain of sin itself.

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This expression resembles the picture of the Exodus. Just as the people of Israel were no longer bound under the law of Egypt after leaving the land of Egypt, the person whose old man died together with Christ is a person who has left the domain of sin itself. Even when that person momentarily misses the appearance of the old life and their heart is shaken, the path returning to the old domain of sin has already been cut off. It is because the ministry of Christ's baptism, death on the cross, and resurrection has cut off the bridge connected to the old domain of sin at once. Even if sin comes again and claims, "You are a person of my domain," the person indicated by the text is no longer a person belonging to the domain of sin.

5. The fourth result, obtaining justification

The text clearly declares the decisive result at the end of verse 7. *"For he that hath died is justified from sin.-ASV"* It is a statement that the event of the old man dying together with Christ did not merely stop at being freed from sin, but continued to obtaining justification.

Here, the expression *"justification"* is the climax of the text. This is not having righteousness recognized through one's own moral effort or religious act. The righteousness of Christ was applied exactly as it is to the person who died together with Christ. Christ Jesus bore the sins of humanity within the baptism He received from John the Baptist at the Jordan River, died while eradicating those sins at once on the cross, and guaranteed new life through the resurrection. Therefore, the person who has united with that ministry in heart is a person who has received the eradication of sins, and at the same time, a person who has obtained justification. The eradication of sins and justification are not separated within the text but are given together within a

person's new status.

6. The fifth result, the new status as a slave of righteousness and walking in newness of life

The results directly and clearly spoken by verses 6 to 7 of the text are the four above, but the flow of the entire text also points to the appearance of a status that has gone one step further from those four. The person released from being a slave of sin is not a wandering person without any master, but a person who has been transferred under the new master of righteousness. It is exactly as Romans 6:18 declared, *"having been set free from sin, you became slaves of righteousness."*

This fifth result makes the preceding four results appear in actual life. Because the old man entered the tomb together with Christ and new life has come, that person has become able to present their own body and members as instruments of righteousness under the new master. The truth that Romans 6:4 concluded with, *"that we should walk in newness of life,"* is unpacked here. Being freed from sin and obtaining justification do not stop as a person's stationary status, but naturally continue to the steps of actual life living as a slave of righteousness. Even when shortcomings are revealed, by confirming again in the heart the ministry of Christ's baptism, death on the cross, and resurrection, one stands again on the path of righteousness without wavering.

7. To summarize

The teaching of Romans 6:6 to 7 seen from the perspective of the gospel of the water and the Spirit can be summarized as follows. The event of the old man being crucified together with Christ did not stop at the end of a soul's old life, but was an event that renewed a person's entire status. The results originating

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from that event are not separated from each other but are given together within the new status.

First, the body of sin was destroyed. The ruling authority itself through which sin acted as a king in a person's deep heart collapsed. Second, the status of not acting as a slave to sin was given. Even if sin commands again, the old man to respond no longer exists. Third, one has been freed from the domain of sin. The path returning to the old domain of sin has already been cut off. Fourth, justification was obtained. The righteousness of Christ was applied to that person exactly as it is. Fifth, the path to walk in newness of life within the new status as a slave of righteousness was opened.

These five results are not something a person created through their own effort, but a gift received at once, originating from the ministry of baptism, death on the cross, and resurrection performed by Christ Jesus. Therefore, the event of the old man being crucified together with Christ is the starting point of a person's faith, and the foundation upon which that faith appears in actual life. Within the new status of the person who has received the gospel of the water and the Spirit, all these five things are given together, and a righteous life naturally appears from that status.

[Question] 7. What does this word, that to whom one presents one's members reveals that person's status, teach about the life of the saints?

Romans 6:12 to 18 shows the fact that a person's status is not maintained merely by the confession of the lips or the determination of the heart. That status cannot be separated from the daily choice of to whom one presents one's body and

members. When unpacking this text from the perspective of the gospel of the water and the Spirit, teachings about the life of the saints appear in various ways.

1. The spiritual principle that status and action are not separated

The text begins at the place where the Apostle Paul connects the truth of status explained in Romans 6:1 to 11 to the actions of actual life. *"Therefore do not let sin reign in your mortal body, that you should obey it in its lusts" (Romans 6:12).* The *"Therefore"* at the very beginning is that connecting link. It is the teaching that from the new status as those who are dead to sin and alive to God, actions worthy of that status must naturally follow.

Here, the truth that the text clearly declares is one thing. Status and action are not apart from each other. If one confesses only with the lips, "I am a person who has been baptized into Christ," while one's body moves following the commands of the old master, that confession loses its actual meaning. Conversely, when a person who has not united in heart with the truth of status tries to do outwardly visible righteousness, that action also does not have the root of the gospel. The text deals with everything from the truth of status to the movements of the body in daily life as one flow. It is the teaching that the life of the saints does not merely stop at a faith understood with the head, but must be revealed through the members of the body.

2. The truth that the object to whom one presents one's members reveals one's status

The text speaks this truth exactly like this. *"Do you not know that to whom you present yourselves slaves to obey, you are that*

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one's slaves whom you obey" (Romans 6:16). A person reveals their status as a slave depending on to whom they present their members. The person who presents themselves to sin becomes a slave of sin, and the person who presents themselves to righteousness becomes a slave of righteousness.

This shows a clear principle of the spiritual world. The status of a slave is not determined merely by the position of the heart or intellectual agreement, but is revealed by the actual action of to whom one presents oneself. If a person stays in the place of sin, the heart also receives that influence, and if a person stays in righteous work, the heart also leans toward that side. The Apostle Paul reveals this simple yet important truth, and makes us examine where the daily life of the saints is heading. The small choices of every moment become the path that reveals and solidifies a person's status as a slave.

3. The concrete appearance of the life presented as instruments of righteousness

Verse 13 of the text goes one step further into concreteness. *"And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God" (Romans 6:13).* Here, "instruments" means weapons. This word points to whether our hands, feet, mouth, and eyes are used as instruments of sin, or used as instruments of righteousness.

When applied to the life of the saints, the teaching becomes clear. The two hands can be used as a touch reaching out to other souls, and the two feet can be used as steps carrying the gospel. The mouth can be used as lips preaching the gospel of the water and the Spirit, and the eyes can be used as a gaze looking after souls in need of help. The same members were used as tools of sin in

the past, but the members of the person who has united in heart with the ministry of Christ's baptism, death, and resurrection have now become able to be used as tools of righteousness. Therefore, the life of the saints is a life made up of continuous choices of faith, presenting one's members as tools of righteousness in the daily time and in the places of one's work, business, and meetings.

4. Even if there are shortcomings, if one sets the direction of the heart on righteousness, one can live as a slave of righteousness

The text does not say that only a person perfect in all aspects is a slave of righteousness. Rather, while presupposing human shortcomings, it takes which side the direction of the heart is leaning toward as the important standard. The statement *"whether of sin leading to death, or of obedience leading to righteousness" (Romans 6:16)* contains that teaching.

Even if various shortcomings remain, if that person's heart is heading toward righteousness, that person is a slave of righteousness. The Lord sees that person as a slave of righteousness and works. Therefore, the saints do not need to be frustrated in front of their shortcomings or doubt their status. Even when shortcomings are revealed, by confirming again in the heart the ministry of Christ's baptism, death on the cross, and resurrection, one can reconfirm one's status and lean the direction of the heart toward righteousness again. This teaching becomes a great comfort and encouragement to the daily life of the saints.

5. Whom one serves as master determines the daily life

Verses 17 to 18 of the text show in contrast a person's old

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appearance and new appearance. *"But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness" (Romans 6:17-18).* The old master was sin, and the new master is God's righteousness.

The test that the life of the saints encounters every day occurs at the point where the commands of these two masters collide. Sin, which tries to act like the old master, tries to drag the person to the familiar old path, and God's righteousness, which is the new master, calls the person to the new path that saves other souls. At this time, whether one presents one's members as tools of sin or as tools of righteousness shows which master that person's life follows that day. It means that the *"obeyed from the heart"* that the Apostle Paul mentioned in verse 17 as *"you obeyed from the heart that form of doctrine"* must appear again in daily life. A person's status has already been transferred to a slave of righteousness, and the obedience of the heart fitting for that status must be continuously confirmed and practiced in every moment of daily life.

6. The life that leads to the ministry of saving other souls within the church of one body

The life presented as tools of righteousness pointed out by the text does not stop at a personal moral life separated from the church. The fruit of holiness, which the text speaks of as *"you have your fruit to holiness, and the end, everlasting life" (Romans 6:22),* is the fruit borne when a person's members lead to the ministry of saving other souls. Namely, the righteous life of the saints leads to the ministry of saving other souls within the church, which is the body of Christ.

Directly preaching the gospel of the water and the Spirit to other

souls, and making and sending books and materials containing the gospel are also included here. The administration, support, and prayer that back up that work are also included here. Materially helping that ministry through one's work and business is also included here. Holding the hands of family members who believe together are all appearances of the life presented as tools of righteousness. If any part touches upon the work of saving other souls, that is exactly one step on the path leading to holiness, and the place where the status of a slave of righteousness is revealed in daily life. The final emphasis of Romans 6:12 to 18 is that the life of the saints must not merely stop at living rightly and correctly, but must lead to the ministry of saving souls.

7. To summarize

The teachings of Romans 6:12 to 18 seen from the perspective of the gospel of the water and the Spirit can be summarized as follows. First, the status and action of the saints are not separated. If the confession of the lips does not lead to the movement of one's body, it loses its actual meaning, and if one pursues outwardly visible righteousness without the truth of status, it does not have the root of the gospel. Second, to whom one presents one's members reveals the status of a slave. The person who presents themselves to sin comes to live as a slave of sin, and the person who presents themselves to righteousness comes to live as a slave of righteousness. Third, the life presented as tools of righteousness is the small daily choices of using hands, feet, mouth, and eyes as tools of righteousness.
Fourth, even if there are shortcomings, if one leans the direction of the heart toward God's righteousness, that person is recognized and used as a slave of righteousness. The Lord is not looking for a perfect person, but looking for a person who has

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leaned their heart toward God's righteousness. Fifth, obeying from the heart in the midst of daily collisions where the commands of two masters collide is the core meaning of the life of the saints. Sixth, the life presented as tools of righteousness leads to the ministry of saving other souls, and advances to the fruit of holiness and eternal life.

The foundation of all these teachings is exactly the gospel of the water and the Spirit. Only the person who has united in heart with the ministry of the baptism that Christ Jesus received from John the Baptist, the death on the cross, and the resurrection has finally been transferred to the status capable of presenting one's members as tools of righteousness. And within that status, the daily life naturally appears as an everyday life living as a slave of righteousness.

[Question] 8. What does the contrast between wages and God's gift, that is, a present, tell us, and where are the grounds for death and eternal life respectively?

Romans 6:23 is the text that compresses the entire Romans chapter 6 into just one verse. Also, this word is the decisive word that clearly shows whether a person's end is death or eternal life. The contrast of the two words *"wages"* and *"gift"* forms the core of this verse. If we unravel this word from the perspective of the gospel of the water and the Spirit, the meanings pointed to by the two words and the grounds of the two paths are clearly revealed.

1. The position of verse 23, the conclusion of the entire Romans chapter 6

Verse 23 of the text is the conclusion of the entire Romans chapter 6. The Apostle Paul compresses the truth of the two paths he has explained from verse 1 to verse 22 into one verse. *"The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."*

The core meaning of Romans chapter 6 is contained here. The truth that Romans chapter 6 has been explaining was one thing. It is the truth that the path of living as a slave of sin and the path of living as a slave of righteousness, these two paths are laid before a person, and the ends of the two paths are clearly different. Verse 23 clearly declares the ends of those two paths with the two words *"death"* and *"eternal life,"* and explains where those two ends originate from with the two expressions *"wages"* and *"gift."* The text itself is a word that asks the direction and end of a person's entire life.

2. The truth pointed to by the word *"wages"*

The word *"wages"* used by the text is "opsonion (ὀψώνιον)" in Greek. This word originally points to the salary a soldier receives, that is, the compensation paid exactly as much as one has worked. Through this word, the text shows the relationship between sin and death as a clear causal relationship. To a person who has lived as a slave of sin, death is not a vague end, but the unavoidable wages he has received.

This truth is very important. If a person commits sin on their own, they receive the wages called death as the result. No one can escape from that place. The truth that the Apostle Paul asserted in Romans 5:12, *"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread*

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to all men, because all sinned," is clearly declared again at the end of Romans chapter 6. The connection between sin and death is a solid connection that cannot be broken off by any religious effort.

3. The truth pointed to by the word *"gift"*

The word *"gift"* used by the text is "charisma (χάρισμα)" in Greek. This word is a word of a completely different nature from *"wages." "Gift"* points not to the compensation received in return for working, but to a present given without price. Through this word, the text clearly reveals how eternal life is given to a person.

Eternal life is not compensation for working. It is not something obtained by some moral action, nor is it something accumulated by some religious effort. What the text says is exactly the opposite. *"The gift of God is eternal life in Christ Jesus our Lord."* Eternal life is a present given freely regardless of the merit of the person receiving it. And the ground upon which that present is given is *"in Christ Jesus our Lord."* Namely, eternal life is already prepared within the ministry of the baptism that Christ Jesus received from John the Baptist, the death on the cross, and the resurrection, and it is given at once to the person who has united with Christ by faith. The reason why only the person who has received the gospel of the water and the Spirit with the heart comes to enjoy that present is right here.

4. The meaning of the gospel shown by the contrast between *"wages"* and *"gift"*

The reason the text intentionally contrasted the two words is clear. It is to show up to where a person can produce with their own actions, and what it is that they cannot produce with their

own actions. The causal relationship between sin and death is the conclusion that a person produces with their own actions. However, eternal life is of a dimension that a person cannot produce by any action. Therefore, the text intentionally uses the word *"gift"* rather than *"wages."*

This contrast accurately reveals the limitation of a faith that relies on actions. The faith that tries to accumulate eternal life through one's own holy efforts loses its place to stand before this text. This is because eternal life is not compensation to be accumulated, but a present to be received. At the same time, this contrast clearly reveals the importance of the gospel of the water and the Spirit. Because eternal life is a present already prepared in Christ Jesus, the path of becoming one body with Him is the only path to receive eternal life. Through the contrast of the two words *"wages"* and *"gift,"* the Apostle Paul reveals the limitation of a faith that relies on actions, and clearly establishes the gospel of the water and the Spirit.

5. The ground for death, sin

What the text presents as the ground for death is clear. It is sin. The text firmly declares, *"The wages of sin is death."* Death is neither an accidental mishap nor a simple natural phenomenon. Death is the unavoidable wages of sin.

Here, one thing becomes clear. If the problem of sin is not solved, the problem of death is not solved either. Even if a person tries to escape from the fear of death through some religious effort, as long as sin remains as it is within that person, they cannot avoid the wages called death. The reason why the truth of the removal of sin that the Apostle Paul has unraveled throughout the entire Romans chapter 6 is directly connected to the problem of death is right here. If sin is not removed at once, there is no way to escape from the path of death, and only the person whose

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sin has been removed at once escapes from the wages called death.

6. The ground for eternal life, in Christ Jesus our Lord

What the text presents as the ground for eternal life is also clear. It is *"in Christ Jesus our Lord."* While speaking of eternal life, the text makes the ground for eternal life clear through the expression *"in."* Eternal life is not prepared separately in a place apart from Christ Jesus, but is already prepared within the ministry of Christ Jesus.

This ministry is exactly the gospel of the water and the Spirit. Within the baptism that Christ Jesus received from John the Baptist at the Jordan River, the sins of humanity were passed onto Him at once, on the cross, that sin was blotted out at once, and through the resurrection, new life was guaranteed at once. Within these three ministries, eternal life is prepared, and eternal life comes upon the person who believes in that ministry with the heart and unites with Christ. Eternal life is not compensation accumulated through one's own holy efforts, but is receiving and enjoying the present that was already prepared in Christ Jesus, within the status of being united with Christ.

With a faith that only emphasizes the blood of the cross while not fully knowing or accepting the baptism of Jesus, it is difficult to clearly understand this ground for eternal life. Only when the ministries of Jesus' baptism, death on the cross, and resurrection settle together within faith, the statement of the text, *"eternal life in Christ Jesus our Lord,"* is clearly understood.

7. To summarize

The teaching of Romans 6:23 seen from the perspective of the gospel of the water and the Spirit can be summarized as

follows. The two words *"wages"* and *"gift"* intentionally used by the Apostle Paul clearly distinguish and show how the ends of the two paths come upon a person. Death is the unavoidable wages received by a person who has served sin, and eternal life is the freely received present already prepared in Christ Jesus our Lord.

The truth taught by this contrast is clear. What a person can produce with their own actions is only death, and eternal life is a present that can never be produced by a person's actions. Therefore, the path to receive eternal life is not a path obtained by one's own efforts, but the path of uniting with Christ by believing with the heart in the ministries of the baptism, death on the cross, and resurrection performed by Christ Jesus. Within the status of having become one body with Christ, one receives eternal life at once.

The ground for death is in sin, and the ground for eternal life is in Christ Jesus our Lord. These two grounds are clearly presented together within one verse of the text, and these two grounds clearly distinguish where a person's end is heading. Within the status of a person who has received the gospel of the water and the Spirit with the heart, the judgment corresponding to the wages of sin has already been borne at once, and the eternal life prepared in Christ Jesus has come freely. Therefore, the end of all the truths taught by Romans chapter 6 is exactly verse 23, and within the contrast of the two words pointed to by verse 23, the meaning and end of a person's entire life are contained. ✉

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CHAPTER

7

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Live the Life of Faith by Faith in the Righteousness of God

Romans 7 is one of the paragraphs where the Apostle Paul deeply explains the relationship between the law, sin, and Christ. The text teaches how the old man, who was bound to the law, was put to death through the body of Christ. It also shows the way for the saints to newly unite with the resurrected Christ and serve in the newness of the Spirit. At the same time, while honestly diagnosing the conflict between the mind and the flesh that occurs daily even in the saints who have received the removal of sins, it clearly reveals that the One who delivers us from the body of death is only our Lord Jesus Christ. From the perspective of the gospel of the water and the Spirit, this chapter is a spiritual diagnosis and prescription that shows the holiness of the law, the limits of man, and the work Christ accomplished once and for all in a single flow.

The Law Has Dominion Over a Man Only As Long As He Lives

"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is

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released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man" (Romans 7:1-3).

After teaching in chapter 6 about the faith of the saints who died together with Christ and were made alive together with Him, the Apostle Paul reaches chapter 7 and explains that faith again in relation to the law. The address *"those who know the law"* in verse 1 is a calling to saints of Jewish descent and all saints who acknowledge the authority of the law. The word, *"do you not know that the law has dominion over a man as long as he lives?"* means that the power of the law that condemns a sinner is effective only as long as that person is alive under sin. If that person dies, the power of the law can no longer call him to account.

Paul explains this truth through the parable of a married couple. If a wife unites with another man while her husband is alive, she is considered an adulterous woman, but once the husband dies, the wife is released from that marriage law, so even if she marries another man, she is not branded as an adulterous woman. In this parable, the *"husband"* refers to the law, and the "wife" refers to our old man who was bound under the law. Our old nature, which was under the law, was bound to sin and death, and as a result, had no choice but to bear the fruit of death. However, when our old man died together with Christ, the law no longer has grounds to condemn us.

When viewed under the word of the gospel of the water and the Spirit, this word becomes even clearer. Jesus took over the sins of the world through the baptism He received from John the Baptist at the Jordan River, shed His blood on the Cross,

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resurrected from death, and became our Savior. The Lord was baptized by John, took over the sins of the world, was crucified, and resurrected three days after His death to become the Savior of those who believe. To the saints who believe in the baptism Jesus received from John, His death on the Cross, and His resurrection as a single work, the fact that the old man was already put to death together with Christ is applied. Therefore, in verses 1 to 3, Paul first clearly reveals the fact that the law can no longer exercise its condemning power over the saints.

Put to Death to the Law Through the Body of Christ

"Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter." (Romans 7:4-6)

Verse 4 is the conclusion that directly applies the parable of verses 1 to 3 to the saints. The declaration, *"you also have become dead to the law through the body of Christ,"* makes it clear that the saints did not escape from the law by their own effort or determination, but were put to death to the law through the work Jesus Christ accomplished with His body. This is because the judgment of sin that we were supposed to receive was accomplished once and for all within the death Christ received with His body. Because Jesus had the sins of all

humanity transferred to His own body within the baptism He received from John the Baptist, and because He shed His blood on the Cross and resurrected from death, He has now become our Savior. We could be saved by the faith that believes in the baptism Jesus received from John, His death on the Cross, and His resurrection. Now we have become those who are put to death to the law in union with Christ.

This death does not only mean the termination of sin. As the word says, *"that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God,"* the saints now belong to Christ who resurrected from death, and have become those who are saved by believing that He took over the sins of the world through the baptism He received and became our Savior through His death on the Cross and resurrection. The fruit of death that was borne under the old husband, the law, has ended, and a life of bearing the fruit of new life in a new union of faith with Christ who resurrected from death has begun.

Verse 5 makes us look back at our old man. The statement, *"For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death,"* teaches that the more a sinner under the law heard the commands of the law, the more the sinful passions were revealed, leading to bearing the fruit of death. The law was not used as a power to eliminate sin, but to let us know how strongly it reveals the sin within a person.

Verse 6 is the declaration of a new status. *"But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter."* Here, *"the newness of the Spirit"* refers to the new life sealed by the Holy Spirit, that is, the service

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of the new man born again by believing in the gospel of the water and the Spirit. *"The oldness of the letter"* means the religiosity that tried to keep the law of God by deeds, following only the letters of the law. The saint is no longer a slave who is bound by the letters of the law and receives condemnation, but a person who lives by the faith that believes in the work of Jesus' baptism, death on the Cross, and resurrection.

The Law Is Not Sin, But a Holy Mirror That Reveals Sin

"What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, 'You shall not covet.' But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the law is holy, and the commandment holy and just and good" (Romans 7:7-12).

Paul immediately tries to prevent an expected misunderstanding. *"Is the law sin? Certainly not!" (Romans 7:7).* Because the state of a sinner under the law was explained in connection with death in the previous paragraph, there was a risk that the law itself might be misunderstood as evil. Therefore, Paul clearly reveals the original nature of the law. The law is not sin, but a holy mirror that reveals sin, and it is the righteous teaching of God.

The confession, *"I would not have known sin except through*

the law" (Romans 7:7), shows the first function of the law. If there had been no command of the Ten Commandments saying *"You shall not covet,"* the covetousness of the heart would not have been recognized as sin. The heart that covets a neighbor's possessions would merely have been considered a natural human nature, and would not have been perceived as a crime before God. The law enters deep into a person's heart and defines even the smallest movement of fleshly desire as sin.

Verses 8 to 9 describe the reaction that occurs in front of that mirror. *"But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead" (Romans 7:8).* Before the command of the law was revealed, sin lay dormant as if dead, but the moment the commandment orders *"Do not,"* it rather awakens and, taking the commandment as an opportunity, arouses more diverse desires. This is a serious picture showing how crooked human nature is. The confession, *"I was alive once without the law, but when the commandment came, sin revived and I died" (Romans 7:9),* is a confession that the ignorant peace before the law came was not true life, but a temporary peace enjoyed without knowing that one was under death.

The words of verses 10 to 11, *"And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me,"* are not pointing out a fault in the law itself. This word reveals the cunningness of sin lurking within a person. Sin is a cunning force that uses even holy commandments to expose a person under condemnation and death. Therefore, verse 12 clearly reveals the holiness of the law. *"Therefore the law is holy, and the commandment holy and just and good."* It is not the law that brought a person to death, but sin that revealed the sinful true

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nature of a person through the law.

Under the light of the gospel of the water and the Spirit, the law fulfills the mission of a tutor that brings sinners to Christ. Only the person who has accurately seen their sin and the situation of inevitably receiving death in front of the mirror of the law will truly believe and rely on the Lord, who took over the sins of the world through the baptism He received from John the Baptist, was crucified, shed His blood, and resurrected from death. The law is not abolished, and for the saints, it works as the gospel of salvation that breaks their own righteousness and makes them rely on the righteousness of Christ.

God's Law That Reveals Sin

"Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful." (Romans 7:13)

Verse 13 is the core verse that summarizes the contents from verses 7 to 12 in a single word. The firm denial, *"Has then what is good become death to me? Certainly not!"* teaches that the goodness of the law and the condemnation brought upon a sinner do not contradict each other. The law plays the role of revealing the sin within a person's nature, making the true identity of sin clearly known.

The expression, *"that it might appear sin,"* refers to the work of revealing the true nature of sin that had been hidden. Until the law comes, a person lives considering their desires as merely natural instincts. However, when standing before the holy commandment, it clearly reveals that the desire is a sin before

God and a sin that goes against God. The word, *"so that sin through the commandment might become exceedingly sinful,"* means that the law plays a holy role in more clearly revealing the seriousness and sinfulness that sin originally possesses.
This single verse clearly shows why the gospel of the water and the Spirit is desperately needed. When sin is revealed to be exceedingly sinful, a person comes to acknowledge the fact that they cannot resolve that sin through their own effort or religiosity. Right at that place, a person comes to know that Jesus Christ is the Savior who took over their sins once and for all within the baptism He received from John the Baptist at the Jordan River, and who now gives salvation to those who believe by shedding His blood on the Cross and resurrecting from death.

The Wretched Self-Diagnosis of a Person Who Is Carnal and Sold Under Sin

"For we know that the law is spiritual, but I am carnal, sold under sin. For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me." (Romans 7:14-20)

Verses 14 to 20 are a self-diagnosis in which the Apostle Paul reveals his inner self most honestly. This is an honest confession that can only be made by a person who acknowledges both the

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holiness of the law and the weakness of their own flesh. The confession, *"For we know that the law is spiritual, but I am carnal, sold under sin" (Romans 7:14),* shows that Paul is not wretched because he rejects the law. Rather, it shows the paradox that because he accepts the spiritual light of the law head-on, the weakness and sinfulness of his flesh are revealed more clearly. The word, *"For what I will to do, that I do not practice; but what I hate, that I do" (Romans 7:15),* means that he fails to do the good he wants, and instead does the evil he hates. This shows the inner conflict that all saints experience every day. With the mind, one wants to follow God's righteous will, but the desires and impulses arising in the flesh frequently go against God's will. Verse 16, *"I agree with the law that it is good,"* is an insight that the conflict itself rather proves the goodness of the law. For if the law were not good, a person would not feel shame or reproach for their actions.

The expression in verses 17 and 20, *"But now, it is no longer I who do it, but sin that dwells in me" (Romans 7:17),* is a word in which the Apostle Paul theologically distinguishes and explains the operation of the saint's new nature and the old flesh. For the saint who has been justified, sin no longer remains as an essential status. However, the habits of lust remaining in the old flesh are still active. The statement in verse 18, *"For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find,"* is a confession of spiritual inability, meaning that one cannot reach holiness by their own righteousness or determination.

From the perspective of the gospel of the water and the Spirit, this paragraph teaches the fact that even justified saints must rely on the righteousness of Christ every day. A saint is a being who must acknowledge the weakness of their own flesh every day

even after being born again. A saint is a person who honestly acknowledges their shortcomings before the mirror of the law every day, and holds onto the fact by faith again that their sin was completely resolved once and for all within the ministry of Jesus' baptism, cross, and resurrection. Whenever the desires remaining in the old flesh arise, the saint must hold onto the new status of having died together and lived together with Christ by faith. The way to overcome that desire lies precisely in relying on this new status by faith.

The Continuous Battle Between the Law of the Mind, the Law of the Spirit, and the Law of the Members

"I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Romans 7:21-23)

In this paragraph, Paul clearly distinguishes two laws operating within the saint. *First is, "For I delight in the law of God according to the inward man" (Romans 7:22);* this refers to the spiritual nature of the born-again new man loving the righteousness of God. Second is, *"But I see another law in my members, warring against the law of my mind" (Romans 7:23);* this refers to the pull of lust arising from the habits of the old flesh.

The realization, *"that evil is present with me, the one who wills to do good" (Romans 7:21),* is not frustration but an honest diagnosis. The saint does not turn away from the fact that despite being born again, the habits of old desires remaining in the flesh

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are still active. The expression, *"bringing me into captivity to the law of sin which is in my members,"* shows that even a born-again person cannot overcome that desire by their own will or determination alone.

A person who does not know the gospel of the water and the Spirit can fall into two wrong paths in the face of this battle. One side is the path of denying the weakness of their own flesh, confidently saying, "Since I am born again, sin can no longer affect me." The other side is the path of falling into despair, thinking, "Since I continue to fail even after fighting like this, my being born again is also a lie." Both of these paths are errors that occur when one does not know the fact that the law reveals the saint's sin, and the righteousness of Christ holds the saint.

The true message of this paragraph is the fact that the conflict itself—the mind delighting in the law and hating the law of sin—occurs in a born-again saint. For a person who is not born again, there is no law of the new mind that hates sin and delights in the law of God. The collision between the law of the mind and the law of the members is evidence that the new man, in whom the Holy Spirit dwells, is already active. This conflict acts as a means to make the saint rely more deeply on the gospel of the water and the Spirit, which Jesus accomplished once and for all.

Our Lord Jesus Christ Who Delivered Us from the Body of Death

"O wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin." (Romans 7:24-25)

At the end of the deep conflict throughout Romans 7, the

Apostle Paul makes a desperate lamentation. *"O wretched man that I am! Who will deliver me from this body of death?" (Romans 7:24).* This cry is a sincere outcry that can only be made by a person who has looked at themselves honestly before the mirror of the law. Only a person who has realized that they have absolutely no grounds to boast of their own righteousness can cry out like this.

The despairing lamentation of verse 24 immediately turns into thanksgiving and joy in verse 25. *"I thank God—through Jesus Christ our Lord!"* The answer to who can deliver us from the body of death is not one's own determination, nor the effort to keep the law more strictly, nor religious zeal. It is only our Lord Jesus Christ. Within this single verse, the core of the gospel of the water and the Spirit is contained.

Jesus personally put on a human body and came to this earth to deliver sinners, who are under the body of death, from sin. Jesus had the sins of the world transferred onto His own body through the baptism He received from John the Baptist at the Jordan River. And, bearing those transferred sins of the world, He hung on the cross, shed His blood, and died, thereby completely bearing the wages of sin and wiping them out. Also, by resurrecting on the third day after His death, He delivered us from death and allowed us to obtain new life by faith. The ministry of Jesus' baptism, death on the cross, and resurrection is precisely the answer of verse 25 to the lamentation of verse 24.

The final verse honestly summarizes the two realities within the saint. *"So then, with the mind I myself serve the law of God, but with the flesh the law of sin."* A born-again person delights in the law of God with their mind and follows the righteousness of God, but the inclination to follow the law of sin still remains in the old flesh. Only a person who honestly acknowledges this

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inner conflict without turning away from it lives by relying on the gospel of the water and the Spirit, which Jesus Christ accomplished once and for all, by faith every moment. Therefore, the wretched cry of chapter 7 naturally leads to the victorious declaration of chapter 8, *"There is therefore now no condemnation to those who are in Christ Jesus."*

The Core Message Conveyed by the Text

Romans chapter 7, verses 1 to 25, is a paragraph that shows the relationship between the law, Christ, and the saint in one large flow. A sinner under the law had no choice but to reach death under the condemnation of the law, but through the ministry of the baptism Jesus received from John the Baptist, His death on the cross, and His resurrection, our old man was put to death to the law once and for all together with Christ. Now, the saint belongs to the resurrected Christ and has a new status to bear the fruit of righteousness for God. The law is not abolished but remains as a holy mirror reflecting the saint's own shortcomings, guiding them to newly rely on the righteousness of Christ every day.

The latter half of Romans chapter 7 honestly shows the inner conflict that occurs in the daily life of a saint. With the mind, one delights in the law of God, but in the flesh, the law of sin is still active. The path of the saint is to not turn away from this inner conflict or cover it with false peace, but to renew their faith again before the gospel of the water and the Spirit with the honest outcry, *"O wretched man that I am!"* By one's own righteousness, one cannot be delivered from the body of death, and only the ministry that our Lord Jesus Christ accomplished through His baptism, cross, and resurrection delivers this

wretched person.

This text is the most honest answer showing how a person who believes in the gospel of the water and the Spirit should live. It is not a faith that stops exactly as it is after being born again once, but a life of honestly acknowledging one's own sin and weakness before the mirror of the law every day, and newly relying on the gospel of the water and the Spirit—which Jesus accomplished once and for all—by faith every day; this is precisely the life of faith that serves God in the newness of the Spirit. ✉

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We Who Died with Christ

< Romans 7:1-4 >

"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God."

Everyone, today we would like to share God's word under the title "We Who Died with Christ" through the words of Romans chapter 7, verses 1 to 4. The Apostle Paul already spoke in Romans chapter 6 that we are those who died with Christ and came alive with Christ.

He said, *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?" (Romans 6:3).* It means that when Jesus was baptized by John the Baptist, all our sins passed over to Jesus, and when Jesus died on the cross, our old self also died together with Him, and when Jesus resurrected, we also obtained new life.

However, coming to Romans chapter 7, the Apostle Paul once again explains this truth from a different angle. That is the

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relationship between the law and us. The law has dominion over a person only as long as he lives. If a person dies, the law can no longer condemn that person. Therefore, the Apostle Paul says that we were put to death to the law through the body of Christ. This word is very important. We did not only receive the removal of sin by believing in Jesus Christ. We became those who died once in Jesus Christ. The old self that was under the condemnation and curse of the law died together with Christ. And now we have become those who go to Christ, who was raised from the dead, to bear fruit for God.

The Law Has Dominion Only As Long As a Person Lives

The Apostle Paul says: *"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?" (Romans 7:1).* The law is effective for a living person. If a person is alive, the law says to that person, "You must do this. You must not do this." The law given by God is the same. God commanded us: You shall have no other gods before Me, you shall not serve idols, you shall not take the name of God in vain, remember the Sabbath day to keep it holy, honor your parents, you shall not murder, you shall not commit adultery, you shall not steal, you shall not bear false witness, you shall not covet.

This command is not evil. The law is holy, righteous, and good. Because God is the Creator, He can command us, the creatures. God is our Master. He is the One who made us. Therefore, it is natural for God to say, "You shall have no other gods besides Me." The problem is not the law, but ourselves. We have weak flesh, minds, and wills that cannot live according to God's

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commands. God gave us good commands, but we could not keep those commands. Therefore, when we stand before the law, we are revealed as sinners. And because the wages of sin is death, we were those who had to be put to death.

The law does not have the power to make a person live. The law makes one realize sin. The law says to us, "You are a sinner. You have broken God's command. You must receive judgment." Therefore, a person under the law is a person under a curse.

We Were Those Who Had to Be Put to Death by the Law

Everyone, we were originally those who had to be put to death by the law. It is because we had sin before God. A person who has sin must surely receive judgment. The law established by God is like that. However, if we die ourselves, it is the end. If a person dies for his own sin, there is judgment after that. The punishment of hell is waiting. So God loved us and sent His Son, Jesus Christ.

Jesus came to this earth. The sinless Son of God came wearing a human body. And He was baptized by John the Baptist. At that time, all our sins passed over to Jesus. Jesus became the Lamb of God who takes away the sin of the world. And bearing those sins, He hung on the cross, shed His blood, and died.

Therefore, Jesus' death is not because of His own sin. Because Jesus took charge of our sins through His baptism, He died on the cross. Jesus died in our place. He paid the price of our sins in our place. He received our curse in our place. The person who believes in this Jesus is a person who died together with Jesus. Because Jesus took charge of my sins and died, Jesus' death is exactly my death. Jesus' resurrection is exactly my resurrection.

This is faith.

We Were Put to Death to the Law Through the Body of Christ

Romans chapter 7, verse 4 says this: *"Therefore, my brethren, you also have become dead to the law through the body of Christ."* We did not die with our own bodies. We died through the body of Christ. Jesus' body was baptized, Jesus' body was crucified on the cross, Jesus' body was buried, and Jesus' body came alive again from among the dead.

Jesus being baptized by John was to take charge of our sins. Jesus being crucified on the cross was to receive the judgment for our sins. Jesus coming alive from among the dead was to give us new life. Therefore, we who believe the gospel of the water and the Spirit are those who were put to death to the law through the body of Christ. The law can no longer condemn us. Because the punishment for sin that the law demands has already been accomplished in Jesus Christ.

We did not get rid of the law. The law is still holy. God's commands are still good. However, we have escaped from the curse of the law. Because Jesus took charge of our sins and received the punishment in our place, we are no longer under the condemnation of the law. We are under grace. We are inside the righteousness of Jesus Christ.

The Parable of the Woman Freed from the Law of Her Husband

The Apostle Paul gives the parable of a woman with a

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husband. While the husband is alive, the woman is bound by the law of her husband. However, if the husband dies, she becomes free from that law. Even if she goes to another man, she does not become an adulteress. This parable explains how we became free from the law. We were originally those who were bound under the law. The law condemned us, and we could not escape from that condemnation. But our old self died together with Christ. Therefore, we have now become free from the condemnation of the law.

Now we have come to go to Christ, who was raised from the dead. We became those who live by faith in the living Christ, rather than living in fear under the curse of the law. This does not mean self-indulgence. This means true freedom. It is the freedom of being liberated from sin and the condemnation of the law to live for the righteousness of God.

Therefore, we must know the fact that we died together with Christ. If we do not know this, we still fear like a person under the law, get condemned, are bound by guilt, and are dragged by the desires of our own flesh. However, if we believe, "I died with Christ. I was put to death to the law. I am now one who belongs to the resurrected Christ," the power of sin loses its strength.

Our Old Self Died Together with Christ

Everyone, a person who believes the gospel of the water and the Spirit is a person who has died once. This is not a matter of emotion. This is a fact based on the word of God. When Jesus was baptized by John the Baptist, our sins passed over to Jesus. When Jesus died on the cross, our old self also died together with Him. So Romans chapter 6 says, *"that our old man was crucified with Him" (Romans 6:6).* Our old self is the person who used to

be a slave to sin. The person who used to be condemned under the law. The person who used to live only for the greed of his own flesh. That old self died together with Christ.

However, some people do not know this fact. When the desire of the flesh rises in their hearts, they think, "I am still alive. I cannot help it. I cannot overcome this desire." But at that time, they must say to themselves by faith: "I died with Christ. My old self was crucified together with Jesus. Sin and the law can no longer have dominion over me."

This confession of faith breaks the power of sin. No matter how strongly the desire of the flesh rises, if we believe that we are those who died with Christ, that desire loses its strength. It disappears like a bubble. Because sin has dominion over the living old self, but it cannot have dominion over the one who died with Christ.

Now We Must Go to the Resurrected Christ

The Apostle Paul states the purpose for which we were put to death to the law like this: *"that you may be married to another—to Him who was raised from the dead" (Romans 7:4).* We were not saved to remain under the condemnation of the dead law. We must go to the resurrected Christ. Christ is the One who was raised from the dead. He is our Savior, our life, and our true husband.

Now we are not those who live bound to the condemnation of the law. We are those who belong to the resurrected Christ. Those who are bound by the love of Christ. Those who are bound to the righteousness of Christ. Those who are held by the new life given by Christ. A life lived by force under the law and a life lived by faith in the love of Christ are different. Under the law,

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one serves with fear. However, in Christ, one serves with thankfulness. Under the law, one acts to avoid condemnation. However, in Christ, one acts out of gratitude for the grace of already being saved.

Therefore, we must go to the resurrected Christ. We must believe in Him, thank Him, give glory to Him, and offer ourselves to His righteous work.

We Must Bear Fruit for God

Romans chapter 7, verse 4 clearly states the purpose of our going to the resurrected Christ. *"That we should bear fruit to God."* The purpose for which God saved us is to make us bear fruit. What fruit is it? It is the fruit of righteousness. It is the fruit of the gospel. It is the fruit of saving other souls. It is the fruit of giving glory to God.

Jesus spoke the parable of the vine and the branches in John chapter 15. He cleanses the branch that bears fruit so that it may bear more fruit. However, He cuts off the branch that does not bear fruit. It is the same when growing a fruit tree. The owner cuts off a branch that does not bear fruit but only grows luxuriantly. Because that branch only takes away the strength of the tree and is of no benefit to the fruit.

It is dangerous if a person who has received the removal of sin also sets his mind to live only for his own flesh. God leaves such a person as he is. Satan pulls from the front with sweet desires, and the flesh wants to follow that path. But that path is a fruitless path. In the end, nothing remains. However, God holds onto the person who, even if lacking, stays attached within the church, stays attached within the gospel, and tries to follow the Lord's will. Even if there is weakness, if one lives listening to the word,

serving the gospel, and receiving the guidance of the church, the Lord refines that person. He removes the dregs of the heart, breaks the desires of the flesh, and makes him bear the fruit of righteousness.

We Must Stay Attached Within the Church Like a Grafted Branch

Everyone, even after we have received the removal of sin, the desires of the flesh can rise up. Old habits can rise up. Worldly thoughts can rise up. However, there is no need to be discouraged because of this. What is important is where you are attached. If you cut a tree and graft a good branch, at first, old branches rise up from below. However, if the grafted branch is alive, and the owner continues to prune it, eventually the good branch grows and bears good fruit.

It is the same for us. We are those who have been grafted into Jesus Christ. We have obtained new life by believing in the gospel of the water and the Spirit. However, the old branches of the flesh can rise up. At that time, we must be inside the church. We must listen to the word. We must serve the gospel. Then the Lord will cut off the unnecessary branches within us with the sword of the word.

It is not that we fix ourselves on our own. The Lord does it. During the time of listening to the word, during the time of serving the gospel, and while living a life of faith within the church, the Lord changes us. And finally, He makes us bear the fruit of righteousness. Therefore, even if the desires of the flesh rise up strongly within you, do not be afraid. Believe the fact that you died together with Christ. Stay within the church. Serve the gospel in the position you are entrusted with. The Lord will

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surely make you overcome and give you new strength.

Within the Gospel of the Water and the Spirit, We Are Those Who Died and Lived Again

We were those who had to die by the law. However, God the Father sent His Son and passed our sins over to that Son. By receiving baptism from John the Baptist, Jesus took charge of all our sins. And by dying on the cross, He fully paid the price for our sins. By rising again from the dead, He made us live in new life.

This is the plan of salvation that God established for us in Christ. This is the gospel of the water and the Spirit. This is the faith that we believe. We were those who had no choice but to receive judgment after being born once and dying once. But Jesus died in our place. Therefore, by believing in Jesus, we became those who have died once. And by believing in the resurrection of Jesus, we became those who have lived again.

Believing this fact is true faith. It is the faith that believes in the baptism, the cross, and the resurrection of Jesus. It is the faith of having died together with Christ and having lived again together with Christ.

Let Us Bear the Fruit of Righteousness Like Those Who Died Together with Christ

Beloved everyone, we are those who died together with Christ. Our old self was crucified together with Jesus. We were put to death to the law. Now, the law can no longer condemn us. Sin can no longer have dominion over us. We are those who

belong to Christ who was raised from the dead. Therefore, now we must go to Christ. We must abide in the love of Christ. We must serve the righteousness of Christ. We must bear fruit for God.

Our flesh is weak. There are times when desires rise up. There are also times when the mind to go to the world arises. However, every time that happens, let us confess by faith: "I died together with Christ. I was put to death to the law. I am one who belongs to the resurrected Christ. I was saved to bear fruit for God."

Let us live by this faith. Let us stay attached within the church. Let us stay attached within the word. Let us offer ourselves to the work of the gospel. Then the Lord will cut off the old branches within us, and He will establish us as branches that bear the fruit of righteousness. Let us thank the grace of God who made Jesus Christ die on our behalf and gave us new life through the resurrection of Christ. Now, I hope that all of us will become saints who offer our remaining lives as a life that bears fruit for God, like those who died and lived again together with Christ. Amen. ✉

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What is Being Born Again?

< Romans 7:1-6 >

"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter."

Everyone, today we are going to think together about "what being born again is" through the words of Romans chapter 7, verses 1 to 6. Today, many people speak about being born again. However, there are many people who do not accurately know the being born again that the Bible speaks of. Some people think they are born again if they diligently attend church. Some people think they are born again if they pray fervently and cry out with a loud voice. Some people think that is being born again if they

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speak in tongues or have some emotional experience. And some people think they are born again if they learn Christian doctrine well and call Jesus Lord.

However, the Bible does not say so. A person is born again by the living word of God. Being born again does not happen by human emotions. It does not happen by religious zeal either. It does not happen by doctrinal knowledge either. Being born again is accomplished by believing in the salvation of Jesus Christ revealed in the word of God, that is, the baptism, the cross, and the resurrection of Jesus.

Romans chapter 7 tells us what we were bound to, how we escaped from that binding, and to whom we must now belong and live. If we know this word correctly, we can clearly know what being born again is.

The Law Has Dominion Over a Person Only As Long As He Lives

The Apostle Paul first says this: *"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?"* The law has dominion over a person as long as the person is alive. The law spoken of here is the law of God. It is the command God gave to man. The law teaches man what sin is. It informs what is right and what is wrong. Therefore, the law is the law of God that makes one realize sin.

To a person who believes in God, the law reveals that sin. Even to a person who does not know God, there is the law of conscience, making them judge right and wrong. Therefore, as long as a person has sin, they are under the dominion of the law. A person who has sin in their heart has no true freedom, no

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matter how much they speak of freedom. It is because the law condemns that person's heart.

The law is not evil. The law is holy, righteous, and good. However, to a person who has sin, the law becomes a terrifying standard of judgment. The law says, "You are a sinner. You have broken God's law. You must receive judgment." Therefore, a person who has sin suffers pain before the law. Many people, even while saying they believe in Jesus, cannot escape from this condemnation of the law. It is because the sin remains exactly as it is in their heart. It is because the sin has not died. If sin remains in the heart, even if they sit in the chapel, the law has dominion over them. Even if they pray, there is condemnation; even if they sing hymns, there is a sense of guilt; and even if they serve diligently, fear remains in their heart.

Therefore, to know being born again, we must first know what we were bound to. We were bound to the law, and to speak more accurately, we were bound under the condemnation of the law because of sin.

The Husband Refers to Sin and the Woman Refers to Us

The Apostle Paul explains by giving the parable of a woman who has a husband. A woman who has a husband is bound to the law of her husband as long as the husband is alive. However, if the husband dies, she becomes free from that law. Even if she goes to another man, she does not become an adulteress. In this parable, the woman refers to us humans. The husband refers to sin. From the time a person is born, they are born having a husband called sin. They are born having sin from their mother's womb, and as they live, they receive the dominion of that sin.

Therefore, a person commits sin even if they do not want to commit sin, and they are dragged by the lust of sin even if they want to live good.
As long as this husband called sin is alive, a person cannot escape from the law. If there is sin, the law inevitably condemns that sin. Therefore, no matter how much a person lives a religious life, if there is sin in their heart, they are still under the law. Then what must be done? The husband must die. Sin must die. Sin must die so that one can escape from the condemnation of the law. But can a person kill their own sin by their own strength? No, they cannot. No matter how much a person prays, fasts, does good deeds, and learns doctrine, they cannot kill the sin of the heart. They cannot eliminate their own sin by themselves.
Therefore, God sent Jesus Christ. To kill the husband called our sin, and to liberate us from the condemnation of the law, Jesus came to this earth.

Sin Died Through the Body of Christ

Romans chapter 7, verse 4 says: *"You also have become dead to the law through the body of Christ."* Here is the core of being born again. How were we put to death to the law? We did not die by our own body. We did not kill sin by our own effort either. We were put to death through the body of Christ.
The body of Jesus Christ came to this earth. The Son of God, who has no sin, came wearing the body of a man. And He received baptism from John the Baptist. At that time, all our sins were transferred to the body of Jesus. Just as a sinner in the Old Testament passed over their sin by laying hands on the head of the sacrificial offering, in the New Testament, John the Baptist,

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the representative of mankind, passed all the sins of the world over to Jesus by baptizing Him.
Jesus receiving baptism is not a simple ceremony. It is the event of taking charge of our sins. By receiving baptism, Jesus became the Lamb of God who takes away the sin of the world. And bearing that sin, He hung on the cross. By shedding blood and dying on the cross, He fully received the judgment for our sins.
Therefore, our sin died through the body of Jesus. That sin which the law condemned ended by the baptism and the cross of Jesus. The husband called sin died through the body of Jesus Christ. Believing this is the faith of being born again.

The Laying on of Hands in the Old Testament and Baptism in the New Testament Speak of the Transfer of Sin

In the Old Testament, if a person committed a sin, they offered an unblemished offering to God. The sinner laid hands on the head of the offering. Laying on of hands means that the sin passes over. The sin of the sinner was transferred to the offering. And that offering was put to death in place of the sinner. Blood was shed, and it was burned upon the altar of burnt offering. This was the judgment for sin.
This sacrifice of the Old Testament foreshadowed Jesus Christ. Jesus came as the unblemished Lamb of God. And He received baptism from John the Baptist. John the Baptist was the greatest among those born of women, and he was the one who represented mankind. When he baptized Jesus, all the sins of mankind passed over to Jesus.
Therefore, John the Baptist saw Jesus and said, *"Behold! The Lamb of God who takes away the sin of the world."* That Jesus

took away the sin of the world means that He took charge of the sin of the world through baptism. And by dying on the cross, He received the judgment of that sin. Therefore, the baptism and the cross of Jesus must not be separated. Baptism is the event where sin passed over to Jesus, and the cross is the event where that sin was judged. If there is no baptism, we cannot know why Jesus died like a sinner on the cross. If there is no cross, we cannot know how the sin He took charge of through baptism was judged. The gospel of the water and the Spirit is the gospel that believes together in the baptism, the cross, and the resurrection of Jesus.

Sin Must Die So We Can Go to the Resurrected Christ

The Apostle Paul said that if the husband dies, even if she goes to another man, she does not become an adulteress. To say that one goes to Jesus in a state where sin is alive is not a correct faith. To say that one believes in Jesus while sin remains exactly as it is in the heart does not fit legally either. First, sin must die. The problem of sin must be solved. We must believe the fact that Jesus took charge of my sin through baptism and received the judgment of my sin on the cross. At that time, the husband called sin dies. And then we can go to Christ who was raised from the dead.

Now our true husband is Jesus Christ. Jesus is the one who solved our problem of sin. He is the one who liberated us from the condemnation of the law. He is the one who gave us new life. We are now not those who belong to sin, but those who belong to Christ. This is being born again. It is the person who was bound to sin being liberated from sin through the body of Jesus Christ, and obtaining new life by belonging to the resurrected Christ.

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Being Born Again is Not by Doctrine but by the Living Word

A person is not born again by doctrine. Even if one knows a lot of doctrine, if there is sin in the heart, they are not a born-again person. Even if one says doctrinally "I believe in Jesus," if they do not know how their own sin was solved by the baptism and the cross of Jesus, sin remains exactly as it is in their heart. Being born again happens by the living word of God. The word of God informs us how Jesus took charge of our sins. It makes us realize through the word why Jesus received baptism, why He died on the cross, and why He lived again. And when we believe that word with our heart, the Holy Spirit comes inside us.
Therefore, being born again is not human emotion or excitement. It is not an external religious act either. It is hearing the word and believing that my sin has completely disappeared by the baptism, the cross, and the resurrection of Jesus. A person's heart is sensitive. If one does not know how their own sin was solved, no matter how much they say "I have no sin," their conscience cannot be at peace. However, if one believes the word that my sin passed over by the baptism of Jesus and that that sin was judged on the cross, the conscience is liberated from sin. The heart becomes free. The Holy Spirit comes upon them. This is being born again.

He Who is Freed from the Law Serves in the Newness of the Spirit

Verse 6 of the main text says this: *"But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the*

oldness of the letter." We died to what we were bound to. What were we bound to? We were bound to sin. We were bound to the condemnation of the law. However, through the body of Jesus Christ, we died from that binding. Therefore, now we have escaped from the law.

Escaping from the law does not mean ignoring the word of God. It also does not mean that we can commit sin as we please. It means we have escaped from the condemnation and curse of the law. We now do not serve God in the oldness of the letter. We do not serve with fear, bound to literal legal provisions. Now we serve in the newness of the spirit. We serve by the Holy Spirit. We serve with the faith that believes in the perfect salvation of Jesus. We do not serve to receive the removal of sin, but we serve with gratitude because we have already received the removal of sin. We do not live because we fear the judgment of the law, but we live inside the love and grace of God.

The Holy Spirit is in the born-again person. The Holy Spirit works together with the word. When we hear the word, the Holy Spirit raises up faith inside our hearts. He gives the strength to do righteousness. He makes us distance ourselves from sin. He makes us serve the gospel.

A Born-Again Person Bears Fruit for God

The Apostle Paul speaks of the purpose of our going to the resurrected Christ. *"That we may bear fruit for God" (Romans 7:4).* The reason God liberated us from sin is not simply to make us live with a comfortable mind. It is to make us bear fruit for God. This fruit is the fruit of righteousness. It is the fruit of the gospel. It is the fruit of liberating other souls from sin.

A born-again person cannot live only for themselves. The person

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who has escaped from the husband called sin and belongs to Christ must live for the work of Christ. The person who has gone to the resurrected Christ must preach the gospel together with the church, which is the body of Christ. We must preach the gospel of the water and the Spirit to the souls suffering under the law, the people agonizing because of the sin in their hearts, and the people who say they believe in Jesus yet do not know being born again.

Many people are still bound to the law. Even while saying they believe in Jesus, they are bound to sin, bound to condemnation, and bound to the repetition of prayers of repentance. We must preach the fact that the husband called sin of such people has already died through the body of Jesus Christ. We must testify the gospel so that they may hear the living word of God and be born again.

We Must Serve the Gospel Broadly

A person who knows the gospel of the water and the Spirit must not live narrowly and intolerantly. We are those who have the gospel given by God. We are those who know the way to be liberated from sin. We are those who know by the word what being born again is. Therefore, we must preach this gospel boldly. Whether people recognize it or not, whether they come or not, we must keep the door of the gospel open. We must preach the word. We must testify to the baptism, the cross, and the resurrection of Jesus. We must pity the people who are bound under the law. We must help them receive liberation from sin and go to the resurrected Christ.

The gospel is preached in unity. It is preached together with the church. It is preached following the guidance of the Holy Spirit.

We are not people who manifest ourselves. We are people who testify that our sin died through the body of Jesus Christ, and that we have come to belong to the resurrected Christ. This gospel is necessary for all people in the world. Being born again is a truth that all people must necessarily know. To the people who say they believe in Jesus yet have not been born again, to the people crying under the condemnation of the law, to the people who have not solved the problem of sin in their hearts, we must preach this gospel.

Being Born Again is Sin Dying Through the Body of Christ and Obtaining New Life

Beloved everyone, what is being born again? Being born again is not a religious emotion. It is not studying doctrine either. It is not a zealous life of faith either. Being born again is, by believing the living word of God, sin dying through the body of Jesus Christ, and obtaining new life by belonging to the resurrected Christ. We were originally bound to the husband called sin. Therefore, the law had dominion over us. However, by receiving baptism from John the Baptist, Jesus took charge of all our sins. He received the judgment of that sin on the cross. He lived again from among the dead. When we believe in this Jesus, our sin dies, and we escape from the law and become those who belong to the resurrected Christ.

Now we do not serve in the oldness of the letter. We serve in the newness of the spirit. We do not serve with fear, but we serve with gratitude. We do not serve to avoid condemnation, but we serve because of the grace of having our sins already removed. Everyone, we must live like born-again ones. We must live like those who belong to the resurrected Christ. We must bear fruit

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for God. We must preach the gospel of the water and the Spirit. We must pity the souls bound under the law and testify that their problem of sin has been completely solved through the body of Jesus Christ.

God has caused us to be born again by this gospel. Now, I hope that all of us become saints who serve God in the newness of the spirit, and abundantly bear the fruit of righteousness and the fruit of the gospel for God. Amen. ✉

How Should a Person Who Received the Removal of Sin Live?

< Romans 7:1-6 >
"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter."

Everyone, today we are going to think together about "how a person who received the removal of sin should live" through the word of Romans chapter 7 verses 1 to 6. The Apostle Paul

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said in Romans chapter 6 that we are those who died together with Christ and lived again together with Christ. It means that when Jesus received baptism from John the Baptist, all our sins passed over to Jesus, and when Jesus died on the cross, our old man also died together, and when Jesus resurrected, we also obtained new life.

And coming to Romans chapter 7, it now speaks of how the people who received the removal of sin should live. For a person who received the removal of sin, there is the problem of the old man and the new man. The flesh still exists, the thoughts of the flesh also rise up, and old habits also exist. However, looking by faith, our old man has already died together with Christ. And we have become new creations who obtained new life inside Jesus Christ.

Therefore, a person who received the removal of sin is not a person to live bound to the weakness of their own flesh. Nor are they a person to be dragged around under the condemnation of the law. They are a person who goes to the resurrected Jesus Christ and bears fruit for God. This is the word that today's main text teaches us.

The Law Has Dominion Only While the Old Man is Alive

The Apostle Paul says. *"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?" (Romans 7:1).* Here, those who know the law refers to those who know the law of God. The law makes one realize sin. It points out that a person who failed to keep God's commands is under the wrath of God. The law is good and holy. However, to a person who has sin, the law

becomes a law of condemnation and judgment.
The law has dominion over a person only as long as he lives. The person spoken of here is the old man before receiving the removal of sin. It is the old man who is condemned under the law, is under God's wrath because of sin, and has no choice but to be destroyed in the future. While that old man is alive, the law has dominion over that person. For example, there are traffic laws. If you cross on a red light, you are caught by the law. However, that law cannot give punishment to a person crossing on a green light. Likewise, to a person who has sin, the law exercises its authority. However, to a person whose problem of sin is solved inside Jesus Christ and whose old man has died, the condemnation of the law can no longer exercise authority.
So the Apostle Paul gives the parable of a woman with a husband. While the husband is alive, the woman is bound to the husband's law. However, if the husband dies, she becomes free from that law. This is a word that shows how we escaped from the law. Because our old man died together with Christ, now the law can no longer condemn us.

A Person Who Received the Removal of Sin Must Know That the Old Man is Dead

Everyone, there is something that a person who received the removal of sin must necessarily know. It is the fact that our old man died together with Christ. To live a proper life of faith, one must first believe this fact. "I believed the gospel of the water and the Spirit and received the removal of sin. When Jesus received baptism, all my sins passed over to Him. When Jesus died on the cross, my old man also died together. When Jesus resurrected, I also obtained new life." One must have this faith.

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What people are bound to the most while living a life of faith is themselves. They are bound to their own weakness. They are bound to their own habits. They are bound to their own fleshly thoughts. They get discouraged while looking at the ugly and dirty thoughts rising up from inside themselves. “Why am I in this shape? Why am I so lacking? Am I a person who cannot live before God?” Like this, they are bound to themselves. However, the Lord saved us so that we would not be bound to ourselves. Jesus took charge of our sins, and killed our old man on our behalf. We did not get crucified and die ourselves, but Jesus died on our behalf. So we became those who died together with Christ by faith.

Therefore, a person who received the removal of sin should not despair while looking at the weakness of their own flesh, but must look at the work Jesus Christ accomplished. Our old man died together with Christ. We are now new men.

One Cannot Live a New Life by Human Determination

The religions of the world demand determination from a person. In Buddhism, they say to empty the mind, throw away desires, reflect on oneself, and vow to live a good life. A person struggles to throw away the dirty thoughts inside themselves. They promise to themselves, “I will live kindly. I will not cause harm to others. I will do good.”

However, a person cannot change their own heart by their own strength. It might seem like they change for a moment through self-suggestion and determination. However, the root of sin does not disappear. The attributes of the flesh remain exactly as they are. Just as a mountain is a mountain and water is water, the flesh

of a person is flesh. It is the same inside Christianity as well. Even while saying they believe in Jesus, if they do not know the gospel of the water and the Spirit, a person tries to live a life of faith by their own determination. "From now on, I will live well. I will not commit sin. I will be loyal to God." They swear and determine like this. However, not long after, they fall again, and are bound to guilt again.

Why is that so? It is because there is no faith that the old man died together with Christ. It is because they do not know how their own sin and old man were handled by the baptism, the cross, and the resurrection of Jesus. A true life of faith does not begin with determination. It begins with the faith that believes the gospel of the water and the Spirit. It begins with the faith that Jesus took charge of my sin by baptism, received the judgment of my sin on the cross, and resurrected to give me new life.

We Were Put to Death to the Law Through the Body of Christ

Verse 4 of the main text says. *"Therefore, my brethren, you also have become dead to the law through the body of Christ."* We were put to death to the law through the body of Christ. This is the core of the gospel. Jesus came to this earth and received baptism from John the Baptist. At that time, all our sins passed over to Jesus. Jesus became the Lamb of God who takes away the sin of the world.

And Jesus hung on the cross. He did not die because of His own sin. He died because He took charge of our sins. The death of Jesus is our death. The judgment of Jesus is the judgment for our sins. The resurrection of Jesus is the new life given to us. If we die ourselves, it is hell. If a person dies for their own sin, after

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that there is judgment. However, God loved us and sent His Son, passed our sins over to that Son, and saved us by having that Son die on the cross.

This is the salvation of Jesus Christ. This is the gospel of the water and the Spirit. A person who believes this is a person who was put to death to the law. They are no longer a person under the condemnation of the law. We are people who obtained new life inside Jesus Christ.

A Person Who Received the Removal of Sin Must Go to the Resurrected Christ

The main text speaks of the purpose for which we were put to death to the law like this. *"That you may be married to another—to Him who was raised from the dead, that we should bear fruit to God."* We were not saved to escape from the law and indulge in self-indulgence. We were not saved to live as we please because we received the removal of sin. We were saved to go to the resurrected Christ and bear fruit for God.

Jesus resurrected from among the dead. We are now people who belong to Him. We are not people who belong to sin and the law, but people who belong to the living Jesus Christ. Therefore, our lives must also change. A person who received the removal of sin must bear fruit for God. They must bear the fruit of righteousness. They must bear the fruit of the gospel. They must bear the fruit of saving other souls. They must live a life living for the Lord.

The Apostle Paul says that a person who received the removal of sin must not be bound to the old man but must live as a new man. If we died together with Christ and lived again together, now the remaining life must be offered for the will of God. This

is the path that a person who received the removal of sin must live.

We Must Serve in the Newness of the Spirit

The main text, Romans chapter 7 verse 6, says: *"But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter."* We have died to what we were bound by. The old man who was bound to sin, bound to the condemnation of the law, and bound to himself has died together with Christ. Therefore, now we have been freed from the law.

Saying this does not mean that we have abandoned the word of God. It means we have been freed from the condemnation and curse of the law. Now we do not serve in the oldness of the letter. We do not serve God in fear while being bound to the literal provisions of the law. Nor do we live a religious life in order to receive the removal of sin. We serve in the newness of the Spirit. We serve by faith in the salvation that God planned, that Jesus accomplished through His baptism, cross, and resurrection, and that the Holy Spirit guaranteed in our hearts. We serve in the Holy Spirit. We serve with thanksgiving. We serve because we have already received the removal of sin, because we have already become God's children, and because we have already obtained new life.

The Holy Spirit guarantees our faith. God the Father, Jesus Christ, and the Holy Spirit are the witnesses of our salvation. Therefore, we can be bold. We are lacking, but we have obtained the qualification to do righteous works inside Jesus Christ.

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We Have Become Instruments of Righteousness

God has made us new. We are no longer instruments of sin. We are not people who are dragged around under the condemnation of the law. God sees us as instruments of righteousness. God speaks to us: “You have no sin. You are My child. You are the one who has received My love. You are the one who will bear the fruit of righteousness. You are My coworker. You are My worker.”

This is the eye with which God sees us. However, we keep looking at our own flesh. We look at our own habits. We look at our own shortcomings. And while doing so, we say, “I cannot do it.” But the Lord does not speak like that. The Lord renewed us with the gospel of the water and the Spirit. He made us God’s children. He established us as workers of righteousness.

Therefore, a person who has received the removal of sin must not be discouraged by looking only at their own flesh. We must live by faith. We must believe the work Jesus did for me. We must believe the fact that my old man has died, that I have become a new man, and that God has made me an instrument of righteousness. That faith raises us up. That faith makes us serve the gospel. That faith establishes us as those who bear fruit before God.

A Person Who Received the Removal of Sin Must Do the Work of Preaching the Gospel

How should a person who has received the removal of sin live? They must live for the gospel. They must bear fruit for God. This fruit is not simply the fruit of living a morally good life. It is the fruit of saving souls. It is the fruit of making sinners

receive the removal of sin by preaching the gospel of the water and the Spirit. We must think about preaching the gospel to the world. The gospel God gave us was not given so that we would keep it only to ourselves. It was given to make disciples of all nations, and to preach to every nation, tongue, and people.

Wisdom is needed in the work of preaching the gospel. We must establish workers. We must help the coworkers of each country so they can preach the gospel to the people of their own country. The work of delivering gospel books, sharing the word, counseling, managing, and nurturing is needed. Even if we cannot meet everyone directly, the gospel can be preached through the workers God has established.

The Holy Spirit dwells inside a person who has received the removal of sin. A person is changed even through a single book. If they hear the word containing the gospel of the water and the Spirit, people who will receive the removal of sin will arise. Therefore, we must make a path for the gospel. We must create a workplace. We must help our coworkers to be able to work. This is the life of bearing fruit for God. If we please the Lord, the Lord also pleases us. If we consider the Lord's work precious, God also holds onto and blesses our lives.

We Must Preach the Gospel Repeatedly

Some people might get tired of repeatedly speaking about the gospel of the water and the Spirit. However, the truth must be heard repeatedly. The word of life must be engraved in the heart. A person who has received the removal of sin must also continue to hear the gospel. Just as a newborn baby eats colostrum, eats milk, eats baby food, and receives nutrition, a born-again person must also continuously receive nurturing through the word.

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The reason we make books, preach the word, and repeatedly testify to the gospel is right here. It is not that you know everything just by hearing it once. It must be engraved in the heart. Faith must be planted in the soul. The gospel of the water and the Spirit must be engraved in both the head and the heart.
That is why the Apostle Paul also speaks repeatedly. In Romans chapter 6, he says we died together with Christ and lived together, and in Romans chapter 7, he says again that we died to the law. Why does he repeat it? Because this truth is the foundation of the life of faith. Because this foundation must be clear for a person who has received the removal of sin to live properly.
Therefore, we must preach the gospel repeatedly. We must preach it to ourselves, we must preach it to the saints, and we must preach it to the souls of the whole world. The more the gospel is repeated, the more its power appears. The more the word is heard, the more it gives faith.

Faith Makes Us Have Expectations

A person who has received the removal of sin must have expectations toward God. We must expect that God will work through us. We must believe that God will fulfill many of His wills through this work of us serving the Lord. Having expectations is faith. Believing that the Lord will give wisdom, give understanding, give faith, give power, and give blessings according to the time to fulfill the Lord's will is faith.
If we look only at ourselves, we might seem shabby. We might think, "Am I just going to work every day and then die?" However, when God sees us, we are blessed people. In this last era, the people who participate in the work of serving the gospel

of the water and the Spirit and preaching the gospel to the whole world are truly blessed people. We are those who take on the role of being the calyx. We are the ones who support the gospel so that it can bloom. If coworkers around the world arise, if the flame of the gospel arises in each country, and if the gospel of the water and the Spirit is preached so that souls receive the removal of sin, our labor is never in vain.

Let us expect that God will work through us. This is the life of a person who has received the removal of sin. It is obeying by faith, running by faith, and serving the Lord's work by faith.

A Person Who Received the Removal of Sin Must Live Like a New Man

Beloved everyone, how should a person who has received the removal of sin live? First, we must believe that our old man died together with Christ. Second, we must believe that we obtained new life through the baptism, cross, and resurrection of Jesus Christ. Third, we must not be bound to the condemnation of the law and our own weakness. Fourth, we must serve God in the newness of the Spirit. Fifth, we must bear the fruit of the gospel for God.

We are lacking, but we are blessed people. God saved us with the gospel of the water and the Spirit. He made our old man die together with Christ, and He made us live as new creations. He made us God's children and established us as instruments of righteousness. Therefore, now we must live like new men. Let us not look only at our own flesh, but let us look at Jesus Christ. Let us not be bound to our own weakness, but let us hold onto the gospel of the water and the Spirit. Let us not serve in the oldness of the law, but let us serve in the newness of the Spirit.

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Let us live for the gospel, pray for the souls of the world, and go forward by faith, expecting the work that God will accomplish through us.

The Lord will make us bear the fruit of righteousness through us. The Lord will accomplish the preaching of the world gospel. The Lord will give us the blessing of eternal life, and in the future, He will make us enjoy wealth and honor in glory. Giving thanks for this grace, I hope that we all become saints who bear much fruit for God, living properly like people who have received the removal of sin, and like people who died together with Christ and lived again. Amen. ✉

The Life of One Who Has the Holy Spirit

< Romans 7:1-6 >
"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter."

Everyone, today through the word of Romans chapter 7 verses 1 to 6, we are going to think together about "the life of one who has the Holy Spirit." A person must know where they belong. Even in the world, the object of loyalty changes depending on which country one belongs to. Likewise, inside faith, we must know to whom we belong. I must clearly know

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whether I am a person under the curse of the law, or God's people who received the removal of sin inside Jesus Christ and have the Holy Spirit.

The Apostle Paul is speaking this fact in today's main text. The law has dominion over a person only as long as they live. However, a person who was put to death to the law through the body of Christ is no longer under the curse of the law. Now, we must go to Jesus Christ who rose from the dead and live a life bearing fruit for God.

Therefore, the core of today's word is this. We received the removal of sin by believing in Jesus Christ, and the Holy Spirit dwells inside the one who received the removal of sin. Now we are not the old man without the Holy Spirit, but God's children with the Holy Spirit. Therefore, like those who have the Holy Spirit, we must live serving God in the newness of the Spirit.

To Whom Do We Belong?

A person must know their affiliation. They must know whether they are a person belonging to God, a person belonging to the devil, a person with the Holy Spirit, or a person without the Holy Spirit. If one does not know this, even if they live a life of faith, they are always confused. They still consider themselves as a person belonging to the flesh, and live like a person under the condemnation of the law.

The Apostle Paul begins by saying, *"Brethren for I speak to those who know the law."* He is speaking to people who know the law. A person who knows God's law must know what the law does. The law makes one realize sin. The law has dominion over and condemns a person as long as they live.

However, the important thing is this. Our old man was put to death to the law through the body of Jesus Christ. When Jesus was baptized by John the Baptist, He took all our sins, received the judgment of those sins on the cross, resurrected from death, and became our Savior. Therefore, our old man also died together with Jesus, and we obtained new life and became a new creation.

A person who believes this fact is no longer a person under the curse of the law. Now, they are a person belonging to Jesus Christ. Now, they are a person who has the Holy Spirit in their heart. Now, they are God's people.

The Law Has Dominion Over a Person Only As Long As They Live

The main text says, *"That the law has dominion over a man as long as he lives?"* The law has dominion over a living person. Sin condemns a living person. However, to a dead person, the law no longer exerts its effect. The Apostle Paul explains this with the parable of a woman with a husband. While the husband is alive, the woman is bound by the law of her husband. But if the husband dies, she is freed from the law of her husband. Even if she goes to another man, she does not become an adulteress. This is the word explaining how we became free concerning the law.

We were originally those under the law. The law condemned us. "You are a sinner. You broke God's law. You must be judged." Like this, the law judged us. However, through the body of Jesus Christ, our old man was put to death. Because Jesus took our sins and died on the cross, we became those who died together with Christ by faith.

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Therefore, we no longer need to remain under the curse of the law. Now we must go to the resurrected Jesus Christ. Now we must live receiving the guidance of the Holy Spirit inside Christ.

Through the Body of Christ We Were Put to Death

Verse 4 of the main text says this: *"Therefore, my brethren, you also have become dead to the law through the body of Christ."* The important phrase here is *"through the body of Christ."* We did not die with our own body. We were not crucified. But the body of Jesus Christ was baptized on our behalf, was crucified, and resurrected from death.

When Jesus was baptized by John the Baptist, our sins were passed onto Jesus' body. When Jesus died on the cross, the punishment of sin demanded by the law was completely fulfilled. When Jesus lived again from among the dead, new life was given to us who believe. Therefore, a person who believes the gospel of the water and the Spirit is a person who was put to death to the law. The law still exists. God's law has not disappeared. However, because Jesus Christ received the punishment of sin spoken by the law on our behalf, we are no longer under the condemnation of the law.

We must know this. Faith begins from knowing the gospel word of truth. "I died to the law through the body of Jesus Christ. I am no longer a person under the curse of the law. I am a person belonging to Jesus Christ." We must have this faith.

A Person Without the Holy Spirit and a Person With the Holy Spirit Are Different

Verse 5 of the main text says: *"For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death."* Here, the phrase *"when we were in the flesh"* does not simply mean having a physical body. It means the time when we lived as a person without the Holy Spirit. It means the time before receiving the removal of sin, when there was no Holy Spirit in the heart.

A person who does not have the Holy Spirit in their heart cannot live righteously even if they want to live righteously. No matter how much the law says "do not sin," rather, the passions of sin work in the members to make them bear fruit unto death. Even if they desire good in their heart, because they do not have the Holy Spirit, they are dragged by the law of sin. However, a person who has the Holy Spirit in their heart is different. The Holy Spirit dwells inside a person who has received the removal of sin. A person who has the Holy Spirit can think about the things of God. They can receive the guidance of the Holy Spirit. They can bear the fruit of righteousness. They can serve the gospel.

Everyone, we must know this difference. A person without the Holy Spirit and a person with the Holy Spirit are completely different. A person who has not received the removal of sin does not have the Holy Spirit. However, a person who believed the gospel of the water and the Spirit and received the removal of sin has the Holy Spirit. This is not a vague feeling but a change of status based on the word.

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We Are Now People Who Have the Holy Spirit

Everyone, in the past, we were people without the Holy Spirit. So we lived following the flesh. The passions of sin worked in our members and bore the fruit of death. No matter how much we wanted to live a good life, we had no ability to do good. But now it is different. By believing in Jesus Christ, we received the removal of sin in our hearts, and the Holy Spirit came upon us who received the removal of sin. We are now people who have the Holy Spirit. The Spirit of God dwells inside us. Therefore, we are no longer those belonging to the flesh. We are those belonging to the Spirit.

Romans chapter 8 says: *"But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you" (Romans 8:9).* This word means our status has changed. In the past, we were in the flesh. We were people without the Holy Spirit. But now, the Spirit of God dwells inside us. Therefore, we are people in the Spirit. We are Christ's people. We are God's children.

You must know the fact that you yourself are a person who has the Holy Spirit. If you do not know this, even after receiving the removal of sin, you live like a person without the Holy Spirit. You only think about the things of the flesh, forget your status, and think you cannot live the righteous life God has given. But we are people who have the Holy Spirit. A person who has the Holy Spirit can live like a person who has the Holy Spirit. They can bear fruit for God.

A Life Serving in the Newness of the Spirit

Verse 6 of the main text says, *"But now we have been delivered from the law, having died to what we were held by, so*

that we should serve in the newness of the Spirit and not in the oldness of the letter." We died to what we were held by. We died to sin. We died to the condemnation of the law. Therefore, now we do not serve in the oldness of the letter. We do not serve God in fear, bound by literal legal provisions.

Now we serve in the newness of the Spirit. As those who have the Holy Spirit, we serve God's will. We do not serve to receive the removal of sin, but because we have already received the removal of sin, we serve with thanksgiving. We do not serve out of fear of the law's judgment, but we serve inside God's love. Serving in the newness of the Spirit is living following the guidance of the Holy Spirit. It is believing the word, uniting with the church, serving the gospel, and offering our bodies to God. The Holy Spirit makes us think about the things of God inside us. He gives us a righteous heart. He gives us a heart wanting to live for the gospel.

A person without the Holy Spirit cannot do righteousness even if they want to do righteousness. However, a person with the Holy Spirit can do righteousness. God gave the status and ability to be able to do so.

Those Who Follow the Flesh and Those Who Follow the Spirit

The Apostle Paul says this in Romans chapter 8: *"For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit" (Romans 8:5).* A person without the Holy Spirit only thinks about the things of the flesh. They do not submit to God's law, nor can they. Those who are in the flesh cannot please God. However, a person with the Holy Spirit thinks about the things

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of the Spirit. They think about the things of God. They think about the things of the gospel.

The important thing here is status. It is who we are. Are we those in the flesh, or those in the Spirit? Are we people without the Holy Spirit, or people with the Holy Spirit? Are we those under the curse of the law, or those who became God's children inside Jesus Christ? We who believe the gospel of the water and the Spirit are people who have the Holy Spirit. Therefore, we can think about the things of the Spirit. We can do righteous things. We can do the things of God. We must believe this.

Of course, we have flesh. The desires of the flesh also rise up. However, we are not like the old days. In the old days, we had no choice but to follow the desires of the flesh, but now because the Holy Spirit dwells inside us, we can choose not to follow them. Now we are not slaves of sin. We are God's children.

A Person With the Holy Spirit Can Bear the Fruit of Righteousness

A person without the Holy Spirit cannot bear the fruit of righteousness no matter how much they want to live righteously. However, a person with the Holy Spirit can bear the fruit of righteousness. Because the Holy Spirit dwells inside them. The Apostle Paul said that we go to the resurrected Christ so that we may bear fruit for God. The purpose for which God saved us does not end merely at rescuing us from hell. It is to make us bear fruit for God.

What we must do is offer our bodies to God. In the old days, we bore the fruit of sin with this body. Because we did not have the Holy Spirit, we offered our bodies to sin. But now we have the Holy Spirit. Therefore, if we offer this body to God, God makes

us bear the fruit of righteousness through us. If we offer our bodies to God, God makes the gospel be preached through our mouths. He makes us go seek out souls through our feet. He makes us serve the work of the gospel through our hands. He makes other souls be saved through our lives. We are not doing great things by ourselves. If we offer our bodies to God, God does it. The Holy Spirit does it. The Lord uses us as instruments of righteousness.

We Must Believe That Our Status Has Changed

Everyone, our status has changed. We must believe this. We are no longer people without the Holy Spirit. We are no longer people under the curse of the law. We are no longer slaves of sin. We are people who have the Holy Spirit. We are Christ's people. We are God's children. We are those who can call God Abba, Father. We are God's heirs, and joint-heirs with Christ.

That does not mean our flesh has completely changed to be godly. We are still weak in the flesh. We are lacking. There are also ungodly parts. However, the important thing is that the Holy Spirit dwells inside us. It is that God saved us through Jesus Christ and gave us the Holy Spirit inside us. Therefore, we do not need to be discouraged. Do not be deceived saying, "I am lacking so I cannot do God's work." A person with the Holy Spirit can do God's work. If we only offer our bodies to God, God bears the fruit of righteousness through us.

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The Present Sufferings Cannot Be Compared With the Glory to Come

A person with the Holy Spirit is a child of God. If a child of God, then also an heir. One who will receive glory together with Christ. Therefore, we must also suffer together with Christ. Offering our bodies for the gospel on this earth is sometimes accompanied by suffering. The flesh wants an easy path. The world tells us to live only for ourselves. However, a person with the Holy Spirit offers their body to God. They labor for the gospel. They serve for souls.

Why is that? Because there is glory to be received in the future. We cannot fully imagine the glory of the kingdom of God. Even the universe of this world is so vast that humans cannot fully fathom it. Then how glorious would the eternal kingdom prepared by God be? We who have the Holy Spirit are the heirs of that kingdom. Therefore, even if we receive a little suffering on this earth, we are not discouraged. We do not feel it is a waste to offer our bodies to God. Because God will make us bear the fruit of righteousness through us, and make us enjoy glory together with Christ in the future.

Let Us Offer Our Bodies to God Like Those Who Have the Holy Spirit

Beloved everyone, we are people who have the Holy Spirit. In the old days, we did not have the Holy Spirit. We were in the flesh, and the passions of sin, which were by the law, worked in our members to bear the fruit of death. But now, we were put to death to the law through the body of Jesus Christ. By believing in Jesus' baptism, cross, and resurrection, we received the

removal of sin, and became God's children who have the Holy Spirit.

Therefore, now we must serve in the newness of the Spirit. We must not serve in the oldness of the letter. We must not serve in the fear of the law, but we must serve God with thanksgiving inside the Holy Spirit. Our status has changed. We are not people of the flesh but people of the Spirit. We are not people without the Holy Spirit but people with the Holy Spirit. We are not slaves of sin but God's children.

Let us believe this fact and offer our bodies to God. If we offer our bodies to God, God makes us bear the fruit of righteousness through us. He saves souls. He makes the gospel be preached. He uses us as God's instruments of righteousness. It is okay even if we are weak. It is okay even if we are lacking in the flesh. Although we were ungodly ones, God saved us through Jesus Christ and gave us the Holy Spirit. Therefore, let us now live like those who have the Holy Spirit. I hope you become saints who offer your bodies before God, serve in the newness of the Spirit, and bear much fruit for God. Amen. ✉

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Live a Life of Faith by Faith in God's Righteousness

< Romans 7:1-17 >

"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter. What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to

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bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the law is holy, and the commandment holy and just and good. Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. For we know that the law is spiritual, but I am carnal, sold under sin. For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me."

Everyone, today through the words of Romans chapter 7 verses 1 to 17, we want to share the word of God under the title, "Live a Life of Faith by Faith in God's Righteousness" The Apostle Paul said in Romans chapter 6 that we are those who died together with Jesus Christ and lived again together with Jesus Christ. Jesus took all our sins by receiving baptism from John the Baptist, received the judgment of those sins by dying on the cross, and gave us new life by rising again from the dead. And Romans chapter 7 tells us how people who have received the removal of sin should now live their life of faith. Even after receiving the removal of sin, a person can live a life of faith in two ways. One is a legalistic life of faith doing it in the oldness of the letter, and the other is a life of faith of belief doing it in the newness of the Spirit.

The life of faith that God wants from us is not a legalistic life of faith. It is not a life of faith that grades oneself based only on the standard of, "Did I commit a sin today or not? Did I do well

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today or not?" The life of faith that pleases God is a life that believes in God's righteousness fulfilled by Jesus Christ, and with that faith, goes to the resurrected Christ to bear fruit for God.

The Law Rules Over a Person Only While the Old Man is Alive

The Apostle Paul says: *"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?" (Romans 7:1).* The law rules over a person only while that person is alive. The person spoken of here is the old man before receiving the removal of sin. It is the old man who was under God's command but could not keep that command, who was under God's wrath because of sin, and who ultimately had no choice but to be judged.

The law is holy and good. The law lets us know what sin is. If there had not been the commandment *"You shall not covet,"* we would not have known that covetousness is a sin. Because there are God's commands saying, *"'You shall not commit adultery,' 'You shall not murder,' 'You shall not steal,'"* we come to know how sinful our hearts and deeds are. However, the law cannot wash away sins. The law only makes one realize sin. The law condemns a person who has sin, and declares that the wages of sin is death. Therefore, to a person who has sin, the law is a fearful law of judgment.

The Apostle Paul explains this fact by giving the parable of a woman with a husband. As long as the husband is alive, the woman is bound by the law of her husband. However, if the husband dies, she is freed from that law. This shows that true freedom comes only when our old man, who was under sin and the law, dies.

Our Sins Passed Over to Jesus Together with His Baptism

Verse 4 of the main text says: *"You also have become dead to the law through the body of Christ."* This word is the core of the gospel. We did not receive the judgment of the law with our own bodies. We ourselves did not directly die on the cross either. We were put to death to the law through the body of Jesus Christ. Jesus came to this earth. The sinless Son of God came clothed in the body of a man. And He received baptism from John the Baptist. At that time, all our sins passed over to Jesus. Jesus' baptism is not a simple ritual. It is the righteous work of God that transferred the sins of all mankind to Jesus. Because Jesus received baptism, He became the Lamb of God who takes away the sin of the world. And He hung on the cross. By shedding His blood and dying on the cross, He fully received the judgment for our sins. Therefore, Jesus' death is our death. Jesus' resurrection is our new life.

Believing this is the faith that believes in God's righteousness. The life of faith begins from here. It begins not from how well or poorly I have done, but from believing how Jesus took my sins, how He was judged, and how He made me live.

We Must Break Away from a Legalistic Life of Faith

The Apostle Paul says: *"But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter"* Here, *"the oldness of the letter"* refers to God's commands written in letters, that is, legalistic standards. To live

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a life of faith in the oldness of the letter means trying to stand before God based on one's own deeds and one's own scores, instead of standing on the faith that believes in Jesus' righteousness.

A person who lives a legalistic life of faith looks at himself every day. "Did I not commit a sin today? Did I live well today? How much did I keep God's word today?" And if it meets his own standard, he is satisfied with himself. "Today was okay after all. I am an okay person at this level." This is not God's righteousness but his own righteousness.

Conversely, if he falls short of his own standard, he gets discouraged. "Why am I like this? Why did I fall again? Am I a person who cannot live before God?" Like this, he is bound to his own weakness. This too is not a faith that believes in God's righteousness. It is a legalistic faith trying to stand based on one's own deeds. Everyone, a person who has received the removal of sin must break away from this kind of legalistic faith. Our old man has already died together with Christ. We have been delivered from the condemnation of the law. Now we must serve God in the newness of the Spirit.

A Life of Faith Serving in the Newness of the Spirit

What is a life of faith serving in the newness of the Spirit? It is a life that believes in the righteousness of Jesus Christ, and with that faith, goes to the resurrected Christ to bear fruit for God. This faith does not place its standard on one's own deeds. It places its standard on God's righteousness. "Jesus took my sins through the baptism He received from John. Jesus received the judgment of my sins on the cross. Jesus resurrected and gave me new life. Therefore, I have no sin, I am a child of God, and I am

a worker of God's righteousness." It is believing like this.
A person who has this faith thinks about the things that please God. What is the thing that God is most pleased with? It is preaching the gospel. It is the work of saving souls. It is preaching the gospel of the water and the Spirit so that sinners may receive the removal of sin and become God's children. A person who serves in the newness of the Spirit is okay even if his pride or his style is ruined a little. He is okay even if his comfort is reduced a little. If God's will is fulfilled, if the gospel is preached, if souls are saved, he offers his heart, time, material possessions, and body to that work. This is the life of faith of belief. This is the way a person who believes in God's righteousness lives.

We Are Now People in the Spirit

Before being born again, we were in the flesh. We lived as people without the Holy Spirit. So the passions of sin, which were by the law, worked in our members to bear fruit for death. But now it is different. We believed the gospel of the water and the Spirit and received the removal of sin, and the Holy Spirit came into our hearts. Therefore, we are now people in the Spirit. We are God's children. We are people who can receive the guidance of the Holy Spirit. We are people who can do righteous works.
We are no longer people who will live bound only to our own weaknesses. Of course, our flesh is still weak. There are times when our thoughts waver, and times when our hearts turn toward the world. However, we are no longer under the dominion of that weakness. Our Master is not the flesh but Jesus Christ. The Holy Spirit is inside us.

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So we can do righteous works as much as we want. If we set our hearts, unite with the church, and offer ourselves to the work of the gospel, God bears the fruit of righteousness through us. God uses us as instruments of righteousness.

The Standard of the Life of Faith is Not One's Own Score but the Fruit of the Gospel

A legalistic life of faith grades one's own score. "Did I do well today, or did I do poorly?" However, a spiritual life of faith looks at the fruit of the gospel. "Did I offer my heart today to the work that pleases God? Did I unite in the work of the gospel? Was I used in the work of saving souls?" You must not think that a life of faith is just living quietly without committing sin for a person who has received the removal of sin. Of course, we cannot intentionally live in sin. However, just because one did not commit a sin does not mean that is the entirety of the life of faith. There is a reason God left us on this earth. It is to make us bear fruit for God.

We must go to the resurrected Christ. We must belong to Him and bear the fruit of righteousness. We must serve the gospel so that other souls may hear the gospel of the water and the Spirit and receive the removal of sin. This is the life of faith of a person who has received the removal of sin. Everyone, if we live a day and are satisfied saying, "I did not commit a sin today. Therefore, I am okay," that is a legalistic faith. Conversely, if you say, "I was lacking today, but I offered my heart to the Lord's gospel work. I offered myself to the work that pleases God," that is a faith of belief.

We Must Not Take Root in the World Like Sweet Potato Vines

When farming sweet potatoes, in order to get large sweet potatoes from the main vine, you must lift the extended vines so they cannot take root everywhere. If every vine puts down fine roots, the nutrients are scattered and it cannot bear large fruit. So the owner lifts the vines and cuts off the fine roots. Only then does the strength gather in the main root to bear good fruit.

Our life of faith is also like that. Even after receiving the removal of sin, we try to take root in various places in the world. We try to take root in fleshly desires, take root in our own pride, take root in material things, and take root in the honor and comfort of the world. Then we cannot bear large fruit for God. God lifts us up. He cuts off the fine roots stuck in the world. He guides us to gather our strength in the gospel. He makes us offer ourselves to Christ. Then the fruit of God's righteousness is borne.

Therefore, we are not people who will live driving stakes into this world. Just as the ancestors of faith lived like strangers on this earth, we too must place our hope in the kingdom of heaven and live for the work of the gospel. This earth is not our hometown where we will live forever. Our hometown is the kingdom of God.

We Must Live an Active Life of Faith

Even among those who have received the removal of sin, there are people who live a passive life of faith and people who live an active life of faith. A passive person thinks, "I have received the removal of sin, so it is done. I will live quietly doing only as much as I can." However, an active person holds onto

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God's will and runs forward. The Apostle Paul was like that. After meeting the Lord, he offered his life to preaching the gospel. He united with God's church and did the work of the gospel. The Bible records the Apostle Paul's ministry from the time he was used in earnest for the work of the gospel. Because a life of faith is a life of offering oneself to God's righteous work. Everyone, we must live an active life of faith. We must think about what the work that pleases God is, and plan, pray, and offer our bodies for that work. We must make ways to preach the gospel, find methods to save souls, and pay attention so that the gospel is preached to the world. This is also why we think about world gospel preaching. We must make the gospel of the water and the Spirit be preached to people all over the world in their own languages. We must help coworkers in each country preach the gospel to the people of their own country. We must make the gospel spread out through homepages, books, the word, counseling, and nurturing.

God's will is for this gospel to be preached to all nations. Therefore, a person who believes in God's righteousness must unite with that will. This is the life of faith serving in the newness of the Spirit.

If You Live in the Oldness of the Letter You Die, and if You Live in the Newness of the Spirit You Live

The Apostle Paul said, *"and not in the oldness of the letter."* A legalistic life of faith cannot make a person live. If you live based on your own deeds, you eventually become discouraged or arrogant. If you think you did well, your own righteousness arises, and if you think you did poorly, you fall into

condemnation. Both are not the way of life. However, if you serve in the newness of the Spirit, you live. If you believe in God's righteousness, unite with the Lord's will, and live for the work of the gospel, God holds onto you. The Holy Spirit works within us. God gives the necessary wisdom, gives power, gives material things, and raises up workers.

If we do the Lord's work, God fills us. We just need to prepare our vessels by faith, ask God, and run in the direction the Lord has given. The Lord's work is accomplished by the Lord. We are blessed instruments used in that work. Therefore, we must not stop. If one lets go of the work of the gospel, a person quickly returns to the faith of the oldness of the letter. One comes to look at oneself, grade one's own score, and seek the satisfaction of one's own flesh. So the church must continuously entrust God's work to the saints. It must make them serve the gospel. It must make them continuously run forward in the newness of the Spirit.

Let Us Handle World Gospel Preaching with the Faith that Believes in God's Righteousness

God gave us the gospel of the water and the Spirit. This gospel must be preached to people all over the world. If someone claims to be a person who believes in Jesus, we must make them know what the gospel of the water and the Spirit is. Believing or not believing is up to each individual, but we must make it known. We must preach. We must testify. The work we are doing now may seem small. Making books, translating, creating homepages, raising coworkers, and making ways to preach the gospel can sometimes be difficult. However, this is the work that pleases God. When the seed of the gospel is sown, fruit will be borne 30-fold, 60-fold, 100-fold, and more.

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We must expect that coworkers around the world will preach the gospel in their own countries, the gospel will be preached in each language, and the gospel of the water and the Spirit will cover the whole world. This expectation is faith. Believing that the Lord will do it is faith. We must pray with that faith, prepare with that faith, and work with that faith. The faith that believes in God's righteousness does not let us stay still. That faith makes us move. It makes us run toward the purpose that pleases the Lord. It makes us bear the fruit of the gospel.

Let Us Live a Life of Faith with the Faith that Believes in God's Righteousness

Beloved everyone, we are no longer people who will live a life of faith in the oldness of the letter. We are people who must serve God in the newness of the Spirit. Our old man was put to death to the law through the body of Jesus Christ. Jesus took our sins through baptism, received the judgment of those sins on the cross, and rose again from the dead. By believing in this righteousness of God, we received the removal of sin, became God's children, and became instruments of righteousness.

Therefore, let us now break away from the legalistic faith of grading our own scores. Let us not look only at whether I did well or poorly today, but let us think about whether I offered my heart to the work that pleases God. Let us think about whether we united in the work of preaching the gospel. Let us think about whether we were used in the work of saving souls. We are lacking, but God uses us. We are weak, but we can live by the faith that believes in God's righteousness. We are not people who will take root in this world, but people who look to the kingdom of God and live for the gospel.

Let us live a life of faith with the faith that believes in God's righteousness. Let us serve God in the newness of the Spirit. Let us go to the resurrected Christ and bear fruit for God. Let us offer our hearts, bodies, material possessions, and time for world gospel preaching. The Lord will fulfill His will through us. I hope that all of us will cast away the faith of the oldness of the letter, serve the Lord with the faith that believes in God's righteousness, and become saints who bear great fruit of the gospel. Amen. ✉

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By Believing in Jesus, We Gain New Life

< Romans 7:1-25 >

"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter. What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to

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bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the law is holy, and the commandment holy and just and good. Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. For we know that the law is spiritual, but I am carnal, sold under sin. For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin."

Everyone, today through the words of Romans 7, we are going to think about how a person escapes from the condemnation of the law, and how they come to gain new life by believing in Jesus Christ. The Apostle Paul speaks clearly of

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two things in Romans 7. First is that the law reveals a person as a sinner. Second is that a human sold under sin comes to escape the wrath of the law and gain new life by believing in Jesus Christ.

People think of themselves as great beings. However, looking before the word of God, a person is like fog, like a worm, and a fragile being that exists for a moment and then disappears. Moreover, as descendants of Adam, people are born with sin from the time they are born. They do not become sinners by committing sin, but because they were born as sinners, they live committing sin.

Therefore, what is most necessary for a person is not education, nor cultivation, nor religious life. What is most necessary for a person is the Savior Jesus Christ. You must believe in Jesus to receive the removal of sin. You must believe in Jesus to escape from destruction. You must believe in Jesus to gain new life.

The Law Rules Over a Person Only While They Are Alive

The Apostle Paul first explains the principle of the law. *"That the law has dominion over a man as long as he lives?"* While a person is alive, they are under the condemnation of the law. The law commands us "do" and "do not do." Do not have other gods besides God, do not serve idols, do not take God's name in vain, honor your parents, do not murder, do not commit adultery, do not steal, do not bear false witness, do not covet. All these commandments are holy and good.

However, the problem is not the law, but ourselves. The law is holy, but we are not holy. The law is good, but our flesh does not have the ability to do good. The law is righteous, but we are

those sold under sin. So the law does not make us live, but reveals our sin. If the law had not said *"You shall not covet,"* we would not have known covetousness. However, when the commandment came, sin came alive and we died. This does not mean that the law is evil. The law is good. It is just that before the good law, our sin is revealed more clearly.

A person cannot become a righteous person by keeping the law. Rather, the more one stands before the law, the more one comes to know the fact that they are a sinner. Therefore, the law is not the way of salvation, but a mirror that makes one realize sin.

We Were Originally Those Who Were Under Sin and Death

Everyone, a person is born with sin from the time they are born. Just as David confessed, we are those who were conceived in sin and born in sin. In a person's heart, there is a mind that wants to do good, but at the same time, there is a law of sin that leaves no choice but to commit sin. The Apostle Paul confesses this fact like this: *"For I know that in me (that is, in my flesh) nothing good dwells" (Romans 7:18).*

This is the reality of human beings. A person wants good but does not have the ability to do good. They want to live righteously, but the lust of sin works. They want to keep God's word, but the flesh follows the law of sin. So a person cannot be saved by their own strength. No matter how much a person disciplines themselves, cultivates their mind, and accumulates good deeds, they cannot eliminate their own sin. Religion might be able to comfort a person, but it cannot wash away sin. Philosophy might be able to speak of the emptiness of life, but it cannot move a sinner destined for hell into new life.

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The wages of sin is death. A person who has sin must surely receive judgment. This is God's law. Therefore, a person must surely die once. But if we actually die in our own sin, it is the end. After that, there is judgment. Then how can a sinner pass through death and gain new life again? That way is only the faith that believes in Jesus Christ.

Through the Body of Jesus Christ, We Died to the Law

Romans 7:4 says, *"Therefore, my brethren, you also have become dead to the law through the body of Christ."* This word is very important. We have never actually died on the cross. However, God made us those who died to the law through the body of Jesus Christ.

Jesus came to this earth. The sinless Son of God came wearing a human body. And by receiving baptism from John the Baptist, He took on all our sins. Our sins passed over to Jesus. And Jesus hung on the cross bearing the sins of the world. There, He received the judgment for our sins in our place.

Therefore, Jesus' death is our death. Because Jesus took on our sins, when He died on the cross, the price of our sins was also paid. Through the body of Jesus, we became those who died once. This is the law of faith. God did not save us by the law of deeds. He did not give us a way to become righteous people by keeping all the law. God established the law of faith. He saves those who believe that Jesus took on my sins through baptism, received the judgment of my sins on the cross, and resurrected to give me new life.

Being Born Again is the Faith of Dying Together and Living Together with Jesus

For a person to be born again, they must surely die once. However, if one dies for their own sin, it is hell. So God sent Jesus Christ and made Him die in our place. And to those who believe in that Jesus, He acknowledged them as having died together with Jesus. This is the way of being born again. When Jesus received baptism at the Jordan River, my sins passed over to Him. When Jesus died on the cross, the judgment of my sins also ended. When Jesus lived again three days after dying, I also gained new life. Believing this fact is the faith of being born again.

Just as a grub lives underground and becomes a cicada to fly in the sky, and just as an aquatic larva becomes a dragonfly to fly in the sky, it is God's amazing providence that a person who was under sin and death gains new life by believing in Jesus Christ. It is not something that happens by human strength. It is something that happens by God's law of salvation.

Therefore, being born again is not moral improvement. It is not one's personality getting better either. It is not starting a religious life either. Being born again is a sinner becoming a righteous person, one belonging to death becoming one belonging to life, and one destined for hell becoming a child of God, by believing in the baptism, cross, and resurrection of Jesus Christ.

Escaping from the Law Does Not Mean That the Law is Abolished

The Apostle Paul says that we have escaped from the law.

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However, this does not mean that the law has disappeared. God's law is still holy, righteous, and good. God's word is alive even now. The standard of good and evil has not disappeared either. What we have escaped from is the wrath and punishment of the law. Because Jesus took on our sins and received all the punishment for those sins on the cross, we are no longer under the curse of the law. We are under grace. We are in God's love. In the past, the law condemned us. "You are a sinner. You must die. You must be judged." However, now in the faith that believes in Jesus Christ, we have escaped from that condemnation. Because Jesus has already paid the full price of our sins. Therefore, we are not those who have abolished the law. Rather, we are those who believe that the judgment of sin spoken of by the law has been completely fulfilled in Jesus Christ. We no longer serve God in the oldness of the letter, but have become those who serve God in the newness of the Spirit.

Nothing Good Dwells in the Flesh

The Apostle Paul looks at his own flesh and confesses like this: *"O wretched man that I am! Who will deliver me from this body of death?" (Romans 7:24).* This confession shows human despair. When a person honestly looks inside themselves, they have no choice but to despair. They want good but cannot do good. They hate evil but instead do that evil. With the mind they delight in the law of God, but in their members the law of sin works.

This is the reality of the flesh. Because a person before being born again does not have the Holy Spirit, they live belonging to the flesh. A sinful mind produces sinful actions. The lust, covetousness, pride, jealousy, hatred, and falsehood that are in

the mind come outward. So a person cannot be righteous on their own before God. Even for a born-again person, the flesh is still weak. The flesh itself has not changed righteously.

However, a born-again person has become a righteous person by believing in Jesus Christ with their heart. The Holy Spirit is in their heart, and by faith they have become one who belongs to God. So the Apostle Paul says at the end, *"So then, with the mind I myself serve the law of God, but with the flesh the law of sin" (Romans 7:25).* This is a confession of faith that acknowledges the weakness of the flesh while placing the assurance of salvation in Jesus Christ.

The One Who Delivered Us is Jesus Christ

Right after sighing, "*Who will deliver me from this body of death?"*, the Apostle Paul says immediately: *"I thank God—through Jesus Christ our Lord!"* Here is the conclusion of the gospel. Who delivered us from the body of death? It is Jesus Christ. Who took on our sins? It is Jesus Christ. Who received judgment in our place? It is Jesus Christ. Who gave us new life? It is Jesus Christ.

Jesus is our Savior. The name Jesus itself means Savior. God came to this earth wearing a human body and saved us from sin and death. In the world, there are many religions and many names of gods. However, the true Savior who can deliver humans from sin is only one, Jesus Christ. Only Jesus took on our sins through baptism, received our judgment on the cross, and gave us new life through resurrection.

Therefore, we must thank God through Jesus Christ. That we are saved is because of God's plan of salvation. It is because of the redemptive work of Jesus Christ. It is because of the witness and

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work of the Holy Spirit. The Triune God has saved us.

One Who Has Gained New Life Serves in the Newness of the Spirit

Now we have escaped from the condemnation of the law. Through the body of Jesus Christ we were put to death, and we have become those who belong to Christ who rose from among the dead. Therefore, we must now bear fruit for God. Previously, when we were in the flesh, the sinful passions aroused by the law worked in our members to bear fruit for death. However, now it is different. We have gained new life. Therefore, we must not serve in the oldness of the letter, but serve in the newness of the Spirit.

What does it mean to serve in the newness of the Spirit? It is serving God with the faith that believes in the baptism, cross, and resurrection of Jesus Christ. It is not putting forward my own deeds and merits, but holding onto the perfect salvation accomplished by Jesus and serving God. It is not serving to receive the removal of sin, but serving with gratitude because we have already received the removal of sin.

Bearing fruit for God is bearing the fruit of the gospel. It is serving so that other souls may believe in Jesus Christ and receive the removal of sin. It is making the salvation of Jesus Christ appear in our lives.

Believing in Jesus is the Beginning and Completion of Being Born Again

Beloved everyone, being born again is not a difficult

philosophy. However, it is not something that can be realized by human wisdom either. Being born again is knowing oneself, knowing Jesus Christ, and believing in that Jesus with the heart. I am one born as a sinner. I am one who has no choice but to die before the law. I am one who cannot do good by my own strength. I am one who has no choice but to go to hell. However, Jesus took on my sins through baptism. Jesus received judgment on the cross in my place. Jesus resurrected and gave me new life. By believing in this Jesus, I received the removal of sin.
This faith is the beginning and completion of being born again. This faith makes us escape from the wrath of the law. This faith makes us become children of God. This faith gives us eternal life.

Let Us Give Thanks Through Our Lord Jesus Christ

Everyone, we were originally people who had no choice but to die. We were people who had no choice but to go to hell. We were people who had no choice but to be condemned before the law. Nothing good dwelled in our flesh, and we had no choice but to be dragged under the law of sin. However, God sent Jesus Christ to us. Jesus took on all our sins through baptism. He paid the price of our sins on the cross. He lived again from among the dead and gave us new life.
Therefore, by believing in Jesus we became those who died once, and by believing in Jesus we became those who lived again. We escaped from the curse of the law and entered into God's love. We are no longer those trapped in the body of death, but children of God who have gained new life. "I thank God through Jesus Christ our Lord." This confession must become our confession. Rather than being discouraged by looking at the weakness of our

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flesh every day, we must look to Jesus Christ who delivered us. Rather than relying on our deeds, we must believe in the baptism, cross, and resurrection of Jesus. And we must serve God in the newness of the Spirit, and live a life that bears fruit for God. God has given us new life. Thanking for this grace, I hope that all of us become blessed saints who give glory to God through Jesus Christ. Amen. ✉

The Law of the Flesh and the Law of the Spirit

< Romans 7:7-25 >

"What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the law is holy, and the commandment holy and just and good. Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. For we know that the law is spiritual, but I am carnal, sold under sin. For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will

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not to do, it is no longer I who do it, but sin that dwells in me. I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin."

Everyone, today we are going to think together about "the law of the flesh and the law of the Spirit" through the words of Romans chapter 7, verses 7 to 25. There is something that actually exists even for a person who has received the removal of sin. That is the flesh. Because we are still living on this earth clothed in the flesh, there are thoughts of the flesh. However, at the same time, the Holy Spirit is in our hearts. The Spirit of God is in the person who has received the removal of sin by believing in the gospel of the water and the Spirit. Therefore, there are also thoughts of the Spirit.

Therefore, a born-again person must know what is inside them. There are thoughts of the flesh, and there are thoughts of the Spirit. The flesh tries to follow the law of sin, and the Spirit delights in the law of God. If one does not know these two things accurately, one cannot lead a proper life of faith. God first gave us the law. The law is God's command that reveals our sins. And God gave us the gospel of the water and the Spirit. It is the gospel that Jesus Christ saved us by taking on all our sins by being baptized by John the Baptist, receiving the judgment of those sins on the cross, and living again from among the dead.

The person who believes the word of this gospel of the water and the Spirit in their heart is a person who has escaped from the condemnation of the law and received the Holy Spirit. Therefore, we must now live following the law of the Spirit, not the law of the flesh.

The Law is Not Sin

The Apostle Paul says: *"Is the law sin? Certainly not!" (Romans 7:7).* The law is not sin. God's commandment is not wrong. The law is holy, righteous, and good. The law given by God informs us what sin is. If the law had not said *"You shall not covet,"* we would not have known that covetousness is a sin. Therefore, the function of the law is to reveal sin. The law cannot wash us from sin, but it accurately shows the fact that we are sinners. Through God's command, we see our own reality. "I am a sinner before God. I am a person who cannot live according to God's word. I am a person who cannot become righteous by my own strength." We come to know this.

If there had been no law of God, a person would not have known their own sin. They would not have known that there is covetousness, hatred, lust, pride, falsehood, and a mind that rebels against God in their heart. However, when the law came, sin was revealed. Therefore, the law is not evil. The problem is not the law, but our flesh. The law is good, but our flesh was sold under sin. The law is spiritual, but a person's flesh does not have the ability to keep that law.

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When the Commandment Came, Sin Came Alive and I Died

The Apostle Paul says: *"But when the commandment came, sin revived and I died" (Romans 7:9).* When a person does not know God's law, they consider themselves a decent person. "I live more kindly than others. I have not committed great sins. I live conscientiously." They think like this. However, when God's commandment shines into the heart, that person's sin is revealed.

When God says *"You shall not covet,"* the covetousness inside a person is revealed. When He says *"You shall not commit adultery,"* the lust in the heart is revealed. When He says *"You shall not murder,"* hatred and anger are revealed. When He says *"You shall not steal,"* the falsehood in the heart is revealed. So when the commandment comes, sin comes alive. Sin did not newly appear. The sin that was originally inside a person is revealed before the law. Just as dust is not seen even if a dark room is full of it, but the dust is seen when light enters, when the light of God's law enters, the sin in the heart is revealed.

At that time, the person dies. "I am a person who cannot live. I have no choice but to receive God's judgment. I am a dead person before God's law." They realize this. This is the role of the law. Therefore, the law seems like a commandment that will lead to life, but to a sinner, it rather becomes something that leads to death. Because a sinner cannot keep that commandment.

The Flesh is Sold Under Sin

The Apostle Paul confesses: *"For we know that the law is spiritual, but I am carnal, sold under sin" (Romans 7:14).* This

is the reality of human beings. A person's flesh is sold under sin. A person born as a descendant of Adam is born as a seed of sin. They do not become sinners by learning sin, but they commit sin because they are born as a seed of sinners.

Flowers also have seeds, and trees also have seeds. A rose blooms according to the seed of a rose, and a pumpkin bears fruit according to the seed of a pumpkin. It is the same for people. A person born as a descendant of Adam commits sin because they are born as a seed of sin. There is a sinful nature in the heart. There is covetousness, lust, pride, hatred, falsehood, jealousy, strife, and a mind that rebels against God.

Therefore, a person without the Holy Spirit cannot do good with their own flesh. They can have the thought of wanting to live kindly. However, they do not have the ability to do good. Even if they think with their mind that God's law is right, the flesh follows the law of sin. The Apostle Paul knew this too well. *"For what I will to do, that I do not practice; but what I hate, that I do" (Romans 7:15).* A person's flesh is like that. They want good but cannot do good, and they hate evil but instead do that evil. This is the reality of a human without the Holy Spirit.

Nothing Good Dwells in the Flesh

The Apostle Paul says again: *"For I know that in me (that is, in my flesh) nothing good dwells" (Romans 7:18).* Everyone, you must know this word clearly. Nothing good dwells in our flesh. Not to mention the flesh of a person who is not born again, even for a born-again person, the flesh itself has not changed to be good. The flesh is still the flesh.

We must not think that we can do good with the flesh. The flesh is a tool. If we present this tool to sin, it becomes an instrument

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of sin, and if we present it to God, it becomes an instrument of righteousness. However, the flesh itself is not good. A person without the Holy Spirit cannot practice God's righteousness with their own flesh. No matter how many good deeds they do, it cannot become true righteousness before God. Helping people without the gospel, putting forward one's own righteousness, and trying to look like a good person can become hypocrisy. True goodness is solving a person's sin problem. It is saving a soul. It is making a sinner into a righteous person by preaching the gospel of the water and the Spirit.

Therefore, a person absolutely needs a Savior. Because one cannot do good with the flesh, and one cannot wash away sin with the law, Jesus Christ is needed.

Only Jesus Christ Delivers Us From This Body of Death

The Apostle Paul sighs: *"O wretched man that I am! Who will deliver me from this body of death?"* This confession shows human despair. When a person looks at their own flesh, they have no choice but to despair. They want good but cannot do good, and they hate sin but commit sin. Even knowing that God's law is good, they do not have the ability to live according to that law. So they come to sigh, *"Who will deliver me from this body of death?"*

However, the Apostle Paul says immediately: *"I thank God—through Jesus Christ our Lord!"* Who delivered us from this body of death? It is Jesus Christ. Jesus came to this earth. He took on all our sins by being baptized by John the Baptist. He received the judgment of those sins on the cross. He gave us new life by living again from among the dead.

Jesus' baptism, cross, and resurrection saved us. This is God's righteousness. This is the gospel of the water and the Spirit. The person who believes this is liberated from sin. They receive salvation from the wrath of the law. They receive the Holy Spirit. They become a child of God. Therefore, we must thank God through Jesus Christ. If we look at our flesh, it is despair, but if we look at Jesus Christ, it is thanksgiving. If we look at our deeds, it is condemnation, but if we look at Jesus' righteousness, it is salvation.

There Are Two Laws Inside a Born-Again Person

There are actually two flows inside a person who has received the removal of sin. One is the law of the flesh, and the other is the law of the Spirit. The flesh tries to serve the law of sin, and the Spirit delights in the law of God. The Apostle Paul says: *"For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:22-23).*

The Holy Spirit is in a born-again person. So the inner person delights in the law of God. They want to follow God's will. They want to serve the gospel. They want to do righteous things. They want to love God, love souls, and preach the gospel. However, at the same time, there is the flesh. The flesh tries to follow the law of sin. It wants comfortable things, wants its own desires, wants the world, and wants to live self-centeredly. So there is a fight inside a born-again person. The desires of the Spirit and the desires of the flesh oppose each other.

One must not consider this fight strange. Because a born-again person also has the flesh, there is this kind of fight. The

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important thing is which side to follow. If one follows the flesh, one comes to serve the law of sin, and if one follows the Spirit, one comes to serve the law of God.

A Person Without the Holy Spirit Cannot Do Good

A person who has not believed the gospel of the water and the Spirit does not have the Holy Spirit in their heart. No matter how much a person without the Holy Spirit says they believe in Jesus, and no matter how much they try to live kindly, they cannot do true good before God. Because there is no Spirit of God inside them. A person without the Holy Spirit lives only with the thoughts of the flesh. The thoughts of the flesh become an enemy to God. The flesh does not submit to God's law, nor can it do so. So a person without the Holy Spirit eventually follows the desires of their own flesh.

The reason why many people today say they believe in Jesus but fail to become the light of the world and instead receive criticism from worldly people is here. It is because they have not been born again by the gospel of the water and the Spirit. Because sin remains as it is in their heart and they do not have the Holy Spirit, they do not have the ability to do God's righteousness. Therefore, a person must absolutely believe the gospel of the water and the Spirit. They must believe the fact that Jesus took on their sins through baptism, received the judgment of those sins on the cross, and resurrected to give new life. Only then can they receive the Holy Spirit and do God's work.

A Person With the Holy Spirit Can Serve the Word of the Gospel of God's Righteousness

However, a person who has received the removal of sin is different. The Holy Spirit is inside a person who has received the removal of sin by believing the gospel of the water and the Spirit. The Holy Spirit causes us to delight in the law of God. The Holy Spirit gives us faith. The Holy Spirit causes us to submit to God's will. The Holy Spirit causes us to serve righteousness. Of course, our flesh still wants to serve the law of sin. However, now we are not slaves of the flesh. Because Jesus Christ took on our sins and caused our old self to die, we have been liberated from being slaves of sin. Now the Holy Spirit is inside us.

So we can follow the Holy Spirit. If we unite with the church, listen to the word, and serve the work of the gospel, the Holy Spirit holds us. No matter how weak our flesh is, the Holy Spirit uses us for God's work. He causes us to preach the gospel, causes us to love souls, and causes us to serve God's righteousness. Therefore, a person who has received the removal of sin must not be discouraged by looking only at their own flesh. "My flesh is weak. There is nothing good in my flesh. However, the Holy Spirit is inside me. The Holy Spirit leads me to God's work." One must believe like this.

The Flesh Must Be Made to Submit With a Heart of Faith

The Apostle Paul said he strikes his body and makes it submit. Why is that? Because if the flesh is left as it is, it tries to follow the law of sin. The flesh does not delight in God's law by

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itself. The flesh wants a comfortable path, wants its own desires, and wants the world. Therefore, we must not trust the flesh. We must not expect that the flesh can do good things. The flesh must be offered to God. We must offer our bodies to God as instruments of righteousness.

It cannot be done alone. One must not think that they can follow the Lord well individually. If the flesh is alone, it quickly goes the way it wants. So we must unite with the church. We must be in the place where God's word is. We must serve the work of the gospel inside the church that receives the guidance of the Holy Spirit. If we unite with the church and serve the gospel, our flesh is offered to God. Our time, body, and mind are offered to the work of the gospel. Then the Holy Spirit holds us and causes us to live as the light and salt of the world.

The Law Has Been Fulfilled, and We Fulfill the Law With Love

Jesus Christ is the fulfiller of the law. Jesus took on all our sins by being baptized, and by receiving the judgment of those sins on the cross, He completely paid the price of sin demanded by the law. And He resurrected and gave us the Holy Spirit. Therefore, we are not people who abolish the law. Rather, we are people who believe that the requirement of the law has been fulfilled in Jesus Christ. We are now not people who live in fear bound by literal provisions of the law, but people who love God and love our neighbors in the Holy Spirit.

If the law is summarized into two things, it is loving God and loving one's neighbor. A person who has received the removal of sin loves God. They love the work of the gospel that pleases God. They also love souls. So they preach the gospel of the water

and the Spirit to them. This is the life that fulfills God's law. We do not keep the law with the flesh. We love God with the Holy Spirit, and we love our neighbors with the gospel. This is the life of living according to the law of the Spirit.

We Must Live Following the Law of the Spirit

Beloved everyone, we have seen the law of the flesh and the law of the Spirit through today's word. The law is not sin. The law is holy, righteous, and good. However, the law only reveals our sin; it cannot save us from sin. The flesh is sold under sin, and nothing good dwells in the flesh. Therefore, a person absolutely needs Jesus Christ.

Jesus Christ became our Savior. Jesus took on all our sins by being baptized by John the Baptist, judged our sins by dying on the cross, and gave us new life by resurrecting. Therefore, we must thank God through Jesus Christ. Now the Holy Spirit is inside us who believe the gospel of the water and the Spirit. Our flesh still tries to serve the law of sin, but our inner person delights in the law of God. Therefore, we must not trust the flesh but follow the Holy Spirit. We must offer our bodies to God, unite with the church, and serve the work of the gospel.

One cannot overcome the flesh alone. However, if we receive the guidance of the Holy Spirit, if we abide in God's word, and if we serve the gospel together with the church, we can bear the fruit of righteousness. We can live as the light and salt of the world. We can live a life of loving God and loving souls. I hope that all of us become saints who clearly know the law of our own flesh, believe the law of the Holy Spirit inside us, and thank God in the righteousness of Jesus Christ. Let us not serve the law of sin by following the flesh, but let us delight in the law of God by

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following the Holy Spirit, and let us live as instruments of righteousness preaching the gospel of the water and the Spirit. Amen. ✉

Questions and Answers on Romans Chapter 7

[Question] 1. What are the errors that are easy to miss when looking at Romans chapter 7 only through academic interpretation?

Romans chapter 7 is one of the texts that theologians have dealt with a lot. However, if the text is unraveled only through academic interpretation without the perspective of the gospel of the water and the Spirit, it is easy to miss the path of salvation that the text points to. I will organize what errors can occur when viewed from the perspective of the gospel of the water and the Spirit, following the flow of the text.

1. The error of understanding the word *"you also have become dead to the law through the body of Christ"* only as an abstract mystical union.

Some academic commentaries organize the word of Romans 7:4, *"you also have become dead to the law through the body of Christ,"* with the expression "mystical union with Christ," but there are cases where they fail to sufficiently explain its concrete meaning. If the explanation of how the body of Christ concretely had our sins transferred to it, and in what process of salvation He bore the condemnation of the law on our behalf is omitted, there is a danger that the death the text speaks of will be understood not as an actual event of salvation but as an abstract concept lingering in a person's thoughts.

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The perspective of the gospel of the water and the Spirit clearly shows the concrete salvation event that the *"body of Christ"* points to. Through the baptism that Jesus received from John the Baptist at the Jordan River, the sins of the world were transferred to the body of Jesus. Jesus, having had those sins transferred to Him, shed His blood on the Cross, died, and resurrected from the dead to eliminate the sins of those who believe.

The *"body of Christ"* is not an abstract word, but the body that undertook the historical salvation event in which the law of the laying on of hands of Matthew 3:15, John 1:29, and Leviticus 1:4 and 16:21 was fulfilled. If one misses the Word of truth that Jesus could save us who believe by receiving baptism from John, having the sins of the world transferred to Him, going to the Cross, and receiving the judgment of our sins on our behalf, the death and resurrection of the saints will remain not as an actual event of salvation but only as an abstract and mystical expression.

2. Falling into the error of reading the law only as a moral lesson and missing the holy intention of making *"might become exceedingly sinful."*

Academic interpretation often organizes Romans 7:7 to 13 as an apologetic for the "limits of the law." They explain up to the first function of the law, which is to make sin known, but there are cases where they fail to sufficiently advance to the holy intention contained in the word of verse 13, *"that sin through the commandment might become exceedingly sinful."* They fail to sufficiently reveal within the text the fact that the reason for more clearly exposing the seriousness and sinfulness of sin is God's love to lead a person to Christ.

An interpreter who does not know the gospel of the water and the Spirit may handle the law restrictively, like material for

moral philosophy. Thus, they might explain the law only as one stage in the development process of a person's conscience and end it there. However, the law spoken of in the text is the Word of truth that makes a sinner clearly realize that they are under death, thereby making them know that there is no other way of salvation except the ministry of the baptism Jesus received from John to have the sins of the world transferred to Him, and His death and resurrection on the Cross.

3. The error of interpreting chapter 7:14-20 only as a "description of an unregenerate person."

Since the Reformation, some schools of thought interpret verses 14 to 20 as words that only describe the "moral despair of an unregenerate person." Conversely, another school of thought fixes this paragraph as a permanent state in which all saints must necessarily continue to remain. However, both interpretations have the danger of failing to sufficiently see the answer of the gospel of the water and the Spirit that the text points to.

From the perspective of the gospel of the water and the Spirit, verses 14 to 20 are the honest self-diagnosis of a justified saint who simultaneously acknowledges the holiness of the law and the weakness and sinfulness of their own flesh. It is a spiritual diagnosis that honestly reveals the daily life where the born-again Apostle Paul, while loving the righteousness of God, collides with the habits of lust remaining in the old flesh. Only a person who honestly accepts this diagnosis advances to the desperate groan of verse 24, and meets the answer of verse 25 there. If academic interpretation only goes as far as the diagnosis and fails to advance to the gospel answer beyond it, there is a danger that the daily life of a saint will be understood as remaining in endless internal conflict.

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4. The error of glorifying the groan of verse 24 as a state in which the believer must continue to remain.

Academic interpretation often explains the cry, *"O wretched man that I am! Who will deliver me from this body of death?"* only as the "spiritual awareness of a humble saint." However, if wretchedness itself is fixed as a virtue of faith, it fails to clearly present the way to escape from that wretchedness.

From the perspective of the gospel of the water and the Spirit, verse 24 is not an object to be glorified, but a desperate diagnosis acknowledging one's own inability. Only when one honestly acknowledges the fact that they can never be delivered from the body of death by their own righteousness does the answer of verse 25, *"I thank God—through Jesus Christ our Lord!"* sound like true gratitude and joy. An interpretation that makes wretchedness a virtue makes the groan understood only as a religious emotion, which can cause one to fail to see the ministry of Christ who actually delivers from the body of death.

5. The error of interpreting *"through Jesus Christ"* in verse 25 only as general grace devoid of a concrete salvation event

Academic commentaries often summarize the word of verse 25, *"I thank God—through Jesus Christ our Lord!"* with the expression "the grace of Jesus and the merit of the Cross." However, the concrete explanation of exactly through what one was delivered from the body of death can become blurred. If only the blood of the Cross is separated and emphasized, the starting point of how that blood could bear the wages of sin, namely the baptism of Jesus, is not sufficiently explained.

The perspective of the gospel of the water and the Spirit clearly shows that starting point. Because sins were transferred through

the baptism that Jesus received from John the Baptist at the Jordan River, the blood of the Cross could completely bear the wages of that sin. Only when the ministries of Jesus' baptism, death on the Cross, and resurrection are connected as a single ministry of salvation does the gratitude of verse 25 stand on a concrete foundation. A faith that separates and emphasizes only the blood of the Cross fails to sufficiently hold onto the complete flow of the gospel of the water and the Spirit.

6. The error of reducing *"we should serve in the newness of the Spirit"* to a simple ethical renewal

Academic interpretation often explains the *"newness of the Spirit"* in Romans 7:6 as a "new ethical life following the help of the Holy Spirit." However, the text does not point to a simple ethical improvement, but to a change in status where the old self died with Christ and is born again as a new person. An interpretation that emphasizes ethical enhancement has the danger of leading the believer back to a place of trying to achieve righteousness through their own efforts.

From the perspective of the gospel of the water and the Spirit, the *"newness of the Spirit"* is directly connected to being born again. It is the being born again that John 3:5 points to: *"Unless one is born of water and the Spirit, he cannot enter the kingdom of God."* The new service of a believer is not a matter of increasing the intensity of their own efforts, but of daily acknowledging anew the new status they have already received and bearing the fruit of righteousness that flows from that new status.

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7. The error of regarding the continuous mission of the law as an already discarded relic of the past

Academic interpretation often concludes the statement of Romans 7:12, *"Therefore the law is holy, and the commandment holy and just and good,"* only with the conclusion that "the era of the law has ended." As a result, it may fail to clearly explain what mission the law continues to fulfill in the daily life of a saint.

From the perspective of the gospel of the water and the Spirit, the law remains a holy mirror that daily reflects one's own shortcomings even to the saints. Although the law has lost the authority to lead the righteous to death, its mission as a holy standard continues to remain. Therefore, the saint honestly acknowledges their sins and weaknesses before the mirror of the law every day, newly relies by faith on the gospel of the water and the Spirit that Jesus accomplished once and for all, and lives with a clean heart having received the elimination of sins.

[Question] 2. What kind of structure does the faith that Paul speaks of have?

The faith that the Apostle Paul unraveled throughout the entire Book of Romans cannot be explained merely by a single word of confession, "I accept Jesus." The faith that Paul speaks of contains the clear truth that starts from realizing one's own sins before the mirror of the law, to transferring the sins of the world through the baptism of Jesus, and reaching new life through His death and resurrection on the Cross. Summarizing that structure step by step from the perspective of the gospel of the water and the Spirit is as follows:

1. The faith that starts from acknowledging that one is a sinner before the mirror of the law

The faith that Paul speaks of does not start from a simple stimulation of conscience or religious emotion. As the word of Romans 3:20 teaches, *"for by the law is the knowledge of sin,"* faith starts from honestly acknowledging the fact that one is a sinner who has no choice but to receive death before the holy law of God. If the standard of the law does not stand clearly in the heart, one cannot realize sin as sin, and if one does not realize sin as sin, the ministry of Christ does not come desperately. A faith missing this first step is difficult to stand on a solid foundation.

2. The faith that accepts the righteousness of God and lays down one's own righteousness

A person who has acknowledged the fact that by human righteousness not even one provision of the law can be kept perfectly, opens their ears to the word of Romans 3:21-22, *"But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe."* The faith that Paul teaches is an attitude of abandoning the attempt to add one's own righteousness and acknowledging the righteousness that God has already prepared. Whether Gentile saints or Jewish saints, they come to stand before the same righteousness of God without discrimination.

3. It gives the faith that believes the sins of the world were transferred to the body of Jesus through the baptism that Jesus received from John the Baptist.

The core of the gospel of the water and the Spirit is

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materialized here. The baptism that Jesus received from John the Baptist at the Jordan River is not a simple religious ceremony, but a ministry of salvation in which the law of laying on of hands in Leviticus 1:4 and 16:21 was fulfilled. The word of Matthew 3:15, *"For thus it is fitting for us to fulfill all righteousness,"* and the testimony of John 1:29, *"Behold! The Lamb of God who takes away the sin of the world!"* are connected as a single flow of salvation. Acknowledging the fact that the sins of all mankind were transferred to the body of Jesus once and for all through the baptism of Jesus is the core structure of the faith that Paul speaks of.

4. The faith that believes the wages of sin were completely paid and eliminated by the blood of the Cross

By Jesus, who had sins transferred to Him, shedding His blood and dying on the Cross, the wages of that sin were completely paid once and for all. The word of Romans 5:8, *"But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us,"* points exactly to the death He received on the Cross after having the sins of the world transferred to Him through His baptism. If only the blood of the Cross is separated and emphasized, the starting point of how the blood of the Cross could completely bear the wages of sin disappears. When Jesus' receiving the transfer of the sins of the world through the baptism He received from John the Baptist and the blood of the Cross are connected as a single flow, only then does the fact that the wages of sin were completely borne and eliminated stand on a clear foundation.

5. The guarantee that salvation from all sins was confirmed by the resurrection of Jesus

Romans 4:25 teaches, *"who was delivered up because of our offenses, and was raised because of our justification."* The resurrection is not merely an event that occurred after the death of Jesus. The resurrection is like a guarantee that Jesus overcame the authority of death and saved us from our sins. That Jesus received the transfer of the sins of the world through the baptism He received from John, was crucified, and resurrected from death, has confirmed the salvation of those who believe.

6. The faith that acknowledges by faith the new status of having died together and lived together with Christ

The word of Romans 6:3-4, *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life,"* teaches the new status of a saint. It speaks that the old self of the saint died together with Jesus, who had the sins of the world transferred to Him through the baptism of Jesus Christ, was crucified, and shed His blood, and by the faith that believes in the Lord who resurrected from the death of Jesus, one has lived together with Him and become a new person. Acknowledging this fact every day is the basic structure of the life of faith that Paul teaches.

7. True faith comes from hearing the word of God, and one receives salvation through the faith that believes that word and confesses it with the mouth.

As the word of Romans 10:17 says, *"So then faith comes by*

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hearing, and hearing by the word of God," the true faith that Paul speaks of is not created from human speculation or meditation. Faith is the salvation obtained by hearing the delivered word of the water and the Spirit, believing with the heart, and confessing with the mouth. A faith that believes without hearing with the ears the word of the gospel of the water and the Spirit, which is the word of God, makes oneself a worldly religious person, and a faith that does not acknowledge the word of the gospel of the water and the Spirit causes oneself to appear as one who makes oneself a worldly religionist. The faith by which we hear the word of the gospel of the water and the Spirit with our ears and believe with our heart, hearing the gospel, engraving it in our heart, and confessing it with our lips, is the faith that receives true salvation.

[Question] 3. How does true faith begin from the examination of one's own faith?

True faith does not start from a vague resolution or religious emotion. True faith begins with an examination that honestly looks at oneself before the mirror of the law. Summarizing the meaning and flow of true self-examination step by step from the perspective of the gospel of the water and the Spirit is as follows:

1. The examination of true faith begins before the mirror of the law

The starting point of faith is not a vague meditation looking into the mind, but the act of examining oneself before the mirror called the law given by God. Like the confession of the Apostle Paul in Romans 7:7, *"I would not have known sin except through the law,"* if the standard of the law does not stand clearly in the

heart, one cannot realize one's own sin as sin before God. Only the holy law of God becomes the standard that accurately reflects human sin.

2. He who examines his heart with the word of the law comes to acknowledge that he is a sinner before God.

The law is not a standard that judges only outward actions. The Ten Commandments, saying *"You shall not covet,"* define even the desires of the flesh as sin. The Apostle Paul confesses in Romans 7:7, *"For I would not have known covetousness unless the law had said, 'You shall not covet.'"* Lust, hatred, jealousy, stinginess, and pride arising in the heart are all revealed as sins. If the examination stops at only looking at actions, the lust remaining deep in the heart can continue to lead a person to the fruit of death.

3. True examination confesses that one cannot boast of one's own righteousness at all

When one honestly reflects oneself through the law, the fact is revealed that by human righteousness, not even a single provision of the word of the law can be kept perfectly. The confession of Romans 7:18, *"For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find,"* is a confession that only a person who stands honestly before the law can make. All religiosity trying to establish one's own righteousness through righteous acts collapses before this confession, and a person finally comes to have a humble heart that can accept the righteousness of God.

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4. True faith lets one know whether the word of the gospel of the water and the Spirit is the gospel that gives salvation

The confession of the Apostle Paul in Romans 7:15, *"For what I will to do, that I do not practice; but what I hate, that I do,"* honestly shows the fact that a conflict between the desire of the heart and actual deeds arises even in a saint who has been justified. True self-examination does not turn away from this conflict. Rather, it accepts as it is the diagnosis of Romans 7:22-23, *"For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind."* Therefore, it confirms that the Lord is the Lord who received the transfer of the sins of the world through the baptism He received from John and allows us to obtain new life through His death and resurrection on the Cross.

5. True faith makes one step forward before God by believing in the salvation ministry of the water and the Spirit

True faith does not let one stop the pursuit of the truth that allows one to obtain salvation from one's own sins. As the flow of Romans 7:24-25, *"O wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord!"* teaches, a true heart leads a person to the path that guides to Christ. Jesus received the transfer of the sins of the world onto His own body through the baptism He received from John the Baptist, completely paid the wages of sin by shedding His blood on the Cross, and resurrected on the third day after His death to give new life to those who believe. The death on the Cross and resurrection, having received the transfer of the sins of the world onto the body of Jesus through the baptism Jesus received from John, leads the believer into the faith that receives true salvation.

6. True faith makes the daily repeated life of faith powerful.

Even in a born-again saint, the weakness of the flesh and the lack of deeds are revealed in daily life. Therefore, the examination of true faith does not end with just one time, but becomes solid through the faith that believes within the gospel of the water and the Spirit. As the saint acknowledges the lack of their flesh and renews their heart with the faith that believes in the gospel of the water and the Spirit that Jesus fulfilled once and for all, they grow into an instrument of faith that can give glory to God. Then, the saint grows into a person who is used as an instrument of God's righteousness. The daily examination of faith becomes the driving force of faith that makes one live day by day.

7. True faith makes one live a life for the glory of God.

True faith becomes solid within the faith that believes in the death and resurrection of Jesus, who went to the Cross after receiving the transfer of the sins of the world through the baptism He received from John. Your faith is a faith that checks whether it stands upon the faith that believes in the word of the gospel of the water and the Spirit. You must become a person of faith who examines whether you are just passing by, ignoring the ministry of Jesus who received the transfer of the sins of the world through the baptism He received from John the Baptist, while emphasizing only the blood of the Cross. The foundation of your faith must stand firmly upon the single ministry of salvation accomplished by Jesus receiving the transfer of the sins of the world through the baptism He received from John, and His death and resurrection on the Cross, so that you can become one who can walk with the Lord until the end of the world.

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8. To summarize

The self-examination of true faith requires one to honestly reflect on one's heart and deeds through the mirror of the law, and to be able to confess that one cannot boast of one's own righteousness at all. And one must become a person who steps forward with the faith that believes that Jesus became our Savior through His crucifixion, shedding of blood, death, and resurrection, having received the transfer of the sins of the world through the baptism He received from John. Examining one's own faith is not something that stays in despair, but is the starting point to move forward with gratitude and joy believing in the gospel of the water and the Spirit, and it is a flow of faith that is repeated every day, not just once. Trying to obtain salvation without the faith that believes in the word of the gospel of the water and the Spirit becomes the start of an incorrect faith.

[Question] 4. Where is the turning point of faith where the lamentation of Romans 7 changes into the assurance of salvation in Romans 8?

It becomes the perspective where the wretched cry of Romans 7 moves to the joyful assurance of Romans 8. In that transition of faith, the clear structure of salvation taught by the gospel of the water and the Spirit is contained. Let us summarize the turning point of that faith from the perspective of the gospel of the water and the Spirit step by step.

1. The wretched cry of 7:24 is not frustration but the starting point of faith to obtain true salvation

"O wretched man that I am! Who will deliver me from this

body of death?" This cry of the Apostle Paul is not the end of despair. This cry is a sincere outcry that only a person who has honestly seen their sins before the law can offer, and at the same time, it is the starting point of the transition that leads that person to the ministry of salvation accomplished by Christ. When the meaning of this cry is honestly acknowledged, the answer appearing in the next verse approaches with true gratitude and joy. Unlike religiosity that holds onto wretchedness as if it were the purpose of faith, Paul's cry is the first step moving forward toward the answer of salvation.

2. The confession of 7:25, *"through Jesus Christ our Lord,"* is the turning point

The confession, *"I thank God—through Jesus Christ our Lord,"* is the turning point connecting Romans 7 and 8. The answer to the question of who will deliver from the body of death is neither human effort nor stricter observance of the law. It is only Jesus Christ. When Jesus was baptized by John the Baptist at the Jordan River, He took over the sins of humanity all at once, completely bore the wages of sin by shedding His blood on the Cross, and guaranteed new life by resurrecting on the third day. This very ministry of baptism, the Cross, and resurrection is the core of the gospel that makes one move from the lamentation of chapter 7 to the assurance of chapter 8. Only the person who has accepted this ministry of the gospel by faith accepts the declaration of Romans 8:1 with true joy.

3. 8:1 *"There is therefore now no condemnation"* is the first declaration of the one who has crossed the bridge of death

The word of Romans 8:1, *"There is therefore now no condemnation to those who are in Christ Jesus,"* clearly presents

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the answer of the gospel of salvation to the wretchedness of chapter 7. The reason condemnation has disappeared is not because the saint suddenly became righteous by their own effort. It is because the saint's sins were already transferred onto Jesus' body through baptism, Jesus completely paid the price of those sins on the Cross, and He guaranteed God's righteousness forever through His resurrection from death. Because Christ took upon Himself all those sins—which the law sentenced to death—by receiving them through baptism, the law has lost the authority to condemn the saint any longer.

4. 8:2 *"The law of the Spirit of life"* liberates the saint from *"from the law of sin and death"* of chapter 7

The word, *"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death,"* summarizes the problem of sin and death revealed in chapter 7 in one sentence. *"The law of sin which is in my members,"* which the Apostle Paul described in despair in chapter 7, has lost its authority, and *"the law of the Spirit of life"* works as a new rule within the saint. The law of sin and death can no longer exert authority over the saint, and the saint has become a child of God guided by the Holy Spirit.

5. In 8:3-4, God the Father and His only begotten Son Jesus Christ personally accomplished what the law could not do.

The text, *"For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit,"* shows it as the starting point of the transition. The law

could not make a person holy, but Jesus fulfilled all the requirements of the law by being condemned on the Cross for humanity when He received the transfer of the sins of the world through the baptism He received from John the Baptist at the Jordan River. Therefore, the saint is not a person who achieves righteousness on their own by keeping the law, but becomes one who is saved by faith by receiving the righteousness of God accomplished by Christ.

6. 8:14-17 declares that the sinner who was under condemnation has become a child of God

The word, *"For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba, Father.' The Spirit Himself bears witness with our spirit that we are children of God" (Romans 8:14-16),* declares the new status of the saint. The person who struggled as a slave sold under sin in chapter 7 rises up in chapter 8 as a child who receives the Spirit of adoption and calls out to Abba, Father. Because the Holy Spirit Himself bears witness to that childship, the saint's assurance does not rely on their own emotions but stands firmly upon the guarantee of the Spirit of God.

7. 8:31-39 confirms that there is no being that can separate the saint from the love of Christ

The word, *"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Romans 8:35),* and the declaration, *"For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created*

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thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:38-39), show that the transition of the gospel that started in chapter 7 is completed as assurance in chapter 8. The person who screamed to be delivered from the body of death now confesses that not even death can separate the saint from the love of Christ. Because Jesus received the transfer of the sins of the world through the baptism He received from John the Baptist and gave salvation to those who believe through His death on the Cross and resurrection, no circumstance can shake God's love.

8. To summarize

The turning point where the lamentation of chapter 7 changes into the assurance of chapter 8 is not a person's resolution or a change in emotion. That turning point is the faith that believes in Jesus' baptism, death on the Cross, and resurrection contained in the confession, *"through our Lord Jesus Christ."*

The moment a person who has honestly seen their sins before the law accepts the ministry of Jesus' baptism, Cross, and resurrection as a single ministry of salvation, the wretched cry of chapter 7 changes into the assurance and joy of *"There is therefore now no condemnation"* of chapter 8, and the scream looking for someone to deliver them from the body of death changes into an exclamation of joy through the faith that believes in the salvation given through Jesus Christ. If we do not know the word of the gospel of the water and the Spirit, the turning point from chapter 7 to chapter 8 becomes blurry, but for the person who clearly knows and believes in the gospel of the water and the Spirit accomplished by Jesus, the wretchedness of chapter 7 leads to the assurance of salvation and the joyful shout in chapter 8.

[Question] 5. What are the difficulties faced when one fails to meet the word of the gospel of the water and the Spirit and be saved by faith?

Before meeting the word of the gospel of the water and the Spirit, a person can fall into various religious traps. Some traps start from religious zeal, some from a misunderstanding of faith, and others from using emotional experiences as the basis for salvation. However, all these traps distance the believer from the true joy and assurance of salvation. Let us summarize the representative traps from the perspective of the gospel of the water and the Spirit.

1. What is the trap that emphasizes only the blood of the Cross and prevents one from knowing Jesus who received the transfer of the sins of the world through the baptism He received from John the Baptist?

A person who has not met the gospel of the water and the Spirit tries to explain their faith only with the fact that "Jesus shed His blood and died for my sins on the Cross." However, because the starting point explaining on what basis the blood of the Cross completely bore the sins is missing, whenever the sins committed daily are revealed, they think, "I must ask for forgiveness again," and are trapped in difficulties, overwhelmed by endless guilt. If one lives their life of faith without knowing the fact that Jesus had to go to the Cross because He received the transfer of the sins of the world through the baptism He received from John the Baptist at the Jordan River, they become like someone wandering in a fog. One must know and believe that Jesus had to receive the transfer of the sins of the world through the baptism He received from John, go to the Cross, be crucified and shed His blood to receive the judgment for the sins of

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sinners, and resurrect from that death to save those who believe in Jesus now from their sins.

2. The trap of repentance-centered faith trying to receive the removal of committed sins through daily prayers of repentance

A person who does not know the gospel of the water and the Spirit does not know the fact that Jesus was baptized by John to receive the transfer of the sins of the world, and misunderstands that they must obtain newness through daily repentance. The thought, "I committed sin again today, so I must repent," dictates their whole life. Such faith gradually distances the saint from true peace. A person always feels they are lacking, always thinks they must repent more, and always remains under the shadow of guilt. However, one comes to know that the elimination of sins taught by the Bible is the fact that the sins of the world and judgment were already accomplished once and for all through the ministry of the baptism Jesus received from John the Baptist, the blood of the Cross, and the resurrection from death. The saint is not a person who newly obtains the washing of sins through daily repentance, but a person who holds onto the salvation ministry Jesus accomplished once and for all by believing in the word of the gospel of the water and the Spirit every day.

3. The act of trying to add one's own faith by keeping the law causes a great illusion

A person who has not met the word of the gospel of the water and the Spirit tries to obtain the salvation given by God through their own religious life. So they stake everything on their own efforts. They try to build up their own righteousness by praying more, volunteering more, offering more, and strictly keeping the

words of the law. However, before the confession of Romans 7:18, *"For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find,"* that effort collapses. They become someone who does not know the fact that human deeds cannot perfectly keep even a single provision of the law, and that all attempts to add one's own righteousness to God's righteousness instead become an act of rejecting the righteousness God has accomplished.

4. The trap of indulgence saying, "Since I have already received the blotting out of sins, it is okay to do whatever I want"

This trap is in the exact opposite direction of salvation by works, but the result can likewise destroy that person's faith. A person who does not know the balance of the gospel of the water and the Spirit thinks, "Since I have already been saved from my sins, the era of the law is over," and ignores the word of the law itself, which is God's holy word. Thus, they come to live following the lusts of their heart and their own desires. However, the Apostle Paul's outcry of faith in Romans 6:1-2, *"Shall we continue in sin that grace may abound? Certainly not!"* prevents this foolishness. The function of the law serves as a mirror reflecting one's own shortcomings even to the saint, and causes the saint to be saved by believing again in the Savior Jesus Christ, who received the transfer of the sins of the world through the baptism He received from John, was crucified, and resurrected from death.

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5. What is the trap of those who seek the confirmation of salvation in emotions and experiences?

A person who has not met the word of the gospel of the water and the Spirit tries to find the confirmation of salvation through the experience of seeing a vision of Jesus through earnest prayer or through the feelings of their own emotions. However, because emotions change easily, an emotion that is fervent one moment can suddenly cool down the next day. Faith bound to emotions is always shaken. However, the assurance of salvation taught by the words of the Bible must not be one's own feelings, but a faith believed in the heart based on the objective facts that Jesus received the transfer of the sins of the world through the baptism He received from John the Baptist, His death on the Cross, and His resurrection. Human emotions can change, but the assurance of believing in the salvation where Jesus received the transfer of the sins of the world through the baptism He received from John, was crucified to death, and resurrected to become our Savior, cannot change.

6. The faith that fails to have a faith with the joy and assurance of salvation by glorifying wretchedness as a spiritual virtue

One must be even more careful of this trap because it looks very spiritual on the outside. A person who does not know the word of the gospel of the water and the Spirit solidifies the scream of Romans 7:24, *"O wretched man that I am!"* as the correct attitude of faith. There are those who spend their whole lives lamenting only their shortcomings and mistaking that wretchedness for the depth of faith. However, the biblical text does not stop at the scream of verse 24 but moves straight to the gratitude and joy of verse 25, *"I thank God—through Jesus*

Christ our Lord." The faith that glorifies wretchedness as a virtue fails to pass the turning point of faith that believes in this word of the gospel of the water and the Spirit, and takes it for granted to always live in wretchedness.

7. The foolishness of one trying to obtain the assurance of salvation through their own religious merits

Trying to build up righteousness with things like one's career in faith, church position, dedication, volunteer hours, and the amount of prayer is the trap of one's own faith. The word of Romans 9:32, *"Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone,"* teaches exactly this trap. The faith that tries to build up one's own rightness through the merits of one's religious life collapses before Christ, who is the stumbling stone, and ultimately ends up standing in the position of a Pharisee.
A person who has met the word of the gospel of the water and the Spirit by faith does not add even a little of their own rightness, but receives the removal of sins solely by the faith that believes in the merit, the Cross, the death, and the resurrection of Jesus, who received the transfer of the sins of the world through the baptism He received from John.

8. To summarize

A person who has not met the word of the gospel of the water and the Spirit can fall into the traps of holding only onto the blood of the Cross without knowing Jesus' baptism, trying to newly obtain righteousness through daily repentance, trying to build up their own rightness by keeping the law, or conversely following the desires of their flesh by ignoring the law, finding the confirmation of salvation in emotions, glorifying

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wretchedness as the depth of faith, or trying to obtain righteousness through their own merits. Although each appearance is different, the root is the same. They do not know the fact that the baptism Jesus received from John the Baptist and His death and resurrection on the Cross become the truth of faith. It means the believer fails to know where they should place the basis of their salvation.

A person who has met the word of the gospel of the water and the Spirit escapes from all these religious traps, holds onto their own sins reflected by the law, the salvation ministry Christ accomplished once and for all, and the guarantee of resurrection from death by faith, and enters into a life of faith with true peace.

[Question] 6. Does true born-again begin with faith believing in the gospel of the water and the Spirit?

True born-again does not begin with human determination or religious acts, but only with faith believing in the gospel of the water and the Spirit. Let us summarize the foundation of being born again taught by the biblical text step by step.

1. The core of being born again, taught directly by Jesus, is the faith that knows and believes the word of the gospel of the water and the Spirit

In John 3:3, Jesus said to Nicodemus, *"Unless one is born again, he cannot see the kingdom of God,"* and in verse 5, He clearly revealed the content of that born-again: *"Unless one is born of water and the Spirit, he cannot enter the kingdom of God."* The starting point of being born again is not a person's religious determination or moral change, but being one who has the faith to believe in Jesus Christ as the Savior—who received

the transfer of the sins of the world through the baptism He received from John, was crucified, shed His blood, and resurrected from death. This word becomes the foundation for all discussions on being born again.

2. "*Water*" refers to Jesus receiving the transfer of the sins of the world through the baptism He received from John the Baptist at the Jordan River

The *"water"* in John 3:5 does not mean the water of a simple religious ritual, but refers to Jesus becoming our Savior by receiving the transfer of the sins of the world through the baptism He received from John recorded in Matthew 3:13-15, being crucified, and resurrecting from death. Jesus was baptized by John the Baptist, saying, *"For thus it is fitting for us to fulfill all righteousness."* This word means that the meaning of the laying on of hands shown in the Old Testament in Leviticus 1:4 and 16:21 is that Jesus received the transfer of the sins of the world through the baptism He received from John. The sins of all mankind were transferred onto Jesus' body once and for all through baptism. The next day, John the Baptist could testify pointing to Jesus, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).* The first foundation of being born again is exactly that the sins of the world were transferred onto Jesus' body through the baptism Jesus received from John the Baptist.

3. "*The Spirit*" refers to God's spiritual evidence guaranteeing that Jesus received the transfer of the sins of the world by being baptized by John

As soon as Jesus was baptized by John, as recorded in Matthew 3:16-17, the evidence occurred: *"The heavens were*

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opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, 'This is My beloved Son, in whom I am well pleased.'" The Holy Spirit Himself descended and guaranteed that the baptism Jesus received from John was accomplished according to the will of God the Father.

The second foundation of being born again is accepting by faith the guarantee of the Holy Spirit that came upon Jesus' baptism. A person's spiritual intuition or mystical experience is not the evidence of being born again; rather, the objective evidence of the Holy Spirit that God the Father Himself acknowledged Jesus' ministry reveals the basis of being born again.

4. The blood of the Cross means Jesus became the Savior who received the transfer of the sins of the world through the baptism He received from John, was crucified to pay the wages of sin once and for all, and resurrected from death

1 John 5:6 teaches, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"* It indicates that water and blood are not two separate ministries, but one connected ministry of salvation. He became the Savior who can give salvation to those who believe that Jesus received the transfer of the sins of the world through the baptism He received from John, was crucified, shed His blood, resurrected from death, and became the Savior of sinners.

The word in John 19:34, *"But one of the soldiers pierced His side with a spear, and immediately blood and water came out,"* shows that the baptism Jesus received from John and the blood of the Cross are one connected ministry of salvation. Therefore, it meant that one must become a person who believes that Jesus

received the transfer of the sins of the world through the baptism He received from John, shed His blood on the Cross to pay the price of sinners' sins, and became the Savior through resurrection.

5. Resurrection from death is God's confirmation announcing that being born again has been eternally guaranteed

1 Peter 3:21 teaches, *"There is also an antitype which now saves us—baptism, through the resurrection of Jesus Christ."* The baptism Jesus received from John the Baptist and the blood of the Cross reveal the complete meaning of being born again within the guarantee of the resurrection. Because Christ, who resurrected from death in three days, overcame the power of death and became the guarantor of righteousness, He became the Savior to those who believe. The resurrection is the event that confirms that the baptism Jesus received from John, the blood of the Cross, and the resurrection from death have been completed as our ministry of salvation.

6. Being born again has become the guarantee for those who believe the word of the gospel of the water and the Spirit

Titus 3:5 teaches, *"Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit."* Being born again is not a reward obtained by human deeds, but it is that the sins of the world were transferred through the baptism Jesus received from John, the price of sin was completely paid by the blood of the Cross, and the righteousness of salvation was guaranteed by the resurrection from death. It is a change to a new

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status given to the person who accepts that ministry of salvation by faith.

The word in Romans 6:4, *"Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life,"* is exactly the teaching that allows us to obtain this new life.

7. Being born again is the salvation given by the word of the gospel of the water and the Spirit, but the saint engraves the foundation of that gospel word in their heart every day

Being born again is an event that happens once and for all. However, the born-again saint must newly engrave the foundation of that faith in their heart every day. Engraving again in the heart every day the ministry of salvation accomplished once and for all by Jesus receiving the transfer of the sins of the world through the baptism He received from John the Baptist, shedding His blood on the Cross, and resurrecting from death is exactly the daily life of the born-again person. When the saint holds onto this word of the gospel of the water and the Spirit, they can live their life of faith in true peace.

8. In summary

True born-again does not begin with a person's religious effort, emotional change, or moral improvement, but only with faith believing in the word of the gospel of the water and the Spirit. The meaning of being born again is clearly revealed when the baptism Jesus received from John the Baptist at the Jordan River to receive the transfer of the sins of the world, the blood He shed on the Cross, and the resurrection where He lived again from the dead in three days are connected as one ministry of

salvation. If one speaks of being born again apart from this ministry of salvation, it can remain as a person's internal change or self-improvement rather than the born-again that the Bible speaks of. When believing the gospel of the water and the Spirit, the saint comes to believe that the old self died with Christ, lives in a new life with Christ who resurrected from death, and enjoys the new status of being a child of God.

[Question] 7. Why did Jesus have to receive the transfer of the sins of the world through the baptism given by John before hanging on the Cross?

It is because the baptism Jesus received from John to receive the transfer of the sins of the world before hanging on the Cross is the starting point of the ministry of salvation connected to the blood of the Cross, death, and resurrection. From the perspective of the gospel of the water and the Spirit, I will organize the reasons step by step.

1. Through the baptism Jesus received from John, He Himself stated the reason, saying, *"It is fitting for us to fulfill all righteousness"*

John the Baptist initially declined Jesus' words and said, *"I need to be baptized by You, and are You coming to me?"* Then Jesus said in Matthew 3:15, *"For thus it is fitting for us to fulfill all righteousness,"* and received the baptism given by John. This means Jesus Himself stated that there is "righteousness to be fulfilled." That righteousness of God is not the righteousness a person accumulates by keeping the law, but Jesus' righteous ministry to save sinners by receiving the transfer of the sins of

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the world through the baptism received from John. Without the event of receiving the transfer of the sins of the world through the baptism Jesus received from John, Jesus' ministry could not be accomplished as a righteous ministry of salvation.

2. The laying on of hands system in the Old Testament was a holy procedure showing a person's sins being transferred to the sacrificial offering

The law of the laying on of hands that God gave to Moses was a sacrificial law showing the sinner's sins being transferred to the sacrificial offering. Leviticus 1:4 teaches, *"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him."* Also, Leviticus 16:21 says on the Day of Atonement, *"Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat."* In the sacrificial law of the Old Testament, the sinner first confessed their sins and laid hands on the head of the sacrificial offering, thereby transferring all those sins to the offering. The meaning of this laying on of hands is that in the New Testament, Jesus, who received the transfer of the sins of the world through the baptism He received from John, hung on the Cross and resurrected from death, could become our Savior.

3. John the Baptist was God's servant on this earth who baptized Jesus representing humanity

John the Baptist was born as the son of Zacharias the priest, a descendant of Aaron, as recorded in Luke 1:5-15. Also, in Matthew 11:11, Jesus testified, *"Among those born of women there has not risen one greater than John the Baptist."* John the

Baptist was established as a person who received the mission to baptize Jesus on behalf of humanity, within the flow of the Old Testament priesthood. Just as Aaron transferred the sins of the people of Israel to the goat through the law of the laying on of hands on the Day of Atonement, John the Baptist had to be used as the representative of all humanity in the ministry where the sins of humanity were transferred to Jesus.

4. Through that baptism, the sins of all humanity were transferred to Jesus' body once and for all, and He went to the Cross

At the moment John the Baptist baptized Jesus at the Jordan River, the sins of all humanity were transferred to Jesus' body. The evidence is the testimony in John 1:29 the next day: *"Behold! The Lamb of God who takes away the sin of the world!"* John the Baptist's testimony with the expression "takes away" is a word announcing that the sins of the world were transferred to Jesus' body through the baptism John the Baptist gave, and there would be crucifixion, death, and resurrection. The word in Matthew 11:12, *"And from the days of John the Baptist until now the kingdom of heaven suffers violence,"* also means John the Baptist's ministry became one used for the work of transferring the sins of the world to Jesus' body.

5. For the blood of the Cross to become the blood of redemption, the sins of the world first had to be transferred to Jesus' body

If Jesus had hung on the Cross straight away without the baptism He received from John the Baptist, that death would have been difficult to explain as a substitutionary death bearing sins. Just as all Old Testament sacrifices slaughtered the offering

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after transferring sins through the law of the laying on of hands, Christ in the New Testament also received the transfer of the sins of humanity through the baptism He received from John the Baptist, shed blood on the Cross, resurrected from death, and became our Savior. Only then do His baptism and His blood become the blood that paid the price of sin once and for all. Jesus receiving baptism from John to receive the transfer of the sins of the world and the blood shed on the Cross are the two core words of the ministry of salvation connected as one.

6. If one omits the baptism Jesus received from John and emphasizes only the blood of the Cross, it cannot become the complete salvation of the gospel

It is foolishness that many believers today emphasize only the blood of the Cross and do not know that Jesus received the transfer of the sins of the world through the baptism He received from John the Baptist. However, if one believes in Jesus without knowing about the transfer of the sins of the world through Jesus receiving baptism from John, which is the starting point explaining on what basis the blood of the Cross bore the sins of the world, the believer thinks "I must repent again" every time a new sin is revealed daily, and is trapped in an endless repetition of guilt and self-blame. If one omits the ministry where Jesus received the transfer of the sins of the world through the baptism He received from John the Baptist, the removal of sins of the person who believes in Jesus does not come as a ministry accomplished once and for all, but is considered as something that must be received newly every day, becoming a heavy burden. Therefore, the word of the gospel of the water and the Spirit that the Bible teaches is the word that it becomes the gospel of salvation where not only the blood of the Cross, but the baptism Jesus received from John the Baptist to receive the

transfer of the sins of the world, the blood of the Cross, death, and resurrection are connected as one.

7. The baptism Jesus received from John the Baptist is completed as one ministry of salvation when it continues to the blood of the Cross and the resurrection from death

1 John 5:6 teaches, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"* and 1 Peter 3:21 teaches, *"Water is the sign that now saves you through the resurrection of Jesus Christ, namely baptism."* The gospel of salvation is completely revealed when the baptism Jesus received from John the Baptist to receive the transfer of the sins of the world is connected as one with the shedding of blood on the Cross, death, and resurrection. If even one of these three is omitted, the complete meaning of the word of the gospel of the water and the Spirit becomes blurred. Jesus had to receive the transfer of the sins of the world to His own body through the baptism He received from John the Baptist before hanging on the Cross. This is exactly the reason why Jesus had to receive baptism from John.

8. In summary

The reason Jesus had to receive the transfer of the sins of the world through the baptism He received from John before hanging on the Cross is because that baptism was the ministry of transferring the sins of all humanity to Jesus once and for all, as the fulfillment of the transfer of sins foreshadowed by the Old Testament laying on of hands system. If the sins of the world had not been transferred through the ministry of the baptism Jesus received from John, the blood of the Cross, death, and resurrection could not have become the truth of salvation that

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bore our sins. Because the sins of the world were transferred to Jesus through baptism, He could finally become our Savior. The testimony, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29)* becomes possible. When the baptism Jesus received from John the Baptist is connected as one with the blood of the Cross, death, and resurrection, the gospel of the water and the Spirit is completely revealed, and being born again is completed for those who believe.

[Question] 8. In the analogy of the two husbands in Romans 7:1-6, who are the two husbands, and whose have we become?

The analogy of the married couple in Romans 7:1-6 is a core text showing how a person is under the binding of the law and then becomes one who belongs to Christ. I will organize step by step what the two husbands point to and to whom we have come to belong, from the perspective of the gospel of the water and the Spirit.

1. Structure of the analogy: Only while the husband is alive can the wife be bound by the law concerning her husband

Romans 7:2-3 teaches, *"For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man."* The core of the analogy is that only while the husband is alive is the wife bound by the law concerning her husband. Once the husband dies, the wife is

released from that law and can go to another man, and at that time, she is not considered an adulteress. The Apostle Paul applies this legal principle to the relationship between the saints and the law.

2. What corresponds to the first husband is the law

In this analogy, what corresponds to the first husband is the law. While our old man was alive, the law held us like a master with the authority to condemn us. Romans 7:5 records, *"For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death."* The law, which corresponds to the first husband, gave us holy commandments, but we, who could not perfectly keep those commandments, eventually bore fruit unto death. The binding to the law was clear, but under that binding, the fruit of peace and righteousness could not come forth.

3. Our old man escaped the authority of the law by dying with Christ

The legal binding that defines the marital relationship is released only through death. In the analogy, it is explained by the husband dying, but the Apostle Paul applies this principle to the saints in verse 4: *"Therefore, my brethren, you also have become dead to the law through the body of Christ."* It is not the law that died, but the old man of the saints that died together with Christ. Because of that death, the law could no longer exercise the authority to condemn and rule over the saints. This is because the law cannot exercise authority over the dead.

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4. That death allowed the transfer of the sins of the world through the baptism Jesus received from John the Baptist, and was connected to the blood of the Cross, death, and resurrection

From the perspective of the gospel of the water and the Spirit, this death is not an abstract mystery. Jesus receiving the transfer of the sins of the world through the baptism He received from John the Baptist at the Jordan River became the fulfillment of our sins being transferred to Jesus once and for all, following the meaning of the transfer of sins foreshadowed by the laying on of hands system of the Old Testament. Because Jesus was crucified, shed blood, and resurrected from death with those sins transferred to His body, those who believe have become saved ones. If one does not know this ministry, the expression *"through the body of Christ"* in verse 4 can become blurred as a vague phrase. However, to the person who believes in the baptism He received from John the Baptist, the blood of the Cross, and the resurrection as a connected, single ministry of salvation, the fact that the old man of the saints died together with Christ comes as a clear efficacy of salvation.

5. The second husband is precisely Christ who resurrected from death

The latter half of verse 4 clearly teaches the identity of the new husband: *"That you may be married to another—to Him who was raised from the dead, that we should bear fruit to God."* The second husband is not simply expressed as Christ, but is clearly presented as *"Him who was raised from the dead."* The saints must belong to Christ, who overcame death and resurrected, to bear the fruit of eternal life. Because Christ, who resurrected in three days, overcame the authority of death and

became the guarantor of righteousness, the new union with Christ stands on the foundation of eternal life.

6. Therefore, we have become the possession of Christ who resurrected from death

Our old status under the condemnation of the law has ended, and we were able to become the possession of Christ who resurrected from death. The Apostle Paul summarizes this fact in Romans 6:11, saying, *"Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus."* We are no longer slaves condemned under the authority of the law, but new creations belonging to Christ who resurrected from death. Christ's love, righteousness, and life lead the new life of the saints.

7. Having become Christ's, we bear the fruit of righteousness for God

For those who have come to belong to Christ who resurrected from death, the purpose is not simply to be released from the old binding. Verse 4 clearly states that purpose: *"that we should bear fruit to God."* Under the law corresponding to the old husband, only the fruit of death was borne, but in the union with the resurrected Christ, the new husband, one becomes a person who saves others through the fruit of righteousness, the fruit of life, and the word of the gospel of the water and the Spirit. The declaration in verse 6, *"So that we should serve in the newness of the Spirit and not in the oldness of the letter,"* summarizes the appearance of our saved new life.

8. In summary

In the analogy of the married couple in Romans 7:1-6, what

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corresponds to the first husband is the law, and the second husband is the resurrected Christ. Our old man escaped the authority of the law by dying once and for all together with Christ within the ministry of Jesus receiving the transfer of the sins of the world through the baptism He received from John the Baptist, the blood of the Cross, and the resurrection from death, and as a result, we became those who belong to the resurrected Christ. Now, we no longer remain in the old status that bore the fruit of death under the law, but in the new union with the resurrected Christ, we bear the fruit of righteousness for God and live as children of freedom who serve God in the newness given by the Holy Spirit.

[Question] 9. In Romans 7:7-13, the law is not sin but reveals our sin. How is the relationship between the law and sin explained?

Romans 7:7-13 is a passage that clearly teaches what the law is and how sin is revealed through the law. The law is not sin, but a holy mirror that reveals sin, and before that law, sin reveals its true nature without hiding. I will organize the contents step by step from the perspective of the gospel of the water and the Spirit.

1. The first function of the law: It lets us know what sin is

Romans 7:7 clearly states, *"Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law."* The law is not sin, but a tool that teaches a person what sin is. Until the law comes, a person does not know what meaning their actions have before God. Only when the holy commandment comes is every action that does not align with

that commandment revealed as sin. The law is God's holy standard that clearly defines what sin is.

2. The law even reveals the covetousness deep within the heart

The latter half of Romans 7:7 teaches, *"For I would not have known covetousness unless the law had said, 'You shall not covet.'"* The law defines not only outward actions but also the deep desires of the heart as sin. The sin that a person realizes solely through conscience is very limited. Lewdness, hatred, jealousy, stinginess, and pride in the heart are clearly revealed as sin only before the commandments of the law. Before the law, even the most secret desires are revealed as sin.

3. When the commandment of the law is given, the hidden sinful nature is revealed and becomes active

Romans 7:8-9 teaches, *"But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died."* Until the law comes, sin appears to be dormant, but the moment the command *"shall not"* is given, it takes that command as an opportunity to arouse various evil desires. This shows how deeply distorted the sinful nature within a person is.

4. Sin takes the law as an opportunity to deceive a person and lead them to death

Romans 7:10-11 records, *"And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me."* Originally, the holy commandment was supposed to lead a

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person to life, but sin took that holy commandment as an opportunity to lead the person to death. It is not the law that killed the person, but sin that used the law as a medium to reveal the reality of sin within the person. The responsibility for bringing a person to death does not lie with the law, but with the sin hidden within the person.

5. The law itself is holy, just, and good

The clear statement that maintains the theological balance of this passage is verse 12: *"Therefore the law is holy, and the commandment holy and just and good."* Because the law is explained in connection with death in the preceding part, there is a risk of misunderstanding the law itself as being evil. Therefore, the Apostle Paul clearly states the original nature of the law. The law is holy, just, and good. The reason it brought a person to death is not because the law has a flaw, but because the sin within the person took that holy law as an opportunity.

6. The holy intention of the law is to reveal sin as exceedingly sinful

Verse 13 is the theological core that summarizes verses 7-12 in one word: *"Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful."* The reason the law appears connected to death is not because the law itself kills a person, but because of God's holy intention to reveal the reality of sin so that one may clearly know how serious sin is. As the expression *"might become exceedingly sinful"* teaches, the law reveals the seriousness of sin more clearly, causing a person to honestly face their own condition.

7. The function of the law is to lead a person to the gospel of the water and the Spirit

The reason the law reveals sin as exceedingly sinful is not to leave a person in despair, but to lead the person to the work of salvation accomplished by Christ. Only a person whose sins have been revealed without hiding comes to admit the fact that they cannot resolve those sins through their own efforts or religious zeal. Only then does a person accept as the precious gospel of the water and the Spirit the salvation work in which Jesus took over those sins once and for all through the baptism He received from John the Baptist at the Jordan River—following the meaning of the transfer of sins foreshadowed by the laying on of hands system of the Old Testament—completely paid the wages of sin by shedding His blood on the Cross, and guaranteed new life by resurrecting in three days. In this sense, the law acts as a tutor that leads a sinner to Christ.

8. In summary

In Romans 7:7-13, the law is by no means sin, but rather God's holy, just, and good commandment. The law lets a person know what sin is, reveals even the covetousness deep within the heart, and exposes the hidden sinful nature so that its true identity is clearly seen. Sin took the law as an opportunity to deceive a person and lead them to death; the law did not kill the person. The intention of the law revealing sin as exceedingly sinful is to cause a person to honestly admit their powerlessness and to hold on by faith to the gospel of salvation accomplished once and for all by the baptism Jesus received from John the Baptist, the blood of the Cross, and the resurrection.

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[Question] 10. In Romans 7:14-20, what does the spiritual struggle described by Paul reveal about human nature and the limits of the law?

Romans 7:14-20 is a confession that honestly reveals the Apostle Paul's own spiritual struggle. This passage simultaneously teaches what is and is not within human nature, and what the law can and cannot do. I will organize the contents step by step from the perspective of the gospel of the water and the Spirit.

1. It reveals the fact that fundamental good does not dwell in human nature

Romans 7:18 teaches, *"For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find."* After honestly examining his own flesh, the Apostle Paul admits the fact that nothing good dwells within his flesh. People easily tend to think, "There is originally something good within me," but when the light of the law shines, that thought collapses. The starting point of true faith opens when one honestly admits that human nature cannot achieve good on its own.

2. It reveals the reality that a person's will and actions do not align with each other

Romans 7:15 confesses, *"For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do."* Verse 19 repeats the same content more clearly: *"For the good that I will to do, I do not do; but the evil I will not to do, that I practice" (Romans 7:19).* This contradiction, where one desires good in their heart but their

actual actions manifest in the exact opposite direction, is a reality that even a born-again person can experience within the flesh. The fact that the will cannot completely control actions reveals the true state of human nature.

3. It reveals the limitation that even a heart that acknowledges the law cannot stop sin

Romans 7:16 teaches, *"If, then, I do what I will not to do, I agree with the law that it is good."* The Apostle Paul explains that the very fact that he did what he did not want to do proves the goodness of the law. This is because if the law were not right, he would not even feel shame for his actions. However, no matter how much one acknowledges the holiness of the law and agrees with it in their heart, that acknowledgment itself does not become the power to overcome sin. A heart that acknowledges the law only brings the realization of sin, but it does not give the power to overcome sin.

4. It reveals that the habits of the old flesh can still operate even within a born-again person

Romans 7:17 and 20 repeat the same diagnosis twice: *"But now, it is no longer I who do it, but sin that dwells in me" (Romans 7:17).* While teaching the fact that sin can no longer define the status of a saint, this expression simultaneously reveals the fact that the habits of lust remaining in the old flesh still operate. The diagnosis is that although the work of being born again has brought the saint to life as a new person, the habits of the flesh can still remain and be active.

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5. It reveals the limitation that the law is merely a holy standard but has no power to make a person righteous

Romans 7:14 teaches, *"For we know that the law is spiritual, but I am carnal, sold under sin."* The law is spiritual, holy, and good. However, that spiritual law does not give the power to make a carnal person holy. The law is a mirror that reflects the true identity of sin; it is not the source of power that transforms a person. Just as standing in front of a mirror for a long time cannot wash a person clean, no matter how deeply one meditates on the law, the law itself does not righteously change human nature.

6. It reveals the fact that a person cannot reach salvation through their own spiritual efforts alone

The confession in verse 18, *"For to will is present with me, but how to perform what is good I do not find,"* very clearly shows the limits of human spiritual effort. Even an apostle like the Apostle Paul admits that he cannot reach good by his own will. This contradiction is not resolved by efforts to pray more, meditate more on the law, or discipline oneself more strictly. Human spiritual effort is the effort of a person bound under the law, and that effort itself is not the path that leads a person to true freedom.

7. Therefore, it reveals that Christ's once-for-all work is absolutely necessary

The diagnosis in this passage connects to the cry in the following verse 24, the confession saying, *"O wretched man that I am! Who will deliver me from this body of death?"* and then leads us to see the gospel's answer in verse 25, *"through Jesus Christ our Lord."* Human nature cannot achieve good on its

own, the will is powerless, and the law does not supply the power to overcome sin. Therefore, only the salvation work in which Jesus took over those sins once and for all through the baptism He received from John the Baptist at the Jordan River—following the meaning of the transfer of sins foreshadowed by the laying on of hands system of the Old Testament—completely paid the wages of sin by shedding His blood on the Cross, and guaranteed new life by resurrecting in three days, delivers a person from the body of death.

8. In summary

The truth revealed in Romans 7:14-20 is clear. Good does not dwell in human nature, a person's will cannot completely control their actions, the habits of the old flesh can still operate even within a born-again person, and the law is a holy mirror that brings the realization of sin but does not possess the power to make a person righteous. This diagnosis reveals the limits of all attempts to reach holiness through human effort, and causes a person to accept by faith the gospel of salvation accomplished once and for all by the baptism Jesus received from John the Baptist, the blood of the Cross, and the resurrection. Only a person who has honestly seen the limits of nature and the law sincerely accepts why the gospel of the water and the Spirit is absolutely necessary.

[Question] 11. In Romans 7:21-23, what is the fight between the law of the mind and the law of sin in the members, and how is it resolved?

Romans 7:21-23 is a text that honestly describes the spiritual fight that continuously occurs within a born-again saint. I will

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organize step by step what the two laws point to and how that fight is resolved from the perspective of the gospel of the water and the Spirit.

1. The *"law of my mind"* is the spiritual nature in which the born-again inner man delights in the law of God

Romans 7:22 teaches, *"For I delight in the law of God according to the inward man."* Here, the *"inward man"* refers to the inner man of a person who has been born again by believing in the gospel of the water and the Spirit. The heart of a born-again saint loves the holy law of God and wants to live according to that law. This inclination of new life is not a person's original conscience, but the nature of the new man newly brought to life by the ministry of the baptism Jesus received from John the Baptist, the blood of the Cross, and the resurrection. This is an inclination of new life that one cannot have before being born again.

2. The *"law of sin which is in my members"* refers to the habits of lust and the operation of sin remaining in the old flesh

Romans 7:23 teaches, *"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."* Here, the *"law of sin which is in my members"* refers to the habits of lust and the operation of sin remaining in the old flesh. That is, it is the state where the habits of the flesh that used to bear the fruit of death before being born again are still operating. Although the saint has been brought to life as a new person through the work of being born again, the habits of the old flesh do not disappear immediately. Those habits daily go against the law of the mind and try to drag the saint under the temptation of sin.

3. The fight between the two laws is spiritual evidence showing that there is new life within the born-again person

Romans 7:21 teaches, *"I find then a law, that evil is present with me, the one who wills to do good."* This fight does not occur in a person who is not born again. This is because there is no law of the mind itself to argue with sin. The fact that the two laws collide is rather a spiritual sign that the new man is alive within the saint. The Apostle Paul does not view this fight as evidence of spiritual defeat, but explains it as a diagnosis confirming that the activity of the new man has begun.

4. This fight is not resolved by human will or determination

Even if this fight is spiritual evidence showing that there is new life within the born-again person, that fact itself does not resolve this fight. The Apostle Paul did not try to resolve this fight with his own will and effort alone. Rather, at the end of an honest diagnosis of this fight, he confesses the cry of Romans 7:24: *"O wretched man that I am! Who will deliver me from this body of death?"* The faith that believes this fight can be ended by human will or determination eventually returns to the path of legalism.

5. The true answer to this fight is only our Lord Jesus Christ

Romans 7:25 answers, *"I thank God—through Jesus Christ our Lord!"* The one who will deliver from the body of death is neither human effort nor stricter observance of the law. It is only Jesus Christ. Only the salvation work in which Jesus took over the sins of humanity once and for all through the baptism He received from John the Baptist at the Jordan River—following the meaning of the transfer of sins foreshadowed by the laying on of hands system of the Old Testament—completely paid the

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wages of sin by shedding His blood on the Cross, and guaranteed new life by resurrecting in three days, gives the true answer to the saint who is in the fight between the two laws. The moment one holds onto this answer again by faith, the pulling of the old flesh loses its power to dominate the saint.

6. The *"law of the Spirit of life"* in Romans 8 liberates the saint from the power of the law of sin and death

Romans 8:2 teaches, *"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."* The fight between the two laws in Romans 7 finds its answer in the *"law of the Spirit of life"* in Romans 8. Although the law of sin has not completely disappeared, its power can no longer captivate the saint, and the law of the Spirit works as a new governance within the saint. The saint now lives not as a slave caught under the law of sin, but as a free child led by the Holy Spirit.

7. Holding onto the salvation work that Jesus accomplished once and for all daily by faith is the saint's everyday answer

Even for a born-again saint, the pulling of the old flesh occurs every day. Therefore, the answer to this fight is not a matter of thinking about it just once and being done with it, but a flow of the gospel that must be held onto daily by faith. Every day, the saint honestly acknowledges their shortcomings in front of the mirror of the law, and engraves again in their heart the salvation work that Jesus accomplished once and for all through the baptism He received from John the Baptist, the blood of the Cross, and the resurrection. When that flow is not broken, the pulling of the old flesh cannot captivate the saint, and the saint lives a life of faith in true peace and freedom.

[Question] 12. In Romans 7:24-25, why are the cry of despair and immediate thanksgiving placed in the same context, and what is the message given by the conclusion of Romans 7?

The reason the cry of Romans 7:24 and the confession of thanksgiving of verse 25 are placed together in one text is not a coincidence. It is because when those two confessions are connected as one, the meaning of the gospel of the water and the Spirit is fully revealed. From the perspective of the gospel of the water and the Spirit, I will organize step by step the meaning of this paragraph and the message Romans 7 gives us.

1. The cry of verse 24 is the spiritual diagnosis of a person who has seen themselves honestly before the law

The cry, *"O wretched man that I am! Who will deliver me from this body of death?"* is an honest confession offered by the Apostle Paul after going through Romans 7:7-23 and seeing his own shortcomings and the limits of the law without hiding anything. This cry is not a lamentation coming from weak faith, but rather a sincere outcry that can only be offered by a person who has seen themselves honestly under the holy light of the law. Only a person who acknowledges that they cannot boast of their own righteousness even a little can cry out like this.

2. The thanksgiving of verse 25 is the response to the work of Christ met at the end of that diagnosis

The confession, *"I thank God—through Jesus Christ our Lord!"* is a resolute answer to the question of verse 24. To the outcry of who will deliver him from the body of death, the Apostle Paul immediately reveals that the answer is our Lord

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Jesus Christ. The salvation work in which Jesus took over the sins of humanity once and for all through the baptism He received from John the Baptist at the Jordan River—following the meaning of the transfer of sins foreshadowed by the laying on of hands system of the Old Testament—completely paid the wages of sin by shedding His blood on the Cross, and guaranteed new life by resurrecting in three days, is the very foundation of thanksgiving.

3. The two confessions must be bound in the same text for the faith of the gospel of the water and the Spirit to be fully revealed

Verses 24 and 25 cannot be separated. Thanksgiving without a cry can remain a formal faith that has not deeply realized one's own sin and powerlessness, and a cry without thanksgiving makes a person remain in despair. When the two confessions are placed together in one text, the truth of the gospel is fully revealed. The Apostle Paul shows the two axes of faith by honestly confessing his own wretchedness while simultaneously connecting it immediately to thanksgiving and joy for the work of Christ.

4. Thanksgiving without a cry becomes shallow faith, and a cry without thanksgiving is trapped in despair

The thanksgiving of a person who has not honestly seen their own sin and shortcomings can stop at a formal confession. Such a person, even when speaking of the blood of the Cross and the resurrection, cannot deeply feel the weight of that salvation. Conversely, a person who only cries out their own wretchedness and does not immediately move forward to the work of Christ mistakes wretchedness for a spiritual virtue and remains in the

wretchedness of Romans 7. When the two confessions are connected as one, they form the flow of the gospel. When an honest diagnosis and the answer of the gospel work together, faith becomes a living faith.

5. These two confessions are a flow repeated in the believer's daily life

Verses 24 and 25 are not a confession to be cried out once and ended. Even a born-again saint faces shortcomings in heart and deeds every day. Therefore, the flow of acknowledging the honest diagnosis of verse 24 before the law every day, and immediately moving forward to the thanksgiving and joy of verse 25, is the everyday life of a saint. When that flow is not broken, the saint lives in true peace and freedom. When daily honest diagnosis leads to daily thanksgiving and joy, the life of faith does not dry up but is always renewed.

6. The latter part of verse 25 honestly summarizes the two realities within the believer

The final statement, *"So then, with the mind I myself serve the law of God, but with the flesh the law of sin,"* shows without hiding the two realities that a born-again saint experiences in everyday life. The new man of the mind delights in the law of God, but the inclination to follow the temptation of sin still remains in the old flesh. The Apostle Paul does not turn away from these two facts but acknowledges them as they are. Only a person who acknowledges this fact lives by holding onto the salvation work that Christ accomplished once and for all by faith again at every moment.

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7. The conclusion of Romans 7 leads to the declaration of *"no condemnation"* in Romans 8

Romans 7:24-25 is the end of the paragraph, but at the same time, it is a turning point crossing over to Romans 8. The thanksgiving of verse 25 leads directly to the declaration of victory in Romans 8:1, *"There is therefore now no condemnation to those who are in Christ Jesus."* Romans 8:2 immediately explains, *"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."* The flow in which the cry and thanksgiving of Romans 7 lead to the freedom and assurance of Romans 8 shows the structure of the gospel.

8. In summary

The reason the cry of despair and the confession of immediate thanksgiving are placed in the same text in Romans 7:24-25 is that the gospel is fully revealed only when those two confessions are connected as one. The cry is the spiritual diagnosis of a person who has seen themselves honestly before the law, and the thanksgiving is the response to the once-for-all work of Jesus Christ met at the end of that diagnosis.

The message the conclusion of Romans 7 gives us is that we cannot be delivered from the body of death by human effort, and only the faith that believes in the salvation work—in which Jesus received the transfer of the sins of the world through the baptism He received from John the Baptist, connecting it as one with the work of the blood on the Cross and the resurrection from death—leads us to thanksgiving and joy. Therefore, the saint's every day is a daily life where honest diagnosis and the joy of thanksgiving continue together, and that flow stands firmly upon the declaration of freedom in Romans 8, *"There is therefore now no condemnation."* ✉

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CHAPTER

8

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

Therefore, there is now no condemnation for those who are in Christ Jesus

The Confirmed Salvation of the One Liberated from Sin and Condemnation

"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)

Romans 8:1-2 is a word that shows how a person completely escapes from their own sin and judgment and becomes a saved person before God. Specifically, this word clearly explains the state of the person who has received the elimination of sins through the gospel of the water and the Spirit.

"*Therefore now*", the conclusion of the preceding gospel word

First, the expression "*Therefore now*" is a phrase that inherits the preceding content. The Apostle Paul explained in Romans chapters 1 through 7 the fact that all humans are beings under sin, cannot become perfect by the law, and receive the elimination of sins only by believing in Jesus Christ. Also, in

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Romans chapters 6 and 7, he showed the weakness of humans fighting against sin, the reality of being unable to achieve perfect salvation within the flesh, and the fact that the law only makes one realize sin but cannot remove sin itself.

Afterwards, reaching Romans 8, Paul proclaims the perfect salvation of the one who is in Christ Jesus. The word *"Therefore now"* contains the meaning that the one who believes in the salvation accomplished in Christ Jesus is no longer a being who remains in the same state as before, but has entered into a new state.

Who is the one in Christ Jesus?

What is important here is who *"those who are in Christ Jesus"* are. Simply attending church, or saying with their lips "I believe in Jesus," does not make them people in Christ Jesus. The standard the Bible speaks of depends on whether they believe in the ministry of salvation accomplished by Jesus.

Looking from the perspective of the gospel of the water and the Spirit, Jesus had the sins of the world transferred to Him through the baptism He received from John the Baptist, received the judgment for those sins on the cross, and accomplished perfect salvation by resurrecting from death. Therefore, it can be said that the one who believes in Jesus' baptism, the blood of the cross, and the resurrection from death is exactly the one in Christ Jesus.

This is because if Jesus had not taken on the sins of the world through the baptism He received from John, the cross would merely be a simple death, and could not be connected to the judgment for our sins. Therefore, the gospel of the water and the Spirit is that Jesus took on the sins of the world with the baptism

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He received from John, ended the judgment of sin on the cross, and completed salvation by resurrecting from death. The person who is within the faith that believes this word is exactly the saved person who is in Christ Jesus.

There is no condemnation, it is the perfect elimination of sins

Paul subsequently strongly declares that "there is no condemnation." Here, the expression "*no*" contains the meaning that there is absolutely no sin and eternally no sin. Then why is there no condemnation? That is because the problem of sin has already been solved in Christ Jesus. It is not because a person does not commit sin, nor is it because they repented a lot. It is because Jesus had the sins of the world transferred to Him through the baptism He received from John and took the judgment for those sins on the cross.
Therefore, the sin of the believer becomes a sin that has already been judged in Jesus, not only past sins but also sins committed amidst present weakness and future sins. God said He never condemns the one who believes that the Lord had the sins of the world transferred to Him through the baptism He received from John, was crucified, and resurrected from death. It is because the judgment for the sins of all sinners has already ended. This is the power of the gospel of the water and the Spirit.

What is the law of the Spirit of life?

Also, Paul speaks about "*the law of the Spirit of life.*" Here, the law does not mean a simple rule, but a principle and power

that rules a person. In the world, there exist two principles: the law of sin and death, and the law of the Spirit of life.
First, the law of sin and death means the law by which the one who commits sin inevitably reaches the judgment of sin and death. All humans under the law are under the law of sin and death. No matter how good one lives, if there is sin, they inevitably reach the judgment of sin in the end. This is because the Bible says the wages of sin is death.
On the other hand, the law of the Spirit of life means the principle of salvation working within the gospel of the water and the Spirit of Jesus Christ. Because Jesus took on the sins of the world through the baptism He received from John, ended the judgment of sin by shedding blood on the cross, and gave new life by resurrecting, the Holy Spirit comes to dwell within the heart of the one who believes this gospel of the water and the Spirit. As a result, that person becomes a being who is no longer under the dominion of sin and death, but a person under the dominion of new life. Sin is no longer the master of that person, but the grace of God comes to rule that life.

"Has made you free from sin", sin that is already finished

The following expression, "*has made me free,*" is also very important. Here, Paul did not use the future tense. He did not say that one will become free someday. He declared that one has already been liberated. The moment one believes the word of the gospel of the water and the Spirit, that person escapes from the slavery of guilt and becomes one who is already liberated from the curse of the law, the fear of judgment, and the power of death. Therefore, a born-again person is not a being who lives in fear

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that their salvation might be canceled because of sin, but one who serves God within the gospel of the water and the Spirit in which they have already been saved.

The core message conveyed by the text

In conclusion, Romans 8:1-2 is a word that proclaims that the one who believes the gospel of the water and the Spirit has obtained a confirmed saved status. Because Jesus took on the sins of the world through the baptism He received from John the Baptist, received the judgment for those sins on the cross, and accomplished perfect salvation by resurrecting from death, the one who believes this word of the gospel of the water and the Spirit becomes a person who is in Christ Jesus.
As a result, there is never any condemnation, and they become a person who has been liberated from the law of sin and death and lives under the law of the Spirit of life. Therefore, the person who is within the faith that believes the true word of the gospel of the water and the Spirit is not living in fear of whether they are still a sinner or whether God will abandon them, but has become one who lives by faith believing in the salvation that has already been accomplished.

Jesus accomplished the salvation from sin that the law could not do!

"For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us

who do not walk according to the flesh but according to the Spirit." (Romans 8:3-4)

This word is a very important word that shows why humans cannot be saved by the law, and how God accomplished perfect salvation through Jesus Christ. In particular, this word clearly explains why the gospel of the water and the Spirit is absolutely necessary.

It means that Jesus Christ accomplished the work that the law could not do because of the flesh

First, Paul speaks of the limitation of the law. It does not mean that the law itself has a problem. The law is God's command and is holy. The problem is the weakness of the human flesh that must keep the law.

Humans are all those born with sin. Therefore, even knowing good, they cannot do it; even hating sin, they repeat it; and even wanting to live according to God's will, they are those who fail. The Apostle Paul also confesses in Romans 7 that to will is present with him, but how to perform what is good he does not find. That is, the law shows sin, but it cannot eliminate sin.

The law is like a mirror. It shows that there is dirt on a person's face, but it cannot wash away that dirt. Therefore, no matter how much humans try, they cannot be saved from sin by the law. It is because the human flesh cannot keep the law.

God did it; God did the work that humans cannot do

This part is the core of the gospel of the water and the Spirit. It means that what man could not do to eliminate sin, God

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eliminated that sin through His Son Jesus Christ. Humans can neither eliminate sin, nor pay the price for their own sin, nor perfectly keep the law. Therefore, God sent His Son Jesus Christ to this earth. Salvation is not obtained by human deeds, but is given by God's unilateral grace.

He clothed the Savior in the body of sinful flesh and sent Him to this earth

There is an important expression here. It does not say that Jesus came as sinful flesh, but it says He came in the likeness of sinful flesh. Because Jesus was a true human, but He is the Savior God who has no sin.
That is, He came clothed in the same body as us, but He was not a sinner. He is the Savior who came to this earth clothed in a human body to take charge of the sins of the world in His own body.

He is the Savior who came to solve the problem of human sin

The reason Jesus came to seek me and you is clear. It is because of our sin. He is not One who came to make people successful. He is not One who came simply to comfort. He is the One who came to solve the problem of human sin. Because if sin is not solved for a person, they are cut off from God, will receive the judgment of sin, and cannot have eternal life.

Condemning sin in the flesh, He finished the judgment for the sins of the world

This word is very important. "*condemned sin*" means that Jesus received the transfer of the sins of the world through the baptism He received from John, was crucified and shed blood, and resurrected from death, thereby accomplishing the work of saving those who believe.

Looking at this word from the perspective of the gospel of the water and the Spirit, Jesus first took charge of the sins of this world in His own body through the baptism He received from John the Baptist. He said, "*For thus it is fitting for us to fulfill all righteousness" (Matthew 3:15),* and it was testified, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).* Through the baptism He received from John, Jesus had the sins of the world transferred onto His own body. And on the cross, He received the judgment of that sin with His body.

That is, the word in Romans 8:3, "*condemned sin in the flesh,*" means that Jesus received the transfer of the sins of the world through the baptism He received from John, was crucified and shed blood, resurrected from death, and became the Savior of sinners. Therefore, there is no longer any reason to judge again the sin of the one who believes the word of the gospel of the water and the Spirit. It is because the judgment of sin has already ended in Jesus Christ.

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Jesus receiving the transfer of the sins of the world through the baptism He received from John and being crucified was to fulfill the requirement of the law

What is the requirement of the law? It is that the wages of sin is necessarily death. God's justice does not just overlook sin. There must necessarily be judgment. However, humans cannot fulfill that requirement.

Therefore, by Jesus being baptized by John, personally receiving the transfer of the sins of the world, and receiving the judgment of sin, He completed the justice that the law requires. That is, the requirement of the law was not fulfilled by our effort, but has already been fulfilled in Jesus.

It is us who do not walk according to the flesh but according to the Spirit

This saying does not mean perfect deeds. A born-again person still has the weakness of the flesh, but the center and direction of their life change. If previously they lived following the desires of the flesh, now they become one who lives based on the guidance of the Holy Spirit and the gospel of the water and the Spirit.

That is, walking according to the Spirit is a life that abides within the faith that believes the gospel of the water and the Spirit. This is not something done to obtain salvation from sin, but a life lived by faith in Christ because one has already been saved from sin.

The message of the gospel of the water and the Spirit conveyed by the text

In conclusion, Romans 8:3-4 is a word that God the Father completely solved the problem of sin, which could not be solved by the law, once and for all in Jesus Christ. Humans could not keep the law because the flesh was weak, but God the Father sent His Son Jesus Christ to this earth, had Him receive the transfer of the sins of the world through the baptism He received from John, and judged sin on the cross, thereby solving the problem of human sin once and for all.

Therefore, the one who believes the gospel of the water and the Spirit is no longer under condemnation, has been saved from the curse of the law, and has become one who lives in the Holy Spirit. Now, the one who believes the righteousness of Jesus Christ is not one who struggles to achieve righteousness through the deeds of their own flesh, but becomes one who lives by faith believing in the salvation that Jesus has already accomplished by receiving the transfer of the sins of the world onto His own body through the baptism He received from John, being crucified and shedding blood, and resurrecting from death.

The Results Brought by the Mind of the Flesh and the Mind of the Spirit

"For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh

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cannot please God" (Romans 8:5-8).

This word is a word that shows by what a person's spiritual state is distinguished, and why the faith that believes the gospel of the water and the Spirit is absolutely necessary. Paul is not merely talking here on the level of living a good life or thinking positively. He is speaking of the difference in the spiritual state between those who have been saved from their sins and those who have not been saved.

The difference between those who follow the flesh and those who follow the Spirit

First, Paul divides people into two categories. Those who follow the flesh do not simply mean people who only like worldly pleasures. The flesh spoken of in the Bible refers to the state of living self-centeredly without God. That is, it is a state of making one's own thoughts the standard, relying on human effort and deeds, and holding onto one's own righteousness rather than the gospel.

Especially from the perspective of the gospel of the water and the Spirit, those who follow the flesh are in a state of not believing the perfect salvation in which Jesus received the transfer of the sins of the world through the baptism He received from John and was judged on the cross. So they still live thinking that they must solve sin themselves, that they must keep the law well to become without sin, and that they must continuously repent for sin to be eliminated. However, such faith is ultimately a faith that relies on the human self.

Those who follow the Spirit are not simply people who like a spiritual atmosphere. They are those who believe the word of the gospel of the water and the Spirit testified by the Holy Spirit.

They are those who believe the fact that Jesus received baptism from John the Baptist, receiving the transfer of the sins of the world, received the judgment of sin on the cross, and accomplished perfect salvation by resurrecting from death—that is, the word of the gospel of the water and the Spirit.
That person no longer holds onto their own righteousness but holds onto the baptism Jesus received from John and the cross. Therefore, the standard of their life changes. Rather than focusing on what they have done, they live by the faith that believes the Lord received the transfer of the sins of the world through the baptism He received from John, was crucified on the cross, resurrected from death, and became the Savior.

The thought of the flesh is death

Why is the thought of the flesh death? Because the thought of the flesh is ultimately the way humans try to solve their own sin by themselves without God. Even if a person tries to live righteously, they fail. Even if they try not to commit sin, they commit sin. Even if they try to keep the law, they cannot help but break that law.
Yet, if they continue to rely on their own deeds, what ultimately remains is condemnation and fear. Because with human effort, they cannot solve their own sin problem. Therefore, the end of the thought of the flesh is spiritual death. A faith that only holds onto one's own deeds without the word of the gospel of the water and the Spirit ultimately falls into this category as well.

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The thought of the Spirit is life and peace

Contrary to the thought of the flesh, what is the thought of the Spirit? The thought of the Spirit is believing in and abiding in the salvation accomplished by Jesus receiving the transfer of the sins of the world through the baptism He received from John and His death and resurrection on the cross. A person with such faith escapes from the fear of whether their sin still remains, whether God will abandon them, or what to do if their salvation is canceled. It is because Jesus received the transfer of the sins of the world through the baptism He received from John, was crucified, shed blood, and received the judgment of sin for them. Therefore, within the heart of the one who believes the word of the gospel of the water and the Spirit, there comes to be life and peace. First, life means that because the sin problem was solved, the relationship with God is restored and eternal life has begun. Also, peace means that because the condemnation of sin has ended, freedom of conscience comes and boldness before God arises. Even amidst the weakness of the flesh, the faith saved from sin does not waver. This is the peace enjoyed by faith within the gospel of the water and the Spirit.

The thought of the flesh becomes an enemy of God

This expression is very strong. Why does it become an enemy of God? God saved those who believe by having His Son Jesus Christ receive the transfer of the sins of the world through the baptism He received from John and take charge of the judgment of that sin, but those who have the thoughts of the flesh do not believe the salvation given by the Lord and suffer destruction. Those who only have such thoughts of the flesh say,

while keeping the law, that they are still lacking, and that they must keep the words of the law better. That is because they say their own deeds accomplish salvation. This ultimately becomes an attitude that does not acknowledge the salvation God has accomplished.

Therefore, Paul says that it not only does not submit to the law of God, but also cannot. A person who is in the flesh cannot understand the word of the gospel of the water and the Spirit. They constantly hold onto their own deeds of the flesh. They cannot let go of their own merits. Therefore, they come to rely on their own rightness rather than the word of the gospel of the water and the Spirit.

Those who are in the thoughts of the flesh cannot be born again

This saying does not mean that one must be perfect to please God. The core is the issue of faith. What God is pleased with is the faith that believes the word of the gospel of salvation accomplished by Jesus receiving the transfer of the sins of the world through the baptism He received from John, being crucified and dying on the cross, and resurrecting from death. That is, God is pleased with the one who believes the word of the gospel of the cross and resurrection through the baptism Jesus received from John, that is, the one who believes the gospel of the water and the Spirit.

Conversely, the one who does not believe this word of the gospel of the water and the Spirit and holds onto their own rightness cannot please God no matter how fervently they live a religious life. It is because they base the foundation of salvation on their own deeds rather than God’s grace.

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The core message conveyed by the text

In conclusion, Romans 8:5-8 is a word that shows two types of people. The one who follows the flesh is one who relies on their own deeds, holds onto their own righteousness rather than the word of the gospel of the water and the Spirit, and ultimately remains in condemnation and death. The one who follows the Spirit is one who believes the baptism Jesus received from John, the cross, and the resurrection, and enjoys life and peace.
Therefore, true faith is not placing at the center how well I live, but standing upon the faith that knows and believes what Jesus accomplished for me. And the person who is within that faith becomes one who enjoys life and peace and lives within the guidance of the Holy Spirit.

The One in Whose Heart the Holy Spirit Dwells and the Hope of Resurrection

"But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you" (Romans 8:9-11).

Romans 8:9 to 11 is an important word that shows who truly is a person of God. It also explains in whom the Holy Spirit dwells and what kind of life and hope are given to the person in whom the Holy Spirit dwells. From the perspective of the gospel of the water and the Spirit, this word clearly shows the fact that

the removal of sin and the indwelling of the Holy Spirit are never separated.

The person in whom the Holy Spirit dwells is the person of God

Paul first says that if the Spirit of God dwells in you, you are not in the flesh but in the Spirit. Here, the important standard for distinguishing a person of God is whether the Spirit of God, that is, the Holy Spirit, dwells in them. The person in whom the Holy Spirit dwells is truly a person who belongs to God.

Then upon whom does the Holy Spirit descend? The Bible shows that the Holy Spirit cannot dwell in a place where sin has not been solved. It is because God is a holy Being. Therefore, in order for a person to receive the Holy Spirit, the problem of sin must first be solved.

The removal of sin and the indwelling of the Holy Spirit go together

From the perspective of the gospel of the water and the Spirit, Jesus received the transfer of the sins of the world by receiving baptism from John the Baptist, received the judgment of that sin on the cross, and accomplished perfect salvation by resurrecting. The one who believes this word of the gospel of the water and the Spirit in their heart receives the elimination of sin. And as a result of receiving the elimination of sin, the Holy Spirit comes to dwell in them as a gift.

Therefore, the removal of sin and the indwelling of the Holy Spirit go together. A person first believes in Jesus' baptism,

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cross, and resurrection to receive the removal of sin, and as a result, the Holy Spirit dwells within them. This is the indwelling of the Holy Spirit that the Bible speaks of.

The meaning of the saying that one is not in the flesh but in the Spirit

When Paul said that you are not in the flesh but in the Spirit, it does not mean that a born-again person now commits no sin at all. A born-again person also still lives with the weakness of the flesh. However, the core of what Paul is saying is that the person's affiliation and ruling domain have changed.
In the past, they were under the rule of sin, under condemnation, and a person living centered on the flesh. However, the person who believes the word of the gospel of the water and the Spirit and has received the elimination of sin now becomes one who is under the rule of the Holy Spirit. Therefore, saying that one is not in the flesh but in the Spirit means that the standard and center of life have changed. They are no longer a person ruled by sin and condemnation, but have become a person belonging to God in the Holy Spirit.

If one does not have the Spirit of Christ, one is not a person of Christ

Paul says that if anyone does not have the Spirit of Christ, he is not His person. This word is a very clear and strong word. Paul does not judge a person of Christ based on church attendance or religious zeal. He speaks based on whether the Holy Spirit is in them or not.

However, the Holy Spirit is not received simply by praying a lot. It is not received by fasting a lot, nor does He descend only when one receives the laying on of hands. From the perspective of the gospel of the water and the Spirit, the Holy Spirit is God's gift that comes together when receiving the removal of sin. The Holy Spirit dwells in the one who believes the fact that Jesus took charge of the sins of the world through the baptism He received from John and finished the judgment of sin on the cross.

Therefore, having the Holy Spirit is the evidence that the person's sin problem has already been solved. Conversely, claiming to have received the Holy Spirit while remaining in the state of a sinner does not align with the biblical order. The Bible says that the Holy Spirit dwells in the one who has received the elimination of sin.

The body is dead, but the spirit is alive because of righteousness

Paul also says that if Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. Even for a born-again person, the flesh still heads toward death. This is because the human body since Adam is under death as a result of sin. A saved person can also get sick, grow old, and face physical death. Just because one is saved does not mean the flesh itself has completely changed. So Paul says the body is dead because of sin.

However, the spirit is different. The spirit has come alive because of righteousness. The righteousness spoken of here is not the person's own righteousness. It is the righteousness accomplished by Christ. Because Jesus took charge of the sins of the world through the baptism given by John, received the

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judgment of sin on the cross, and accomplished God's righteousness by resurrecting from death, the one who believes that word of the gospel of the water and the Spirit receives the removal of sin before God.
So that person's spirit is a spirit that has come alive from death. This is being born again. The flesh is still weak and heads toward death, but the spirit is in a state of having a new life connected to God. The spirit that was dead due to sin has come alive again through the righteousness of Christ.

It is the hope of resurrection that also gives life to the mortal body

Lastly, Paul says that if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. This word shows the future hope given to the saints.
For the person in whom the Holy Spirit dwells, the death of the flesh is not the end. It is because the Holy Spirit who raised Jesus from the dead dwells within them. Just as Jesus resurrected and came alive from death, the believer will also resurrect from death in the future. Currently, the saints receive the elimination of sin, the Holy Spirit dwells in them, and their spirit is in a revived state. And in the future, even the mortal body will be gloriously transformed. This is the completion of salvation.

The core message conveyed by the text

In conclusion, Romans 8:9 to 11 is a word that clearly shows

who is a person of God. A true person of God is one who believes in Jesus' baptism, cross, and resurrection, has received the removal of sin through the gospel of the water and the Spirit, and is one in whom the Holy Spirit dwells.
That person is no longer one under the rule of the flesh but one who belongs in the Spirit. They are also one who has come alive spiritually and has the hope of resurrection in the future. Therefore, true faith does not lie simply in doing a lot of religious life. The core is whether one is in the saving faith where the Holy Spirit dwells within me. And that Holy Spirit is God's gift dwelling in the one who has received the elimination of sin by believing the gospel of the water and the Spirit.

The Life of God's Children and Heirs

"Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together." (Romans 8:12-17)

Romans 8:12 to 17 is a word that shows in what kind of status the person who has received the elimination of sin now lives. Also, it is an important word that explains what kind of work the Holy Spirit does within the believer. From the perspective of the gospel of the water and the Spirit, this text shows the flow of

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salvation: the removal of sin and the indwelling of the Holy Spirit, becoming children of God, and the life of an heir.

We are no longer debtors to the flesh

First, Paul says that we are debtors, but not to the flesh to live according to the flesh. Here, the expression “debtor” contains the meaning of being under a certain responsibility. However, Paul says that the saints are no longer debtors to the flesh. Because in the past, sin ruled over people, the desires of the flesh dragged their lives, and people lived as slaves to sin.
But now the situation has changed. Jesus received the transfer of sin by receiving baptism from John the Baptist, and by receiving the judgment of sin on the cross, He already paid the price for our sins. Therefore, the person who believes in the gospel of the water and the Spirit is no longer a slave to sin. They are not beings who must necessarily live being dragged by the desires of the flesh, but have become those who have obtained freedom in the gospel.

The life living according to the flesh and the life living by the Spirit

Paul continues by saying that if you live according to the flesh you will surely die, but if by the Spirit you put to death the deeds of the body, you will live. This word does not mean that if a born-again person commits a sin once, they lose their salvation and perish. What Paul is saying here is the essence of a flesh-centered life.
Living according to the flesh does not simply mean making

mistakes or stumbling in weakness. It refers to the state of living self-centeredly without God. Especially from the perspective of the gospel of the water and the Spirit, it means a life that rejects the gospel, continues to hold onto one's own righteousness, and stays within fleshly thoughts. The end of such a life is ultimately death. Because the problem of sin cannot be solved by human effort or deeds.

Conversely, the word that by the Spirit you put to death the deeds of the body does not mean that you obtain salvation by diligently restraining your deeds. The important thing here is the expression "by the Spirit." This means a life living by faith in the gospel within the Holy Spirit.

Putting to death the deeds of the body does not mean that the desires of the flesh themselves completely disappear. It means that the life that used to be lived centered on sin and self-righteousness is broken. If in the past one thought they could be saved by doing well and tried to be acknowledged by God through their own deeds, now it changes into a life living by believing in the righteousness that Jesus has already accomplished. This is the life living by the Spirit.

The one who is led by the Spirit of God is the son of God

Also, Paul says that as many as are led by the Spirit of God, these are sons of God. Then who is the son of God? Paul clearly says it is the one who is led by the Spirit of God.

However, the leading of the Holy Spirit should not be understood simply as experiencing something mystical or hearing a special voice. In the Bible, the Holy Spirit is always the One who testifies of Jesus Christ. The Holy Spirit makes us

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believe the gospel of the water and the Spirit, that sin was transferred through the baptism Jesus received from John, the judgment of sin was finished on the cross, and salvation was completed through the resurrection. And He leads us to live within that faith. Therefore, the leading of the Holy Spirit ultimately means leading to a gospel-centered life.

It is not the spirit of bondage to fear, but the Spirit of adoption

Paul also says that you did not receive the spirit of bondage again to fear. One of the characteristics of an unsaved person is fear. Not knowing whether they are saved, they fear being abandoned by God and live in anxiety that they might be judged because of their sins. This is because the problem of sin has not been solved.

However, the person who believes the gospel of the water and the Spirit is different. Because they believe the fact that Jesus received the transfer of the sins of the world through the baptism He received from John and finished the judgment on the cross, they obtain freedom from the fear of condemnation. Therefore, Paul says that the believer did not receive the spirit of bondage to fear, but the Spirit of adoption.

Adoption means the state of legally becoming a complete child. God did not just leave sinners as slaves, but made those who believe the gospel His children. Therefore, now the believer can look at God not merely as a distant Judge, but can call Him a close Father. So Paul says that we cry out, “Abba, Father.” This shows that it has become a relationship where one can boldly step forward before God. This is the grace of salvation.

The Holy Spirit bears witness that we are children of God

Also, the Holy Spirit bears witness to the fact that we are children of God. The Holy Spirit does not bear witness that a person is saved because they lived kindly. Rather, He continuously reminds us of the salvation that Jesus accomplished. So the assurance of salvation arises within the believer. They come to have the assurance that their sins have already been eliminated, that they are a child of God, and that God will never abandon them. This assurance does not come from human emotion, but is the witness given by the Holy Spirit.

As God's heirs, we participate together in glory and suffering

Paul continues by saying that if children, then heirs—heirs of God and joint heirs with Christ. An heir means one who will receive an inheritance. Salvation does not end simply with receiving the removal of sin. We come to inherit the kingdom of God together. We come to participate in eternal life, the kingdom of God, the glory of resurrection, and all the inheritances promised by God. This is because we have become children of God.

However, it is not that there is no suffering in the life of a believer. Paul says that we must also suffer together with Him in order to be glorified together. Even for a born-again person, there are difficulties faced in the world because of the word of the gospel of the water and the Spirit, and there are weaknesses of the flesh, misunderstandings, and persecutions. However, that suffering is not evidence of being abandoned by God. Rather, it

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is a process on the path walking together with Christ. And that suffering ultimately leads to glory.

The core message conveyed by the text

In conclusion, Romans 8:12 to 17 is a word that shows in what kind of new status the one who believes the gospel of the water and the Spirit lives. Because Jesus took charge of sins through baptism, finished the judgment on the cross, and completed salvation through resurrection, the one who believes this gospel is no longer a slave to the flesh but becomes a child of God who receives the leading of the Holy Spirit.
Also, they can call God Abba Father and become an heir who will receive glory in the future. Therefore, a born-again person is not someone who lives their life of faith in fear, but becomes one who walks with God in the assurance that they have already become a child of God.

The Hope of Present Suffering and Future Glory

"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. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the

Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance." (Romans 8:18-25)

Romans 8:18 to 25 is a word that explains why saints who have been saved from sin still live in suffering. Also, it is an important text that shows what believers should look forward to as they live. From the perspective of the gospel of the water and the Spirit, this word speaks of the final stage of salvation—namely, the redemption of the body and the completion of glory—for those who have already received the elimination of sin but whose salvation is not yet completed.

Present suffering cannot be compared with the glory to come

First, Paul says that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. This is a very realistic word. Even born-again people still live in suffering. Rather, they sometimes experience greater difficulties because of their faith. There is the weakness of the flesh, there are illnesses and tears, and there are economic difficulties as well as misunderstandings and persecutions from people. Also, in the process of living while keeping the faith that believes the word of the gospel of the water and the Spirit, one experiences various battles.

However, Paul says that present suffering cannot be compared with the glory that shall be revealed in the future. The reason is that salvation is not yet completely finished. A person who

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believes the gospel of the water and the Spirit has already received the removal of sin, but is waiting for a state of perfect glory in the future. Right now we are in the process of salvation, but the completion still remains in the future. Therefore, present suffering is not eternal, and it is very small compared to the glory to come.

The whole created world waits for restoration

Paul continues by saying that the earnest expectation of the creation eagerly waits for the revealing of the sons of God. This word contains a very deep meaning. Paul explains that not only humans but also the entire created world is waiting for restoration. Because after Genesis, the whole world was placed under a curse due to sin.

After Adam's sin, death entered, corruption began, diseases and disasters arose, and all creation was placed within limits. Therefore, the entire world is currently in a state of waiting for restoration. And at the center of that restoration are the children of God. Because when the children of God appear in glory, the created world will also be restored together.

The futility of the world and the liberation to come

Also, Paul says that the creation was subjected to futility. Why is the world futile? No matter how much it develops, why is there no satisfaction, and why does it ultimately face death and the end? The reason is because of the result of sin. Humans desire happiness but experience futility. Health is not eternal, relationships are not perfect, and everything on this earth

eventually disappears. This is the appearance of a world subjected to futility.

However, this state is not eternal. God is preparing for restoration in the future. The creation itself also will be delivered from the bondage of corruption and reach the glorious liberty of the children of God. Currently, the human body is under corruption—getting sick, aging, and dying. Born-again people are no exception. Because the flesh has not yet been completely redeemed.

But Paul says the day will come when we will be liberated from corruption. Just as Jesus resurrected, believers will also be transformed into glorious bodies. This is the redemption of the body. Currently, we live in the weakness of the flesh, but in the future, the completion of salvation will be achieved where even the body is perfectly transformed.

The groaning of the saints is a groaning with hope

Paul also says that even we ourselves groan within ourselves. The important thing here is the fact that even born-again people groan. A question might arise as to why we are still struggling and weak even though we are saved. The reason is that we have not yet reached the state of completion.

The spirit has already been revived and the Holy Spirit dwells within, but the body is still weak. So there is a battle with sin, there are limits of the flesh, and we also experience the pains of the world. Therefore, the saints come to groan within themselves. However, this groaning is not a groaning of despair. It is a groaning with hope. It is a groaning of enduring while looking at God's promise that will be fulfilled in the future.

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The Holy Spirit is the guarantee of the salvation to come

Paul speaks of us who have the firstfruits of the Spirit. This expression is very important. The Holy Spirit becomes the guarantee of the perfect salvation to come. The fact that the Holy Spirit dwells within us is God's guarantee that salvation has already begun and will surely be completed.

From the perspective of the gospel of the water and the Spirit, because Jesus took charge of the sins of the world through the baptism He received from John, finished the judgment of sin on the cross, and completed salvation by resurrecting, the Holy Spirit dwells within the one who believes this gospel. And the Holy Spirit is the One who lets us taste in advance the glory to come. The indwelling of the Holy Spirit becomes the certain evidence of the perfect salvation to come.

Waiting for the redemption of the body

Paul says we are eagerly waiting for the adoption, the redemption of our body. This does not mean that we are not children of God right now. Believers are already children of God. However, the glory of perfect children has not yet been revealed. Right now we are spiritually children of God, but in the future, even our bodies will be transformed and we will enter into perfect glory. Currently, salvation is in a begun state, and in the future, salvation will be completed.

Salvation obtained by hope and the perseverance of faith

Also, Paul says that we were saved in this hope. This word shows that salvation is not a vague hope but a certain salvation that has already begun. However, that perfect glory is not yet visible to the eyes. That is why faith to believe God's word is needed. A saint is not someone who looks only at the present, but someone who lives looking at the kingdom of God to come. Lastly, Paul says that if we hope for what we do not see, we eagerly wait for it with perseverance. The life of a believer is a life of waiting. Why must we wait? Because the present is not yet completed. However, because Jesus has already accomplished salvation, we wait in certainty. This waiting is not an anxious waiting, but the perseverance of faith that believes in God's promise which will surely be fulfilled.

The core message conveyed by the text

In conclusion, Romans 8:18 to 25 is a word that shows why the one who believes the gospel of the water and the Spirit does not lose hope even amidst present suffering. Because Jesus took charge of the sins of the world through the baptism He received from John, finished the judgment of sin on the cross, and completed salvation through resurrection from death, the believer has already received the elimination of sin, received the Holy Spirit, and become a child of God.
However, the final glory called the redemption of the body still remains. Therefore, the saint does not collapse even in present suffering. Because they know the fact that the glory to be revealed in the future is greater than all present sufferings.

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Therefore, a born-again person is not someone who gets discouraged by looking only at the present, but becomes one who perseveres with faith while looking at the kingdom of God that will be completed in the future.

The Intercession of the Holy Spirit Who Helps Weak Saints

"Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God." (Romans 8:26-27)

Romans 8:26 to 27 is a very important word that shows why saved saints can stand in faith to the end. Also, it clearly explains what work the Holy Spirit does within us. From the perspective of the gospel of the water and the Spirit, this word shows the fact that the Holy Spirit, who dwells in the one who has received the removal of sin, keeps that person's faith and leads them into the will of God.

The Holy Spirit helps our weaknesses

First, Paul acknowledges the weakness of the saints. Even a born-again person is not a perfect being. There are limits of the flesh, there is fear, there are times of discouragement, and there are times when one does not know what to do. Sometimes the heart becomes so weak that one cannot even pray properly. Therefore, just because one is a born-again person does not mean

they are always strong and unwavering. There is still weakness. However, the important thing is the fact that the Holy Spirit helps that weakness. The word "help" here does not simply mean watching from the side, but contains the meaning of holding on to us by our side and bearing the burden together. Therefore, a saint is not a person who keeps their faith by their own strength. The Holy Spirit, who dwells within the one who has received the elimination of sin, is with them and holds on to their faith.

Who is the one that receives the help of the Holy Spirit?

This promise is not a promise given to everyone. Paul is speaking this word to the person in whom the Holy Spirit dwells. Then, in whom does the Holy Spirit dwell? From the perspective of the gospel of the water and the Spirit, the Holy Spirit dwells within the one who believes the gospel that Jesus took charge of the sins of the world by receiving baptism from John the Baptist, received the judgment of those sins on the cross, and completed salvation through resurrection. That is, the one who has received the removal of sin receives the help of the Holy Spirit.

We do not know what we should pray for as we ought

Paul says that we do not know what we should pray for as we ought. This word is a very realistic word. We do not know our own lives well, and there are many times when we do not know what is truly beneficial for us. We think that if a certain thing looks good and a certain problem is solved, we will be

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happy, but as time passes, there are many cases where it was not a true benefit. Therefore, we are often weak beings who do not even know what we should ask for.
It is the same spiritually. When we are discouraged, there are times when we do not even know what to pray for. When the heart collapses and faith shakes, there are times when we cannot pray with words and cannot even organize it in our hearts. However, even then, the Holy Spirit works within us.

The Holy Spirit makes intercession with groanings which cannot be uttered

Paul says that the Holy Spirit Himself makes intercession for us with groanings which cannot be uttered. This word is also frequently misunderstood. Some people explain this simply as speaking in tongues itself, but the text says that the Holy Spirit makes intercession. Therefore, the center of this word is not in a person making a certain sound, but in the fact that the Holy Spirit works within the saint according to the will of God.
Groanings which cannot be uttered mean that the Holy Spirit knows our deep weakness and circumstances and works for us within the will of God, rather than speaking a specific language. The Holy Spirit also knows the pain we cannot express. He also knows the problems that even we ourselves do not know. So even when we feel like collapsing, when our faith shakes, and when we are in weakness, the Holy Spirit works within us according to the will of God.

He who searches the hearts knows what the mind of the Spirit is

Also, Paul says that He who searches the hearts knows what the mind of the Spirit is. He who searches the hearts refers to God the Father. God does not only look at the outward appearance of a person. He knows even the deep places of the heart. And He knows the mind of the Spirit. Because the Holy Spirit is completely one with the will of God. Therefore, the work that the Holy Spirit does within us is never a work that leads us in the wrong direction. The Holy Spirit holds and leads us within the will of God.

He makes intercession for the saints according to the will of God

The intercession of the Holy Spirit is an intercession for the saints according to the will of God. This is the core of this word. The work of the Holy Spirit is to lead the saints into the will of God. The center of that will is for the saints to stand in faith to the end. The Holy Spirit makes us not leave the gospel, not fall into condemnation, look to God even in discouragement, and not lose the hope of future glory.

The Holy Spirit is not someone who simply gives an emotional experience. The Holy Spirit is the One who makes us continue to abide in the gospel of the water and the Spirit. So the Holy Spirit continually reminds us of the salvation that Jesus accomplished. He makes us hold on to the faith that our sins have already received elimination, that we are children of God, and that God does not abandon us.

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The help of the Holy Spirit stands upon the gospel

Also, the help of the Holy Spirit does not stand upon our deeds. It is not that the Holy Spirit helps because I did well. It does not come only because one prayed a lot, nor is it given because one fasted a lot. The help of the Holy Spirit is the grace of the Holy Spirit who dwells within the one who has already received the removal of sin. The Holy Spirit is within the one who believes the gospel of the baptism, cross, and resurrection of Jesus, and He holds on to that person to the end.

The core message conveyed by the text

In conclusion, Romans 8:26 to 27 is a promise that the Holy Spirit helps weak saints to the end. The one who believes the gospel of the water and the Spirit has received the elimination of sin, the Holy Spirit dwells within them, and even in weakness, they are not a being who fights alone. Even when we do not know what to pray for, when we are discouraged, and when we are shaken, the Holy Spirit holds us and makes intercession within the will of God. Therefore, a true saint is not a person who maintains their faith by their own strength, but becomes one who holds on to the gospel to the end within the help of the Holy Spirit.

God's Predestination and the Complete Providence of Salvation

"And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be

conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified." (Romans 8:28-30)

Romans 8:28 to 30 is a very important word that shows whose plan salvation is and how it is completed. Especially from the perspective of the gospel of the water and the Spirit, this text shows the fact that salvation is not human effort or coincidence, but the work of grace that God planned and completed in Jesus Christ.

Who is the one who loves God?

First, Paul says that all things work together for good to those who love God, that is, those who are called according to His purpose. The important question here is who is the one who loves God. It does not simply mean a person who likes God emotionally. Also, it does not only mean a person who is zealous in religious life.

In the Bible, loving God means believing and accepting the salvation that God has accomplished. Because a person is originally in sin, they are a being who cannot seek God on their own and cannot truly love God. However, God sent Jesus, made Him receive baptism from John the Baptist to take charge of the sins of the world, made Him receive the judgment of sin on the cross, and completed salvation through resurrection.

And the one who believes this gospel of the water and the Spirit comes into the love of God. Therefore, the one who loves God here refers to the one who believes the gospel of God and lives within that grace.

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They are those who are called according to His purpose

Also, Paul speaks about those who are called according to His purpose. Salvation is never a coincidence. It does not happen because a person is smart, nor because they are good, nor because they are deeply religious. Salvation is God's calling.
What is the will of God? Because all humans are under sin, salvation is absolutely necessary. So God prepared the way of salvation through Jesus Christ. God's calling is ultimately rescuing a person from sin through the gospel of the water and the Spirit. Therefore, a true calling is God's work that makes one enter into the gospel, going beyond the dimension of simply coming to church.

All things work together to achieve good

Paul then says that all things work together to achieve good. This verse is also frequently misunderstood. It does not mean that unconditionally all things will go well and one will achieve worldly success. The good spoken of here is the good within God's purpose of salvation.
God uses even failure, suffering, tears, and weakness in the life of a believer in a direction that ultimately makes their faith more solid and brings them closer to God. Some suffering makes the saint hold on to the gospel more firmly, some failure makes them lay down their own righteousness, and some tears make them realize God's grace more deeply. Therefore, all things that happen to a believer ultimately work within the good will of God.

They are those whom He foreknew

Paul says that those whom God foreknew, He also predestined to be conformed to the image of His Son. The word foreknew here does not simply mean that God saw the future in advance. In the Bible, knowing has a strong meaning of knowing within a relationship. It means that God already embraced His people within His plan of salvation for them.
Therefore, salvation is not something that suddenly occurred. It is something within God's eternal plan. God already had the will of salvation for His people, and He calls and leads people within that plan.

It is to make them conform to the image of His Son

Also, God makes us conform to the image of His Son. The purpose of salvation does not simply end with the removal of sin. God makes us into people who resemble Christ.
This is not imitating the outward appearance. It is leading us into a life of trusting God, holding onto the gospel, and abiding in the will of God like Jesus. The Holy Spirit transforms us into gospel-centered people within us.

He calls, justifies, and glorifies

Paul then says that those whom God predestined, He called, and those whom He called, He justified, and those whom He justified, He glorified. The order of salvation is contained here. God first plans salvation, calls through the gospel, justifies the one who believes that gospel, and will complete it in glory in the

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future.
The subject of this entire process is God. Human effort or merit is not the center. Especially being justified can be clearly understood within the gospel of the water and the Spirit. Because Jesus took charge of the sins of the world through the baptism He received from John, received the judgment of those sins on the cross, and completely resolved our sins by resurrecting from death, the one who believes that gospel receives salvation from God.

"He also glorified"

Also, Paul says He glorified them. The amazing thing is that even though the resurrection of the body and the final glory have not yet been accomplished, Paul is speaking in the past tense as if it is something that has already been accomplished. The reason is that the work God will accomplish is so certain.
On God's side, the salvation of the one who believes the word of the gospel of the water and the Spirit is confirmed as if it is already completed. Therefore, the salvation of the one who believes the gospel of salvation is not uncertain. It is a salvation guaranteed to be absolutely completed.

The core message conveyed by the text

In conclusion, Romans 8:28 to 30 is a word that salvation is accomplished within God's grace and plan from beginning to end. Because Jesus took charge of the sins of the world with the baptism He received from John, ended the judgment of sin on the cross, and completed salvation through resurrection from

death, the one who believes the gospel of the water and the Spirit is within God's calling, has received salvation, is led within the Holy Spirit, and becomes one who is guaranteed even a life of glory in the future.
Therefore, a true saint is not a person who is easily shaken because of circumstances, but becomes one who lives in the faith that all things ultimately work within the good of God.

God's Love That No One Can Sever and Confirmed Salvation

"What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Romans 8:31-39)

Romans 8:31 to 39 is the conclusion of Romans 8 and, at the same time, a very important word that declares how certain the salvation of the one who believes the word of the gospel of the

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water and the Spirit is. Paul is not speaking of simple comfort or emotional encouragement here. He is strongly proclaiming the fact that the salvation accomplished in Jesus Christ never collapses. Especially from the perspective of the gospel of the water and the Spirit, this word shows the fact of how complete the salvation finished by Jesus' baptism, cross, and resurrection is, and that no one can sever it.

If God is for us, who can be against us?

First, Paul asks, *"If God is for us, who can be against us?" (Romans 8:31).* This word of God does not mean that there are no difficulties at all in the life of a believer. In reality, for the saints, there is persecution, there are misunderstandings from people, and there are weaknesses and failures. However, the core of what Paul is saying lies in the fact that, regarding the matter of salvation, no one can bring down a believer. The reason is that salvation did not begin from man, but began from God. The salvation that God has begun never collapses easily.

He did not spare His own Son

Next, Paul speaks about the love of God who did not spare His own Son but gave Him up for us all. The reason our salvation is certain is that God has already given the greatest thing. God sent His own Son and completed the way of salvation through that Son.

From the perspective of the gospel of the water and the Spirit, Jesus had the sins of the world transferred onto His body through the baptism He received from John the Baptist, received the

judgment of those sins on the cross, and completed salvation by resurrecting from death. God has already accomplished the most decisive work necessary for salvation. Therefore, God also takes responsibility for the life of the saved person.

Who shall bring a charge against God's elect?

Paul also asks, *"Who shall bring a charge against God's elect?" (Romans 8:33).* Bringing a charge means accusing someone of a sin. Satan may condemn us, our conscience may condemn us, and there may be criticism from people. However, Paul says that the One who justifies is God. The core lies in the fact that God has already justified the believer.

If so, how did we become justified? It is not because of our deeds. It is because Jesus took charge of the sins through baptism and paid the price of sin on the cross. Therefore, there is no basis to condemn a believer as a sinner again. This is because the judgment of sin has already ended in Jesus Christ.

Who is he who condemns?

Paul then asks, *"Who is he who condemns?" (Romans 8:34).* This word connects with the declaration in Romans 8:1 that there is absolutely no condemnation. The reason there is no condemnation is that Jesus' work of salvation is complete. Jesus had the sins of the world transferred to Him through the baptism He received from John, received the judgment of sin on the cross, and testified to the completion of salvation through resurrection from death.

Therefore, a saved person is not a being who lives in the fear of

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wondering, “Will I be abandoned by God because I committed a sin again?” This is because the judgment of sin has already ended. God no longer condemns those who are in Christ.

Jesus is the One who makes intercession for us

Furthermore, Jesus is not someone who just accomplished salvation and ended it there. He is the One who is making intercession for us even now. Even when we are weak, when we fall, and when we are discouraged, the Lord does not abandon us. A saint is not a being who endures by their own strength, but a being who lives within the holding of the Lord. Therefore, the safety of a believer does not depend on their own ability but depends on the grace and intercession of the Lord.

Who can separate us from the love of Christ?

Paul then asks, *“Who shall separate us from the love of Christ?” (Romans 8:35).* There may be hardships such as tribulation, distress, persecution, famine, nakedness, peril, or sword. However, no circumstance whatsoever can sever the love of God. There are hardships for believers as well. But those hardships do not mean they have been abandoned by God. Rather, it can be evidence that they are in God. God is holding onto His people even in the midst of hardships.

We are more than conquerors through faith in God's word

Paul says that we overwhelmingly conquer through Him who loved us. The reason a saint conquers is not because their own faith is strong. Nor is it because their will is strong. We conquer because of the Lord who loves us. The basis of victory is not in my ability or zeal, but in the already accomplished gospel of the water and the Spirit. Because Jesus has already conquered sin and death, the believer also abides within that victory.

No created thing can separate us from the love of God

Lastly, Paul declares that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor any other created thing can separate us from the love of God. This love is not a simple emotional love. It is the love of salvation actually accomplished in Jesus Christ.
The salvation completed by Jesus' baptism, cross, and resurrection cannot be brought down by anyone. Even our weaknesses and shortcomings are not greater than God's love. God holds onto His people to the very end and never abandons them.

The core message conveyed by the text

In conclusion, Romans 8:31 to 39 is a word that declares how certain the salvation of the one who believes the gospel of the water and the Spirit is. Because Jesus took charge of the sins

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through baptism, ended the judgment of sin on the cross, and completed salvation through resurrection, the believer is no longer condemned, has been justified by God, is not abandoned in any hardship, and is never severed from the love of Christ.

Therefore, a true saint is not a person who is easily shaken because of circumstances, but becomes one who lives boldly within the love of the already completed salvation. And Romans 8 concludes with the certain declaration that God's salvation absolutely never fails. Hallelujah! ✉

There Is Never Any Condemnation for Those Who Are in Christ Jesus

< Romans 8:1 >

"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."

Beloved saints, today through the word of Romans chapter 8 verse 1, we want to share God's grace under the title, "There is never any condemnation for those who are in Christ Jesus." The Apostle Paul says: *"There is therefore now no condemnation to those who are in Christ Jesus."* This word is God's confirmed verdict given to the people who have received the removal of sin. "There is never any condemnation" means that God never again determines sin upon those who are in Christ Jesus. It means He does not look at them as those who have sin. It means He does not determine them as those who are under God's judgment.
However, many people cannot believe this word. Why is that? It is because they look at their own flesh. It is because they look at their own weakness. It is because, even after receiving the removal of sin, they condemn themselves while looking at their flesh that is still weak, their thoughts that are lacking, their habits

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that remain, and their appearance of not being able to live perfectly according to God's will.
But God speaks: *"No condemnation to those who are in Christ Jesus."* This is not our feeling, but God's word. It is not our condition, but God's verdict. It is not the level of our flesh, but the result of the salvation that Jesus Christ accomplished.

The Flesh of a Person Is Truly Weak

Everyone, the flesh of a person is truly weak. We want good things with our hearts, but the flesh does not follow that heart well. With our hearts, we want to serve God well, want to live for the gospel, and want to live according to the word, but the flesh is sometimes lazy, weak, and seeks its own comfort first. The Apostle Paul also knew this fact. In Romans chapter 7, he lamented, *"Wretched man that I am! Who will deliver me from this body of death?" (Romans 7:24).* This is not something the Apostle Paul said because he did not know the gospel. It is a confession he made because he knew how weak the flesh is even after meeting the Lord.
A born-again person also has flesh. A person who has received the removal of sin also has a flesh that wants to eat, wants to rest, and wants to seek its own comfort. There are times when one ought to pray but cannot pray, when one ought to come before the word but the heart grows distant, and when one ought to serve the gospel but the fatigue and weakness of the flesh take precedence.
Because of this weakness of the flesh, saints suffer. "Am I really a child of God? How can I be called a righteous person when I am this weak? Can I boldly go before God when I am this lacking?" They come to have these thoughts. However, it is

exactly to these people that God gave Romans chapter 8 verse 1. *"Therefore, there is now no condemnation for those who are in Christ Jesus."*

God Knows the Weakness of Our Flesh

God knows how weak our flesh is. God knows that we are beings made of dust. God knows that although we want to serve the Lord with our hearts, there are times when we stumble and are lacking in our flesh. But would God have saved us without knowing the weakness of our flesh? No. God sent Jesus knowing completely what kinds of sins we would commit from birth until death, what kinds of weaknesses we would show, and in what kinds of shortcomings we would live.

Our Lord did not come because we are people who commit only a little sin. He came because we cannot escape from sin on our own. He came because our flesh is so weak that we cannot become righteous by the law. He came because we are those who have no choice but to be judged before God. Therefore, God is not someone who looks at our weakness and condemns us again. Rather, He is the one who knew all those weaknesses and accomplished perfect salvation in Jesus Christ.

The Determination of Sin Was Not Upon Us but Upon Jesus

We must deeply think about the word "there is no condemnation." Condemnation means determining sin. It is God judging a certain person saying, "You have sin." However, Romans chapter 8 verse 1 says that there is never any

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condemnation for those who are in Christ Jesus. Why is that? It is because the determination of sin was not upon us but upon Jesus.

God did not determine our sins upon us. God determined our sins upon His Son, Jesus Christ. When Jesus was baptized by John the Baptist, all our sins passed over to Jesus. Not only our past sins, but also our present sins, future sins, sins committed in the heart, and sins committed through the weakness of the flesh all passed over to Jesus.

And Jesus hung on the cross. Jesus, who took on our sins through baptism, received all the judgment for our sins by bleeding and dying on the cross. Therefore, the determination of sin was upon Jesus, and the judgment was also handed down to Jesus. That is why there is never any condemnation for those who are in Christ Jesus. It is not because we do not commit sin. It is not because we are physically perfect. It is because Jesus already took on our sins, and already received the judgment.

A Person Who Believes in Jesus' Baptism and Cross Is a Person Who Is in Christ Jesus

Being in Christ Jesus does not simply mean attending church. It also does not mean just saying with one's mouth, "I believe in Jesus." A person who is in Christ Jesus is a person who believes in their heart the fact that Jesus took on all my sins through baptism, received the judgment of those sins on the cross, and resurrected to make me righteous.

When Jesus was baptized by John the Baptist in the Jordan River, He fulfilled all righteousness. *"All righteousness"* is God's righteousness that made all people sinless. Just as in the Old Testament a sinner laid hands on the head of a sacrificial offering

to pass over their sins, in the New Testament, John the Baptist, the representative of mankind, baptized Jesus, and thereby the sins of all mankind passed over to Jesus.
After that, Jesus died on the cross. Why did He die? Because He took on our sins through baptism. Jesus' cross is the place where the one who took on the sins paid the price of sin. And Jesus rose again from the dead. This resurrection is God's proof that our sins have been completely resolved. A person who believes in this baptism, cross, and resurrection of Jesus is a person who is in Christ Jesus. For such a person, there is never any condemnation.

One Does Not Become a Sinner Again Because of the Weakness of the Flesh

Beloved everyone, we must clearly know this part. Just because the flesh is weak after receiving the removal of sin does not mean one becomes a sinner again. Just because habits of the flesh remain does not mean God determines sin again. Just because shortcomings are revealed does not mean salvation is canceled. Satan attacks exactly this part. "Are you not still weak? Are you not still lacking? Do you not still have habits of the flesh? Therefore, you have sin." He deceives like this.
However, we must answer with the word. *"No condemnation to those who are in Christ Jesus."* When Satan brings our physical weakness and tries to condemn us, we must hold onto the baptism Jesus received from John and the cross. "My sins passed over to Jesus. Jesus received the judgment of my sins. God does not condemn me. I am in Christ Jesus." We must believe like this.
Faith makes us escape from the condemnation of the flesh. Faith

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raises us up again. Faith clears away the fog in our hearts. Faith makes us go boldly before God.

Condemning Oneself Is Not Faith

There are times when people who have received the removal of sin abuse themselves because of the weakness of their flesh. "Why am I so lacking? Why am I so inadequate? I have no qualification to stand before God." They condemn themselves like this. However, this is not humility. This is not faith. It is believing one's own feelings more than God's word. If God says, "There is never any condemnation," but one thinks to oneself, "I must be condemned," that is not believing God's word.

Of course, this is not saying that we should treat the faults of the flesh lightly. The flesh must be beaten and made to submit. Wrong habits must be fixed by faith. The weakness of the flesh must not be neglected. However, one must not think that they have become a sinner again because of the weakness of the flesh. We must acknowledge our wrong parts before God, turn back by the word, and rise again by faith. Rather than falling into condemnation and growing distant from the Lord, we must believe the word that there is no condemnation and go forward before the Lord again.

The Faith That Believes in God's Righteousness Raises Us Up

The life of faith is faith from beginning to end. That we are saved is also faith. Following the Lord is also faith. Escaping from the condemnation of the flesh is also faith. Serving the

gospel is also faith. Uniting with the church is also faith. That God uses us as instruments of righteousness is also faith. If there is no faith, a person only looks at their own flesh. If one looks at the flesh, they have no choice but to be discouraged. However, if there is faith, one looks at Jesus Christ. If one looks at Jesus, thanksgiving comes out. If one looks at Jesus, strength comes out. If one looks at Jesus, one can serve the Lord again.
Whenever we are weak, we must hold onto this word. *"No condemnation to those who are in Christ Jesus."* If we believe this word, the heart comes alive. If the heart comes alive, the flesh also gains the strength to serve the Lord again. If left without faith, our flesh is a weak flesh, but if offered to God by faith, it becomes an instrument of righteousness. If our body is without faith, it can be dragged by the habits of sin, but if offered to the Lord by faith, it becomes an instrument of the gospel.

We Must Oppose Satan's Condemnation with God's Word

Satan constantly tries to condemn us. He brings our past, brings our present weakness, and brings the shortcomings of the flesh. And he says: "What kind of righteous person are you? What kind of child of God are you? What kind of worker of the gospel are you?" At that time, we must lift up the word. "There is never any condemnation." We must oppose him with this word. Also, we must hold onto the word of John chapter 1 verse 29. *"Behold! The Lamb of God who takes away the sin of the world."* Jesus took away the sin of the world. My sin is also included in the sin of the world. Jesus took charge of all my sins. Satan retreats before the word. If we stand believing the word, Satan cannot bind us. However, if we lose hold of the word and

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only look at our own feelings and the weakness of the flesh, we easily become pressed down by Satan's condemnation. Therefore, we must hold onto the word. We must hold onto the baptism Jesus received from John the Baptist, the cross, and the resurrection. "Even if I am lacking, I am a child of God. Even if I am weak, I am in Christ Jesus. My sins passed over to Jesus. God does not condemn me." We must live by this faith.

The Faith That There Is No Condemnation Is Not Self-Indulgence but Gives New Strength

Some people ask, "If there is no condemnation, does it mean we can commit sin as we please?" However, such a question is the question of a person who does not know the gospel. A person who truly believes in the grace of the removal of sin is not a person who wants to commit sin as they please. Rather, they are thankful to God and want to serve the Lord. The word that there is no condemnation is not a word that makes us self-indulgent. This word is a word that raises us up again. It is a word that stands a person who has fallen due to the weakness of the flesh before God again. It is a word that makes a person who tries to grow distant from the church, distant from the word, and distant from the gospel because of being pressed down by guilt, come out before the throne of grace again.

God does not want us to grow distant from the Lord because of the weakness of the flesh. God wants us to rise again by faith. God wants us to believe, "Because I am in Christ Jesus, there is no condemnation," and serve the gospel again. Therefore, a person who believes this word goes closer to the Lord. They become more thankful. They become bolder. They serve the gospel more.

Let Us Offer Our Bodies and Minds to God by Faith

Our flesh is weak. However, if we offer it to God by faith, God uses it. Our minds can also be weak, our thoughts can be lacking, and our bodies can be tired. However, a body offered to God becomes an instrument of righteousness. The Apostle Paul knew the weakness of his own flesh. However, he lived by faith. He beat his body and made it submit while preaching the gospel. He did not give up the Lord's work because of the weakness of his flesh. Why is that? It is because he knew the gospel that there is never any condemnation for those who are in Christ Jesus.
We must also live like that. We must put our shortcomings behind us, entrust them to Jesus, and go forward toward the Lord again. We must offer our bodies, minds, and thoughts for God's righteousness, for the salvation of souls, and for the propagation of the gospel. Do not collapse because of the weakness of the flesh. Do not condemn yourself. Do not accept Satan's accusations. Believe what God has spoken. "There is never any condemnation." Believe this word and rise again.

Let Us Rise Believing the Word That There Is Never Any Condemnation

Beloved saints, there is never any condemnation for those who are in Christ Jesus. This is not our word but God's word. Even if our flesh is weak, even if our habits are lacking, and even if our deeds are not perfect, God does not determine sin upon those who are in Jesus Christ. Why is that? It is because Jesus took charge of all our sins through baptism. It is because He paid all the price of our sins on the cross. It is because He gave us

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new life by resurrecting.

Therefore, we must believe. The determination of our sin was not upon us but upon Jesus. Our judgment does not remain upon us, but Jesus received it on the cross. Therefore, we are people who have no condemnation in Christ Jesus. By this faith, let us escape from the weakness of the flesh. By this faith, let us defeat Satan's condemnation. By this faith, let us go boldly before God. By this faith, let us offer our bodies as instruments of righteousness. By this faith, let us serve the gospel.

I hope that all of us become blessed saints who hold onto God's word that "there is never any condemnation," gain new strength again to follow the Lord, and preach the gospel of the water and the Spirit. Amen. ✉

There Is No Condemnation Through Jesus' Baptism and the Cross

< Romans 8:1 >

"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."

Everyone, today we would like to share God's word with the title, "There is never any condemnation for those who are in Christ Jesus," taking the word of Romans chapter 8 verse 1. The Apostle Paul says: *"There is therefore now no condemnation to those who are in Christ Jesus."* This word is a truly amazing word. The saying "there is no condemnation" means that God does not judge that person as a sinner. In other words, it is the word that there cannot be sin in those who are in Christ Jesus.

When a person hears this word, they can have a question. "A person commits sin every day, so how can you say there is no sin? Even a believing person is lacking and weak in the flesh, so how can you say there is never any condemnation?" One can think like this. However, God's word is clear. There is never any condemnation for those who are in Christ Jesus. This word is not a word that came out of a person's emotion or thought. It is the conclusion of the gospel that God Himself proclaimed through the Apostle Paul.

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All People Were Originally Under Sin

The Bible first clearly speaks the reality of human beings. It said there is no righteous person, not even one; there is no one who understands, and there is no one who seeks God. It said a person's throat is like an open grave, there is deceit on their tongue, there is the poison of vipers on their lips, and their feet are swift to shed blood. This is the appearance of human beings born under sin. A person thinks they are good, but if they stand before God's word, they are a sinner. Inside the heart, there is covetousness, there is hatred, there is falsehood, there is lust, there is pride, and there is a mind that goes against God.

God's law reveals these sins of human beings. If there had not been the word *"You shall not covet,"* we would not have known that covetousness is a sin. If there had not been the word *"You shall not murder,"* we would not have known how great a sin hatred and anger are before God. If there had not been the word *"You shall not commit adultery,"* we would not have known the fact that the lust inside the heart is also a sin.

Therefore, the law cannot make us righteous. The law makes us realize our sin. A person who stands before the law has no choice but to confess, "I am a sinner. I have no choice but to receive God's judgment."

If There Is Sin, the Judgment of Sin Is Waiting

If a person has sin, they cannot be happy. It is because having sin means that judgment is waiting in the future. Even in the world, if a person commits a sin and is in a position to receive punishment, their mind cannot be comfortable. Even if they look like they are eating well and living well on the outside, their

mind is like being locked in a prison. How much more so for a person who has sin before God? God's judgment cannot be avoided. A person's court might be avoided, might be hidden, and might be deceived. However, before God's judgment seat, no one can hide their sin.

Therefore, the most necessary thing for a person is the resolution of the sin problem. Even if one has a lot of money, if there is sin, they are unhappy. Even if one has honor, if there is sin, they are under judgment. Even if one lives a religious life for a long time, if sin remains as it is in the heart, they are still a sinner before God. A truly happy person is a person whose sin God does not acknowledge. A person whose lawless deeds are removed, whose sin is covered, and whose sin God does not determine, is a blessed person. This is the happiness that David spoke of.

If There Is Sin in the Heart Even After Believing in Jesus, That Is Not a Born-Again Faith

Today, many people say they believe in Jesus, yet they say there is sin in their hearts. They say, "I believe in Jesus, but I am still a sinner. Original sin was removed, but personal sins must be repented of every day." However, the Bible does not say like that. The Bible says, *"No condemnation to those who are in Christ Jesus."* That there is never any condemnation means that there cannot be sin. For a person who truly believes in Jesus, God does not determine sin.

Of course, the flesh is still weak. Even a believing person can do lacking things in the flesh. They can make mistakes in thoughts, make mistakes in words, and fall in actions. However, the question is whether that sin is condemned before God. There is never any condemnation for those who are in Christ Jesus. Why

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is that? It is because Jesus already took charge of all our sins. If Jesus had not taken charge of our sins, we would still be sinners. However, because Jesus took charge of all our sins through the baptism He received from John, and received the judgment of that sin on the cross, there cannot be sin in those who believe in Jesus.

Jesus Christ Did the Work of Salvation That the Law Could Not Do

A person's flesh is weak, so they cannot keep the law. God gave the commands to "do" and "do not do," but a person could not perfectly keep those commands. The law is good and holy, but it is because a person's flesh was one sold under sin. Therefore, God did it Himself. What the law could not do because it was weak through the flesh, God did. God sent His Son in the likeness of sinful flesh. And He made that Son take charge of all the sins of the world.

Jesus is the Son of God. He is a person without sin. He is God and at the same time the Savior who came wearing a person's body. He is a holy person who cannot tell a lie and cannot commit a sin. But why did that holy Jesus receive baptism from John? It is to take charge of our sins. God did not make a person righteous by a person's deeds. God made a person sinless through Jesus Christ. This is God's righteousness.

Jesus Took Charge of the Sins of the World Once and for All by Receiving Baptism from John

There is a thing Jesus did first when He started His public

ministry. It is the event of going to the Jordan River and receiving baptism from John the Baptist. When Jesus went to John the Baptist, John the Baptist said, *"I need to be baptized by You, and are You coming to me?"* However, Jesus said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness."*

Here, *"all righteousness"* is important. By Jesus receiving baptism, all of God's righteousness was fulfilled. Jesus receiving baptism is not a simple ceremony. It is an event where all the sins of all mankind passed over to Jesus. In the Old Testament, when a sinner laid hands on the head of a sacrificial offering, the sin passed over to that offering. And that offering died on behalf of the sinner. Like this, in the New Testament, John the Baptist, the representative of mankind, baptized Jesus, and at that time, all the sins of the world passed over to Jesus.

John the Baptist was the representative of mankind, whom Jesus said was the greatest among those born of women. Therefore, John the Baptist baptizing Jesus is not an individual's ceremony, but an event where the representative of mankind passed all the sins of the world over to Jesus, the Lamb of God. At that time, our sins also passed over to Jesus. It is not only the past sins that passed over. It is not only the present sins that passed over either. All the sins we will commit from birth until death all passed over. Sins committed with the heart, sins committed with thoughts, sins committed with words, sins committed with actions, sins committed knowingly, and even sins committed unknowingly all passed over to Jesus.

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The Cross Is the Judgment for the Sin That Passed Over to Jesus

Because Jesus took charge of all the sins of the world through the baptism He received from John, He was crucified on the cross. Jesus hanging on the cross is not shedding blood without any reason. Because He took charge of our sins, He received the judgment for that sin and shed His precious blood. The wages of sin is death. If there is sin, death inevitably follows. Therefore, because Jesus received baptism from John, He was crucified and killed on the cross. Jesus bleeding and dying is the work of paying the price of our sins. Jesus' cross is the place where God's justice was fulfilled.

If there were no event of Jesus having the sins of the world transferred to Him through the baptism He received from John, there is no crucifixion on the cross either. Why did Jesus hang on the cross like a sinner? It is because He took charge of the sins of the world in His own body once and for all through the baptism He received from John at the Jordan River. Why did Jesus shed blood? It is to receive judgment for that sin of having taken charge of the sins of the world through the baptism received from John.

Therefore, Jesus' baptism and the cross are one. Baptism is the event where sin passed over to Jesus, and the cross is the event where that sin was judged. The resurrection from death is God's evidence that the judgment is completely finished and that new life has been given to us.

What Does It Mean That We Are in Christ Jesus?

Then, who is "*those who are in Christ Jesus*"? It is not a

person who merely says with their mouth, “I believe in Jesus.” It does not only mean a person who attends church either. It does not mean a person who knows Jesus religiously either. The one who is in Christ Jesus is a person who believes with their heart the fact that Jesus took charge of my sins through baptism, received the judgment for my sins on the cross, and resurrected from death to make me righteous. It is a person who believes that my sins passed over to Jesus through the baptism received from John. It is a person who believes that Jesus fully paid the price of my sins on the cross.

The person who has this faith is the person who is in Christ Jesus. For such a person, sin never remains. God does not say to that person that they have sin. Because all those sins already passed over to Jesus, and already received judgment on the cross. If one thinks their sin still remains while saying they believe in Jesus, they are not fully believing in Jesus’ baptism and the cross. It is because they do not believe the fact that Jesus took charge of all sins. However, a person who believes according to the word can boldly confess:

“I have no sin. My sins passed over to Jesus. Jesus received the judgment for my sins. God does not condemn me.”

Faith Is a Work That Can Be Done With the Heart

Salvation is not received by a person’s deeds. With the heart one believes resulting in righteousness, and with the mouth one confesses resulting in salvation. It is believing with the heart the work Jesus did for me. Some people think the work of obtaining salvation from their sins is too difficult. However, the salvation God gives is a gift of salvation that just needs to be received by faith. When a person receives a gift, they do not put forward their

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own merit. If the giver gives, one just needs to receive it. God the Father completed our salvation through the baptism Jesus received from John, the cross, and the resurrection. Now we just need to believe that fact in our hearts and be thankful.

Of course, this faith is not a vague faith. It is a faith that knows and believes God's gospel word. One must know when, where, and how Jesus took charge of my sins through baptism. One must know that when He received baptism from John the Baptist at the Jordan River, my sins passed over to Jesus. And one must know that those sins were judged on the cross.

If one knows this, the knot of the Bible is untied. The word spoken in Romans chapter 3 that "there is no righteous person" is understood, and the word spoken in Romans chapter 8 that "there is never any condemnation" is also understood. Looking at human beings themselves, there is no righteous person. However, the one who believes in Jesus Christ's baptism, cross, and resurrection is a righteous person who is clothed with God's righteousness.

For the One Who Is in Jesus, the Judgment of Sin Has Also Already Been Received

That there is no condemnation means that there is no judgment of sin. Because there is no sin, there is no judgment either. Since God does not determine sin, who can condemn that person? Since Jesus already received the judgment of sin on the cross, can He judge that sin again? God is a just Person. He does not judge the same sin twice. If Jesus took charge of our worldly sins through the baptism He received from John and received the judgment for that sin on the cross, God does not ask us for that sin again. Therefore, there is never any condemnation for those

who are in Christ Jesus.
The person who believes this fact is a truly happy person. A person who has no sin in their heart, has no judgment to receive in the future, and can boldly stand before God is a happy person. One is not happy because they have many things in the world. A person whose sin is removed is a happy person. A person whose sin God does not acknowledge is a blessed person.

Now We Must Serve the Work of Preaching the Gospel of Salvation With Thankfulness

There is never any condemnation for those who are in Christ Jesus. That does not mean that we can commit sin as we please. Such a thought is a thought that does not certainly know the gospel of salvation. Jesus eliminating our sins is not to make us live in the midst of sin, but to make us live for God's righteousness.
Our flesh is weak, but we are no longer slaves to sin. We are God's children. The Holy Spirit dwells in us. Therefore, we must live for the gospel. We must preach this gospel that Jesus took charge of our sins through baptism and received judgment through the cross. Still, many people suffer in the midst of sin while saying they believe in Jesus. They do not know the word of Romans chapter 8 verse 1. Because they do not know Jesus' baptism, they do not fully know the meaning of the cross either. Therefore, they confess that they are sinners every day, live under condemnation every day, and live locked in the prison of their minds.
We must preach this gospel to such souls. "There is never any condemnation for those who are in Christ Jesus. Jesus took charge of your sins through the baptism He received from John.

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And He received the judgment for that sin on the cross. He resurrected and gave you new life. Believe in this Jesus." We must preach like this.

The One Who Is in Christ Jesus Never Has Sin

Beloved everyone, today's word is short, but it is the conclusion of the gospel. *"There is therefore now no condemnation to those who are in Christ Jesus."* Looking at people, there is no righteous person. Looking at the flesh, we are weak. If we stand before the law, we are sinners. However, in Jesus Christ, we have no condemnation. Because Jesus took charge of all our sins through baptism, received the judgment for that sin on the cross, and resurrected to give us new life.

For a person who truly believes in Jesus, there cannot be sin. It is because God does not determine sin. It is because Jesus already took charge of the sin. It is because He already paid the price of sin on the cross. Therefore, we must boldly believe the gospel word of the water and the Spirit. "I am in Christ Jesus. My sins passed over to Jesus. Jesus received the judgment for my sins. God does not condemn me. I am a righteous person whose sin has been removed."

Let us live with this faith. Let us not be bound by guilt and condemnation. Let us not be discouraged by looking at our own deeds, but let us look at God's righteousness that Jesus fulfilled. And let us preach this gospel to the people who do not know it yet. God has made us be in Christ Jesus. Now, I hope that all of us become blessed saints who serve God with thankfulness and preach the gospel of the water and the Spirit, like those who never have condemnation. Amen. ✉

The Law of Life That Freed You from the Law of Sin and Death

< Romans 8:1-3 >

"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. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh."

Beloved saints, today through the words of Romans chapter 8 verses 1 to 3, we want to share the word about "the law of life that freed you from the law of sin and death." The Apostle Paul proclaims like this in today's main text: *"There is therefore now no condemnation to those who are in Christ Jesus."* This word is God's final verdict given to the saints whose sins have been removed. For those who are in Christ Jesus, there is never any condemnation. He does not determine that they have sin. He does not see them as ones to be judged. Why is that? Because the law of the Spirit of life in Christ Jesus has freed us from the law of sin and death.

We were originally those who were under the law of sin and death. We were born with sin from birth, and we were under the

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destiny of having no choice but to die even if we do not want to die, and having no choice but to go to hell even if we do not want to go to hell. According to God's law, we were all those who had to be judged.

However, God did not abandon us. What the law could not do, being weak through the flesh, God Himself did. God sent His own Son in the likeness of sinful flesh, and condemned all our sins in that Son. Because Jesus took charge of our sins through baptism and received judgment on the cross, now there is never any condemnation for those who are in Christ Jesus.

We Were Originally Under the Law of Sin and Death

A person is born with sin from birth. After Adam and Eve, all humans were born with the inheritance of sin. Therefore, a person does not become a sinner because they commit sin, but they commit sin because they were born as a sinner. A person hates to die. Hates to go to hell. Hates to be judged. However, if there is sin, death follows. If there is sin, judgment follows. If there is sin, one stands under God's wrath. This is the law of sin and death.

People of the world strive to try to escape from this law of death. They try to live a little longer, try to live a little healthier, and try to live a little younger. They seek and drink good water, eat good food, and seek good medicine. However, no matter how much they strive, a person eventually dies. It is because they are under the law of sin and death.

The law clearly informs us of this fact. The law given by God teaches what sin is. And it informs that the price of sin is death. Therefore, anyone who stands before the law has no choice but to confess, "I am one who has no choice but to be judged."

The Law is God's Law, But It Cannot Save Us

God is the God of legislation. God established the law and commandments. God's kingdom is a kingdom that has laws. That law is holy, righteous, and good. However, the problem lies in that a person cannot keep that law. God's law speaks to us. Serve only God. Do not make idols. Do not take God's name in vain. Honor your parents. Do not murder. Do not commit adultery. Do not steal. Do not bear false witness. Do not covet. All these words are right. However, can a person live completely according to these words? No. Our flesh is weak. Our hearts are inclined toward sin. Therefore, the law cannot save us. The law only reveals our sin. If done according to the law, we all have no choice but to go to hell. If we stand before God exactly as we were born, we cannot avoid judgment. We cannot alter God's law, we cannot not be born with sin, and we cannot eliminate sin by our own power.

Therefore, a person needs a Savior. We need a Savior who will take charge of our sins, receive our judgment instead, and rescue us from the law of sin and death. That Person is exactly Jesus Christ.

Jesus Christ Has Freed Us

The main text says. *"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."* Who freed us? Jesus Christ freed us. From what did He free us? He freed us from the law of sin and death. We were originally slaves of sin. Slaves of death. Just as the people of Israel lived as slaves in Egypt for 400 years, people lived acting as slaves under sin and death. They lived wondering how not to die, how to live

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more, how to avoid judgment.
However, the Lord saved us. Jesus Christ rescued us who had no choice but to be judged under the law of sin and death. Where is there a greater blessing than this? A person whose sin has been removed is more blessed than a person living under the law of sin and death, no matter how painful things they meet in the world. No matter how hard the path of following the Lord is, it is a hundred times better than living as a slave of sin and death.
Why is that? Because we have already been freed. We are not under judgment. We are not ones to go to hell. We are those who are in Christ Jesus.

The Law of the Spirit of Life Saved Us

What is *"the law of the Spirit of life"* spoken of in the main text? It is the law of life that is in Jesus Christ. It is the law of new life that Jesus Christ gave us. It is the law of salvation that the Holy Spirit testifies in our hearts. God said *"Let there be light,"* and there was light. When God spoke, all creation was created. God formed man of dust from the ground and breathed the breath of life into his nostrils, and man became a living soul. The Master of life is God.
Jesus, who is that Master of life, came to this earth. He came to give new life to our souls that were dead due to sin. Jesus took charge of our sins through baptism, died on the cross, and by resurrecting, gave us new life. Therefore, we became not those who are under the law of sin and death, but those who are under the law of the Spirit of life. Sin can no longer drag us to death. The law can no longer condemn us. Death can no longer hold us forever. We have obtained new life in Jesus Christ.

There is Never Any Condemnation for Those Who Are in Christ Jesus

The word "there is never any condemnation" is such a great word. That there is no condemnation means that sin is not determined. It means God does not give the verdict, "You have sin." It also means there is no judgment. There is never any condemnation for those who are in Christ Jesus. What is important here is *"those who are in Christ Jesus."* Who is the one who is in Christ Jesus? It is a person who believes the gospel that Jesus eliminated their sins. It is a person who believes the fact that all their sins have been removed through Jesus' baptism, cross, and resurrection.

That we came to be in Christ is not because of our merit. It is because the Lord eliminated our sins. It is because the Lord placed us in His bosom. It is because the Lord saved us, who had no choice but to die from sin and trespasses, with His love and truth. Just as the people who were inside Noah's ark avoided judgment, but the people who were outside the ark all received judgment, there is no judgment for the one who is in Christ. Noah, who was inside the ark, was not saved because he was perfect. He was saved because he was inside the ark. It is the same for us today. It is not because we are perfect that there is no condemnation. It is because we are in Christ Jesus that there is no condemnation.

God Did What the Law Could Not Do

Verse 3 of the main text says, *"For what the law could not do in that it was weak through the flesh, God did."* What is it that the law could not do? It is the work of saving a person from

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sin. The law makes a person realize sin, but it cannot make a person sinless. The law informs of the price of sin, but it cannot pay the price of sin instead.

However, God did it. God sent His own Son. On account of sin, He sent His own Son in the likeness of sinful flesh. Jesus came in the likeness of flesh like ours, but He is one without sin. He is the sinless Son of God. But God condemned our sins in that Son. He passed our sins onto Jesus' body. When Jesus was baptized by John the Baptist, all the sins of the world passed onto Jesus. And Jesus received the judgment of those sins on the cross.

The law could not do it, but God did it. A person could not do it, but Jesus Christ did it. Our flesh was weak and could not live according to God's law, but God eliminated our sins through the body of Jesus Christ.

God Condemned Our Sins in His Own Son

The main text says, *"condemned sin in the flesh."* This word means that God condemned our sins in the flesh of Jesus Christ. In other words, it means our sins passed onto Jesus' body. In the Old Testament, when a sinner laid hands on the sacrificial offering, the sin passed onto that offering. And that offering was killed instead of the sinner. This was the law of atonement established by God.

In the New Testament, Jesus came as the Lamb of God who takes away the sin of the world. John the Baptist baptized Jesus representing humanity. At that time, all our sins passed onto Jesus. Jesus being baptized in the Jordan River is the event of taking charge of the sins of all people. And Jesus died on the cross. Because He took charge of the sins through the baptism received from John, He received judgment on the cross.

Therefore, the cross is the place where He paid the price of our sins that Jesus took charge of. Because Jesus received the judgment, we do not receive judgment. Because Jesus took charge of our sins, we have no sin. This is the law of the Spirit of life. This is the gospel of the water and the Spirit.

A Saved Person is the Person Who Received the Greatest Blessing

We sometimes think of the grace of salvation too lightly. We might think, “Is it that word again? Is it the story of the removal of sin again?” However, what we must praise forever is exactly this salvation. Where is there a greater blessing than being freed from the law of sin and death? Where is there a greater love than one who had no choice but to go to hell coming to go to heaven? Where is there a greater grace than one who was under God’s judgment becoming a child of God?

Salvation is not a small matter. Salvation is the entirety of our lives. Inside salvation, there is the blessing of becoming a child of God, the blessing of heaven, the blessing of eternal life, and all the blessings of the kingdom of God. If there is no sin, there is no judgment; if there is no judgment, there is eternal life; and if there is eternal life, the kingdom of God is ours. Therefore, we must lift high the cup of salvation. We must live with a heart of wondering how to repay the grace God has bestowed upon me. We should not seek only emotional fullness, but we must be thankful for this salvation where the Lord freed me from the law of sin and death.

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We Must Think of the Grace That is in Christ

There are times when our hearts grow cold. While living the life of faith, there are times when the flesh is tired. There are times when serving the Lord feels difficult. At that time, we must think again. “From where was I saved? From what was I freed? Inside what am I right now?” We are in Christ. Originally, we were those who were outside Christ. We were those who were dead in trespasses and sins. We were rebellious ones. However, the Lord called us and made us be in Christ.

To be in Christ means having escaped from judgment. It is like having entered inside the ark. Outside there is judgment, but inside there is salvation. Outside there is the law of sin and death, but inside there is the law of the Spirit of life. Outside there is condemnation, but inside there is never any condemnation. Therefore, we must always meditate on the grace of the Lord who made us be in Christ. We must think of the Lord who embraced us in His bosom. We must praise the Lord who gave us new life.

We Must Live Thanking the Grace of Salvation

A saved person is a thankful person. A person who knows the grace of salvation cannot help but praise the Lord. “O God, what am I that You saved me? What does it matter to You regarding me, who is like dust, that You rescued me from sin and death?” One comes to be thankful like this. The salvation we received is an unspeakably great love. God sent His own Son. He condemned our sins in that Son. He judged that Son on the cross. And He gave us new life. Where is there a greater love than this?

Therefore, after salvation, we must not wander seeking other satisfaction. We must not seek only the fullness of emotion. We must not try to fill our hearts with the joy of the world. We must be thankful for the grace of the Lord saving me, the grace of freeing me from the law of sin and death, and the grace of making me be in Christ. This thankfulness is the strength of the life of faith. This thankfulness leads us to the Lord. This thankfulness makes us serve the gospel. This thankfulness makes us love souls.

Let Us Live Inside the Law of the Spirit of Life

Beloved saints, we were those who were under the law of sin and death. If done according to the law, we were those who had no choice but to be judged and go to hell. However, God sent Jesus Christ and did what the law could not do. Jesus came in the likeness of sinful flesh. By receiving baptism from John the Baptist, He took charge of all our sins. He received the judgment of those sins on the cross. By resurrecting, He gave us new life. Therefore, the law of the Spirit of life freed us from the law of sin and death.

Therefore, now there is never any condemnation for those who are in Christ Jesus. We have no sin. There is no judgment. We are in Christ. We are children of God. We are people who have obtained eternal life. Let us not forget this grace of salvation. Let us remember how great a blessing it is to be freed from the law of sin and death. Let us praise the grace of the Lord who placed us in Christ. Let us lift high the cup of salvation and thank God. And let us preach this law of the Spirit of life, the gospel of the water and the Spirit, to the souls who are still under the law of sin and death.

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I hope that all of us become saints who serve the Lord with thanksgiving inside the law of the Spirit of life, and give glory to God, as befits those who never have any condemnation in Christ Jesus. Amen. ✉

Absolutely Necessary Jesus Christ

< Romans 8:1-11 >

"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. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you."

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Beloved saints, today we would like to share the word about "Absolutely Necessary Jesus Christ" through the words from Romans chapter 8, verses 1 to 11. At the end of Romans chapter 7, Apostle Paul saw the reality of his flesh and confessed like this: *"O wretched man that I am! Who will deliver me from this body of death?"* Everyone has flesh. Even a born-again person has flesh. This flesh cannot perfectly keep God's law, and has the weakness of leaning toward evil even while desiring good. However, Apostle Paul did not end in despair looking at his flesh. He immediately confessed, *"I thank God—through Jesus Christ our Lord."* Why is that? It is because Jesus Christ freed us from the law of sin and death with the gospel of the water and the Spirit. Therefore, Romans chapter 8, verse 1 proclaims like this: *"There is therefore now no condemnation to those who are in Christ Jesus."* This word is the conclusion of the gospel. For the one who is in Jesus Christ, sin is not condemned. God does not judge them as having sin. Because Jesus already took charge of all our sins, and received all the judgment of those sins on the cross.

We Need a Savior Because We Were Born as Descendants of Adam

A person is not born as a good being from the beginning. We were born as descendants of Adam. We were born as the seed of sin. Therefore, a person does not become a sinner by learning sin, but commits sin because they are born with the nature of a sinner. Before God's law, a person comes to see their reality. The law commands, "Do this, do not do that." Serve only God, do not serve idols, do not murder, do not commit adultery, do not steal, do not bear false witness, do not covet. All these words

are good, holy, and righteous.
However, a person's flesh is weak. No matter how right the law is, a person cannot perfectly keep that law. Even if one wants to live according to God's word in their heart, the flesh leans toward sin. So the law does not give us salvation, but makes us realize the fact that we are sinners. Therefore, we absolutely need Jesus Christ. If not for Jesus Christ, we cannot escape from sin. If not for Jesus Christ, we cannot thank God. If not for Jesus Christ, we cannot obtain new life. If not for Jesus Christ, we cannot receive the Holy Spirit.

There is Never Any Condemnation for Those Who Are in Christ Jesus

Who is *"those who are in Christ Jesus"*? It is not just a person who attends church. It is also not a person who only says with their mouth that they believe in Jesus. The one who is in Christ Jesus is a person who believes the fact that when Jesus was baptized by John the Baptist, all their sins passed onto Jesus, and Jesus received the judgment of those sins on the cross, and resurrected to give new life.
The person who has entered inside Jesus is a person who has received the removal of sin by believing the gospel of the water and the Spirit. For such a person, there is never any condemnation. The word *"never"* means there is none in any case. It is not only that there is no condemnation because of past sins. Because even present and future sins passed onto Jesus, there is no condemnation. Because sins committed in the heart, sins committed in thoughts, and sins committed in words and actions all passed onto Jesus, there is no condemnation.
If a person calculates their own deeds, sin comes out. If one

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looks at their flesh, lack comes out. However, if one looks at what God has done, there is no sin. Because God has eliminated all our sins inside Jesus Christ. Therefore, the person who believes the gospel of the water and the Spirit can speak boldly. "I have no sin. It is not because I am perfect, but because Jesus Christ took charge of all my sins through the baptism received from John and was judged on the cross."

God Gave Two Laws

Verse 2 of the main text says, *"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."* God showed two laws to people. One is the law of sin and death. It is the law that if there is sin, death comes. It is the law that if one fails to keep the law, sin is revealed, and if there is sin, one cannot avoid judgment and destruction.

The other is the law of the Spirit of life. This is the law of salvation that is in Jesus Christ. It is the law where Jesus came to this earth, received baptism, died on the cross, and resurrected to save us from sin and death. We were originally under the law of sin and death. Before the law, we were people who had no choice but to go to hell. However, God gave the law of the Spirit of life. Jesus Christ freed us from the law of sin and death.

Our liberator is Jesus Christ. Just as God liberated the people of Israel through Moses when they were living as slaves in Egypt, God liberated us from the law of sin and death through Jesus Christ.

God Did What the Law Could Not Do

Verse 3 of the main text says, *"For what the law could not do in that it was weak through the flesh, God did."* What is it that the law could not do? It is saving a person from sin. The law makes one realize sin, but it cannot wash away sin. The law condemns a person's sin, but it cannot make a person righteous. However, God did it. God Himself accomplished the work of salvation. God sent His own Son in the likeness of human flesh. Jesus came in the body of a person like us, but He had no sin. He is the Son of God, and our Savior. God condemned our sins in Jesus. When Jesus was baptized by John the Baptist, God passed all our sins onto Jesus. The word *"condemned sin in the flesh"* is exactly this. It means He condemned our sins in the flesh of Jesus.

And Jesus hung on the cross. Jesus, who took charge of the sins through the baptism received from John, paid the price of those sins on the cross. Because the wages of sin is death, Jesus died instead of us for our sins. And He rose again from the dead to give us new life. This is the work God did. We receive salvation by believing this work that God did.

Jesus' Baptism and Cross Completely Resolved Our Sins

Jesus coming to this earth is not a vague matter. Jesus did a clear work of salvation. He came to this earth through the body of the virgin Mary, and when He became thirty years old, He received baptism from John the Baptist. Through that baptism, He took charge of all the sins of humanity. And Jesus went to the cross. Why did He die on the cross? Because He took charge

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of our sins through baptism. If He had not taken charge of the sins, the judgment of the cross would not have been necessary. However, because Jesus bore the sins of the world, He died on the cross.

Jesus' baptism is the transfer of sin. The cross is the judgment of sin. The resurrection is the completion of salvation. Believing these three things is believing the gospel of the water and the Spirit. Therefore, if one only speaks of the cross and does not know Jesus' baptism, one cannot know how the sins passed onto Jesus. If one does not know how the sins passed over, sin remains in the heart. However, if one believes Jesus' baptism and the cross together, the conscience becomes clean before God. The faith that "my sins passed onto Jesus, and Jesus received the judgment of those sins" becomes clear in the heart.

The Thought of the Flesh is Death, and the Thought of the Spirit is Life and Peace

The main text says: *"For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace." (Romans 8:5-6).* What is the thought of the flesh? It is believing one's own thoughts more than God's word. Even though God says that He eliminated all our sins through Jesus, thinking "There are sins to be committed in the future, so how can one say there is no sin?" is the thought of the flesh.

God is the One who transcends time and space. God knows all our past, present, and future. When Jesus was baptized by John, He took charge of all our sins. Even the sins before we were born, and the sins we will commit in the future due to the weakness of

the flesh, have already passed onto Jesus before God. However, if a person says with their own thought, "The sins not yet committed must remain," that is not believing God's word but believing the thought of their own flesh. The thought of the flesh is death. The thought of the flesh becomes an enemy of God. Because it does not submit to God's law, nor can it do so.
What is the thought of the Spirit? It is believing exactly what God has done. It is believing the word that God sent His own Son, passed our sins onto that Son, judged them on the cross, and gave new life through resurrection. The thought of the Spirit is life and peace.

The Person Who Has the Holy Spirit is the Person of Christ

The main text says: *"But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His" (Romans 8:9).* Who is the person of Christ? It is the person who has the Spirit of Christ. Then who is the person who has received the Spirit of Christ? It is the person who has no sin in their heart by believing the gospel of the water and the Spirit.
The Holy Spirit does not dwell in a heart that has sin. If sin remains in the heart, the Holy Spirit is not yet present. However, the Holy Spirit dwells in the person who has received the removal of sin by believing Jesus' baptism, cross, and resurrection, the person whose sin has disappeared from their heart. The person who has the Holy Spirit understands God's word. The person who has the Holy Spirit becomes joyful in heart when hearing the gospel. The person who has the Holy Spirit believes the word that Jesus took charge of their sins

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through the baptism received from John the Baptist. The person who has the Holy Spirit does not follow the thought of the flesh but follows the thought of the Spirit.
Therefore, the core of faith is whether one has received the Holy Spirit. And the evidence of whether one has received the Holy Spirit is whether there is no sin in the heart. The person who has received the removal of sin by believing the gospel of the water and the Spirit is the person of Christ.

If Christ is in Us, the Spirit is Alive Because of Righteousness

The main text says: *"And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness" (Romans 8:10).* Our body is still weak. The body is a body that will die because of sin. Someday this flesh will die. The flesh is still lacking and weak. However, if Christ is in us, our spirit is alive because of righteousness.
Here, righteousness is God's righteousness. It is the righteousness that Jesus accomplished through baptism, the cross, and resurrection. Our spirit came alive by us believing that righteousness. We were those who were under the law of sin and death, but now we have obtained new life through the law of the Spirit of life. Therefore, a born-again person must not be discouraged by looking only at the weakness of the flesh. The body is weak, but the spirit is alive. The body is a body that will die, but the Holy Spirit is in us. God will also give life to our mortal bodies on the last day.

Jesus Christ is Absolutely Necessary for Us

If a person could keep the law by their own strength, Jesus Christ would not have been necessary. If a person could wash their own sins by themselves, there would have been no need for Jesus to receive baptism from John the Baptist, nor would there have been a need to die on the cross. However, a person cannot do it. A person cannot keep the law. One cannot make their own conscience clean. One cannot liberate oneself from the law of sin and death. One cannot receive the Holy Spirit by their own strength.

So Jesus Christ is absolutely necessary. Jesus is our Savior. Jesus is the Lamb of God who took charge of our sins. Jesus is the Redeemer who received the judgment of our sins on the cross. Jesus is the Lord who resurrected and gave us new life. Without Jesus Christ, we are destruction. With Jesus Christ, we are life. If we are in Jesus Christ, there is no condemnation. If we are outside Jesus Christ, we are still under the law of sin and death.

We Must Preach This Gospel

On this earth, there are still many people who have not been liberated from the law of sin and death. There are many people who have sin in their hearts even while saying they believe in Jesus. There are many people who only know the cross and do not know the baptism Jesus received from John, and thus do not know how the sins passed onto Jesus. We must preach the gospel of the water and the Spirit to them. We must preach this gospel that Jesus took charge of the sins of the world through baptism, was judged for those sins on the cross, and resurrected to give us new life.

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People must be able to hear the gospel of the water and the Spirit in their own country's language, believe it with their own hearts, and testify with their own mouths. For one soul to receive the removal of sin is a great joy to God. In one country, and in many countries, testimonies of being saved by the gospel of the water and the Spirit must arise. We are the people who have received this gospel. Therefore, we must not stay still. The person who has been liberated from the law of sin and death must preach the gospel of liberation to those who have not yet been liberated. The person who has entered inside the law of the Spirit of life must preach the law of life to those who are still under the law of death.

Let Us Live Inside the Law of the Spirit of Life and Preach the Gospel

Beloved saints, today's word speaks clearly to us. There is never any condemnation for those who are in Christ Jesus. Why is that? Because the law of the Spirit of life has freed us from the law of sin and death. God did what the law could not do in that it was weak through the flesh. God sent His own Son. Jesus took charge of all our sins through baptism. He received the judgment of our sins on the cross. He resurrected and gave us new life. The Holy Spirit dwells in the one who believes this gospel.

We must not follow the thought of the flesh but follow the thought of the Spirit. We must not believe our own thoughts but believe God's word. We must hold onto God's truth rather than the doctrines of men. The thought of the flesh is death, but the thought of the Spirit is life and peace. Jesus Christ is absolutely necessary for us. Without Him, there is no salvation. Without Him, there is no Holy Spirit. Without Him, we cannot even thank

God. However, if we are inside Him, there is never any condemnation. If we are inside Him, we are liberated from the law of sin and death. If we are inside Him, there is eternal life.

I hope that all of us live like those who are in Christ Jesus by believing the gospel of the water and the Spirit. I hope we become saints who think of the things of the Spirit following the guidance of the Holy Spirit, serve the gospel amidst life and peace, and preach this gospel of salvation to the souls who are still under the law of sin and death. Amen. ✉

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We Must Do the Work God Wants, and We Must Follow the Spirit

< Romans 8:1-17 >

"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. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also

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give life to your mortal bodies through His Spirit who dwells in you. Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together."

Beloved saints, today through the words of Romans chapter 8, verses 1 to 17, we want to share the word under the title, "We Must Do the Work God Wants, and We Must Follow the Spirit." Apostle Paul first proclaims like this: *"There is therefore now no condemnation to those who are in Christ Jesus."*
This word is God's confirmed judgment given to the people who have received the removal of sin by believing the gospel of the water and the Spirit. There is never any condemnation for those who are in Christ Jesus. It is because Jesus took charge of all our sins by receiving baptism from John the Baptist, received the judgment of those sins on the cross, and resurrected to give us new life.
Therefore, we are people who have been liberated from the law of sin and death. The law of the Spirit of life has liberated us. Now we are not people under the condemnation of the law, but children of God who have received the Spirit of God. If so, how must we live now? The main text speaks clearly. We must not follow the flesh but live following the Spirit. We must do the work that God wants.

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Even a Person Who Has Received the Removal of Sin Can Live Two Kinds of Lives

A person who has received the removal of sin is no longer a sinner. However, even a person who has received the removal of sin has flesh. Because we have a physical body while living on this earth, the thoughts of the flesh rise up. We have to eat and live, we have to take care of our bodies, and we have to handle the problems of our families and workplaces. So even a born-again person cannot avoid the matters related to the flesh.
However, the important thing is the direction of life. Even a righteous person who has received the removal of sin can live two kinds of lives. One is a life that follows the flesh, and the other is a life that follows the Spirit. A person who follows the flesh thinks of the things of the flesh. They think of their own comfort, their own benefit, their own safety, and their own desires first. However, a person who follows the Spirit thinks of the things of the Spirit. They think of the work that pleases God, the work of preaching the gospel, and the work of saving souls.
The main text speaks clearly. *"For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit" (Romans 8:5).* Therefore, a person who has received the removal of sin must examine which side they are thinking about. One must see whether one's heart is currently being taken away by the things of the flesh, or whether one is thinking of the things of the Spirit.

The Work of the Spirit is the Work of Saving Souls

Then what is the work of the Spirit? The work of the Spirit is the work that pleases God. The work that God is most pleased

with is the work of saving souls. It is the work of making sinners receive the removal of sin and become children of God by preaching the gospel of the water and the Spirit. The Holy Spirit works inside the person who has received the removal of sin. And the Holy Spirit always makes us testify to the gospel of Jesus Christ. The Holy Spirit does not want us to settle down in the greed of the world. The Holy Spirit wants us to think of the work that God wants, and to offer our bodies and minds for that work.
Therefore, for us to follow the Spirit is not vaguely having a pious feeling. To follow the Spirit is to think of the gospel. It is to think of souls. It is to preach the gospel of the water and the Spirit, which was completed by Jesus' baptism, cross, and resurrection, to the people who are still under the law of sin and death. That we have received the removal of sin is not a grace given just for us to live comfortably. God saved us from sin and gave us the Holy Spirit, so as to make us be used in the work of saving other souls.

The Thought of the Flesh is Death, and the Thought of the Spirit is Life and Peace

The main text says: *"For to be carnally minded is death, but to be spiritually minded is life and peace" (Romans 8:6).* The thought of the flesh seems to save a person, but eventually leads to death. If one only thinks of the flesh, it seems comfortable and safe at first, but eventually the heart becomes heavy and faith becomes cloudy. If one follows the flesh, one becomes distant from God. If one becomes distant from God, life and peace disappear from the heart.
On the contrary, the thought of the Spirit is life and peace. If one thinks of the work of the Spirit, the flesh might have a hard time

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at first. To serve the gospel, toil follows. There are times when one must offer time, offer one's heart, offer material things, and lay down one's own comfort. However, on that path, there is life and peace. Because God is pleased, and the Holy Spirit gives peace to the heart.

The thought of the flesh becomes an enemy of God. Because the flesh does not submit to God's law, nor can it do so. The flesh is always self-centered. It thinks of what is comfortable for me first, rather than what God wants. So those who are in the flesh cannot please God. Therefore, we must have the thought of the Spirit. We must think of the work that pleases God. We must think of what we can do for the gospel. We must think of how we can offer our lives to save souls.

The Life of Faith is Not a Doctrine But an Actual Battle of Life

The life of faith is not a simple doctrine. "If you believe in Jesus, you are saved. If you commit a sin, you just need to pray a prayer of repentance." Living fitting into a format like this is not a true life of faith. The life of faith of a person who has received the removal of sin is a living life. It is an actual matter of the heart, and an actual battle of life. Inside us, there is the Holy Spirit, but at the same time, there is also the flesh. So there is a battle every day. It is a battle of whether to follow God's will or to follow the greed of my flesh. It is a battle of whether to think of the gospel first or to think of my comfort first.

Apostle Paul also fought with himself. He said he disciplines his body and brings it into subjection. Why is that? Because the flesh, if left as it is, runs toward the things of the flesh. Even a person who has received the removal of sin, if they do not set

their mind, can become soaked in the thought of the flesh before they know it. Therefore, we must set our minds every day. It is not finished by setting it once. When doing the life of faith for a long time, one can fall into a rut. At first, the grace of the gospel is hot and one runs toward the work that pleases God, but as time passes, the direction can become cloudy. At that time, one must set their mind again. “I will follow the Spirit. I will do the work that God wants. I will live for the gospel.” One must set it again like this.

We Must Make Our Goal Clear

Apostle Paul did not live like beating the air. He ran toward the mark. The life of faith is the same. The goal must be clear. If there is no goal, a person is dragged by the flow of the flesh. Even if a car has a navigation system, it is useless if the destination is not entered. The destination must be clear for guidance to be possible. Likewise, the destination of our lives must also be clear. Our destination is the work that pleases God. Our direction is the preaching of the gospel. The goal of our lives is the work of saving souls.

It does not mean that we should not do the work of the flesh at all. We have to eat and live. We have to take care of our bodies as well. We have to handle the responsibilities of our families and workplaces as well. However, the final goal of life must be in God. Even the work of the flesh must become a tool for God’s work. Even if we earn money, we must earn it for the gospel. Even if we take care of our health, we must take care of it to serve the gospel. Even if we manage our time, we must manage it to do the work that God wants. When we do so, our flesh also gets to be used for the work of the Spirit.

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If You Try to Save Only the Flesh, You Will Rather Die

When the world becomes difficult, people instinctively try to save only the flesh. When diseases circulate, the economy becomes difficult, rumors of war are heard, and the order of the world is shaken, people try to hold onto only their own safety. "How can I live? How can my flesh be safe?" They come to think only of this. However, the Bible says:
"For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live" (Romans 8:13). If you live according to the flesh, you will surely die. If you try to save only the flesh, eventually the soul dies, the heart dies, and faith dies. However, if by the Spirit you put to death the deeds of the body, you will live. If you rule over the greed of the flesh following the Holy Spirit, and choose the work that pleases God, you will live.
Therefore, the more difficult the times are, the more we must think of the Spirit. The more the world shakes, the more we must hold onto the work that God wants. The closer the end times are, the more we must preach the gospel. When people are captivated by fear, we must preach the gospel of life. Preparing for the flesh is also necessary. If the body is sick, it must be treated, and livelihood must also be handled. However, that must not become the entirety of life. The preparation of the flesh must also become a preparation to serve the gospel.

The One Who is Led by the Holy Spirit is the Son of God

The main text says: *"For as many as are led by the Spirit of*

God, these are sons of God" (Romans 8:14). The sons of God are led by the Spirit of God. If the Holy Spirit is in us, we are not in the flesh but in the Spirit. We are no longer people who have received the spirit of bondage to fear. We are God's children who have received the Spirit of adoption, by whom we call God, *"Abba, Father."*

If so, we must live like children of God. The children of God think of the Father's will. The children of God try to do the work that the Father is pleased with. What God the Father wants the most is for sinners to hear the gospel of the water and the Spirit and receive the removal of sin. The Holy Spirit wants this in our hearts. So the person who is led by the Holy Spirit thinks of the work of the gospel. They think of the salvation of souls. They do not try to save only themselves but try to save other souls as well. We must receive the guidance of the Holy Spirit. The guidance of the Holy Spirit comes through the word of God, the church, and the direction of the gospel. When we hear the word, unite with the church, and offer our hearts to the work of the gospel, we come to receive the guidance of the Holy Spirit.

We Must Tilt the Scale of Our Hearts Toward the Side of the Spirit

Even for a person who has received the removal of sin, there is a battle between the flesh and the Spirit. Sometimes, the heart toward the work of the Spirit is strong. Thinking of the gospel makes one joyful, and the desire to live for God's work is hot. However, sometimes the thoughts of the flesh rise up and become similar to the thoughts of the Spirit. And sometimes, the thoughts of the flesh become even heavier.

At such times, the heart becomes uncomfortable. The Holy Spirit

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makes us feel uncomfortable inside us. “The direction of your heart is wrong right now. Think of the work of the Spirit again. Return to the gospel again.” He awakens us like this. Therefore, we must tilt the scale of our hearts toward the side of the Spirit. It is okay even if it is not a very big difference. Even a little bit every day, we must think of the work of the Spirit first. We must think of the work that God wants first. If we do so, our souls will live, our hearts will live, and our physical bodies will also be used by God.

The life of faith is a continuous choice. At every breathing moment, we choose. Will we follow the flesh, or will we follow the Spirit? Will we follow our own comfort, or will we follow the work that pleases God? Therefore, we must set our minds every day.

We Must Continue the Work of Preaching the Gospel As Long As We Can

We must preach the gospel of the water and the Spirit. This gospel is necessary for all nations and all people. It is necessary for people who do not believe in Jesus, and it is also necessary for people who believe in Jesus religiously but have sin in their hearts. The problem of sin is not resolved by human doctrines and prayers of repentance. Only by the gospel of the water and the Spirit, which believes in Jesus’ baptism, cross, and resurrection, can one receive the removal of sin.

Therefore, delivering gospel books, preaching the word, making the gospel be preached in the languages of each country, and letting coworkers serve the gospel in their own countries are works that please God. Spending our hearts for such works is thinking of the work of the Spirit. Our toil can sometimes be

difficult. There are financial difficulties, physical limitations, and burdens of work. However, if we stop the work of the gospel, our hearts easily flow to the flesh. When we run for the gospel, our flesh is also offered to God and our hearts come alive.
God's work must be done by faith. Calculation is necessary and wisdom is also necessary, but ultimately there must be faith. If it is a work that pleases God, God opens the way. We must set our minds toward that direction and run.

We Must Receive Suffering Together to Receive Glory Together

The main text says: *"And if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together" (Romans 8:17).* We are children of God. The Spirit Himself bears witness with our spirit that we are children of God. If we are children of God, we are also heirs of God. We are joint heirs with Christ. We are the people who will receive the glory of the kingdom of God in the future.
However, there is not only glory. There is also suffering. If we live for the gospel, the flesh can have a hard time. There is suffering because we cannot live only for ourselves like the people of the world. On the path of setting our minds and running for God's will, there is toil. However, that suffering is not in vain. He who receives suffering with Christ also receives glory with Christ. God remembers our toil offered for the gospel. God looks preciously upon our lives offered to save souls. Therefore, we must not be discouraged. Even if the flesh has a hard time, we must think of the work of the Spirit. Even if the world is difficult, we must do the work that God wants. The more it is the end times, the more we must hold onto the gospel.

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Let Us Follow the Spirit and Do the Work That God Wants

Beloved saints, we are those who have absolutely no condemnation in Christ Jesus. The law of the Spirit of life has liberated us from the law of sin and death. Jesus took charge of all our sins with His baptism, received the judgment of those sins on the cross, and resurrected to give us new life. Now we are the people who have received the Spirit of God. We are not people who have received the spirit of bondage again to fear, but children of God who have received the Spirit of adoption to call God Abba Father. Therefore, we must live like children of God. We must not follow the flesh but follow the Spirit. The thought of the flesh is death, but the thought of the Spirit is life and peace. If we live according to the flesh we will surely die, but if by the Spirit we put to death the deeds of the body, we will live. The people who are led by the Spirit of God are the sons of God. Let us make the goal of our lives clear. Let us put our hearts into the work that God wants. Let us set our minds on the work of preaching the gospel that pleases God. The more difficult the world is, let us not try to save only the flesh, but let us think of the work of saving souls. Let us take care of our bodies and handle our livelihoods, but let us offer all of that to God so that it may be used for the gospel.

I hope that all of us will reset the direction of our hearts every day, follow the Spirit, and be used in the work of preaching the gospel of the water and the Spirit. I hope we become children of God who also receive suffering with Christ, and in the future also receive glory with Christ. Amen. ✉

They Shall Reign Forever and Ever

< Romans 8:18-21 >

"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. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God."

Beloved saints, today through the words of Romans chapter 8, we want to share the word of God under the title, *"They shall reign forever and ever."* The Apostle Paul says this in today's main text: *"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" (Romans 8:18).* This word is not a simple word of comfort. This is a word that proclaims how great and amazing the glory is that the people who became children of God by believing the gospel of the water and the Spirit will receive in the future. It means that the suffering, weakness of the flesh, sickness, aging, darkness of the world, and the toil and persecution we receive while serving the gospel that we experience on this earth right now cannot be compared with the glory that will be revealed in us in the future.

While preaching the gospel, the Apostle Paul was beaten,

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imprisoned, slandered, and suffered many hardships. However, he did not look only at those hardships. He looked at the glory that would be revealed in the future. He looked at the new heaven and new earth, the glorious resurrection, and the eternal kingdom to be enjoyed with God, which God will give to those who have received the removal of sin.

Therefore, we too must engrave this word in our hearts. We must not look only at the present suffering, but we must look at the glory that will be revealed in us in the future. We must know who we are. We are children of God who have received the removal of sin by believing the gospel of the water and the Spirit. We are the ones who will enjoy glory together with the Lord in the future. We are the ones who will reign forever and ever.

The Present World is in Suffering and Decay

Everyone, this world is gradually growing old. The human body is like that, all things in nature are like that, and all the orders of the world are like that. A person is born, grows, gets old, gets sick, and eventually dies. When young, one seems to have strength, bright eyes, and a strong heart, but as time passes, the body becomes weak, the eyes become dim, and the heart becomes exhausted.

The Apostle Paul also said, *"Even though our outward man is perishing, yet the inward man is being renewed day by day" (2 Corinthians 4:16).* The outward man perishes. The flesh grows old. Our bodies are not eternal. Sickness comes, tiredness comes, and death comes. All things in nature are the same. When spring comes, flowers bloom, but after a little while, they wither and fall. Magnolia flowers also bloom beautifully, but as time passes, they turn black and fall to the ground. Rose flowers also bloom

splendidly, but eventually wither. All creation is under the bondage of corruption.
The world is also like that. People try to live well, but the world is becoming more and more unstable. Wars and diseases, economic difficulties, natural disasters, people's sins, and the pain of the heart do not cease. People try to live longer and try to live more comfortably, but they cannot escape from death and suffering. This is the present world. This world is not a perfect place. This world is not an eternal place. This world is waiting for the day it will be renewed in the future.

Creation Also Waits for the Glory of the Children of God

The main text says: *"For the earnest expectation of the creation eagerly waits for the revealing of the sons of God" (Romans 8:19).* Creation also waits. What does it wait for? It waits for the sons of God to appear. In other words, it means it waits for the day when the children of God, who have received the removal of sin by believing the gospel of the water and the Spirit, will appear in glory in the future.
Why does creation wait? Because creation also wants to be liberated from the bondage of corruption. Right now, all things are subjected to futility. Flowers wither, trees get sick, the land becomes desolate, and all living creatures are under the law of death. However, in the future, when the children of God reach the glorious liberty, creation will also be renewed.
When God first created the world, He made everything good to look at. However, due to human sin, a curse came upon this earth, and creation also came to groan together. Therefore, creation also waits for the completion of God's salvation. It waits for the

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day when the children of God appear gloriously, and the new heaven and new earth come.
Everyone, this word gives us great hope. It is not only us who are renewed. God will also renew all things. This sick, decaying, and perishing world will end, and God will give us a new heaven and a new earth.

The Children of God Reach the Glorious Liberty

The main text says: *"because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans 8:21).* For the children of God, there is glorious liberty. This saying is a truly amazing word. Right now, because we wear the flesh, we receive various restrictions. When the body is tired, we want to lie down; when we get sick, it is painful; and there are times when the heart becomes weak. Even if we try to preach the gospel, there are limitations of the flesh, and there are hindrances from the world. However, in the future, we will reach the glorious liberty. We will come to live together with God in a world where there is a body that never gets sick again, a body that never dies again, a heart that never sheds tears again, and no trace of sin again. There is no curse there. There is no night either. God Himself becomes the light so much that there is no need for a lamp or sunlight. It is a world where the river of the water of life flows, and the tree of life bears fruit. The throne of God and of the Lamb is in the midst of it, and His servants shall serve Him and see His face.
This is the glory of the children of God. This is the liberty we will enjoy in the future. It cannot be compared with the money or honor of the world. It cannot be compared even with the

kingship of the world. It is the glorious liberty that God Himself gives.

This Glory is Given to Those Who Have Received the Removal of Sin

Then who enters this glory? It is the people who have received the removal of sin by believing the gospel of the water and the Spirit. It is the people who believe the fact that when Jesus was baptized by John the Baptist, all my sins were passed onto Jesus, and Jesus received the judgment of those sins on the cross, and resurrected to give me new life. The person who enters the kingdom of God is not a person who has their own righteousness. It is not a person whose deeds are perfect. It is a person who has no sin in their heart.

Having no sin in the heart does not mean that one did not commit sin by their own strength. It means that one has received the removal of sin by believing the gospel that Jesus completely eliminated sin with His baptism and the cross.

If one says they believe in Jesus but sin remains in their heart, they are not yet ready to enter the glorious liberty. The wedding garment God gave us is the gospel of the water and the Spirit. The person who has received the removal of sin by believing this gospel is a child of God, and the child of God reaches the glorious liberty in the future. Therefore, we must first believe the gospel clearly. We must believe with our hearts the fact that Jesus took charge of my sins with His baptism, received the judgment of my sins on the cross, and saved me with His resurrection. This faith makes a person a child of God. And the child of God enters glory in the future.

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Present Suffering Cannot Be Compared with Future Glory

The Apostle Paul did not look lightly at present suffering. He actually experienced many hardships. While preaching the gospel, he was beaten, imprisoned, starved, stripped naked, and rejected by people. However, he compared all those sufferings with the glory that would be revealed in the future. And he made a conclusion: *"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" (Romans 8:18).*

Everyone, as we serve the gospel, there are difficult things. The flesh also becomes weak, and there are times when the heart is exhausted. We might be misunderstood by the people of the world, and there are times when preaching the gospel is not easy. However, if we think of the glory we will receive in the future, this suffering cannot be compared. Even if we live a little lacking on this earth, we are the people who will reign forever in the kingdom of God. Even if we are sickly and weak on this earth, we are the people who will put on a body that never gets sick again in the future. Even if we shed tears on this earth, God will wipe away all tears in the future.

Therefore, we must not be discouraged. We must not sit down looking only at the present suffering. We must look at the glory we will receive in the future. We must look at the world that God has promised us.

We Are the Ones Who Will Reign Forever and Ever

The Book of Revelation speaks of how the children of God

will live in the future. *"They shall reign forever and ever" (Revelation 22:5).* The children of God reign forever and ever. This is not a reigning that disappears after enjoying power for a moment like the kings of the world. It is the glory enjoyed together with God in the eternal kingdom of God. We will live forever in the new heaven and the new earth together with the Lord.

Everyone, we may be lacking in appearance right now. The flesh is also weak, we do not have much, and we may not have much to boast about worldly. However, God sees us as His children. He sees us as the ones who will reign in the future. In the world, princes and princesses are treated well because of that one status. It is not because they do everything well, but because of their status. Likewise, we have received the status of children of God. We have received the removal of sin by believing the gospel of the water and the Spirit, have become children of God, and have become the ones who will reign in the kingdom of God in the future.

Therefore, we must not look at ourselves only too shabbily. Looking at the flesh, we are lacking, but looking by faith, we are a royal priesthood. We are the ones who will reign forever and ever.

We Must Have the Hope of the New Heaven and the New Earth

God gives the new heaven and the new earth when this old world ends. That place is different from this world right now. This world right now gets sick, declines, and decays, but the new world God gives is glorious. There is no curse there again. There is no night. There is no death. There are no tears. There is no

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pain.
There we live together with God. We see God face to face. We live in a place where the river of the water of life flows, and the fruit of the tree of life bears. God becomes our light. We serve God and reign there forever. A person who has this hope does not live servilely on this earth. A person who has this hope does not have their heart stolen by the money and honor of the world. If there is food to eat three meals a day, a place to sleep, and the ability to preach the gospel, one can be thankful. Because our true hope is not on this earth but in the kingdom of God.
We are not people who will live in this world forever. We are people who will enter the new heaven and the new earth. Therefore, we must live by faith. We must live by hope. We must live looking at the glory we will receive in the future.

This Hope Makes Us Live Boldly

If a person does not know the glory they will receive in the future, they are pressed down by present suffering. If the body hurts, they despair; if business does not go well, they collapse; and if they receive scars from people, their heart dies. However, a person who knows the glory they will receive in the future is different. “I am weak right now, but I will put on a glorious body in the future. I suffer hardships in the world right now, but I will reign in the kingdom of God in the future. I toil for the gospel right now, but that toil is never in vain.”
If one has this faith, they become bold. Even if the world looks gloomy, they do not fear. Even if the order of the world shakes, they do not despair. Because the ending of this world is the beginning of a new world for the children of God. The people of the world despair seeing this world collapse. However, a born-

again person knows. They know that when this world ends, the Lord will come, the Lord will renew all things, and He will establish the children of God in glory. Therefore, we can be bold even in the midst of suffering. Because we believe in the glory we will receive in the future.

We Must Preach This Gospel of Glory

This glory is not enjoyed by just anyone. It is a glory given to the children of God who have received the removal of sin by believing the gospel of the water and the Spirit. Therefore, we must preach to the people who do not yet know this gospel. If people do not receive the removal of sin, they cannot enter the glorious liberty in the future. They must hear the gospel that Jesus took charge of the sins of the world with the baptism He received from John, received the judgment for those sins on the cross, and resurrected to give new life. By believing this gospel, sin must be eliminated from the heart. Only then do they become children of God, and enter the glorious liberty in the future.

The work of us preaching this gospel is the most precious work on this earth. Right now the world is decaying, but God is saving souls through the gospel. Before this world ends, more people must hear the gospel of the water and the Spirit and receive the removal of sin. Therefore, we must live for the gospel. Even if the body is weak, we must serve the gospel as much as we can. Even if what we have is small, we must use it for the gospel by faith. Even if there is not much time, we must do the work God has entrusted to us. We must participate in the work of the gospel like those who will receive glory in the future.

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Let Us Live Our Present Life with the Hope of Glory

Everyone, we are living on this earth right now. We are in the reality of eating, drinking, working, getting sick, and growing old. However, we are not people who belong only to this earth. We are children of God. We are people who will reach the glorious liberty in the future. We are people who will reign forever and ever. Therefore, we must live our present life by faith. Even if we meet suffering, we must not be discouraged; even if sickness comes, we must not lose hope; and even if the world becomes dark, we must look at the kingdom of God. Our outward man may perish, but our inward man must be renewed day by day. Our bodies may become weak, but our faith must become more steadfast.

The glory we will receive in the future cannot be compared with the present suffering. The new heaven and the new earth God has promised us cannot be compared with any beauty of this world. The glory by which God will make us reign cannot be compared with any power of this world. Therefore, we must live holding onto this hope.

Let Us Live Looking at the Glory That Will Be Revealed in the Future

Beloved saints, the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us in the future. Right now this world is in the bondage of corruption, and our flesh is also weak, but God has promised us the glorious liberty. We are children of God who have received the removal of sin by believing the gospel of the water and the

Spirit. Jesus took charge of all our sins with His baptism, received the judgment of those sins on the cross, and resurrected to give us new life. Therefore, we are heirs of the kingdom of God. We are the ones who will reign forever and ever together with the Lord in the new heaven and the new earth in the future. Let us live by this faith. Let us not be pressed down by present suffering. Let us not despair seeing the decay of the world. Let us not look only at the sick flesh and lacking reality, but let us look at the glorious body the Lord will clothe us with and the eternal kingdom in the future. And let us preach the gospel of the water and the Spirit to the souls who do not yet know this hope. Let us testify the gospel so that they too may receive the removal of sin, become children of God, and reach the glorious liberty.

I hope that all of us will overcome present suffering by faith, look at the glory that will be revealed in the future, and live like children of God who will reign forever and ever. Amen. ✉

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Those Called According to His Purpose

< Romans 8:28-30 >

"And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified."

Beloved saints, today we would like to share the word about *"those who are the called according to His purpose"* through the words of Romans chapter 8, verses 28 to 30. The Apostle Paul speaks like this in today's main text: *"And we know that all things work together for good to those who love God, to those who are the called according to His purpose."*

This word is not the saying that worldly people vaguely say, "Eventually good things will happen." This word is the word that speaks of the purpose of salvation that God established in Jesus Christ. It speaks of the providence of salvation that God knew us from before the foundation of the world, called us in Jesus Christ, justified us with the gospel of the water and the Spirit, and will glorify us in the future.

Therefore, we must know this word correctly. The word that "all things work together for good" does not mean that all our fleshly desires will come true. It means that all the things God did to

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make us His children achieved God's good in Jesus Christ.

God Worked All Things Together for Good

God has never worked without any purpose from the beginning. There was a purpose that God created the heavens and the earth, there was a purpose that He made man out of dust, and there was a purpose that He placed the tree of the knowledge of good and evil in the Garden of Eden. Many people ask. "If God had not made the fruit of the knowledge of good and evil, man would not have sinned, so why did He place the tree of the knowledge of good and evil?" However, we must see the answer to this question within the gospel of the water and the Spirit.

God did not intend to leave man merely as a simple creature. God intended to make man His children. He intended to make man those who conform to the image of God, make them those who are clothed with the righteousness of God in Jesus Christ, and make them live together in the eternal kingdom of God. So God made human beings know their weakness under the law, made them realize sin, and eventually made them know that they are those who need God's mercy and salvation. And He sent Jesus Christ as the answer.

Therefore, all the things God did eventually achieved good. That good is exactly that sinners receive the removal of sin by the gospel of the water and the Spirit and become children of God.

Man is Originally a Weak Earthen Vessel-like Being

God made man out of dust. The Bible compares man to an earthen vessel. An earthen vessel breaks easily. It is weak. They

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think themselves strong, but in reality, they are too weak. Man cannot keep God's law perfectly. Even if they want to live good with their heart, the flesh leans toward sin. It is human life to become servile even before a small benefit, to submit even before a slightly powerful person, and to easily compromise for one's own life and profit.

Therefore, man cannot become a child of God by his own strength. They cannot go before God with their own righteousness. They cannot become righteous by keeping the law. Man is a being who must receive mercy before God from the beginning. God knew this fact. So He made us as weak beings, but He did not leave us abandoned in that weakness as it is. God gave us the gospel of the water and the Spirit in Jesus Christ. He established a plan to wash away our sins, clothe us with God's righteousness, and let us obtain eternal life.

Who Are Those Called According to His Purpose?

The main text says, *"those who are the called according to His purpose."* Then who are those called by God? Those called by God are people who know their own sins. They are people who know that they cannot stand before God by their own strength. They are people who know themselves that they cannot keep the law, cannot enter heaven with their own righteousness, and have no choice but to go to hell, and thus seek God's mercy. Jesus said, *"I did not come to call the righteous, but sinners" (Matthew 9:13).* The ones God calls are not people who think themselves righteous. They are not people who believe in their own strength. They are people who admit, "I am lacking. I am weak. I am a sinner. I cannot live without the Lord's mercy."

To such people, the gospel of the water and the Spirit is heard.

The gospel is heard that Jesus took charge of all my sins by receiving baptism from John the Baptist, received the judgment of those sins on the cross, and resurrected to make me live with new life. And the person who believes that gospel is the person called according to God's purpose.

God's Election Was Accomplished in Jesus Christ

Many people misunderstand God's predestination and election. Some people say that God, without any reason, predestined some people to go to heaven, and predestined some people to go to hell. However, God is not such an unrighteous One. If God were One who unconditionally lines people up in two rows, sending one side to heaven and sending one side to hell, people would be able to protest before God. However, God is a righteous One. God gave the law equally to all people, and gave the opportunity to hear and believe the gospel equally to all people.

God's predestination is a predestination accomplished in Jesus Christ. God predestined to make man His children in Jesus Christ from before the foundation of the world. In other words, He predestined to make those who believe the gospel of the water and the Spirit, which Jesus accomplished through His baptism, cross, and resurrection, into children of God.

Therefore, we should not vaguely fear whether we have received God's election or not. The important thing is whether one believes the gospel of the water and the Spirit. It is whether one believes the righteousness of God that Jesus took charge of my sins with the baptism He received from John and was judged on the cross. The one who believes this gospel is the one elected by God.

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We Must Have the Faith of Jacob and Abel

Esau and Jacob appear in the Bible. God said that He loved Jacob and hated Esau. Also, Cain and Abel appear. God accepted Abel's offering but did not accept Cain's offering. Why is that so? God did not do so without any reason. Esau was a person who relied on his own strength. Cain also went before God with his own toil and his own righteousness. However, Jacob was a person who knew his own weakness, and Abel was a person who went before God by believing in the blood of the sacrifice appointed by God.

The person loved by God is not a person who believes in his own strength. They are not a person who boasts of their own righteousness. They are a person who admits that they are weak, lacking, and servile before God, and relies only on God's mercy. We too must become people like Jacob before God. We must have faith like Abel. "God, I cannot become righteous by my own strength. I need the Lord's mercy. I believe the righteousness of God that Jesus accomplished with His baptism and the cross." We must have this kind of faith.

God Made Those He Foreknew to Be Conformed to the Image of His Son

The main text, Romans 8:29, says. "*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.*" God foreknew us. He knew our weakness, He knew what sins we would commit, and He knew that we could not be saved by our own strength. So God predestined to save us in Jesus Christ.

God's purpose is to make us conform to the image of His Son.

It is to make Jesus Christ the firstborn among many brethren. Jesus is the only begotten Son of God, and our Savior. When we believe the gospel of the water and the Spirit and become children of God, Jesus becomes the firstborn among many brethren.

This is amazing grace. Originally, we were sinners. We were weak earthen vessels made of dust. However, God made us His children in Jesus Christ. He made us those who will inherit the kingdom of God together with Jesus. This is God's predestination. This is God's love.

God Called, Justified, and Glorified

The main text, Romans 8:30, says. *"Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified."* Many people misunderstand this word as a process of sanctification. They think that God predestines, calls, and gradually changes us to justify us later, and glorifies us around the time of death. However, this is an interpretation that does not know the gospel of the water and the Spirit.

God called us in Jesus Christ. And He justified us, who were called, with the gospel of the water and the Spirit. Because Jesus took charge of all our sins by receiving baptism, and received the judgment of those sins on the cross, the one who believes this gospel is justified at once. Becoming righteous is not accomplished gradually. The removal of sin is accomplished at once. It is not that sin in the heart gradually decreases and disappears later. The moment we believe the baptism of Jesus and the blood of the cross as the gospel of our salvation, God justifies us. He declares us sinless.

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And He glorified those who received the removal of sin. This is the word that He made them God's children, and made them enter the glory of the kingdom of God in the future. The one who has received the removal of sin is a child of God, and a child of God is one who will receive the glory of heaven.

By the Doctrine of Sanctification, One Cannot Know the Truth of the Removal of Sin

Many people say, "If you believe in Jesus, you are gradually sanctified and later become a sinless person." However, the Bible does not say so. Faith grows. Faith receives nurturing. A born-again person learns the word, grows within the church, and is gradually established as a worker of the gospel. This is a fact. However, the removal of sin is not gradual. The removal of sin is at once. Becoming a child of God is also at once. Becoming a righteous person is also at once. It is accomplished at once when believing the baptism, cross, and resurrection of Jesus.

It is not that a person believes in Jesus and strives for 10, 20, or 50 years so that sin gradually disappears. If one thinks like that, a person cannot be free from sin for their whole life. Until death, they say, "I am not yet perfect. I am still a sinner," and eventually stand before God with sin. However, the gospel of the water and the Spirit speaks clearly to us. Jesus already took charge of all our sins. Jesus already received the judgment of those sins. Therefore, the one who believes has no sin now. They are a righteous person now. They are a child of God now. This is the true gospel.

We Must Believe Within God's Will

Faith is not believing as one pleases. It is not believing in Jesus according to one's own thoughts. One must believe the word of God that has been done within God's will. One must know and believe how God saved us. God knew our weakness. He knew that we are beings who cannot keep the law and have no choice but to commit sin all our lives. So He sent Jesus. Jesus took over all our sins by receiving baptism from John the Baptist. And He paid the price of sin by shedding blood and dying on the cross. By resurrecting, He gave us new life.

This is God's will. The person who accepts this will is the person who loves God. The person who acknowledges what God has done is the person called by God. The person who discards their own righteousness and believes God's mercy is a child of God. We must confess like this before God. "Lord, I am lacking. I cannot keep the law. I cannot become righteous by my own strength. However, I believe that Jesus took charge of my sins with His baptism and received judgment on the cross. I believe that God has justified me." This faith saves us.

All Things Worked Together for Good

Now let us return again to the first word of today's main text. *"All things work together for good to those who love God, to those who are the called according to His purpose."* That God made man weak, that He placed the fruit of the knowledge of good and evil, that He gave the law, that He sent Jesus Christ, that Jesus received baptism, died on the cross, and resurrected, all these things worked together for good.

What is that good? It is making a sinner into a child of God. It is

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making a person like a weak earthen vessel into a righteous person clothed with God's righteousness. It is making a person who has no choice but to go to hell into a citizen of heaven. It is making Jesus Christ the firstborn among many brethren, and making us those brethren. All of this is God's good. The greatest good God gave us is the gospel of the water and the Spirit. Within this gospel, God's predestination, election, calling, justification, and glorification all become clear.

Let Us Live by Faith as Those Called According to His Purpose

Beloved saints, we are people called according to God's purpose. We were not called because we are great. We were not chosen because we are righteous. We were a weak, lacking, and servile life, but God took pity on us in Jesus Christ. God predestined to make us His children in Jesus Christ from before the foundation of the world. Jesus came to this earth, took charge of all our sins with His baptism, was judged for those sins on the cross, and resurrected to give us new life. God justified us who believe this gospel, and also glorified us.

Therefore, we must not be shaken by the doctrine of sanctification or wrong predestination. The removal of sin was accomplished at once. Becoming a child of God was also accomplished at once. Faith grows, but becoming a righteous person is accomplished the moment we believe the baptism, cross, and resurrection of Jesus. Let us believe this grace. Let us acknowledge what God has done. Let us discard our own righteousness and hold onto God's mercy. Like Jacob, like Abel, let us become people who rely on the Lord's mercy.

And let us live as those called according to His purpose. Let us

believe the gospel of the water and the Spirit more deeply, and preach this gospel to the souls who do not yet know it. Let us praise this grace that God called us, justified us, and glorified us. All things worked together for good. All the things God did to save us in Jesus Christ are good. The one who believes this good is a blessed one. I hope that all of us, as those called according to His purpose, will live believing and thanking God's righteousness. Amen. ✉

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Questions and Answers on Romans Chapter 8

[Question] 1. In Romans 8:2, it says, *"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."* What does this word teach us?

1. Verse 2, which explains the declaration of verse 1 through the contrast of two laws

Romans 8:2 is an important word that explains why the declaration spoken in verse 1, *"There is therefore now no condemnation to those who are in Christ Jesus,"* is possible. This word shows that there are two laws within a person. One is the law of sin and death, and the other is the law of the Spirit who gives life in Jesus Christ. Because the law of the Spirit is stronger than the law of sin and death, it liberates the born-again person from the power of sin and death. Therefore, the person who is in Jesus Christ by believing in the gospel of the water and the Spirit is no longer under condemnation, but comes to live in the new life given by the Holy Spirit.

2. The identity of the two laws: the law of sin and death, and the law of the Spirit of life

The word *"law"* used by the Apostle Paul in this verse is not a simple regulation, but a spiritual law that operates without fail before God. The first law is the *"law of sin and death."* This law refers to the system of God's commands centered on the Ten

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Commandments, the law given to Israel through Moses at Mount Sinai. This law is a holy and clean law, but its function is not to make a person righteous, but to thoroughly expose a person's sins to make them know that they are under death and destruction. The second law is the *"law of the Spirit of life."* This law is the law of salvation personally established by God the Father. Namely, it represents the gospel of salvation in which Jesus had the sins of the world transferred to Him through the baptism He received from John, was crucified and shed blood, and resurrected from death to deliver the descendants of Adam from the sins of the world.

3. What the law does: making one realize sin

The law was originally given to teach a person what sin is. The Apostle Paul clearly spoke in Romans 3:20, *"for by the law is the knowledge of sin."* The law becomes the law of justice to expose the sinner's sin and reveal righteous judgment, but it is a law that cannot wash away a person's sin. It compelled anyone who stands honestly before the law to reach the conclusion, "I am a sinner who cannot keep all the law, and according to this law, I am a person who cannot escape the judgment of death and hell."

4. The three-step salvation ministry accomplished by the law of the Spirit of life

The *"law of the Spirit of life"* is the law of salvation that God the Father personally prepared to save sinners from sin. This ministry of salvation was accomplished in three steps. First, at the age of thirty, Jesus went before John the Baptist at the Jordan River, received baptism, and had the sins of the world transferred to Him. At that moment, all the sins of humanity were transferred

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to His body once and for all. Second, while bearing those transferred sins, He was nailed to the cross of Golgotha, shed His precious blood, and died, thereby paying the full wages of sin. Third, three days after His death, He resurrected from death, broke the power of death, and guaranteed that He became our eternal Savior. The ministry of these three steps is the very content of the *"law of the Spirit of life"* and the ministry of the "gospel of the water and the Spirit" taught by the Bible, that is, the gospel of truth.

5. The law of the Spirit of life overcomes the law of sin and death and liberates

The reason the Apostle Paul placed these two laws side by side in one verse is to reveal the fact that the law of the Spirit of life overcomes the law of sin and death and saves the believers. It showed that Jesus had all the sins that a person commits from birth until growing old and dying transferred to His own body once and for all, and became the Savior who saves all sinners from sin through His death on the cross and resurrection. Jesus Christ manifested that He became the Lord who received baptism from John and had the sins of the world transferred to His own body. The Lord became the Savior who received baptism from John, had the past, present, and future sins of humanity transferred to Him once and for all, was crucified, resurrected from death, and clothed us with eternal salvation. The power of Jesus resurrecting from death cannot be invalidated by any law of sin and death. Therefore, He ensured that the law of sin and death no longer has the authority to condemn those who have entered into Jesus Christ by faith.

6. To summarize

Here, one very important fact must be made clear. The one who believes in the word of the gospel of the water and the Spirit has become a person saved from their own sins by believing in the law of the Spirit of life. It is a person who honestly admitted before the law of God that they are a sinner bound for hell, and a person who accepted by faith the ministry of Jesus who bestowed salvation through the law of life, that is, the word of the gospel of the water and the Spirit.

Faith that acknowledges only one law appears in two forms. First is a faith that emphasizes only the law, which is a person who clings to having their sins eliminated again through daily prayers of repentance, fasting, and contrition. The second is the faith of a believer who only knows the precious blood of the cross but does not actually know the fact that Jesus received baptism from John and had the sins of the world transferred to Him.

Just as the Apostle John clearly spoke in 1 John 5:6, *"not with the water only, but with the water and with the blood,-ASV"* the event of Jesus having the sins of the world transferred to Him through the baptism He received from John and the blood He shed on the cross are an inseparable ministry of salvation from sin. Only when these two are together does the law of the Spirit of life finally appear and operate as the power of salvation in a person's heart.

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[Question] 2. In what way did Jesus save the sins of sinners?

1. The salvation of sinners, a ministry completed within the plan of God the Father

The salvation of sinners is a ministry completed within the plan of salvation personally planned by God the Father. It means that Jesus Christ had the sins of the world transferred to Him through the baptism He received from John, and became the Savior who saved the sins of sinners once and for all through the blood, death, and resurrection of the cross.

2. The four-step ministry that completed salvation

Our salvation was completed by the following four steps of ministry. First, it is the work of God the Father sending the Son of God, Jesus Christ, to this earth as the Savior. Second, it is the work of Jesus Christ having all the sins of humanity transferred to His body once and for all by receiving baptism from John the Baptist at the Jordan River. Third, it is the work of Jesus, who had the sins of the world transferred to Him through baptism, paying the full wages of sin once and for all by being crucified, shedding blood, and dying. Fourth, it is the work of resurrecting from death in three days and becoming the Savior of those who believe. All these ministries are bound together in one place to complete our salvation. If any one of them is separated, the meaning of the ministry in which Jesus saved humanity from the sins of the world is not conveyed correctly, and if even one step is missing, salvation cannot be completed.

3. The start of salvation and the baptism received from John, the fulfillment of the Old Testament sacrificial law of laying on of hands

The start of salvation does not originate from a person's decision. It begins from that event where God the Father personally determined to send His only begotten Son, Jesus Christ, to this earth, and made Him come in human flesh through the body of Mary. The Apostle Paul speaks in Romans 8:3, *"God did by sending His own Son in the likeness of sinful flesh, on account of sin."* Sending His own Son is a work planned before the foundation of the world.

When Jesus reached thirty years of age, He came from Galilee to the Jordan River, and there He received baptism, which carried the meaning of the laying on of hands, from John the Baptist, a descendant of a legitimate priestly family. This event is not a simple ceremony but the fulfillment of the Old Testament sacrificial law of the laying on of hands. Not an animal, but the Son of God, Jesus Christ, had the sins of the world transferred to Him through the hands of John the Baptist. Jesus Christ received baptism from John, had the sins of the world transferred to Him, was crucified, shed blood, was killed, and resurrected to save the believers. The death of Jesus Christ was not a simple martyrdom but the judgment upon the sins that had already been transferred. The wages of sin is death, and the One who had all the sins of humanity transferred to Him became the One who paid the full wages of sin for all humanity once and for all by being crucified and dying as the price for those sins. Jesus' last words in John 19:30, *"It is finished,"* is a clear declaration that the work of washing away and eliminating all our sins of the world, and the work of making us live again from death—all these ministries have been fully accomplished.

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4. Resurrection, the Savior who broke the power of death and came back to life

Jesus resurrected from death, broke the power of death, and became our Savior who has now come back to life. Resurrection does not simply mean coming back to life again, but it is a ministry of power intended to raise us from death and make us children of God. Because there was resurrection from death, our righteousness was guaranteed without wavering, and the promise to give life even to our mortal bodies on the last day was given to us.

5. Salvation completed once and for all, coming upon the believer

All these ministries of salvation were completed once and for all. Sin transferred once was not transferred again, sin judged once was not judged again, and the One who came back to life once did not die again. Hebrews 10:14 clearly speaks of this once-and-for-all nature: *"For by one offering He has perfected forever those who are being sanctified."* It means that it is the ministry of Jesus who eliminated once and for all every sin a person commits until they grow old and die—past sins, present sins, and future sins.

6. To summarize

How does this salvation ministry, completed once and for all, come upon a person who believes? It comes at the very moment that person accepts in their heart the ministry that Jesus performed. To the person who accepts it in their heart, the elimination of sin comes at once, the Holy Spirit of promise enters and seals the heart washed of sin, and that person receives the status of a child of God. It is an abundant and perfect

salvation to which a person can add nothing more. All our sins have been completely eliminated once and for all, the status of children has been guaranteed by being sealed with the Holy Spirit of promise, and it is certain that the power of resurrection on the last day will give life even to our mortal bodies.

[Question] 3. What kind of life of faith does Romans 8:4 teach us?

1. Romans 8:4, which teaches the life of faith of the born-again

Romans 8:4 is a text that clearly teaches what kind of life of faith a born-again person should live. The single verse, *"that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit,"* explains how the requirement of the law is fulfilled in the righteous, and at the same time, clearly teaches the direction of how a person in whom that righteousness is fulfilled should live every day.

2. A person who cannot live by the law, saved by the gospel of the water and the Spirit

The law is holy and right, but because a person is born as a descendant of Adam, they have no ability to live according to the law. Therefore, the law only reveals that a person is a sinner. However, God the Father made Jesus receive baptism from John the Baptist at the Jordan River to have the sins of the world transferred to Him, be crucified to pay all the wages of our sins, and resurrect three days after His death to become our Savior. A person who believes this fact becomes one who believes the

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gospel word of the water and the Spirit and becomes a saved person.

3. The difference between walking according to the Spirit and walking according to the flesh

"Walking according to the Spirit" spoken of in the text refers to living a life of faith following the Lord with the belief that Jesus Christ had the sins of the world transferred to Him through the baptism He received from John, was crucified, and resurrected from death to become our Savior. Conversely, "walking according to the flesh" is a faith where a person follows Jesus by following the thoughts of the flesh. It is trying to receive the elimination of their sins again through their own prayers of repentance, trying to add their own righteousness through their own efforts, and trying to have the assurance of salvation through their own feelings. All these attempts are precisely the act of following the thoughts of the flesh.

The life of faith speaks of the belief in the Lord as the Savior who had the sins of the world transferred to Him through the baptism He received from John, was crucified to shed blood, and resurrected from death, not by one's own will or deeds.

4. The concrete daily life where the life of walking according to the Spirit appears

The life of walking according to the Spirit does not remain an abstract concept but is a life that must be lived out every day in a very concrete daily life. First is worship. Even a born-again person sometimes has thoughts of the flesh arise in daily life and is swayed by the desires of the flesh. At that time, while listening to the gospel word of the water and the Spirit delivered by the servant of God during worship time, they eliminate by faith the

fleshly thoughts that have wrongly settled in their hearts, acknowledging they are wrong. Second is fellowship with the righteous. When gathering together with people in whose hearts the Holy Spirit dwells to share the ministry of the gospel of the water and the Spirit, the heart becomes enriched. Third is participating in the ministry of saving other souls. When participating by faith in the work of spreading the good news of the gospel of the water and the Spirit that one has received to others, the footsteps of walking according to the Spirit become firm.

5. The life of spreading the gospel where the Holy Spirit leads again even if lacking

The text does not teach that a born-again person immediately becomes perfect. The Apostle Paul bitterly confessed in chapter 7, *"O wretched man that I am!" (Romans 7:24),* and honestly showed the fact that even a born-again person experiences conflict between two paths. However, the Holy Spirit dwells within the heart of a born-again person, so whenever that person falls into the wrong path, He leads their heart toward the direction that pleases God. Therefore, even though a born-again person is lacking and sometimes follows the thoughts of the flesh, they eventually return to the path of following the guidance of the Holy Spirit.

There is a clear direction in the life of following the Holy Spirit. That direction is the path of suffering with Christ and participating in glory with Christ. For the born-again, life on this earth is a purposeful life for the spread of the gospel of the water and the Spirit. Our final destination is the spread of the gospel of the water and the Spirit.

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6. To summarize

The life of following the guidance of the Holy Spirit is to acknowledge in the heart the righteousness of salvation that Jesus Christ has already accomplished, and to fulfill the mission of saving souls upon that faith. Romans 8:6 clearly states, *"to be spiritually minded is life and peace."* A life guided by the Holy Spirit is not a heavy duty, but living according to God's purpose with the heart. Then, the joy of the Holy Spirit arises within the fellowship with the saints.

[Question] 4. What does Jesus, who delivered Peter from all his weaknesses, teach us?

1. Peter's life, in which the faith journey of us all is compressed

The faith journey of the Apostle Peter is an example where the faith journey of us all appears compressed within the life of one person. We can see that Peter, who tried to follow Jesus with his own love, determination, and will, collapsed due to his own weakness. Peter became a person who could handle the ministry of God's servant by believing that Jesus had the sins of the world transferred to Him through the baptism He received from John and accomplished salvation through His death and resurrection on the cross.

2. The depth of the salvation ministry that he had not yet realized even within a right confession

Peter was a person who truly loved Jesus from the beginning. That confession in Matthew 16:16, *"You are the Christ, the Son of the living God,"* was a right confession in itself. However,

Peter was in a state where he had not yet realized the depth of the salvation ministry contained within that confession.
He knew Jesus as the Christ who created all things in the universe and came to save sinners from sin, but there was a time when he did not deeply know the salvation ministry of Jesus, who solved all his sins by receiving baptism from John to have the sins of the world transferred to Him, shedding blood on the cross, and resurrecting from death. Peter humbly declined when Jesus tried to wash Peter's feet. "How can my Lord try to wash my feet? I think it is proper for me to wash Jesus' feet." At that time, Peter once listened to the words Jesus spoke to him and accepted Jesus' will. The content was the words Jesus said: "If I do not wash your feet, you have no part with me." (John 13:1-10)

3. Jesus' love realized amidst the weakness of denying Him three times

In relation to these words, Peter once fell into a place of deep transgression to the point of having to fold his life of faith through the act of denying Jesus three times. While watching Jesus being judged in Pilate's court, he once strongly denied knowing Jesus three times in the face of the interrogating words of a little servant girl. After that incident, there was a time when Peter lost the strength of his faith, but Jesus came to him and asked three times, *"Do you love me more than these?"* to which he makes this confession. He confessed, *"Lord; You know that I love You."* Peter's continuous confession was something he later came to know and confess because Jesus had already taken charge of and washed away Peter's sins with the baptism He received from John.
This means that until then, Peter had not directly experienced the love of Jesus—that Jesus took on the transfer of the sins of the

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world through the baptism He received from John, and took charge of and washed away even the sin of his denying Jesus three times. However, after Jesus resurrected from death, He came to Peter who had gone to catch fish, and while having breakfast, to the question *"Do you love me more than these?"*, he confessed three times, *"Yes, Lord; You know that I love You."* This was because he knew the love of Jesus, which he only realized when he fell into his own weakness, that Jesus had the sins of the world transferred to Him by receiving baptism from John.

This truth can be an opportunity for us too to realize how the Lord, who had the sins of the world transferred to Him by receiving baptism from John, saved us from all the sins we commit due to our weakness.

Do you and I also acknowledge that we are weak people like Peter? It means that we are people who can commit sins by falling into the thoughts of the flesh while living on this earth. We can know that Jesus washed away all of these transgressions of ours at once with the baptism He received from John. Jesus personally took on the transfer of the sins of the world through the baptism He received from John the Baptist, and by being crucified and resurrecting from death, He personally became our Savior.

4. Washing of feet and restoration, the love that took charge of even future sins

At the Last Supper in John 13:1-10, when Jesus personally tried to wash Peter's feet, Peter stopped Him. At this time, Jesus clearly said, *"If I do not wash you, you have no part with me" (John 13:8).* This washing of feet was not simply an example of service, but an act intended to teach the fact that He took charge of and eliminated even the sins Peter would commit in the future

through the baptism He received from John.
Peter was a person who would soon deny Him three times before the rooster crowed, and a person who would reveal more shortcomings throughout his life. However, Jesus took charge of even all of Peter's future sins by having the sins of the world transferred to Him through the baptism He received from John the Baptist, and He tried to inform him of that fact in advance by trying to wash his feet.
The incident where Peter's self-will collapsed most clearly was denying Jesus three times. He confidently declared, *"Even if all are made to stumble because of You, I will never be made to stumble" (Matthew 26:33),* but in front of a single word from a little female servant working in the courtyard of the high priest Caiaphas's house, he denied Jesus three times and eventually even cursed. That time of weeping bitterly as Jesus' words came to mind at the sound of the rooster crowing was the time when his old self, which relied on his own righteousness, completely collapsed. Afterwards, the resurrected Jesus personally appeared at the shore of the Sea of Tiberias and restored his faith. Through the three questions of *"Do you love me?"* and the three commands of *"Feed my sheep,"* Peter became a person who stood again not on his own love but on the Lord's love.

5. The truth Peter taught all his life, namely baptism

The truth Peter taught all his life after being established as an apostle is compressed into one verse. *"There is also an antitype which now saves us—baptism, through the resurrection of Jesus Christ" (1 Peter 3:21).* Here, the expression that *"baptism"* saves you does not refer to the water baptism we receive, but refers to that baptism Jesus received from John the Baptist at the Jordan River, namely that ministry where all the sins of mankind were transferred onto His body at once. Peter's transformation

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reaches its climax in his Pentecost sermon in Acts chapter 2. *"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38).* In that same place, three thousand people repented and were baptized that day, and the New Testament church began.

6. To summarize

Peter's faith journey gives us the following teachings. First, a faith that tries to follow Jesus with one's own love and will eventually collapses like Peter who collapsed before the rooster crowed. Second, a faith that stands to the end is only a faith that holds onto the baptism Jesus received from John and the ministry of the cross, which Jesus accomplished at once. Third, a faith that only knows the cross and does not know the baptism at the Jordan River is like Peter's ignorance when he tried to block it after seeing only one side of the ministry. Fourth, only a faith that accepts in the heart the truth of the water and the Spirit—that even all our future sins have already been completely eliminated at once—can have that faith which Peter enjoyed. Fifth, when Peter honestly admitted that he could not advance even a single step with his own righteousness and held only onto the ministry accomplished at once, he became an apostle and the first leader of the New Testament church.

[Question] 5. However, today aren't many people living with the belief that Jesus eliminated the sins of mankind only on the cross?

1. The problem of today's Christian faith that holds only onto the cross

Today, most Christians are living with a worldly religious belief that Jesus eliminated the sins of mankind only on the cross. This is a part of faith that must be checked very seriously. The words of the Bible clearly do not teach only the precious blood of the cross, but teach that the baptism Jesus received from John at the Jordan River and His death and resurrection on the cross are the gospel of our salvation. The problem lies in the fact that the faith of many Christians today holds only onto the death and resurrection of the cross.

2. The Apostles' Creed missing the ministry of baptism

To know where today's Christian faith went wrong, we must look honestly into the Apostles' Creed. The Apostles' Creed summarizes the gospel ministry of Jesus with the expression, "Suffered under Pontius Pilate, was crucified, died, and on the third day rose again from the dead." Isn't the ministry of the baptism Jesus received from John missing in the Apostles' Creed? The ministry where Jesus received baptism from John the Baptist, had the sins of the world transferred to Jesus' body, and went to the cross is missing.

3. The root of the flaw that began at the Council of Nicaea

This flaw began at the Council of Nicaea convened by Emperor Constantine in 325 AD. Constantine was originally a person who worshipped the sun god, a person who did not know

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the essence of Christianity. When he gathered religious leaders and philosophers to create the Nicene Creed, he wanted to create a doctrine of Christian faith that was the most universal and had a mixed religious form for political integration. For that purpose, he deliberately excluded the ministry where Jesus received baptism from John the Baptist and had the sins of the world transferred to Him, and made them confess only the Jesus who was crucified and resurrected from death. The problem was that at the religious council held in the region of Nicaea, they decisively completed the Nicene Creed while excluding the ministry of the baptism Jesus received from John. The creed created at that time has been passed down to Christian believers today for 1,700 years.

4. The guilt and absence of the Holy Spirit left by a faith that does not know baptism

A faith that does not know the baptism Jesus received from John and relies only on the precious blood of the cross creates one decisive problem. Because one becomes a person who cannot know how one's own sins were transferred to Jesus' body, it leaves a tremendous error in faith. Therefore, whenever you are captivated by fleshly thoughts and commit a sin, you could not solve that sin and tried to solve your transgression by mobilizing all kinds of means, but you became a believer who failed. So, your transgressions remain exactly as they are in your heart. Because sin remains exactly as it is in the heart, you were left as a person who has no choice but to confess every day, "I am a sinner." So, every day through prayers of repentance, fasting, and contrition, you cling to trying to have your own sins eliminated again. In Catholicism, this is called the sacrament of confession, and in Protestantism, this is called the prayer of repentance, but the essence is exactly the same. Trying to have

your own sins eliminated again through human deeds is because you do not know the gospel words of the water and the Spirit.
The deepest problem of such faith is that one does not gain the strength of faith spiritually. As long as sin remains exactly as it is in one's heart, one cannot receive the grace of the Holy Spirit dwelling within. It is exactly as the Apostle Paul clearly stated in Romans 8:9, *"Now if anyone does not have the Spirit of Christ, he is not His."* This is because the Holy Spirit, who is God, enters and dwells together only in a heart that has received the elimination of sins (Ephesians 1:13). That is why even if you serve and are loyal in the church all your life, there is no peace in your heart, and there have become so many people who eventually quit while living a life of faith.

5. The Bible testifying that He came by water and blood together

Therefore, the words of the Bible do not teach the precious blood of the cross alone. The Apostle John clearly stated in 1 John 5:6, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood."* The Apostle Peter clearly stated in 1 Peter 3:21, *"There is also an antitype which now saves us—baptism, through the resurrection of Jesus Christ."* The Apostle Paul also clearly taught 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?"* Jesus Himself personally said in Matthew 3:15, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness."*
If Jesus had not received baptism from John, the death and resurrection on the cross would have become an event that has nothing to do with you. The cross is the judgment for sin, but what does Jesus—who was crucified, received the judgment of

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sin, and resurrected from death while your sins were not in a state of being transferred to Jesus' body—have to do with you? Then Jesus' death on the cross becomes an event that has nothing to do with your sins. Because all the sins of the world were transferred when Jesus received baptism from John the Baptist, He could become the Lord who could be crucified, resurrect from death, and become our Savior.

6. To summarize

What we need today is to turn away from the flawed faith that has continued for a long time and return to the gospel words of the water and the Spirit taught by the apostles of the early church. The fact that you are familiar with the Apostles' Creed does not become a guarantee of the truth. The standard of the truth of salvation is only the words of the Bible, and the gospel words of the water and the Spirit taught by the words of the Bible is that you must be saved by believing in your heart in Jesus as the Savior who accomplished the baptism He received from John and the death and resurrection on the cross.

[Question] 6. Can those who are united with Christ become those who are clothed with Christ?

1. He who is united with Christ is exactly he who is clothed with Christ

A person who is united with Christ can soon become one who is clothed with Christ. This expression is a picture of the gospel of the water and the Spirit pointing to two aspects of one event.

2. Being baptized into and being clothed, two aspects of one event

Galatians 3:27 declares, *"For as many of you as were baptized into Christ have put on Christ." "Baptized into"* and *"have put on."* The faith united with Christ leads to the status of wearing the clothes of faith believing in Christ. The two are not separate, different stages, but a relationship that shows the internal meaning and external status of one event.

3. His baptism, death, and resurrection soon become mine

Here, the reality of *"baptized into"* becomes clear within the gospel of the water and the Spirit. It speaks of Jesus bringing salvation to believers by receiving baptism from John the Baptist at the age of thirty, having the sins of the world transferred to Him, being crucified, and resurrecting from death. (Matthew 3:13–17) The sacrificial law recorded in Leviticus 1:4 and 16:21 speaks in the New Testament that Jesus received baptism from John the Baptist, had the sins of the world transferred to Him, was crucified, resurrected from death, and saved those who believe in Jesus from the sins of the world. Jesus Christ received baptism from John, and the sins of the world were transferred to Jesus' body. A person who is united with Christ by believing in this event is one who is baptized together with Christ, dies on the cross together, and resurrects together.

And Jesus Christ, while having sins transferred through John, was crucified and shed blood to fully pay the price of our sins at once, and by resurrecting three days after His death, He clothed us who believe in Jesus with the clothes of righteousness.

Romans 6:3–4 proclaims, *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into*

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death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Therefore, for those who believe in Jesus as the Savior, the baptism Jesus Christ received from John becomes my baptism, His death becomes my death, and His resurrection becomes my resurrection. By believing in Jesus Christ—who received baptism from John, hung on the cross, and resurrected from death—as our Savior, we become those who have received the elimination of sins in our hearts and live with the status of righteous people.

4. Being clothed is salvation received not by effort but by faith

The words saying one is clothed do not mean that one makes and wears righteous deeds through one's own effort. It means receiving salvation through faith believing in the Lord, Jesus Christ, who received baptism from John, had the sins of the world transferred to Him, was crucified, shed blood, and resurrected from death. The confession of Galatians 2:20, *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me,"* testifies to the fact that Jesus Christ received baptism from John, hung on the cross, resurrected from death, and gave salvation.

5. A life lived being conscious of the status of being clothed with Christ every day

Romans 13:14 exhorts, *"But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts."* The armor of light points out that the salvation accomplished by the

baptism Jesus received from John the Baptist, the blood of the cross, and the resurrection from death has become our clothes by faith. Therefore, a person united with Christ is already a person clothed with Christ, and is a person who lives being conscious of the status of being clothed with Christ in everyday life.

6. To summarize

To summarize, a person united with Christ soon becomes a person clothed with Christ. The moment one accepts in one's heart the gospel of the water and the Spirit, that is, the ministry of the baptism Jesus received from John the Baptist and the death and resurrection on the cross, all the sins of mankind were transferred to Him at once, the price of those sins was fully paid with the precious blood, and the righteousness of resurrection was clothed upon us. Therefore, a person united with Christ is a person saved from all the sins of the world.

[Question] 7. What do Romans 8:5 to 8 teach about the realm of the flesh and the realm of the Spirit?

1. Verses 5 to 8 teaching which realm to set the mind on

Romans 8:5-8 clearly teaches which realm a born-again person must set their mind on and live. The text is not a word that simply teaches the difference in actions, but teaches that different fruits appear depending on which realm the mind is directed toward.

2. What one thinks about divides the two groups

First, verse 5 says, *"For those who live according to the flesh set their minds on the things of the flesh, but those who live*

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according to the Spirit, the things of the Spirit." The standard that divides the two groups of people depends on what they think about, that is, where they set their minds. A person who follows the thoughts of the flesh thinks about the life of the flesh. However, a person who follows the Spirit lives with the purpose of preaching the gospel word of the water and the Spirit to the whole world in order to fulfill the desire for all souls to be saved from their sins.

3. The flesh of death and the Spirit of life and peace, becoming an enemy of God

Verse 6 declares, *"For to be carnally minded is death, but to be spiritually minded is life and peace."* The reason the thought of the flesh leads to death is that it follows the desire to make only one's own flesh live well. On the contrary, the reason the thought of the Spirit is life and peace is that the mind, which was bound by sin and suffering, has been liberated by receiving the elimination of sins. In the mind of a person without sin, there is rest and the purpose of preaching the gospel.

Verse 7, *"Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be,"* is because the thought of the flesh makes one an enemy of Jesus Christ. This is because a person's fleshly thought does not have its mind on preaching the gospel of the water and the Spirit, but devotes itself to a life trying to fulfill the desires of one's own flesh. For a person who has not yet been born again from their sins, because the master of their heart is not God but the devil, even if they know in their head what is reasonably right, they ultimately cannot kneel under the law of God. Even though they may seem to believe for a moment, they cannot continuously remain in that faith. Therefore, the word of verse 8, *"So then, those who are in the flesh cannot please God,"* clearly sets that

limit. Those who have not believed the gospel word of the water and the Spirit in their hearts remain in a realm where they inherently cannot please God.

4. The standard dividing the two realms, the gospel of the water and the Spirit

Here, the crossroads of the two realms is clear. The two crossroads do not depend on whether one keeps the law well or not, but on whether or not one believes in one's heart the baptism Jesus received from John the Baptist, the blood He shed on the cross, and His resurrection from death. A person who has accepted this gospel word of the water and the Spirit into their heart is one who has received the elimination of sins by believing in their heart the fact that all the sins of mankind were transferred to Jesus' body through baptism and the price of those sins was fully paid on the cross, and thus lives following the guidance of the Holy Spirit.

5. Even a born-again person returns again through the guidance of the Holy Spirit

Lastly, there is one more thing to point out. Just because a person is born again does not mean they are someone whose fleshly desires have disappeared. The desires of the flesh remain to the extent that even the Apostle Paul lamented, *"O wretched man that I am! Who will deliver me from this body of death?" (Romans 7:24),* and even a born-again person wrestles daily with trying to follow the thoughts of the flesh. However, because a born-again person has the Holy Spirit in their heart, whenever they hear the word of God through the guidance of the Holy Spirit, the dirty dregs accumulated in their heart are removed, and they follow the Lord again. Therefore, verses 5-8 conclude

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with an exhortation toward the born-again person to live thinking about the things of the Spirit by receiving the guidance of the Holy Spirit dwelling within them.

6. To summarize

To summarize, Romans 8:5-8 clearly shows two realms. The realm of the flesh is the realm of trying to stand before God with one's own righteousness, the realm where sin remains as it is, leading to death and becoming an enemy. The realm of the Spirit is the realm of a person who has received the elimination of sins through the gospel of the water and the Spirit, that is, the realm of pleasing God by believing in the righteousness of God. The decisive standard dividing the two realms is solely the faith of accepting in one's heart the work of salvation accomplished by the baptism Jesus received from John the Baptist and His death and resurrection on the cross, and living for the preaching of the Lord's gospel within faith.

[Question] 8. Do Romans 8:9 to 11 teach that the indwelling of the Holy Spirit is the eternal guarantee testifying that salvation has been completed?

1. The indwelling of the Holy Spirit as the guarantee of the completion of salvation

Romans 8:9-11 clearly teaches that the indwelling of the Holy Spirit is the unshakable guarantee informing us that salvation has been completed. The text clearly declares that the clear standard dividing the born-again person and the not-born-again person is not the outward appearance, but whether the

Holy Spirit dwells in the heart.

2. The standard dividing being born again, the indwelling of the Holy Spirit

First, verse 9 declares, *"But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His."* This word must be read from two directions simultaneously. One is the proclamation that a person in whose heart the Holy Spirit dwells is a person who has already left the realm of the flesh and entered the realm of the Spirit. The other is the resolute declaration that a person who does not have the Spirit of Christ is not a person of Christ, no matter how religious and moral their outward appearance may be. Therefore, the standard dividing being born again lies not in the presence or absence of deeds, but solely in the indwelling of the Holy Spirit.

3. The reason the indwelling of the Holy Spirit becomes the sure evidence of the elimination of sins

The reason the indwelling of the Holy Spirit becomes the guarantee of salvation is clear. This is because the Holy Spirit is a Spirit who cannot enter and dwell in the heart of a person where sin remains as it is. Therefore, the fact that the Holy Spirit has entered and dwells in the heart becomes the sure evidence that the person's sins have already been eliminated.

Through the baptism Jesus received from John the Baptist, all the sins of mankind were transferred to His body at once, and He hung on the cross, paid the price of sin, and resurrected from death to become the Savior of those who believe in Jesus. If you and I accept this gospel word of the water and the Spirit into our hearts, the Holy Spirit enters and dwells in the heart saved from

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sin, and that dwelling itself becomes the seal saying, "This person belongs to Christ." Ephesians 1:13 testifies to the same fact, saying, *"In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise."*

4. The body dead because of sin and the spirit alive because of righteousness

Verse 10 declares, *"And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness."* The status of a born-again person has two sides simultaneously. One side is that the flesh and the thoughts of the flesh inherited from Adam are still placed under the destiny of death, and the other side is that the heart has become a living one by believing the gospel word of the water and the Spirit. This is because the righteousness of salvation—accomplished by Jesus Christ receiving the transfer of the sins of the world through the baptism He received from John, and by His death and resurrection on the cross—became the basis that made our souls alive. Even in the moments when our hearts are shaken on some days and the mind trying to follow the thoughts of the flesh arises more greatly, the basis for our hearts being alive is because the baptism Jesus Christ received from John and His death and resurrection on the cross saved our souls.

5. The guarantee of the Spirit of resurrection who will give life even to the mortal body

Verse 11 declares, *"But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you."* This word reveals the weight of the gospel word

of the water and the Spirit most greatly. Because the Holy Spirit who dwells in our hearts right now is the Spirit of life who raised Jesus from death, the fact itself that the Spirit is in our hearts becomes the guarantee that He will bring our mortal bodies back to life on the last day. The spirit of the born-again person coming to life by putting on righteousness is the first guarantee, and even the mortal body coming to life on the last day is the final guarantee. Both of these guarantees become complete through the salvation accomplished by Jesus Christ.

6. To summarize

Also, the declaration in the latter half of verse 9, *"if anyone does not have the Spirit of Christ, he is not His,"* is very resolute. Whether the Holy Spirit is in the heart or not, this single thing is the crossroads of whether one has been saved from sin or not. The heart upon which the Holy Spirit can descend is the salvation of accepting in the heart the gospel of the water and the Spirit, that is, the Lord's work accomplished by His death and resurrection on the cross after receiving the transfer of the sins of the world through the baptism Jesus received from John. The Holy Spirit indwells the heart of a person who has accepted this gospel word of the water and the Spirit of truth into their heart, and that becomes the evidence that the person has been saved by receiving the washing away of sins.

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[Question] 9. Do Romans 8:12 to 17 teach that we are those who have cast off the yoke of sin and become children of God through the Holy Spirit?

1. Verses 12 to 17 teaching about those who have cast off the yoke of sin and become children of God

Romans 8:12-17 clearly and firmly teaches that the born-again person is one who has cast off the yoke of sin and become a child of God. The text explains the change in status not by the deeds of the law, but by the indwelling and guidance of the Holy Spirit.

2. Debtors who must not live according to the flesh, putting to death the deeds of the body by the Spirit

First, verse 12 says, *"Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh."* Here, *"Therefore"* inherits the content of Romans 8:1-11. There is no condemnation for those who are in Christ Jesus, and the only begotten Son of God, Jesus Christ, received the transfer of the sins of the world through the baptism He received from John, and by eliminating our sins through His death and resurrection on the cross, He became the Savior who accomplished the salvation of sinners that the law could not do. Therefore, a person saved from sin must no longer submit to the thoughts of the flesh and follow the desires of the flesh.

Romans 8:13, *"For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live."* This word is not an exhortation of legalism to rule over sin with human will and produce righteousness. Because the phrase *"by the Spirit"* comes first, it clearly reveals that the power to put to death the deeds of the body is accomplished not

by human will, but by the Holy Spirit indwelling within us. Because the promised Holy Spirit descends upon the person who has accepted the gospel word of the water and the Spirit into their heart, He enters our hearts and makes us discern with our hearts what the Lord hates and what He rejoices in. And putting to death the deeds of the body following the working of the Holy Spirit is the right life.

3. Those who are led by the Holy Spirit are the sons of God

Romans 8:14 declares, *"For as many as are led by the Spirit of God, these are sons of God."* The phrase "are led" tells us the fact that it is not a one-time finished event, but living by receiving the guidance of the Holy Spirit every day within the life of the righteous. The Holy Spirit is in the person saved from their sins, so they come to live following His guidance, and the clear declaration of status that the person guided in such a way is the son of God is contained in this single verse.

4. The Spirit of adoption who makes us cry out, Abba, Father

Because Jesus received the transfer of the sins of the world, including our sins, through the baptism He received from John, He became our Savior by hanging on the cross, dying, and resurrecting. Therefore, the status of God's children was granted to the person who accepted the righteous work of Jesus Christ into their heart. The cry *"Abba, Father"* is the closest title a young child uses to call their biological father, and this cry is not a human effort but a confession of faith personally raised up by the indwelling Holy Spirit. Galatians 4:6, *"And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!'"* clearly reveals the same fact again.

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5. The Holy Spirit testifying that we are children and the right of an heir

Verse 16, *"The Spirit Himself bears witness with our spirit that we are children of God,"* teaches that the Holy Spirit personally testifies. The Holy Spirit bears witness with our spirit that we are children of God. This assurance does not come from the heightening of emotions or the magnitude of experiences. Because we received salvation by believing in the Lord as our Savior—who received the transfer of the sins of the world through the baptism He received from John the Baptist, shed blood on the cross, and resurrected from death—the Holy Spirit testifies that we have become children of God. The Holy Spirit personally testifies that we are children of God. Through the testimony of the Holy Spirit, the assurance that we have become children of God is engraved in our hearts.

Verse 17 clearly declares that the status of children directly leads to the right of an heir. *"And if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together."* We are not simple heirs but heirs of God, and also joint heirs with Christ, those who are promised to enjoy the same glory as Jesus Christ. The ending part, *"suffer with Him,"* points out that suffering on this earth is placed as a stage that must be passed through on the way to glory, and it continues to verses 18-25.

6. To summarize

To summarize, Romans 8:12-17 teaches us to live like those who have cast off the yoke of sin and become children of God through the gospel word of the water and the Spirit. It is not by our own efforts that we became God's people. It is that Jesus personally received the transfer of the sins of the world through

the baptism He received from John the Baptist, and by His death and resurrection on the cross, He made us who believe into children of God. And the Holy Spirit entered and has been together in the heart of the person who accepted this gospel of the water and the Spirit into their heart, and that Holy Spirit personally testifies together, saying, "This person is a child of God." Therefore, we must give thanks in faith that we are not slaves who fear, but children of God who cry out *"Abba, Father,"* and as joint heirs with Christ, we have become those who will enjoy His glory together.

[Question] 10. Do Romans 8:18 to 25 teach that present sufferings are not worthy to be compared with the glory to be enjoyed in the future?

1. Verses 18 to 25 teaching about present sufferings and the glory to be enjoyed in the future

Romans 8:18-25 teaches that the sufferings experienced on this earth by a person who is born again from their sins by believing the gospel word of the water and the Spirit cannot be compared with the glory to be enjoyed in the future. It clearly teaches how certain a promise God's glory is. The text shows a big picture that does not end with the salvation of one righteous person, but where the entire created world is restored together into the glory of the righteous.

2. The future glory that is not worthy to be compared

First, verse 18 declares, *"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."* The phrase *"not worthy to be*

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compared" tells us of God's glory that is incomparably great when compared to the future glory placed on the other scale, even if all the sufferings a born-again person endures on this earth are placed on one scale. If we compare the glory of God we will enjoy with present sufferings, God's glory is far greater. This declaration is the declaration of the Apostle Paul. It means that the glory to be enjoyed in the future by the people of faith who believe in Jesus Christ as their Savior—who received the transfer of the sins of the world through the baptism He received from John, was crucified, and resurrected from death—is far greater. 2 Corinthians 4:17, *"For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,"* is a word in the same flow.

3. The creation that will be restored together, eagerly waiting for the revealing of the sons of God

Romans 8:19 declares, *"For the earnest expectation of the creation eagerly waits for the revealing of the sons of God."* Here, the word "eagerly waits" contains the meaning of earnestly waiting and looking at one place. All creation is earnestly waiting for that day when the glory of God's children is revealed. Because the glory of the born-again person will be revealed together with Christ on the last day, the creation is also waiting for that day together.

Verse 20 declares, *"For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope."* The reason the created world came to be subjected under futility is not because of the creation's original will. In Genesis 3:17-19, because Adam committed sin against God, the ground was cursed and came to bring forth thorns and thistles, and that trace was left in the entire universe. In verse 21, *"because the creation itself also will be delivered from the bondage of corruption into*

the glorious liberty of the children of God." This word is a promise that it does not stop at a single soul of a born-again person receiving the elimination of sins, but that all things under heaven are also restored together with the righteous.

4. The labor pains of childbirth, the Holy Spirit who is the firstfruits, and the redemption of the body

In Romans 8:22, *"For we know that the whole creation groans and labors with birth pangs together until now,"* the phrase "labors with birth pangs together" points to the labor pains of childbirth. This is not a dying groan, but the labor pain right before a new life is born. It means that the entire universe has entered into the waiting for the emergence of the new heaven and the new earth.

Romans 8:23 turns the eyes of the person born again from their sins to what the Lord will do. *"Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body."* The *"firstfruits"* points to the event in the Old Testament where a farmer offered the very first ripened fruit of the first harvest to God as a sheaf, and that first fruit became a sign guaranteeing the harvest of the entire year. The Holy Spirit, who enters and dwells in the heart of the person who accepted the gospel of the water and the Spirit into their heart, is exactly that sheaf of the first fruit. That is, the Holy Spirit who has already entered and is within us means that the glory of the resurrection on the last day and the life living together with the Lord are certainly promised. And it points to the final single stage of verse 23, that is, the event where the mortal body is transferred into a resurrected body like the resurrected body of Jesus Christ. That is exactly *"the redemption of our body"* that the text speaks of.

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5. The hope of faith that waits with perseverance for what is unseen

Verses 24 and 25 teach the attitude of that waiting. *"For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance."* The hope spoken of here refers to the spiritual heart that unwaveringly waits for the fact that God personally promised. The unseen glory is firmly preserved in God's hand, out of human reach. Therefore, the born-again person waits for that day with earnest hope, and it becomes the strength to endure unwaveringly even under the heavy persecution of sufferings.

The connection with the gospel of the water and the Spirit is also clear. The glory spoken of in the text is the glory of faith that only a person saved from their sins can wait for. Through the baptism Jesus received at the Jordan River from John the Baptist, who belonged to the lawful priestly family, all the sins of mankind were transferred onto His one body once and for all, and by Jesus being crucified, crying out *"It is finished,"* and resurrecting from death, He enabled the believers to receive the elimination of sins in their hearts and live in the hope of faith.

By believing the gospel word of the water and the Spirit, our sins received elimination once and for all, and Jesus, who resurrected three days after dying, acknowledged our faith and sealed us as children of God. The Holy Spirit enters and dwells in the heart of that person who believed the Lord's work with their heart and accepted it as their salvation, and that Holy Spirit is exactly the firstfruits guaranteeing the final glory. He enabled only the born-again person to wait for the unseen glory of God with earnest hope, and only the born-again person to live as a person of faith who can endure present sufferings by placing them before that glory of heaven.

6. To summarize

To summarize, Romans 8:18-25 teaches that present sufferings are a light burden that cannot even be compared with future glory, and that glory is a great restoration that resurrects not only the soul of the born-again person but also the mortal body, and releases the entire created world together. The guarantee of that glory is the Holy Spirit who has already entered within us, and that Holy Spirit is the Holy Spirit who descends upon the person who accepted the gospel of the water and the Spirit into their heart, that is, the work of the baptism Jesus Christ received from John and His death and resurrection on the cross. Therefore, the born-again person is one who waits for that unseen glory with unwavering hope and endures with perseverance.

[Question] 11. Do Romans 8:26 to 27 teach that the groaning of the Holy Spirit is the holy intercessory ministry that applies the completed salvation to us?

1. The intercessory ministry where the groaning of the Holy Spirit applies the completed salvation

Romans 8:26-27 clearly teaches that the supplication of the groaning of the Holy Spirit is a holy intercessory ministry that applies the already completed salvation to the daily life of a born-again person. The text shows who the Holy Spirit indwelling within us is, and how He works for the born-again person.

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2. The Holy Spirit Himself making intercession, helping our weaknesses

First, verse 26 declares, *"Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered."* The first phrase, *"Likewise,"* continues from the preceding paragraph of verses 18-25. While the born-again person also waits for the unseen glory with perseverance, the word that the Holy Spirit helps our weaknesses follows upon that. That is, even the born-again person, while living on this earth, still retains spiritual ignorance and fleshly shortcomings, and lives within the limitation of not knowing what and how to pray. The One who fills that limitation is exactly the Holy Spirit indwelling within our hearts.

3. The Holy Spirit directly praying for us with groanings which cannot be uttered

The confession *"we do not know what we should pray for as we ought"* shows that the righteous cannot boast of their own prayers. Just because one is a born-again person does not mean they know all their circumstances and the deep needs of their soul. Deep groans and thirst of the soul, which have never been prayed with the mouth, are always within the heart. Right in that deep place of the heart, the Holy Spirit works and is Himself making intercession for us with groanings that cannot be translated into human language. *"Groanings which cannot be uttered"* is a groaning of a depth that cannot be expressed in human words, that is, the supplication of prayer offered by the Holy Spirit raised up before God from the very bottom of the heart.

The phrase "Himself makes intercession" is very important. It

means that the Holy Spirit does not merely teach us something, but directly supplicates to God the Father in prayer for us. The reason the born-again person has been able to walk the path of faith up to here is not because their own prayers were unwavering, but because the Holy Spirit, who dwells and works within the heart, has constantly offered supplications of groaning before God.

4. The supplication of the Holy Spirit exactly aligning with God's will

Verse 27 explains the reason why that supplication never misses the mark. *"Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God." "He who searches the hearts"* is Father God. Because that Father God knows the mind of the Spirit exactly as it is, the supplication of the Holy Spirit does not stand on human ignorance or emotion, but exactly aligns with God's will. The supplication of the Holy Spirit is a supplication that follows God's will, and God's will is the will that receives and answers the supplication of the Holy Spirit exactly as it is. Upon the perfect alignment of God the Father and the Holy Spirit, the born-again person comes to be guided unwaveringly in any situation.

5. The intercession that applies the completed salvation to daily life, the grace only for the saints

Here, what kind of ministry the intercession of the Holy Spirit is becomes clear. Our elimination of sins and righteous status is a salvation ministry already completed once and for all. Through the baptism Jesus received at the Jordan River from John the Baptist, who belonged to the lawful priestly family, all

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the sins of mankind were transferred onto His one body once and for all, and by crying out *"It is finished"* on the cross, He paid the full wages of those sins, and by resurrecting in three days, He clothed the believers with the garment of righteousness. In the heart of the person who accepted this gospel of the water and the Spirit into their heart by faith, the Holy Spirit dwells together in our hearts.

The intercessory ministry of the Holy Spirit is the ministry that applies that already completed salvation to daily life. The elimination of sins is finished once and for all, but the born-again person is placed amidst spiritual ignorance, fleshly shortcomings, trials, and tribulations every day. In the midst of that, the Holy Spirit holds us upon the fact that has already been fully accomplished, leads us according to God's will, and Himself makes intercession for the deep needs we do not know. Therefore, the born-again person is not someone who keeps their faith by the power of their own prayers, but someone who keeps their faith upon the supplication of groaning Himself offered by the Holy Spirit dwelling within the heart.

Also, the single phrase *"for the saints"* in verse 27 is very deep. The supplication of the Holy Spirit is not a supplication for vague people, but a supplication for the *"saints"*, that is, the people who are acknowledged as holy by receiving the elimination of sins through the gospel of the water and the Spirit. In other words, only the born-again person becomes the beneficiary of this supplication of groaning Himself offered. Because the Holy Spirit has not entered and does not dwell in the heart of a person who is not born again, they cannot enjoy the grace of this deep intercession.

6. To summarize

To summarize, Romans 8:26-27 clearly teaches that the

supplication of the groaning of the Holy Spirit is a holy intercessory ministry that applies the already completed salvation to our lives. The salvation that Jesus completed once and for all through the baptism He received from John the Baptist and His death and resurrection on the cross entered into the heart of the born-again person and established that person as one who has received the elimination of sins, and now the Holy Spirit dwelling within that heart fills our ignorance and weaknesses and Himself makes intercession with groanings which cannot be uttered. Because that supplication exactly aligns with God's will, it does not miss the mark, and it leads the born-again person unwaveringly to the final glory. Therefore, the born-again person has no reason to collapse due to a lack in their own prayers, and is a person who is guided according to God's will upon the constant supplication of groaning of the Holy Spirit dwelling within the heart.

[Question] 12. What do Romans 8:28 to 30 teach about the unbreakable chain of God's salvation?

1. Verses 28 to 30 teaching the unbreakable chain of God's salvation

Romans 8:28-30 teaches that God's grace of salvation toward the born-again person cannot be broken by human power until reaching God's glory. The text binds all five stages of verbs under the single subject of God alone, clearly revealing that there is no room for human will or merit to intervene.

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2. The promise given to those who are called, that all things work together for good

First, verse 28 declares, *"And we know that all things work together for good to those who love God, to those who are the called according to His purpose."* The first phrase, *"And we know,"* is not a guess, but the confession of faith in the water and the Spirit clearly engraved in the heart of the born-again person. And the promise that *"all things work together for good"* is not a promise toward all people. The text of verse 28 itself narrows down its target. *"Those who love God, to those who are the called according to His purpose,"* that is, only the person who is called according to God's will is the beneficiary of the promise of God's word.

3. The person upon whom God's love came first, an unwavering life

Here, the expression *"those who love God"* reveals the identity of the born-again person. There is no such thing as a person loving God first. 1 John 4:19 clearly states, *"We love Him because He first loved us."* God Himself sent His only begotten Son Jesus Christ, had Him receive baptism from John the Baptist to have the sins of the world transferred to Him, had Him pay the wages of those sins on the cross, and had Him resurrect in three days after His death. And into the hearts of those who believe in the salvation ministry of Jesus Christ, He poured out the elimination of sins and the Holy Spirit as a gift. Therefore, *"those who love God"* does not refer to a person who started to love God by their own ability, but a person upon whom God's love came first.

For these people, all things work together for good. Whether joyful events, sad events, trials, or tribulations, God Himself

makes all events flowing into the life of the born-again person work together to achieve good toward the final glory. Therefore, the born-again person can remain unwavering even in the midst of events they cannot understand at all.

4. The five-stage chain where God alone is the subject

Verses 29-30 unfold and show the root of the reason for being unwavering as a five-stage chain. And all five verbs are expressed in the Greek aorist tense. This shows that on God's side, this work is an already confirmed fact.

The first stage is *"whom He foreknew"*. This "foreknowledge" is not a simple prediction. It is the ministry of recognizing each and every soul as an object of love in Jesus Christ from before the foundation of the world. Ephesians 1:4, *"Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,"* clearly reveals the same fact again.

The second stage is "predestination". This is the ministry of predetermining the purpose of salvation to make us conform to the image of Jesus Christ. That purpose lies in having Jesus receive the transfer of the sins of the world through the baptism He received from John the Baptist, and accomplishing salvation through the precious blood of the cross and the resurrection from death. 1 Timothy 2:4, *"who desires all men to be saved and to come to the knowledge of the truth,"* shows that meaning.

The third stage is "calling". It is that Jesus received the transfer of the sins of the world once and for all by receiving baptism from John the Baptist, paid all the wages of those sins on the cross, and resurrected in three days after His death to become the Savior of those who believe. When we hear the gospel word of the water and the Spirit, and our hearts are bowed before that word, this gospel of salvation is engraved in our hearts. Romans

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10:17, *"So then faith comes by hearing, and hearing by the word of God,"* shows the channel of that calling.

The fourth stage is "declaring saved from sin". The moment one responds to that calling with the heart and accepts the gospel word of the water and the Spirit as their own salvation, God declares that He has saved that person from the sins of the world. It is not that we received the elimination of sins by our own deeds, but we become saved ones before God by believing in the righteousness of God, where Jesus received baptism from John to have the sins of the world transferred to Him, shed blood on the cross to receive the judgment of sin on our behalf, and resurrected from death to fully accomplish our salvation once and for all.

The fifth stage is "glorification". The work of transferring the mortal body of the born-again person into the resurrection image of Jesus Christ on the last day is an already confirmed salvation ministry on God's side. That is, it is a guarantee that the final glory is not a vague promise of the future, but our future is already securely preserved within the gospel of salvation given by Jesus Christ.

The single phrase in verse 29, *"that He might be the firstborn among many brethren,"* paints the final picture of this chain. It shows the life where Jesus Christ and the born-again people live as one family.

5. The reason the five chains are not broken, the gospel of the water and the Spirit

The reason these five chains are not broken is clear. It is because the subject of all five verbs is God alone, and there is not a single gap for human will or effort to intervene. Also, it is because the calling and the saving from sin embedded in the five stages stand firmly upon Jesus Christ receiving the transfer of

the sins of the world through the baptism He received from John and His death and resurrection on the cross. Because God Himself has accomplished our salvation, we cannot be separated from the love of God.

6. To summarize

The connection with the gospel of the water and the Spirit is very clear. The very center of this chain was the ministry of Jesus Christ, and His ministry is exactly the gospel of the water and the Spirit. Through the baptism Jesus received from John, all the sins of mankind were transferred onto His one body once and for all, and by paying all the wages of those sins on the cross, our sins were eliminated once and for all, and by resurrecting in three days after His death, He clothed us with the garment of righteousness. The person who has accepted this fact with their heart is precisely the person who is called, the person who is saved from their sins, and the person who will be glorified on the last day. All five stages stand firmly upon the ministry of Jesus Christ.

[Question] 13. In Romans 8:31 to 34, who can successfully bring a charge against God's elect?

1. Verses 31 to 34 teaching the absolute declaration that any accusation becomes powerless

Romans 8:31-34 clearly and firmly teaches the absolute declaration that any accusation and condemnation become powerless before the fact that God has taken the side of the born-again person. The text firmly establishes the security of the born-again person's status upon the ministry of Jesus Christ and His

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intercession at the right hand of the throne.

2. If God is for us, who can be against us

First, verse 31 declares, *"What then shall we say to these things? If God is for us, who can be against us?"* The first phrase, *"What then,"* takes in the entirety of Romans 8:1-30. Upon all those facts—the declaration in verse 1 that there is no condemnation, the indwelling of the Holy Spirit, the status of adoption, the guarantee of final glory, and the ministry of the five unbreakable chains—one question is raised. It is a declaration that before the fact that God the Father Himself has made us His children, neither Satan, nor the world, nor any power of darkness can stand against the born-again person.

3. God the Father who did not spare His own Son, the gospel of the water and the Spirit

Verse 32 clearly presents the basis for that fact in one verse. *"He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"* The phrase *"did not spare"* draws directly from the shadow of Mount Moriah in Genesis 22. The single line in Genesis 22:16 where God said to Abraham, *"And have not withheld your son, your only son,"* has now been fulfilled as a reality within the ministry of God the Father. Isaac on Mount Moriah was released just before death while bound, but Jesus, the Son of God, was delivered up to the very end.

The spiritual method of that "delivering up" is exactly the gospel of the water and the Spirit. Through the baptism the only begotten Son received from John the Baptist, who belonged to the legitimate priestly family, at the Jordan River in the year He turned 30, all the sins of mankind were transferred onto His one

body once and for all, and by hanging on the cross shedding His precious blood while bearing those sins and crying out *"It is finished,"* all our sins were eliminated. The reason God the Father delivered up His Son Jesus Christ to the very end like that was because of His love for us.

The logic of the latter half is very clear. God, who has already delivered up Jesus Christ, the greatest gift, has no reason to spare any lesser things, so He freely gives us all things along with His Son as a gift. This single verse clearly explains the reason why the born-again person does not need to fear lacking anything in their daily life.

4. The powerlessness of accusation, it is God who justifies

Verse 33 declares the powerlessness of accusation. *"Who shall bring a charge against God's elect? It is God who justifies.."* The word "bring a charge" is a word meaning to accuse by bringing up sins in a court of law. Satan's original duty is to accuse the born-again person by bringing up their sins. In Job 1-2, Satan accused Job, and Revelation 12:10 calls Satan *"the accuser of our brethren."* Sometimes a person's conscience accuses themselves, and sometimes the mouths of other people accuse the born-again person.

However, the text clearly declares that all those accusations become powerless before one word. *"It is God who justifies."* Since God, the highest Judge, has already declared the born-again person to be righteous, no other accusation can reach them again over that. No accusation has any effect on a soul clothed with the righteousness of God.

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5. The powerlessness of condemnation, His death, resurrection, and intercession at the right hand of the throne

Verse 34 declares the powerlessness of condemnation. *"Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us."* The word "condemn" refers to a guilty verdict in a court of law. *"There is therefore now no condemnation"* from Romans 8:1 unfolds again in four stages in verse 34.

First, Jesus Christ died. Jesus paid all the wages of sin by dying on the cross once and for all while bearing all the sins of the world through the baptism He received from John. Second, Jesus Christ rose again. Jesus broke the power of death and resurrected to become our righteousness. Romans 4:25, *"who was delivered up because of our offenses, and was raised because of our justification,"* clearly reveals the same fact. Third, Jesus Christ is at the right hand of God. The fact that Jesus completed the ministry of salvation from sin and sat at the right hand of God's throne is unwavering evidence that His ministry was accepted by God the Father once and for all. (Psalm 110:1, Hebrews 1:3) Fourth, He Himself intercedes. The fact that Jesus Himself intercedes for the born-again person at the right hand of the throne upholds us, along with the fact that the Holy Spirit dwelling within us Himself intercedes with groanings which cannot be uttered. Hebrews 7:25, *"Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them,"* shows that identical ministry.

The connection with the gospel of the water and the Spirit is also clear. The reason accusation loses its effect lies in the fact that all the sins of the world were transferred to Jesus' body through

the baptism Jesus received from John, the wages of those sins were fully paid through His death on the cross, and the garment of righteousness was clothed upon us through His resurrection. Only the one who has accepted Jesus' ministry of salvation with faith in their heart abides in the status of a child who has received the elimination of sins, and upon that status, accusation and condemnation cannot rise again.

6. To summarize

To summarize, the answer of Romans 8:31-34 is clear. No accusation can accuse the born-again person. Neither Satan, nor the mouths of people, nor one's own conscience, nor anything else can have an effect upon the soul whom God Himself has saved through the gospel of the water and the Spirit. The security of the born-again person does not lie in their own deeds, but is a security firmly established upon the love of God the Father who delivered up His Son Jesus Christ to the very end, and upon Jesus receiving baptism from John to have all the sins of the world transferred to Him, shedding His blood and dying on the cross, His resurrection, and His intercession at the right hand of the throne.

[Question] 14. In Romans 8:35-39, what is the love of God that nothing can separate us from?

1. Verses 35 to 39 teaching the love of God that nothing can separate us from

Romans 8:35-39 clearly teaches that God's love toward the born-again person is an unwavering love that cannot be separated by anything. This paragraph is the final conclusion and

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climax of the entirety of Romans 8, and is the declaration of love that the single flow, which began with *"There is therefore now no condemnation"* in verse 1, finally reaches.

2. The love that is not separated even amidst seven trials

First, verse 35 asks, *"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"* The seven trials the Apostle Paul lays out here are not an abstract list thought up only in his head. They are the exact spiritual reality he passed through his entire life. The Apostle Paul was beaten with rods three times, received forty stripes minus one five times, and was once stoned and dragged away, thought to be dead. The reason he lists these seven things in a single line is to clearly reveal the fact that it is not that such trials do not come upon the life of the born-again person, but that even when they do come, they cannot separate them from the love of God.

3. The source of love being on God's side and the Lord who is with us

Here, the expression "separate from the love of Christ" is very important. There are moments when it seems as though the love between the born-again person and Jesus Christ could be severed or fall away depending on one's circumstances or environment. However, the text clearly declares that the actual severing of that love does not happen. It is because the source of the love is not on the side of man, but on the side of God.
Verse 36, *"As it is written: 'For Your sake we are killed all day long; We are accounted as sheep for the slaughter.'"* is a quotation of Psalm 44:22. It shows exactly the fact that persecution and death do not avoid the born-again person, but

sometimes come to the point where they are accounted as sheep for the slaughter. However, the reason those circumstances cannot separate the love is because the Lord Himself promised, *"I am with you always, even to the end of the age" (Matthew 28:20).*

4. The love that makes us more than conquerors and that nothing can separate

Verse 37 concludes that fact with one word. *"Yet in all these things we are more than conquerors through Him who loved us."* *"More than conquerors"* does not simply mean barely enduring. The Greek text contains the meaning of conquering overwhelmingly and abundantly. And the reason for the victory that the text clearly reveals is not one's own will or patience. It is *"through Him who loved us,"* that is, we overwhelmingly conquer because the love of the only begotten Son is holding us. Verses 38-39 gather all the objects that seem able to separate that love and make them all powerless with one word. *"For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."* The Apostle Paul lays out ten things at once. Death and life, angels and principalities, things present and things to come, powers, height and depth, and even any other created thing. He gathers all things that can happen within time and all things that exist within space, and clearly declares that not a single one of them can separate the born-again person from the love of God.
In particular, the first phrase, *"For I am persuaded,"* is significant. This is not a guess, but a firm spiritual fact. And the final phrase of verse 39, *"the love of God which is in Christ Jesus our Lord,"* clearly points out where that love is. God's love is

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not in some vague place, but is firmly established *"in Christ Jesus."*

5. Being in Christ Jesus, that is, being in His ministry

Here, the connection with the gospel of the water and the Spirit becomes clear. The phrase "being in Christ Jesus" means being in the ministry of Jesus Christ. Through the baptism Jesus Christ received from John in the year He turned thirty, all the sins of mankind were transferred onto His one body once and for all, and by fully paying the wages of those sins on the cross, all our sins were eliminated, and by His resurrection on the third day, the garment of righteousness was clothed upon us. Only the person who has accepted this ministry in their heart as their own event is a person who is *"in Christ Jesus,"* and the love of God within that cannot be separated by any object.

The baptism Jesus Christ received from John the Baptist and the blood of the cross had sufficient power to eliminate all the sins of the world, and regarding the sins of the person who has accepted that ministry in their heart, no one can now say that they have sin. Even if persecution and the threat of death come, they cannot invalidate the fact that the Lord has eliminated all our sins.

6. To summarize

To summarize, the answer of Romans 8:35-39 is absolutely clear. Nothing can separate the born-again person from the love of God. The seven trials, the circumstance of being like sheep for the slaughter, death and life, angels and principalities, things present and things to come, powers, height and depth, and all other created things are powerless before the love of God which is in Christ Jesus. The reason is that the security of the born-

again person does not stand upon their own deeds or endurance, but is firmly established upon the baptism Jesus Christ received from John, His death on the cross, and His resurrection, and upon the love of God flowing out from within that ministry.

The final picture of the entirety of Romans 8 unfolds here. The flow that began in verse 1 with *"There is therefore now no condemnation to those who are in Christ Jesus,"* is now tied together by verse 39, *"shall be able to separate us from the love of God which is in Christ Jesus."* The born-again person is a person who is *"in Christ Jesus"* from beginning to end, and within Him there is no condemnation, and within Him the love of God is not separated. This is the unwavering status of the person who has accepted the gospel of the water and the Spirit in their heart, and it is the security of the child who is guided within that love until the final glory. ✉

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CHAPTER

9

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

Obtained Salvation by Receiving God's Mercy

The Great Sorrow of One Who Knows the Gospel and the Love for Souls

"I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh" (Romans 9:1–3).

Romans 8 concludes with the complete assurance of salvation. Paul declared who could separate us from the love of Christ, and strongly proclaimed that the salvation of those who are in the love of God can never be cut off. However, as soon as entering Romans 9, the atmosphere changes. Paul says that he has great sorrow within himself and continual grief in his heart. This change was not because of his own personal problem. The reason Paul agonized was because of his own nation, Israel, who did not know the gospel. Israel had the word entrusted by God, and had kept the law and the sacrificial system for a long time, but they were actually failing to realize the way of salvation through Jesus Christ sent by God. This reality made Paul's heart ache endlessly.

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"My conscience also bearing me witness in the Holy Spirit"

Paul emphasizes the fact that his sorrow is not a simple emotional expression. He says that his conscience bears witness in the Holy Spirit. This shows that his pain goes beyond the dimension of human attachment or sympathy, and originates from the heart of God working inside a person who knows the gospel.

When one realizes the true gospel, souls who are in sin become visible. Looking from the perspective of the gospel of the water and the Spirit, Paul came to know the righteousness of God that Jesus took on the sins of the world by receiving baptism from John the Baptist, received the judgment of those sins on the cross, and completed salvation by resurrecting. Therefore, when seeing people who still remain in the law and their own righteousness and do not know the true way of salvation, he could not help but feel deep pity.

Why did Paul agonize specifically because of Israel?

Israel was a nation chosen by God. They had the law, they had the temple, they had the sacrificial system, and they also had the promise of the Messiah. However, the problem lay in the fact that they did not accept Jesus Christ, who is the substance of all these things. The sacrificial system of the Old Testament was a method where sinners transfer their sins by laying hands on the sacrificial offering, and that sacrificial offering takes on the wages of sin instead by bleeding and dying. This was a shadow showing Jesus Christ who was to come in the future. However,

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Israel failed to realize the substance that the sacrificial law was pointing to. Because they did not believe the substance of salvation that Jesus took on the sins of the world through baptism and received the judgment of sin on the cross, Paul came to feel great agony while looking at the spiritual state of his own nation.

"I could wish that I myself were accursed from Christ"

Paul's expression is very intense. He says that if only his brothers and relatives could be saved, he would wish it even if he himself were accursed instead and cut off from Christ. Of course, this was not something actually possible. No one can receive salvation on behalf of another person, and only Jesus Christ can take on the curse on behalf of sinners. However, the reason Paul used such an expression was because his desperation toward souls who do not know the gospel was that great. Because he knew how serious a spiritual state it is to live without knowing the gospel, he earnestly wished for them to be saved even if it meant bearing his own sacrifice.

Paul's Agony is Not Nationalism

Paul's agony was not simple love for his nation. At the center of his heart was the issue of salvation. He knew the fact that a person cannot become righteous by the law alone, and he also knew that human zeal or religious life alone cannot solve the problem of sin. Because he realized that only the gospel of Jesus Christ can solve the problem of sin, he felt deep agony when looking at the reality of his own nation still staying in their own righteousness and not knowing the gospel.

There is the Same Problem Today as Well

Even today, problems like this still exist. There are many cases where many people are living a religious life but do not accurately know the gospel of the removal of sins. There are many cases where they have religious zeal but do not know the meaning that Jesus' baptism has, do not understand how sin was solved, and do not clearly know why the cross is necessary. As a result, many people still live a life of fearing and being condemned within the problem of sin. Paul felt pity for exactly this state. If one is a person who knows the true gospel, they naturally come to harbor a burden and love for the souls who do not yet know the way of salvation. This is a heart that arises because they know the way of salvation.

The Core Message Conveyed by the Text

The words of Romans chapter 9 verses 1 to 3 are words that show how the heart of one who knows the gospel should be. Because the Apostle Paul knew the righteousness of God that Jesus took on the sins of the world through baptism, received judgment on the cross, and completed salvation by resurrecting, he felt great sorrow and continual agony while looking at his own nation who did not know that gospel.

Therefore, a person who believes the true gospel is not a person who is satisfied only with their own salvation. They come to harbor a burden and love toward the souls who do not yet know the gospel, and come to have a heart wanting to preach the way of salvation to them. This can be said to be the heart of the Holy Spirit working inside the one who knows the gospel.

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The Privilege Received by Israel and the Salvation Completed in Christ

"who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen" (Romans 9:4–5).

Paul first explains what kind of nation Israel is. Israel was not simply one country or a national community. They were a nation specially chosen by God and entrusted with God's revelation. The reason God chose Israel was not because the nation itself was outstanding or had a special qualification. God chose Israel in order to reveal the plan of salvation in the midst of the world.

God showed Jesus Christ, who was to come in the future, in various ways within the history of Israel. Therefore, Israel was the nation that received the shadows and types of the gospel the most. The history and system given to them were all included in God's plan for salvation.

"Adoption" — Chosen as God's People

Israel was a nation that God specially called His own people. God delivered them out of Egypt, made them pass through the wilderness, and established them as a covenant people. They were in a special relationship with God, and received a position distinguished from other nations. However, the important thing is the fact that fleshly Israel itself was not God's ultimate purpose. God making Israel His people was a shadow showing the people who would become the true children of God in Jesus

Christ in the future.
Today, true adoption is not determined by bloodline or nation, but is accomplished by believing the gospel of salvation through Jesus Christ. Looking from the perspective of the gospel of the water and the Spirit, the one who has received the blotting out of sins by believing in Jesus' baptism, cross, and resurrection becomes a child of God.

"Glory" — God's Presence

God's glory appeared to Israel. God was with them in the wilderness with a pillar of cloud and a pillar of fire, and manifested His presence through the tabernacle and the temple. Especially, the Holy of Holies was a place symbolizing God's holy presence. However, this glory as well was not the ultimate purpose. All of this was a shadow pointing to Jesus Christ. God's true glory appeared completely in Jesus.
Today, the true presence of God appears by the Holy Spirit dwelling inside the one who has received the elimination of sins. This is not a simple external experience, but the actual grace of God being together inside the one who believes the gospel.

"The Covenants" — The Promise of Salvation

Various covenants were given to Israel. God made a covenant with Abraham, established the covenant of the law through Moses, and gave the promise of an eternal kingdom to David. However, at the center of all these covenants was Jesus Christ. God promised the seed of the woman, spoke that He would give blessings through the seed of Abraham, and prophesied that an

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eternal king would come among the descendants of David. The fulfillment of these promises is exactly Jesus. Therefore, the covenants were not simply promises for the nation of Israel, but ultimately the promise of salvation through Jesus Christ.

"The Giving of the Law" — Why was the law given?

Many people think that the law itself is God's purpose. However, Paul explains through Romans that the purpose of the law is to make one realize sin. The law plays the role of showing that humans cannot become righteous on their own. Especially, the sacrificial system of the Old Testament has a deep relationship with the gospel of the water and the Spirit. The sinner transferred their sin by laying hands on the sacrificial offering, and that sacrificial offering took on the judgment of sin instead by shedding blood and dying. This was showing the principle of the transfer of sin and judgment.

This principle was completed in Jesus Christ. Jesus took on the sins of the world by receiving baptism from John the Baptist, and received the judgment of that sin on the cross. Therefore, the law and sacrificial system of the Old Testament can be seen as a shadow showing the gospel of the water and the Spirit in advance.

"The service of God, and the promises"

Israel's tabernacle worship and feasts, sacrificial offerings, and the Day of Atonement were not simple religious ceremonies. They were all prophetic models pointing to the Messiah who was

to come in the future. Especially on the Day of Atonement, the high priest laid hands on the goat to pass over the sins of the people and went into the Holy of Holies with that blood. This was a shadow showing that Jesus would take on sins and shed blood in the future.
Therefore, the worship of the Old Testament was not a simple religious act, but can be said to be a trailer showing the gospel in advance.

"Of Whom are the Fathers"

Israel had ancestors of faith like Abraham, Isaac, and Jacob. This was clearly a great spiritual privilege. However, the important thing is the point that the bloodline of the ancestors itself does not guarantee salvation. Paul explains later in Romans that not all who are born from Israel are true Israel. That is, what is more important than bloodline is faith. The true people of God are distinguished not in fleshly genealogy, but in faith toward God.

"From Whom, According to the Flesh, Christ Came"

The greatest privilege Israel received is the fact that the Messiah was born among them. Jesus came to this earth fleshly as a descendant of David and an offspring of Abraham. However, Paul immediately emphasizes that Jesus is not a simple human or prophet, but God who is over all things and to be praised forever and ever. Jesus came as the Savior who is God, and came to this earth to solve the problem of sin of mankind. Looking from the perspective of the gospel of the water and the Spirit, He

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took on the sins of the world through baptism, received the judgment of sin on the cross, and completed salvation by resurrecting.

The Core Message Conveyed by the Text

The words of Romans chapter 9 verses 4 to 5 show how great a spiritual privilege Israel received. God entrusted them with adoption, glory, covenants, the law, worship, and promises, permitted ancestors of faith, and finally even sent the Messiah among them. However, the purpose of all those privileges was not simply in the nation of Israel itself. All of those things were ultimately pointing to salvation through Jesus Christ. Adoption, glory, covenants, the law, sacrifices, worship, and promises were all shadows showing Jesus Christ who would be completed by the gospel of the water and the Spirit. Therefore, the system given by God itself is not the purpose, but believing in Jesus Christ who is its substance is the core. Today, the true people of God are not determined by bloodline or religious format, but are those who believe the gospel accomplished by Jesus' baptism, cross, and resurrection.

God's People Who Become So Not by Bloodline But by the Faith of the Promise

"But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, 'In Isaac your seed shall be called.' That is, those who are the children of the flesh, these are not the children of God; but the children of the promise

are counted as the seed. For this is the word of promise: 'At this time I will come and Sarah shall have a son.' And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, 'The older shall serve the younger.' As it is written, 'Jacob I have loved, but Esau I have hated'" (Romans 9:6–13).

The words of Romans chapter 9 verses 6 to 13 are a very important text that explains who the true people of God are, while answering the question of why many Israelites did not believe in Jesus. Especially looking from the perspective of the gospel of the water and the Spirit, these words show the fact that salvation is not accomplished by bloodline or human conditions, but is accomplished within the faith that believes the gospel given by God.

First, Paul answers an important question. It is the problem of why many Jews did not believe in Jesus when Israel is a nation chosen by God. If so, it could look as if God's promise had failed. However, Paul speaks firmly. It is that God's word has never failed.

The problem was in the fact that people understood the bloodline of Israel itself directly as the guarantee of salvation. However, from the beginning, God worked centering on people of faith, not simple bloodline. God considered faith more important than fleshly conditions.

"They are not all Israel who are of Israel"

Paul explains a very important principle here. It is that just because one is born of Israelite bloodline does not mean

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everyone becomes the true people of God. He distinguishes between fleshly Israel and true Israel. That is, just because one is a descendant of Abraham does not mean one automatically becomes God's people. The core lies in what one believes. Even today, this principle is the same. Just because one attends church, is born in a Christian family, or has lived a life of faith for a long time does not mean one automatically obtains salvation.
The standard presented by the Bible lies in whether one believes the salvation accomplished by God. Looking from the perspective of the gospel of the water and the Spirit, the one who believes this gospel that Jesus received baptism from John the Baptist to take on sin, received judgment on the cross, and completed salvation by resurrecting is the true people of God.

"But the children of the promise are counted as the seed"

Paul gives the example of Ishmael and Isaac to explain this principle. Abraham had two sons. One was Ishmael born through a human method, and the other was Isaac born through God's promise.
Although both were descendants of Abraham, God recognized Isaac as the child of the promise. The reason for that was to show the fact that salvation is not accomplished by human effort or fleshly methods, but is accomplished within God's promise.

What does Isaac symbolize?

Isaac is not a simple figure in history. He was a being showing the model of salvation obtained by faith. Abraham and

Sarah were humanly in a state where they could no longer have a child. However, God permitted life according to His own promise. Salvation is also like this. A person cannot solve the problem of sin by their own power. It cannot be solved by the law, is impossible by good deeds, and is not solved by religious zeal alone. Therefore, God Himself accomplished the promise of salvation through Jesus Christ. And the person who believes that gospel becomes the child of the promise. Therefore, the true child of God is not determined by human conditions or deeds, but is established within the faith that believes God's promise.

"Jacob I have loved, but Esau I have hated"

This verse is a word that is frequently misunderstood. It does not mean that God emotionally liked someone and disliked someone. The core of this word lies in that the method of salvation depends not on human conditions but on God's grace. Esau was the firstborn born first, and looking by human standards, he was in a more advantageous position. However, God continued the covenant through Jacob. This shows that human qualifications or conditions are not the standard of salvation.

That is, who is kinder, who lives a life of faith more diligently, or who is more religious is not the standard, but whether one believes God's grace is the core.

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The "*Promise*" Seen from the Perspective of the Gospel of the Water and the Spirit

The center of the promise given by God is Jesus Christ. All the promises given in the Old Testament were ultimately fulfilled in Jesus. Jesus took on the sins of the world through baptism, received the judgment of that sin on the cross, and completed salvation by resurrecting. This is the fulfillment of the promise God prepared from long ago. Therefore, the true child of the promise is not determined by bloodline or religious zeal. They are established only within the faith that believes the salvation accomplished by God, and the one who believes the gospel of the water and the Spirit becomes the true people of God.

Why Does Paul Say These Words?

Paul is now telling the Jews a very important fact. Many Jews thought that salvation was guaranteed simply for the reason that they were descendants of Abraham. However, Paul says it is not so. It is that the true people of God are not of bloodline but those who believe God's promise. Therefore, Jews must also believe in Jesus, and Gentiles must equally believe in Jesus. The way of salvation is only one, and all people obtain salvation within the same gospel.

The Core Message Conveyed by the Text

The words of Romans chapter 9 verses 6 to 13 are important words showing who the true people of God are. God's word has

never failed. From the beginning, God worked centering on people of faith, not bloodline. Choosing Isaac over Ishmael and continuing the covenant through Jacob over Esau shows the fact that salvation is accomplished not by human conditions but within God's promise and grace. And the completion of that promise was accomplished in Jesus Christ. Jesus had sin transferred to Him by the baptism He received from John, received judgment on the cross, and completed salvation by resurrecting. Therefore, the true children of God are not determined by bloodline or religious format, but are those who are within the faith that believes the salvation accomplished by God.

Salvation Accomplished by God's Mercy

"What shall we say then? Is there unrighteousness with God? Certainly not! For He says to Moses, 'I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.' So then it is not of him who wills, nor of him who runs, but of God who shows mercy" (Romans 9:14–16).

The words of Romans chapter 9 verses 14 to 16 are a very important text showing by whose effort salvation is accomplished, and why God's mercy is absolutely necessary. Especially looking from the perspective of the gospel of the water and the Spirit, this word emphasizes the fact that the removal of sin and salvation are given not by human zeal or deeds, but by the mercy God bestowed in Jesus Christ.

In the preceding context, Paul explained that Isaac was chosen and Ishmael was not, and Jacob was chosen and Esau was not. Then a question naturally arises. It is the thought of whether God

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is unfair. The question comes out as to why it seems He chooses some people and does not choose some people.
However, Paul answers immediately. He says there is never any unrighteousness with God. God is never One who is unfair or makes wrong judgments. Because salvation is originally the grace given to sinners who have no qualification to receive it. Therefore, the core lies not in why some people do not receive salvation, but in how sinners can receive salvation. The answer lies only in God's mercy.

"I will have mercy on whomever I will have mercy"

This word does not mean that God chooses people arbitrarily. The core is the fact that salvation begins on God's side. A person is originally a being under sin. Even if one keeps the law, one cannot be perfect, and one cannot stand before God with one's own righteousness. Therefore, God's mercy is absolutely necessary for humans. Mercy is having compassion on the one who must be judged and opening the way of salvation. God had mercy on sinners and sent His own Son to this earth. This is the beginning of salvation.

How did God's mercy appear?

Looking from the perspective of the gospel of the water and the Spirit, God's mercy is not a vague love or emotional charity. It appeared as a practical method of salvation. God sent Jesus, made Him take on the sins of the world by making Him receive baptism from John the Baptist, made Him receive the judgment of that sin on the cross, and made Him complete salvation by

resurrecting. This is exactly God's mercy. God did not simply overlook sinners, but personally took on the price of sin and opened the way of salvation. Therefore, mercy is not cheap forgiveness but a love that paid the price.

"It is not of him who wills"

This word means that salvation is not accomplished by human will. Just because a person wants to receive salvation does not mean salvation is accomplished by that itself. Because the problem of sin is not a problem that can be solved by human will. For example, no matter how much a sinner wants to live in a court of law, the problem of sin is not automatically solved. The price of sin must absolutely be processed. So God solved the problem of sin within Jesus. God directly solved the problem that humans could not solve.

"Nor of him who runs"

This word means that salvation cannot be accomplished by human effort either. Just because one lives a religious life diligently, prays a lot, fasts, or does many good deeds does not mean salvation is accomplished. Because the problem of sin cannot be paid back by human deeds. The reason the Jews failed was also here. They tried to keep the law diligently, but actually missed the way of righteousness God prepared. That is, they missed the faith that believes in Jesus Christ.

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"But of God who shows mercy"

Here Paul clearly speaks the core of salvation. It is that salvation depends on God. Salvation is accomplished not by a person's deeds but by God's grace. It is given not by human merit but by God's mercy. And that mercy appeared most perfectly within Jesus Christ. Jesus took on sin through baptism, finished the judgment of sin on the cross, and completed salvation by resurrecting. Therefore, the one who believes that gospel enters into God's mercy. Ultimately, salvation depends not on how well I did, but on how great a mercy God bestowed.

Why does Paul emphasize this word?

Paul knew the problem of the Jews well. They thought they could receive salvation because they were the chosen nation, kept the law, and lived diligently religiously. However, Paul says that is not enough. He explains that salvation does not come from the one who wills, nor does it come from the one who runs, but depends only on God who shows mercy. That is, whoever it is must believe God's gospel. Jews must believe the gospel, and Gentiles must equally believe the gospel.

The Core Message Conveyed by the Text

The words of Romans chapter 9 verses 14 to 16 are words showing the fact that salvation is accomplished not by human will and effort, but by God's mercy. God had compassion on sinners, sent Jesus, made Him take on sin through baptism, made Him receive judgment on the cross, and completed salvation by

resurrecting. This is the climax of God's mercy. Therefore, a true saint does not say that they received salvation because they worked hard. Rather, they are a person who confesses that they received salvation by God's mercy. And that mercy is God's grace that appeared perfectly within the gospel of the water and the Spirit.

God's Sovereignty and Human Hardness of Heart

"For the Scripture says to the Pharaoh, 'For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.' Therefore He has mercy on whom He wills, and whom He wills He hardens" (Romans 9:17–18).

The words of Romans chapter 9 verses 17 to 18 are a text showing an important truth about God's sovereignty and human hardness of heart, and why some people accept the gospel and some people reject it to the end. Especially looking from the perspective of the gospel of the water and the Spirit, this word explains how human pride and unbelief are revealed while God accomplishes the history of salvation.

Earlier, Paul said that salvation is accomplished by God's mercy. And now he mentions the king of Egypt, Pharaoh, as the opposite example. Pharaoh heard God's word to let the people of Israel go many times. He also saw God's miracles and experienced plagues. However, he did not turn his heart back to the end. Paul is explaining how God's sovereignty and human hardness of heart appear through Pharaoh.

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"For this very purpose I have raised you up"

This word does not mean that God intentionally made Pharaoh evil. The core lies in that God used even Pharaoh's hardness of heart within the history of salvation. Pharaoh was a proud king from the beginning. He considered himself a god-like being and rejected God's word. God did not forcefully make his heart evil, but manifested God's power by leaving his already hardened heart to be revealed. Ultimately, God manifested His power and glory in the whole world during the process of saving Israel. Even Pharaoh's hardness of heart could not stop God's history of salvation.

What does Pharaoh symbolize?

Looking from the perspective of the gospel of the water and the Spirit, Pharaoh shows the image of a human rejecting God's salvation.

Israel was a slave of Egypt and was in a state where they could not come out from there by themselves. This is a shadow showing the state of humans bound under sin. God delivered Israel through the blood of the Passover lamb, which was an event foreshadowing the salvation through Jesus Christ in the future. However, Pharaoh rejected God's will to the end. It is the same today. God shows the gospel that sins were passed over through Jesus' baptism, the judgment was finished on the cross, and salvation was completed by the resurrection, but some people hold onto their own righteousness to the end. People think they are fine on their own, or consider their own zeal to be enough, and sometimes do not acknowledge the necessity of the gospel. Like this, humans can become increasingly hardened in

the midst of pride and unbelief.

"That I may show My power in you, and that My name may be declared in all the earth"

God manifested His power by saving Israel from Egypt. God showed that He is One who is stronger than the power of Egypt, stronger than the power of sin, and stronger even than death. It is the same within the gospel of the water and the Spirit. God completely solved the problem of sin through Jesus. Jesus took on the sins of the world through baptism, paid the price of sin on the cross, and overcame sin and death by resurrecting. This is the event where God's power of salvation appeared most clearly. God manifested His name and power by personally solving the problem of sin that humans could never solve.

"He has mercy on whom He wills"

God's mercy is the grace of salvation toward sinners. Mercy is not given because one is qualified to receive it, but is the grace bestowed because God has compassion. Neither Moses nor the people of Israel received salvation because they were qualified. It is exactly the same for us. No one can say they are righteous before God. Because everyone is a sinner, God's mercy is necessary. And that mercy appeared perfectly within Jesus' baptism and the cross. God prepared the way of salvation to save sinners.

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"Whom He wills He hardens"

This part is frequently misunderstood. It does not mean that God forcefully makes a person's heart evil. Looking closely at the Bible, Pharaoh had already hardened his own heart many times. God left that hardness of heart as it was, and as a result, his heart became even more hardened.

The same thing can happen today. If a person continues to reject the gospel, holds onto their own righteousness, and closes their heart, they can become increasingly hardened. Ultimately, they reach a state where they do not realize the truth even if they hear it. Therefore, the problem lies not in God making a person evil, but in a person rejecting the gospel on their own and hardening their heart.

God's Sovereignty and Human Responsibility

This text does not speak only of God's sovereignty, nor does it speak only of human responsibility. It shows both together. First, salvation is God's grace. Without mercy, no one can receive salvation. God must first open the way of salvation. At the same time, humans also have responsibility. A person can reject the gospel and can close their heart to the end like Pharaoh. So the important thing lies in what kind of heart one has before the gospel.

The Core Message Conveyed by the Text

The words of Romans chapter 9 verses 17 to 18 are words showing how God's mercy and human hardness of heart are

revealed.
Even though Pharaoh heard God's word, he closed his heart to the end. However, God manifested His power of salvation even within that process. Even today, God bestows mercy through the gospel of the water and the Spirit, that Jesus took on sin through baptism, finished the judgment on the cross, and completed salvation by resurrecting. Therefore, a true saint is not a person who hardens their heart, but one who humbles themselves before God's mercy and accepts the gospel.

Salvation Accomplished within God's Sovereignty and Mercy

"You will say to me then, 'Why does He still find fault? For who has resisted His will?' But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, 'Why have you made me like this?' Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles? As He says also in Hosea: 'I will call them My people, who were not My people, And her beloved, who was not beloved. And it shall come to pass in the place where it was said to them, You are not My people, There they shall be called sons of the living God'" (Romans 9:19–26).

The words of Romans chapter 9 verses 19 to 26 are a very important text showing God's sovereignty and mercy, and why

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God calls not only Jews but also Gentiles as the objects of salvation. Especially looking from the perspective of the gospel of the water and the Spirit, this word shows the fact that salvation is not accomplished by human qualification or lineage, but is accomplished within God's mercy and the gospel.

Earlier, Paul explained that God has mercy on whom He will have mercy, and hardens whom He will harden. Then a question naturally arises. The question is, if so, why does God hold people accountable? The thought comes up that if things go according to God's will, doesn't it mean humans have no responsibility?

However, Paul first sets the position of humans straight. He says that humans cannot stand in a position to judge God, and are beings who must first look back at themselves before God's will.

"But indeed, O man, who are you to reply against God?"

Paul warns against the attitude of humans trying to stand above God and judge. Because humans are limited beings. A person cannot completely understand all of God's plans and will. Especially, the problem of salvation is not a way created by humans, but a way personally prepared by God. Therefore, the important thing lies in accepting the way of salvation God has opened, before arguing why God did it this way. Salvation is not determined by human thoughts or standards, but is accomplished within the method determined by God.

The Potter and the Clay

Paul uses the parable of the potter. The potter makes some

vessels for honorable use and some vessels for common use from the same clay. The core is the fact that the authority belongs to the potter. This word does not mean that God destroys people arbitrarily. The core lies in that the method of salvation is not determined by humans, but determined by God. A person cannot claim that they will be saved in their own way. They cannot say they will become righteous by their own deeds either. Because God has already determined the way of salvation.

What is God's Way of Salvation?

Looking from the perspective of the gospel of the water and the Spirit, God has already determined the method of salvation. That way is salvation through Jesus Christ. Jesus took on the sins of the world by receiving baptism from John the Baptist, received the judgment of sin on the cross, and completed salvation by resurrecting. In other words, God, who became the potter, is the One who has already determined the way of salvation. Humans are standing before the issue of whether to accept or reject that way.

Vessels of Wrath and Vessels of Mercy

This part is also frequently misunderstood. It does not mean that God intentionally made some people to destroy them. The core within the context lies in the response to the gospel. Vessels of wrath refer to people who reject God's mercy and hold onto their own righteousness. It refers to the state of holding onto the law like the Jews, but actually rejecting Jesus.
On the other hand, vessels of mercy are people who

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acknowledge their lack of qualification and accept God's grace. Namely, people who believe in the salvation accomplished by Jesus. Therefore, the important thing lies not in who a person is, but in whether they accept the way of salvation given by God.

Where is the Glory of Mercy Revealed?

Paul speaks of the vessels of mercy which He had prepared beforehand for glory. Mercy did not appear as mere words or declarations. God actually accomplished mercy within Jesus. Jesus took on the sins of the world through baptism, paid the price of sin on the cross, and opened the way for sinners to become righteous by resurrecting. This is the event where God's mercy appeared most perfectly. The way was opened for sinners to become God's children without qualification.

"Not of the Jews only, but also of the Gentiles"

Paul now explains a very important turning point. It is that salvation does not belong only to the Jews. Gentiles are also included within God's calling. Because God's purpose does not lie in establishing one specific nation, but in saving those who believe the gospel. Therefore, what is more important than lineage is faith. Being a Jew does not mean automatically receiving salvation, nor does being a Gentile mean being excluded. Whoever believes the gospel becomes God's people.

I Will Call Them My People, Who Were Not My People

Paul quotes the words of the prophet Hosea. It means that people who originally had nothing to do with God become God's children. This is a word that prophesied the salvation of the Gentiles in advance. It means that people who served idols, did not know God, and were outside the covenant in the past, now become God's people through Jesus Christ.Looking from the perspective of the gospel of the water and the Spirit, whoever believes in Jesus' baptism, cross, and resurrection becomes God's child. Transcending lineage and nation, a new people of God is established within the faith that believes the gospel.

The Core Message Conveyed by the Text

The words of Romans chapter 9 verses 19 to 26 are words showing the fact that salvation is accomplished not by human qualification, but within God's mercy and sovereignty.
God has determined the way of salvation like a potter, and that way is the gospel of the water and the Spirit through Jesus Christ. Jesus took on sin through baptism, finished the judgment on the cross, and completed salvation by resurrecting. Therefore, whoever believes this gospel becomes a vessel of mercy. Whether Jew or Gentile, it is not lineage but those who are within faith who become God's people.

"The remnant will be saved"

"Isaiah also cries out concerning Israel: 'Though the

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number of the children of Israel be as the sand of the sea, The remnant will be saved. For He will finish the work and cut it short in righteousness, Because the Lord will make a short work upon the earth.' And as Isaiah said before: 'Unless the Lord of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah'" (Romans 9:27–29).

"Though the number of the children of Israel be as the sand of the sea"

The words of Romans chapter 9 verses 27 to 29 are an important text showing why only the remnant, not the whole of Israel, receives salvation, and how entirely salvation is the grace of God. Especially looking from the perspective of the gospel of the water and the Spirit, this word emphasizes the fact that God's salvation is accomplished not by numbers or lineage, but for those who believe the gospel prepared by God.

Israel was a nation specially chosen by God. They were numerous, had the law, and also received the temple and the covenants. Looking by human standards, it seemed as if all of Israel should receive salvation. However, the prophet Isaiah proclaims a very surprising word. He said that even if the number of the children of Israel is like the sand of the sea, only the remnant will obtain salvation. This means that just because the number is large does not mean everyone becomes God's people. Ultimately, the important thing is not lineage or national background, but faith. The core is whether one believes the way of salvation opened by God, not the name Israel itself or religious formalities.

Who is the "*Remnant*"?

The remnant spoken of in the Bible means people who hold onto God's word to the end. Even in the Old Testament times, when the majority left God, a minority of people kept their faith. It was so in the time of Noah, in the time of Elijah, and it was the same in the time of captivity. God always left behind people who kept their faith. The remnant Paul speaks of in Romans 9 refers to the Jews who believe in Jesus Christ. In other words, it means that among the Jews, those who believe in Jesus are the true Israel. Ultimately, the people belonging to God are not determined by lineage but are distinguished by faith.

Why Did Many Jews Stumble?

The Jews had the word of God. They knew the sacrificial law and also knew the promise about the Messiah. However, the problem lay in that they missed the substance. The Old Testament sacrifice was a structure where the sinner laid hands on the sacrificial offering to transfer sin, and that sacrificial offering was judged by shedding blood. This was a shadow showing Jesus Christ who was to come.

However, many Jews did not accept God's righteousness that Jesus took on the sins of the world by receiving baptism from John the Baptist and received judgment on the cross. As a result, many people stumbled, and only the remnant came to believe the gospel. In other words, not everyone is saved simply because they are Jews, but only the remnant within faith obtains salvation.

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"For He will finish the work and cut it short in righteousness, Because the Lord will make a short work upon the earth."

God's plan never fails. Even if people reject it and are in unbelief, God's plan of salvation is surely accomplished. Jesus coming to this earth was also not a coincidence. He came exactly according to the Old Testament prophecies, received baptism, died on the cross, and resurrected. In other words, God is the One who surely accomplishes the salvation He spoke of. Therefore, Paul explains that God's promise did not fail just because Israel rejected Jesus.
God is the One who surely accomplishes His will, and His word never collapses.

"Unless the Lord of Sabaoth had left us a seed"

The seed spoken of here means the people of faith whom God left behind. If God had not bestowed grace, Israel would have been completely destroyed like Sodom and Gomorrah. In other words, salvation is not due to human qualification. Because of God's grace, the remnant came to exist. No one can stand before God by their own righteousness or merit. Only because God bestowed mercy and granted faith does the remnant come to exist.

The "*Remnant*" Seen from the Perspective of the Gospel of the Water and the Spirit

The situation is no different today. There are many religious

people and many people who go to church. However, the important thing lies not in simply living a religious life, but in what one believes. The remnant is not simply a person who attends church. It is a person who believes in the salvation accomplished by Jesus. In other words, they are the people who believe the gospel of the water and the Spirit that sin was transferred by Jesus' baptism, the judgment of sin was finished on the cross, and salvation was completed by resurrection. These can be called the true remnant whom God has left behind today.

Why Does Paul Emphasize This Word?

Paul is saying something very shocking to the Jews. He is saying that not everyone is saved just because they are Israel, but only the remnant is saved. Because the standard of salvation is not lineage but faith. And at the center of that faith is Jesus Christ. Jews must also believe in Jesus, and Gentiles must equally believe in Jesus. God makes those who are within faith His true people.

The Core Message Conveyed by the Text

The words of Romans chapter 9 verses 27 to 29 are words showing the fact that the true people of God are not about numbers or lineage, but those who are within faith. Israel was numerous, but not all were saved; only the remnant obtained salvation. Because salvation is accomplished not by religious privilege or lineage, but within the faith that believes the gospel prepared by God.

Jesus took on sin through baptism, finished the judgment on the

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cross, and completed salvation by resurrecting. Therefore, the one who believes this gospel of the water and the Spirit is the true people whom God has left behind today.

Righteousness from Faith and Failure from Works

"What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. As it is written: 'Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame'" (Romans 9:30–33).

The words of Romans chapter 9 verses 30 to 33 are very important words showing why the Gentiles obtained righteousness and the Jews stumbled, and how a person can reach the righteousness of God. Especially looking from the perspective of the gospel of the water and the Spirit, this text clearly declares that salvation is obtained not by human works, but by the faith that believes in the righteousness God accomplished in Jesus Christ.

Paul states a very surprising fact. Originally, the Gentiles had no law, had no sacrificial law, and were not the covenant people. Looking by human standards, they were people who seemed far from salvation. Yet, Paul declares that they obtained righteousness. The reason was not because they were good, nor because they lived religiously diligent lives. Paul explains that the reason is because of faith. That is, they obtained the righteousness that is from faith. In other words, because they

accepted the righteousness prepared by God, the Gentiles came to obtain righteousness.

What is the Righteousness from Faith?

The core here is not human righteousness but God's righteousness. A person cannot become righteous on their own. Because all people are under sin. Therefore, God sent Jesus Christ to this earth. Looking from the perspective of the gospel of the water and the Spirit, Jesus took on the sins of the world by receiving baptism from John the Baptist, received the judgment of sin on the cross, and completed salvation by resurrecting. In other words, God's righteousness was completed in Jesus. The Gentiles accepted that gospel by faith, and as a result, they came to obtain righteousness.
Ultimately, the righteousness from faith is not a righteousness created by man, but accepting the righteousness prepared by God.

"Israel, pursuing the law of righteousness, has not attained to the law of righteousness"

Conversely, Israel failed. This can look very strange. Because Israel had the law, knew the sacrificial system, and also knew the word of God well. Nevertheless, the reason they failed is because their direction was wrong. They thought they could become righteous only if they kept the law well. They tried to obtain righteousness before God through works. In other words, they held onto their own righteousness rather than God's righteousness. Ultimately, they came to miss Jesus Christ, who

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is the substance that the law points to.
The law originally did not make a person righteous, but played the role of making one realize sin and pointing to the Messiah who was to come. However, many Jews ended up staying in the law itself.

"Because they did not seek it by faith, but as it were, by the works of the law"

This word is the core. Israel's problem lay in that they relied on works rather than faith. They relied on their own efforts rather than believing the gospel. They tried to build up their own righteousness by keeping the law and living a religious life. However, the problem of sin cannot be solved by human works. Even if a person who is already under sin lives diligently, the problem of past sins does not disappear. It is just like how an already existing debt does not disappear just because a person in debt resolves to live diligently in the future. The problem of sin also requires that the price of sin be dealt with.
Therefore, God solved that problem in Jesus. By taking on sin and receiving the judgment instead, Jesus solved the problem that humans cannot solve.

"They stumbled at that stumbling stone"

The stone spoken of here means Jesus Christ. The Jews stumbled because of Jesus. Because the Messiah they expected was a political king and a leader who would make the nation strong.
However, Jesus came to solve the problem of sin. Especially, the

event of Jesus receiving baptism from John the Baptist was something that could not be understood by many Jews. There was a question of why the sinless One would receive baptism. However, that baptism was to take on the sins of the world. Through baptism, Jesus bore the sins and took charge of the judgment of those sins on the cross. But many Jews did not understand this righteousness of God and ultimately stumbled over Jesus.

"Whoever believes on Him will not be put to shame"

However, Paul declares a clear hope at the end. He says that whoever believes in Jesus will not be put to shame. Because true righteousness is in Jesus. This faith is not a vague faith. It is the faith that believes the gospel of the water and the Spirit that Jesus took on sin through baptism, paid the price of sin on the cross, and completed salvation by resurrecting.
The one who has that faith is not condemned. They come to not fear judgment. They will not be put to shame even on the last day. Because they are within the righteousness of God.

The Core Message Conveyed by the Text

The words of Romans chapter 9 verses 30 to 33 are words showing how a person becomes righteous. The Gentiles obtained righteousness by believing the gospel, and Israel stumbled while relying on works. The core lies in whether it is faith or works.
By human effort, one can never reach righteousness. One becomes righteous only by the faith that believes the righteousness of God, where Jesus took on sin through baptism,

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finished the judgment on the cross, and completed salvation by resurrection. Therefore, a true saint is not a person who holds onto their own righteousness, but a person who stands boldly within the righteousness accomplished by Jesus. ✉

The Gospel Must Be Preached to Israel Quickly

< Romans 9:1-5 >

"I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen."

Beloved saints, today through the words of Romans chapter 9 verses 1 to 5, we want to share the word under the title, "The Gospel Must Be Preached to Israel Quickly." The Apostle Paul speaks in today's main text of the great sorrow and unceasing pain in his heart. He said that he tells the truth in Christ and does not lie. He said that his conscience bears witness in the Holy Spirit. For what reason was he in such pain? It was because of the salvation of his kinsmen according to the flesh, that is, the people of Israel.

Paul wanted so much for the people of Israel to accept the gospel. Seeing that even though they were the nation that received God's covenants, the law, the service of God, and the promises, they actually did not know and opposed Christ when

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He came, he had deep pain in his heart. So he even said, *"For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh" (Romans 9:3).*

This is not a simple nationalistic feeling. This is the heart of a person who knows the gospel. It is the sorrow in the Holy Spirit that a person who has received the removal of sin [blotting out of sin] has when looking at the souls of their own nation, their own generation, and the whole world.

There Was Unceasing Pain in Paul's Heart

After receiving the gospel himself, the Apostle Paul did not forget his nation Israel. Although he was called as the apostle to the Gentiles, he earnestly wanted his kinsmen according to the flesh to be saved. He knew well the privileges they had. To Israel belonged the adoption, the glory, and the covenants. God gave them the law, gave them the service of God, and gave them the promises. The fathers were also theirs, and according to the flesh, Christ also came from them. What a great blessing is this? However, they actually did not know the Messiah who came to them.

Jesus came to this earth. By receiving baptism from John the Baptist, He took charge of all the sins of the world. He received the judgment of those sins on the cross. He rose again from the dead. This very person is the Christ whom Israel had been waiting for, and the God who is over all, to be praised forever. But the people of Israel did not accept Jesus. They had the law and traditions, but they did not see the gospel of Jesus Christ that the law and sacrifices pointed to. Therefore, there was great sorrow in Paul's heart.

For a Person Who Knows the Gospel, There is Pain for Souls

Everyone, knowing the gospel is not merely knowing many doctrines. A person who has received the removal of sin by believing the gospel of the water and the Spirit has a different heart when looking at other souls. The heart arises, saying, "That person also needs to hear this gospel, that person also needs to receive the removal of sin, that person also needs to know the baptism, cross, and resurrection of Jesus."

Paul had such a heart. His heart ached seeing that his own flesh and blood were not saved. That heart was a heart that came in the Holy Spirit. The Holy Spirit always wants the gospel to be preached. The Holy Spirit wants sinners to believe the righteousness of Jesus Christ and receive the removal of sin. We must also have this kind of heart. We must pray for the nation of Israel, and we must also pray for the souls of the whole world. We must seek for the gospel to be preached to those who have not yet heard the gospel of the water and the Spirit.

If we have received the gospel, it does not end with only us being saved now. There is a mission of the times that the Lord has entrusted to us. We must preach this gospel. Especially in the last days, this gospel must be preached to Israel. The fact that the gospel which started in Jerusalem goes around the whole world and is preached back to Israel is a very important matter within God's providence.

Israel Received Great Privileges but Rejected the Gospel

The main text speaks of the privileges of the Israelites. "*To*

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whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises" (Romans 9:4). Israel is a nation that God dealt with specially. God gave promises to Abraham, Isaac, and Jacob. He gave the law through Moses. He gave the tabernacle and the sacrificial system. He gave priests and prophets. And according to the flesh, Christ also came from Israel.

However, the law, the service of God, and the promises they had all pointed to Jesus Christ. The sacrifices of the Old Testament foreshadowed the baptism and cross of Jesus. The system where hands were laid on the sacrificial offering to pass on sins and that offering was put to death, was a shadow showing that Jesus would take charge of the sins of the world by receiving baptism from John the Baptist and would die on the cross.

But Israel held onto the shadow but missed the substance. They held onto the law but missed Jesus, who is the fulfillment of the law. They knew the sacrifices but did not know the Lamb of God who takes away the sin of the world. Therefore, the gospel is needed. Israel also needs the gospel of the water and the Spirit. This gospel that Jesus took charge of sins through baptism and received judgment through the cross must be preached to them.

Jesus Christ is God Over All

The main text speaks about Jesus Christ like this. *"And from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen" (Romans 9:5).* Jesus is not merely a great person. He is not merely a prophet, nor a religious leader. Jesus is God who is over all. He came to this earth clothed in a human body to save us.

In the last days, many ideologies and cultures arise that deny the

divinity of Jesus. Movements that try to make Jesus merely a human and distort His birth, baptism, cross, and resurrection increase. People say they believe in Jesus, but they do not believe in Him as God, and they do not believe the gospel of the water and the Spirit that He accomplished.

However, the Bible is clear. Jesus Christ is God who is over all, to be praised forever. That God came to this earth to save us. He received baptism, died on the cross, and resurrected. Therefore, we must not look down on Jesus with human thoughts. We must believe in Him as the Son of God and God Himself.

Only the Gospel of the Water and the Spirit Saves Jews and Gentiles

The Israelites had the law, but the law did not save them. Gentiles have philosophy, religion, and civilization, but those also do not save people. Whether Jew or Gentile, humans are sinners, and sinners are saved only by the gospel of Jesus Christ. What is that gospel? It is that Jesus took charge of all the sins of mankind by receiving baptism from John the Baptist. It is that Jesus received the judgment of those sins by shedding blood and dying on the cross. It is that Jesus gave us new life by resurrecting.

This is the gospel of the water and the Spirit. Jews must also believe this gospel, and Gentiles must also believe this gospel. Pastors, theologians, laypeople, missionaries, anyone must believe this gospel. Without this gospel, the sin in the heart does not disappear. Without this gospel of the water and the Spirit, one cannot receive the Holy Spirit. Without this gospel, one cannot enter the kingdom of God. Therefore, preaching the gospel of the water and the Spirit is the most important work in this age.

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The Wall of Incorrect Theology Must Collapse

Many people have the Bible but do not know the gospel. Why is that? It is because human doctrines and theology are deeply embedded in their hearts. They only know the blood of the cross and do not know the baptism Jesus received from John. While holding onto doctrines such as justification, sanctification, and predestination, they actually do not know how Jesus removed sins through the baptism He received from John and the cross.

This wall must collapse. Human doctrines must collapse and the word of God must stand. Not the words of theologians, but the words of the Bible must enter the heart. We must know the meaning of Jesus receiving baptism, saying, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness."* We must know the meaning of John the Baptist testifying, *"Behold! The Lamb of God who takes away the sin of the world!"*

Preaching the gospel through literature is very important in this aspect. A person must read a book and come to a conclusion in their heart. When closing the book, the faith must arise, saying, "Ah, Jesus took charge of my sins through the baptism He received from John. He received the judgment of my sins on the cross. I have no sin now." Like that, incorrect theology must collapse in people's hearts and the gospel of the water and the Spirit must be established.

In the Last Days, Preaching the Gospel is More Urgent

The world is becoming more and more chaotic. Nations oppose each other, strong nations shake weak nations, wars and

rumors arise, and people's hearts are becoming more stubborn. Things that deny the divinity of Jesus and mock the truth of the Bible are also increasing. At times like this, we must not despair. Rather, we must preach the gospel more quickly. The darker the world, the more light is needed. The more lies increase, the more the truth must be preached. The more people distort Jesus, the more clearly we must preach who Jesus is and what He did.

The gospel started in Jerusalem. And it spread out to the whole world. Now, this gospel must be preached back to Israel again. The matter of Israel hearing the gospel of the water and the Spirit and coming to believe that Jesus is the true Christ is a very important matter in the last days. We must pray for this work. "God, please let the gospel be preached to the nation of Israel. Please let them know the baptism, cross, and resurrection of Jesus. Please let truly born-again servants arise among them." This prayer must be in our hearts.

Laboring for the Gospel is Never in Vain

Preaching the gospel is not easy. Labor follows all the works of making, translating, editing, printing, and distributing literature. Looking at it fleshly, it can feel like tiring, difficult, and repetitive work. However, looking at it spiritually, there is no work more precious than this. If one soul receives the removal of sin through one book, that is a more valuable work than any work in the world. If one person escapes from incorrect theology and returns to the gospel of the water and the Spirit, that labor is never in vain. If the gospel enters one country, one nation hears the gospel, and one person comes to have true faith, God is pleased.

For the work of the gospel, the beginning is important, but the

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finishing is also important. We must handle it with faith until the end. There is an urgent heart, but when we must wait, we must wait, and when we must endure, we must endure. If it is a work that pleases the Lord, we must do it even if it is difficult. Our labor is not in vain before God. God remembers the time, heart, material things, and prayers offered for the gospel.

We Must Pray for the Preaching of the Gospel to Israel and the World

Paul had great pain in his heart for his nation. We must also pray for the nation of Israel. And at the same time, we must pray for the whole world. The gospel must be preached to the Jews in Russia, to the people in the mainland of Israel, and to the Jews scattered in various countries. The gospel must be preached in Hebrew, in the languages of each country, and in ways that they can read and hear. People who believe the gospel of the water and the Spirit must arise among them. Workers who preach the gospel to their own nation must be established among them.
Also, this gospel must be preached to North Korea and to all countries of the world. If God opens the door, we must enter. If God opens the way, we must preach the gospel. No matter how the world situation changes, the church must preach the gospel. Whether it is this year or next year, we must preach this gospel until the day the Lord comes. We must consider today's trouble sufficient for today, and tomorrow we must do the Lord's work with faith again. We must live like that and then stand before the Lord.

We Must Harbor Paul's Heart

The Apostle Paul's heart was not merely a nationalistic feeling of being an Israelite. He loved souls in the Holy Spirit. He could not endure that his nation was outside of Christ. So he said that he wanted them to be saved even if he himself were accursed and cut off. We also need this kind of heart. We must have this kind of heart toward our families, toward our nation, toward Israel, and toward the souls of the world. "They must hear the gospel. They must receive the removal of sin. They must know the baptism, cross, and resurrection of Jesus." We must have this kind of heart.

Only when we have that heart do we come to pray. Only when we have that heart do we also do literature mission, gospel preaching, and world mission. Only when we have that heart do we come to endure even if it is difficult. Only when we have that heart do we come to hold onto the work of the gospel even in the darkness of the last days. I hope that the Holy Spirit will give our hearts the same sorrow and love as Paul's.

Let Us Preach the Gospel to Israel and the Whole World Quickly

Beloved saints, in today's main text, the Apostle Paul spoke of the great sorrow and unceasing pain toward Israel. They were the nation that received the adoption, the glory, the covenants, the law, the service of God, and the promises. According to the flesh, Christ came from them. However, they did not know Christ. Today as well, Israel needs the gospel. The whole world needs the gospel. Jesus is God who is over all, to be praised forever. That God came to this earth to save us, took charge of

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all our sins through baptism, received the judgment for those sins on the cross, and resurrected to give us new life.

This gospel of the water and the Spirit must be preached to Israel. It must be preached to the Jews. It must be preached to the people trapped in incorrect theology and religion. The more it is an age that denies the divinity of Jesus and distorts the gospel, the more clearly we must preach the gospel of Jesus Christ. Let us all harbor Paul's heart. Let us harbor that heart that ached for the salvation of his own flesh and blood, that heart that had unceasing pain in the Holy Spirit. And let us pray.

"God, please let the gospel be preached to Israel. Please let the gospel of the water and the Spirit be preached to the whole world. Please let servants who believe this gospel arise. Please let us handle the work of preaching the gospel that pleases the Lord in the last days." We must preach this gospel until the day the Lord comes. Even if it is difficult, we must preach it. We must preach it through literature, preach it through words, and serve with our lives. When this gospel is preached, sinners will receive the removal of sin, escape from incorrect theology, and workers of righteousness who stand on God's side will arise.

I hope that we all pray for the gospel to be preached quickly to Israel and the whole world, and become blessed saints who preach the gospel of the water and the Spirit until the end. Amen. ✉

That It Might Stand Only By Him Who Calls

< Romans 9:1-13 >

"I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen. But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, 'In Isaac your seed shall be called.' That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. For this is the word of promise: 'At this time I will come and Sarah shall have a son.' And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, 'The older shall serve the younger.' As it is written, 'Jacob I have loved, but Esau I have hated.'"

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Beloved saints, today we would like to share the word of God through the words of Romans chapter 9, verses 1 to 13, under the title, *"Not of works but of Him who calls."* The Apostle Paul speaks in today's main text of the great sorrow and unceasing pain in his heart. He said that he tells the truth in Christ and does not lie. He said his conscience bears witness in the Holy Spirit. Because of what was his heart so in pain? It was because of the salvation of his kinsmen according to the flesh, that is, the people of Israel.

Israel was a nation that received God's great grace. To them belonged the adoption, the glory, the covenants, the law, the worship, and the promises. The fathers were also theirs, and according to the flesh, Christ also came from them. Jesus Christ is God who is over all, to be praised forever. Even so, they did not know Christ. Therefore, there was great pain in the Apostle Paul's heart.

However, the Apostle Paul says here that the word of God has not failed. He says that they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham. He says that the children of the flesh are not the children of God, but only the children of the promise are counted as the seed. This word is also very important to us today. There are many people who say they believe in Jesus, but they are not all children of God. There are many people who attend church, but they are not all spiritual Israel. The children whom God recognizes are those who believe the word of God's promise. They are those who believed the gospel of the water and the Spirit and received the removal of sin. They are those who believe the salvation that Jesus Christ accomplished through baptism, the cross, and resurrection.

Paul's Sorrow Was in the Salvation of Souls

The Apostle Paul had deep sorrow toward his nation, Israel. He said, *"For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh" (Romans 9:3).* Of course, it is not God's will that he actually be cut off from Christ. However, it means that he earnestly desired the salvation of his nation that much.

For those who know the gospel, there is this kind of sorrow. It breaks one's heart to see the souls of one's family, one's nation, one's neighbors, and one's generation not receiving salvation. The heart arises, saying, "They too must hear the gospel of the water and the Spirit, they too must know the baptism and cross of Jesus, they too must receive the removal of sin in their hearts."

Paul knew well the privileges that the Israelites had. They received the law and the worship, the covenants and the promises. However, they did not accept Jesus Christ, whom those promises pointed to. They had the shadow but missed the reality. They had the law but did not know Jesus, who is the completion of the law.

It is the same today. Even if they have the Bible, attend church, and offer worship, if they do not know the gospel of the water and the Spirit—that Jesus took charge of their sins through the baptism He received from John and received the judgment for those sins on the cross—sin remains in their hearts. Therefore, we too must have a heart like Paul's. We must earnestly desire that souls be saved by the true gospel.

Not All Fleshly Israel is Spiritual Israel

The main text says: *"For they are not all Israel who are of*

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Israel" (Romans 9:6). This word is very important. It means that just because they are the people of Israel fleshly, they are not all spiritual Israel recognized by God. Just because they have the lineage of Abraham does not mean they all become children of faith. It is the same today. Just because parents attend church does not mean their children automatically become children of God. Just because one has registered at a church does not mean one becomes a child of God. Just because one participated in a baptismal ceremony or religious rituals does not mean one is born again. A child of God is one who is born by the word of God. It is one whose sins of the heart are washed away by believing the gospel of the water and the Spirit.

The word that the seed of Abraham are not all his children means that faith does not come by lineage or religious outward appearance. The faith that God recognizes is the faith that believes the word. It is the faith that accepts into the heart the salvation God accomplished just as He promised. What is the promise God gave us? It is that Jesus Christ came to this earth, took charge of all the sins of the world by receiving baptism from John the Baptist, received the judgment of those sins on the cross, and resurrected from the dead to make us righteous. The one who believes this word is spiritual Israel.

Isaac Was a Child Born of the Word of Promise

Abraham had Ishmael and also had Isaac. Ishmael was also a child born of Abraham's flesh. However, God said, *"In Isaac your seed shall be called" (Romans 9:7).* Why is that? It is because Isaac was a child born by God's promise. Abraham and Sarah were already old. Sarah was in a state where she could not bear a child humanly. However, God spoke: *"At this time I will*

come and Sarah shall have a son" (Romans 9:9). Isaac was born exactly as God had spoken.
Ishmael was a child obtained by human methods. He was a child obtained by fleshly methods, unable to wait for God's promise. However, Isaac was not a child made by human strength, but a child made by God's word. This word teaches us the essence of the gospel. A person does not become a child of God by their own effort. A person does not become a child of God by keeping the law well and diligently living a religious life. When one believes the word God promised, one becomes a child of God.
The person who believes the word that Jesus took charge of all our sins through the baptism He received from John, the person who believes the word that He received the judgment of our sins on the cross, and the person who believes the word that He gave us new life through resurrection is the child of promise.

He Who is Born of the Word is a Child of God

God said that the children of the flesh are not the children of God, but only the children of the promise are counted as the seed. Therefore, a child of God is one who is born of the word. Jesus spoke to Nicodemus. He said that unless one is born of water and the Spirit, he cannot enter the kingdom of God. Being born of water and the Spirit is being born again by Jesus' baptism and the witness of the Holy Spirit. The baptism Jesus received from John is the event where our sins were passed onto Jesus. The cross is the event where those sins were judged. The Holy Spirit comes into the heart of the one who believes this gospel and bears witness that they are a child of God.
A person is not born again by religious determination. One is not born again by repeating prayers of repentance. One is not born

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again by human good deeds. The word of God must enter the heart. The word that all my sins were passed onto Jesus when Jesus received baptism from John the Baptist must be believed. The word that Jesus paid the full price for my sins on the cross must be believed.

When there is that faith, a person becomes a child of God. When there is that faith, sin disappears from the heart. When there is that faith, one becomes a child of promise like Isaac.

Jacob and Esau Show God's Election

The main text also speaks of Rebekah's two sons, Jacob and Esau. When they were not yet born, nor had done any good or evil, God spoke. *"The older shall serve the younger."* Also, as it is written, He said, *"Jacob I have loved, but Esau I have hated."* People easily misunderstand this word. They think as if God loved Jacob and hated Esau for no reason. However, God is not an unrighteous person. God is a fair person. We must look at this word in Christ.

Looking at him humanly, Jacob was a lacking person. He was cunning, weak, and a person who could not receive blessings by his own strength. However, he knew that he needed God's blessing. He was a person who knew his own lack. He was a person who tried to hold onto God's promise and blessing. Esau, on the contrary, was a fleshly strong person. He was good at hunting, had strength, and was a person who believed in his own abilities. He treated the birthright lightly. He thought he could live by his own strength. He relied on his fleshly ability rather than the grace and mercy God gives.

Whom does God love? Is it a person like Esau who believes in his own strength, or a person like Jacob who knows his lack and

holds onto God's mercy? God loves those like Jacob.

God's Election is an Election in Christ

The Bible says that God chose us in Christ before the foundation of the world. The important word here is *"in Christ."* God did not choose us without Jesus Christ. God did not, without any reason, make some people go to heaven and some people go to hell. God established the plan of salvation in Jesus Christ before the foundation of the world. Man is a weak being who cannot help but commit sin. He cannot keep the law perfectly. He cannot become righteous by his own strength. So God determined to send Jesus Christ and save us through baptism, the cross, and resurrection.

This is God's predestination. This is God's election. God determined to make anyone who believes the salvation Jesus Christ accomplished by water, blood, and the Holy Spirit into a child of God. Therefore, if one wants to know election, one must not look at one's own emotions. One must not look at one's own religious life either. One must look at whether one believes the gospel of the water and the Spirit. One must look at whether one believes that Jesus took charge of my sins through baptism and was judged for my sins on the cross. The one who believes that gospel is the one who has received election in Christ.

It is Not of Works but of Him Who Calls

The main text says: *"That the purpose of God according to election might stand, not of works but of Him who calls" (Romans 9:11).* God's will is not of works. A person is not saved

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by keeping the law well. A person does not become a child of God by doing many good deeds. A person is not saved by adding their own merit either.

Salvation is of Him who calls. The One who calls us is Jesus Christ. The Lord calls those who labor and are heavy laden. He calls the person who is in pain because of the burden of sin, the person who despairs because of their own weakness, and the person who realizes before the law that they are one who will go to hell. The Lord says: "I took charge of your sins. I received the judgment in your place. I saved you. I am your shepherd. I am your King of love. Come to me. I will give you rest."

The one who responds to this calling receives salvation. The one who believes the gospel of the water and the Spirit that the Lord accomplished becomes a child of God. Not the one who tries to stand by their own works, but the one who stands by the grace of the Lord who calls is the one who has received election.

Jesus Called Us by Water, Blood, and the Holy Spirit

When God called us, He did not call us vaguely. Jesus Christ came to this earth and actually accomplished the work of salvation. Jesus is the Son of God and is God. He came to this earth clothed in a human body to save us. When He became thirty years old, He received baptism from John the Baptist. That baptism is the event where all our sins were passed onto Jesus. Like the laying on of hands in the Old Testament, John the Baptist gave baptism to Jesus as the representative of mankind, and at that time all the sins of the world were transferred to Jesus. And Jesus went to the cross. Why did He die on the cross? It is because He took charge of our sins through baptism. Since the

wages of sin is death, Jesus bore our sins instead and received the judgment on the cross. And He resurrected from the dead and gave us new life. This is the salvation of Jesus Christ who came by water, blood, and the Holy Spirit. The one who believes this gospel receives the removal of sin. The one who believes this gospel is the one who has responded to God's calling.

The Person Who Tries to Add Their Own Merit Does Not Know the Grace of Salvation

People constantly try to add their own merit. "I prayed a lot. I gave a lot of offerings. I served the church a lot. I tried hard to keep the law. I prayed prayers of repentance a lot." They try to put forth these things before God. However, in salvation, not even 0.1% of human merit can enter. Jesus accomplished it all. Jesus received the transfer of all our sins through the baptism He received from John, received the judgment for all our sins on the cross, and made us live by His resurrection. There is nothing we can add to this. We only believe.

Sins do not disappear by praying prayers of repentance a lot. It is necessary for a person to confess their sins, but the power to eliminate sin is not in prayers of repentance. The One who eliminated sin is Jesus Christ. Only Jesus' baptism, cross, and resurrection completely eliminated our sins. Therefore, the person who tries to be saved by adding even a little of their own merit is a person who does not yet know the gospel. One must entirely rely on what God has done. That is faith.

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The One Who Accepts God's Word As It Is Is Blessed

The reason God made Isaac a child of promise was because he was one born of the word. The reason God loved Jacob was because he was one who held onto God's blessing and mercy, not his own strength. It is the same for us today. We must accept God's word as it is. "Jesus took charge of all my sins through the baptism He received from John. Jesus received the judgment for all my sins on the cross. Jesus resurrected and made me righteous." We must believe this word as it is.

The word must remain in the heart. Not emotional experiences, human testimonies, or religious zeal, but God's word must be in the heart. When one holds onto the word, one receives salvation, faith grows, and the strength to serve God arises. Life is in the word of God. One is born again by the seed of the word. The one who believes God's promise is one like Isaac, and the one who responds to Him who calls is one like Jacob.

Let Us Respond with Faith to the Voice of the Lord Who Calls

Beloved saints, God's election is not of works. It is only of Him who calls. God chose us in Christ before the foundation of the world, and determined to save us by the water, blood, and Holy Spirit of Jesus Christ. Isaac was one born by the word of promise. Jacob was lacking, but he was one who held onto God's blessing. God loves not the one who boasts of his own strength, but the one who holds onto God's word and mercy.

Jesus Christ calls us. *"Come to Me, all you who labor and are heavy laden" (Matthew 11:28).* He calls those who are in pain

bearing the burden of sin, those who despair because of their own weakness, and those who realize before the law that they are ones who will go to hell. And He says: “I took charge of all your sins. I received all the judgment of your sins. I saved you.” We must respond to this calling. We must not put forth our own merit, but believe what God has done. We must believe in our hearts Jesus’ baptism, cross, and resurrection. That faith makes us become children of God. I hope that all of us become those born by the word of promise like Isaac, and those who hold onto God’s mercy like Jacob, to stand firm by the grace of the Lord who calls. And I hope we become servants of faith who preach this gospel of the water and the Spirit to the souls who do not yet know it. Amen. ✉

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Election in Christ

< Romans 9:6-26 >

"But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, 'In Isaac your seed shall be called.' That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. For this is the word of promise: 'At this time I will come and Sarah shall have a son.' And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, 'The older shall serve the younger.' As it is written, 'Jacob I have loved, but Esau I have hated.' What shall we say then? Is there unrighteousness with God? Certainly not! For He says to Moses, 'I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.' So then it is not of him who wills, nor of him who runs, but of God who shows mercy. For the Scripture says to the Pharaoh, 'For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.' Therefore He has mercy on whom He wills, and whom He wills He hardens. You will say to me then, 'Why does He still find fault? For who has resisted His will?' But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, 'Why have you made me like this?' Does not the potter

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have power over the clay, from the same lump to make one vessel for honor and another for dishonor? What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles? As He says also in Hosea: 'I will call them My people, who were not My people, And her beloved, who was not beloved.' 'And it shall come to pass in the place where it was said to them, "You are not My people," There they shall be called sons of the living God.'"

Beloved saints, today we want to share the word about "Election in Christ" through the words of Romans chapter 9, verses 6 to 26. Today's main text speaks about God's election and predestination. This word is also a word that many people misunderstand. Some say that God determined, without any reason, for someone to go to heaven and someone to go to hell. However, God's election that the Bible speaks of is not such an unrighteous election.

God's election is an election accomplished in Jesus Christ. God's predestination is a predestination accomplished in the gospel of the water and the Spirit. God did not choose by looking at a person's works or fleshly conditions, but He made those who believe in God's mercy given through Jesus Christ into His children. Therefore, today we must clearly know what kind of person God chooses through Abraham's two sons Isaac and Ishmael, and Isaac's two sons Jacob and Esau.

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Children of the Flesh Are Not Children of God

The main text says: *"For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham" (Romans 9:6-7).* Abraham had Ishmael and also had Isaac. Both were children born from Abraham's flesh. However, God acknowledged Isaac as the child of promise. Why is that so? It is because Isaac was not a child born by a human method but a child born by God's word of promise.

Abraham and Sarah were old. Humanly, they were in a state where they could not bear a child. However, God promised: *"At this time I will come and Sarah shall have a son" (Romans 9:9).* And Isaac was born exactly as God promised. Isaac is a child born by God's word. Ishmael was a child obtained by human thought and a fleshly method. So God said, *"In Isaac your seed shall be called" (Romans 9:7).*

This applies exactly the same to us today. Today, many people say they believe in Jesus. However, not everyone who says they believe in Jesus becomes a child of God. The person who has received the removal of sin through God's word, the person who is born again of water and the Spirit by believing in Jesus' baptism, cross, and resurrection is a child of God.

A person who attends church fleshly is not a child of God. A person who has religious zeal is not a child of God. The person who has received the removal of sin by believing the word of promise, that is, the gospel of the water and the Spirit, is a child of God.

The One Who Believes God's Word is the Child of Promise

Isaac was born by God's promise. He is the child Abraham obtained after waiting and waiting. What God spoke was fulfilled after 25 years passed. Looking with human eyes it was impossible, but God's word was not annulled. We see an important truth here. God's people are not made by human strength. It is made by believing God's word. The one who believes the word God spoke, and believes the salvation God accomplished, is the child of promise.

It is the same today. God gave us the word of promise. Jesus came to this earth and took charge of all the sins of the world by receiving baptism from John the Baptist. He received the judgment for those sins on the cross. He rose again from among the dead. The one who believes this word receives the removal of sin.

The way we become children before God is not our effort or determination. It is not because we pray prayers of repentance a lot, nor because we perform many religious rituals. It is believing God's word exactly as it is. It is believing the gospel that Jesus took charge of my sins through the baptism He received from John and was judged for my sins on the cross. The one who has that faith is a child of promise like Isaac.

God Chooses Not by Works but by Him Who Calls

The main text speaks about Jacob and Esau. *"For the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls" (Romans 9:11).* Jacob and Esau

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were twins. When the two were not yet born, and had not done good or evil, God spoke. *"The older shall serve the younger."* Also as it is written, *"Jacob I have loved, but Esau I have hated."* If one misunderstands this word, one might think that God loved Jacob and hated Esau without any reason. However, the Bible does not say so. God's purpose is *"not of works but of Him who calls."* What God looks at is not a person's fleshly strength or the boasting of works. The person God calls is not a person who tries to go to God by his own strength, but a person who knows his own lacking and relies on God's mercy.

Jacob was a lacking person. Looking humanly, he had many lies, was shrewd, and was a person who could not receive blessing by his own strength. However, he yearned for blessing. He was a person who knew that he needed God's mercy, not his own strength. Esau was a person who believed in his own strength. He treated the birthright lightly, and relied on his own ability and fleshly strength. The person God loves is not a person like Esau who boasts of his own righteousness. It is a person like Jacob who knows he is lacking before God and seeks mercy.

Is There Unrighteousness with God? Certainly Not

The main text asks: *"What shall we say then? Is there unrighteousness with God? Certainly not!" (Romans 9:14).* God is not an unrighteous One. If God sent someone to heaven and someone to hell without any reason, He would be an unrighteous One. However, God is not such a One. God opened the righteous way to save all people in Jesus Christ. God sent His Son to this earth. Jesus took charge of all the sins of mankind by receiving baptism from John the Baptist. He received the judgment for those sins on the cross. He resurrected and gave us new life.

On God's side, He completely opened the way of salvation. The problem is whether a person believes this mercy of God or does not believe it. The person who believes the gospel of the water and the Spirit that God gave receives salvation, and the person who hardens his heart and does not believe this gospel receives destruction. Therefore, there is no unrighteousness with God. God is just, and at the same time, He is One abundant in mercy.

God's Election is an Election in Christ

The Bible says in Ephesians that God chose us in Christ before the foundation of the world. The important word here is *"in Christ."* God did not choose us without Jesus Christ. God chose us in Jesus Christ, that is, in the gospel accomplished by Jesus' baptism, cross, and resurrection.

Therefore, an election without Christ is not the election of the Bible. A predestination spoken of while leaving out Jesus' baptism and cross is not God's predestination. The predestination God determined is this: "I will make anyone who believes the salvation Jesus Christ accomplished by water and blood into a child of God." This is God's predestination. This is God's election. This is God's mercy.

God called sinners. Jesus said, *"Come to Me, all you who labor and are heavy laden."* He called the person who is in pain because of the burden of sin, the person who suffers because of his own weakness, and the person who cannot become righteous by his own strength. And He gave the removal of sin by making them believe in Jesus' baptism, cross, and resurrection. The person who believes this gospel is the person who has received election in Christ.

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It Does Not Depend on the One Who Wills or the One Who Runs

The main text says: *"So then it is not of him who wills, nor of him who runs, but of God who shows mercy" (Romans 9:16).* Salvation is not obtained because a person wants it. It is also not obtained because a person runs diligently. One does not receive salvation by doing much religious life, fasting prayer, prayer of repentance, offering, and service.

Salvation is only of God who shows mercy. God pitied us. He knew that we are under sin, bound to be judged before the law, and beings who cannot remove sin by our own strength. So He sent Jesus. Jesus received baptism from John the Baptist at the Jordan River. At that time, all our sins were passed onto Jesus. Jesus shed blood and died on the cross. At that time, our sins were judged. Jesus resurrected. By that resurrection, new life was given to us.

We received salvation by believing this mercy of God. This is not our merit. It is God's gift.

We Must Not Harbor a Hardened Heart Like Pharaoh

The main text also speaks about Pharaoh. God showed God's power through Pharaoh and caused God's name to be declared in all the earth. Pharaoh hardened his heart even after hearing God's word. Even after seeing the ten plagues, he did not submit to God until the end. Today, there are also people like Pharaoh. It is a person who does not believe even though God gave the gospel of Jesus Christ. It is a person who insists on his own thoughts even after hearing the word that Jesus took charge of

the sins of the world through the baptism He received from John and received the judgment of sin on the cross. It is a person who holds onto his own theology, his own doctrine, and his own righteousness, and rejects God's mercy.

Such a person eventually becomes a hardened one. If one rejects the gift of salvation God gave, what remains is only judgment. When God bestows mercy, one must receive that mercy. When the gospel is heard, one must believe. When one realizes the fact that my sins were passed onto Jesus through the word, one must lower one's heart before that word and believe.

A person like Jacob holds onto God's mercy. A person like Pharaoh hardens his own heart even before God's word. We must not go the way of Pharaoh but must go the way of Jacob.

The One Who Believes the Gospel of the Water and the Spirit is a Child of God

A child of God is not a child of the flesh. It is a child of promise. It is one born by God's word. It is one born again of water and the Spirit. Jesus said to Nicodemus: *"Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5).* To be born of water and the Spirit is to receive the removal of sin by the baptism Jesus received from John and the witness of the Spirit. Jesus' baptism is the event where our sins were passed onto Jesus. The cross is the event where those sins were judged. The Holy Spirit comes upon the heart of the one who believes this gospel and witnesses that they are a child of God.

Therefore, the evidence of being chosen by God is not a vague emotion. It is also not a religious conviction saying, "I must be a chosen one." It is whether sin has disappeared in the heart. It

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is whether all sins have received the removal of sin by believing in Jesus' baptism received from John the Baptist and the cross. It is whether one is born again by God's word. The one who believes the gospel of the water and the Spirit is a person like Isaac, a person like Jacob, and a person who has put on God's mercy.

We Must Escape from the Wrong Doctrine of Predestination

Today, many Christians are bound to a doctrine of predestination without Christ. They think, "If God chose me, no matter how I believe, I will eventually go to heaven, and if He did not choose me, no matter how much I believe, I will go to hell." Such a thought is not the faith that the Bible speaks of. God's predestination is in Jesus Christ. God's election is in the gospel of the water and the Spirit. The one who believes the gospel that Jesus came to this earth, received baptism from John the Baptist, died on the cross, and resurrected is the chosen one. One must not hold onto the doctrine of predestination and think, "I am a chosen one so I will go to heaven," even while having sin in the heart. If there is sin in the heart, one is still a sinner. A sinner cannot enter the kingdom of God. Therefore, we must return to the gospel, not doctrine. We must return to God's word, not human theology.

Did Jesus take charge of my sins through the baptism He received from John? Did He receive the judgment of my sins on the cross? Did He resurrect and give me new life? Do you believe this word with your heart? If so, that person is a person who has received election in Christ.

We Are Saved by God's Mercy

That we received salvation is not because we are excellent. It is not because we are strong like Esau, nor because we are fleshly ahead like Ishmael. We were lacking ones like Jacob. We were people who did not have the qualification to receive blessing by ourselves. However, God showed mercy. God gave us Jesus Christ. Jesus took charge of all our sins through the baptism He received from John. He received the judgment for all our sins on the cross. He resurrected and justified us. We received the removal of sin by believing this gospel.

Therefore, we have nothing to boast of. What is to be boasted of is only God's mercy. It is only God's righteousness. It is only Jesus' baptism, cross, and resurrection. We must be thankful for this grace. And we must preach this gospel to the people who are still trapped in the doctrine of predestination without Christ and wrong faith. We must preach this gospel of mercy that God saves whoever believes in Jesus Christ.

Let Us Live Like Those Who Have Put on Election in Christ

Beloved saints, God's election is an election in Christ. God is not an unrighteous One. God does not save someone and destroy someone without any reason. God opened the way of salvation in Jesus Christ. Not all fleshly children of Abraham were children of God. Isaac, born by the word of promise, was accounted as the seed of Abraham. Not the one who believes his own strength like Esau, but the one who knows his lacking and holds onto God's mercy like Jacob put on God's love.

Salvation is not of him who wills, nor of him who runs. It is only

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of God who shows mercy. God sent Jesus, and Jesus took charge of all our sins through the baptism He received from John, received the judgment of those sins on the cross, and made us live by His resurrection. The one who believes this gospel is the one who has put on election in Christ. The one who is born again of water and the Spirit is a child of God. Therefore, we must not boast of our own works but boast of God's mercy. We must not be deceived by the doctrine of election without Christ, but believe God's righteousness accomplished in Jesus Christ.

I hope that all of us will hold onto God's mercy like Jacob, and live thankfully believing the gospel of the water and the Spirit, like those born by the word of promise like Isaac. And I hope we become saints who preach the true election in Christ, that is, the gospel of the water and the Spirit, to the souls who are still bound to their own strength and wrong doctrines. Amen. ✉

God Saved with Fair Mercy

< Romans 9:6-26 >

"But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, 'In Isaac your seed shall be called.' That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. For this is the word of promise: 'At this time I will come and Sarah shall have a son.' And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, 'The older shall serve the younger.' As it is written, 'Jacob I have loved, but Esau I have hated.' What shall we say then? Is there unrighteousness with God? Certainly not! For He says to Moses, 'I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.' So then it is not of him who wills, nor of him who runs, but of God who shows mercy. For the Scripture says to the Pharaoh, 'For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.' Therefore He has mercy on whom He wills, and whom He wills He hardens. You will say to me then, 'Why does He still find fault? For who has resisted His will?' But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, 'Why have you made me like this?' Does not the potter

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have power over the clay, from the same lump to make one vessel for honor and another for dishonor? What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles? As He says also in Hosea: 'I will call them My people, who were not My people, And her beloved, who was not beloved.' 'And it shall come to pass in the place where it was said to them, "You are not My people," There they shall be called sons of the living God.'"

Beloved saints, today we want to share God's grace through the word from Romans chapter 9, verses 6 to 26, under the title "God Saved with Fair Mercy." Romans chapter 9 speaks about how God pitied people and saved them. This word seems like a word about predestination and election, but at its center is God's mercy. It is the word that God pities whom He will pity, and shows mercy to whom He will show mercy.

However, we must not misunderstand this word. It does not mean that God loved someone and hated someone without any reason. It also does not mean that God decided to send someone to heaven and someone to hell regardless of the salvation of Jesus Christ. God opened the way of mercy fairly to all people. That mercy is in Jesus Christ. Jesus came to this earth, took charge of all the sins of the world by receiving baptism from John the Baptist, received the judgment of those sins on the cross, and gave us new life by resurrecting. The one who believes this mercy of God receives salvation.

The Children of the Flesh Are Not the Children of God

The main text says: *"They are not all Israel who are of Israel" (Romans 9:6).* Just because they are the nation of Israel does not mean they are all spiritual Israel. Just because they are fleshly descendants of Abraham does not mean they are all children of God. Abraham had Ishmael and also had Isaac. Both were children of Abraham by the flesh. However, God said, *"In Isaac your seed shall be called" (Romans 9:7).*

Why is that so? It is because Isaac was a child born by God's word of promise. Ishmael was a child obtained by human thought and fleshly method, but Isaac was a child born according to the word God promised. This has an important meaning for us today as well. Just because one goes to church does not mean one is a child of God. Just because one says with the mouth that one believes in Jesus does not mean one is a child of God. The person who received the removal of sin by believing God's word of promise, that is, the gospel of the water and the Spirit, is a child of God.

A child of God does not become so by bloodline or religious name. A person born again by God's word is a child of God. A person whose sin disappeared in the heart by believing the word that Jesus took charge of all my sins through the baptism He received from John, and received the judgment of those sins on the cross, is a child of God.

The Children of Promise Are Counted as the Seed

God said, *"The children of the flesh, these are not the children of God; but the children of the promise are counted as*

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the seed" (Romans 9:8). Who are the children of promise? It is the ones who believe God's word. It is the ones who accept the promise God made exactly as it is. It is the ones who believe the salvation God accomplished in Jesus Christ.

We were not originally God's people. We were Gentiles, did not know God, and were those who lived in sin. However, God said: *"I will call them My people, who were not My people, and her beloved, who was not beloved" (Romans 9:25).* God pitied us, who were originally not God's people, and called us children of God.

This is not because of our deeds. It is not because we are good, nor because we did religious life well. It is because of the mercy God bestowed upon us through Jesus Christ. Because we believed that mercy, we became children of God.

God Bestows Mercy on a Person Like Jacob

In the main text, the story of Jacob and Esau comes out. When Rebecca conceived twins by one man, Isaac, when they were not yet born nor had done any good or evil, God said: *"The older shall serve the younger."* Also, He said, *"Jacob I have loved, but Esau I have hated."* This word does not mean that God loved Jacob and hated Esau without any reason. What God saw was not human fleshly conditions. Esau was a fleshly strong person. He was a person who believed his own strength. However, Jacob was a lacking person. He was weak, servile, and a person who could not receive blessing by his own strength.

Whom does God call? He does not call the one who believes his own strength and says he is excellent. He calls the one who confesses, "I am lacking. I am a sinner. I cannot live without God's mercy." Jesus also said: *"Those who are well have no*

need of a physician, but those who are sick." Also, He said, *"I did not come to call the righteous, but sinners."*
God loves a person like Jacob, a person who knows his own lacking and seeks God's mercy. A person who boasts of his own strength like Esau and considers God's mercy unnecessary cannot receive God's grace.

Is There Unrighteousness With God? It Cannot Be

The main text asks: *"What shall we say then? Is there unrighteousness with God? It cannot be" (Romans 9:14).* There is no unrighteousness with God. God is fair. Because God bestowed the love of mercy on all people. All people became sinners in Adam. All people were those who had to receive death and judgment as the wages of sin.
But God pitied such people. He pitied the people who had no choice but to go to hell so much that He sent the only begotten Son, Jesus Christ. Jesus took charge of all the sins of mankind by receiving baptism from John, and received the judgment of those sins on the cross. And He lived again from among the dead. God gave this mercy to all people. Jesus did not bear only a certain person's sins. He bore the sins of the world. Jesus did not die only for a certain nation. He died for all mankind. Therefore, there is no unrighteousness with God. The problem is not that God did not bestow mercy, but whether a person believes that mercy or does not believe.

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It Does Not Depend on the One Who Wills or the One Who Runs

The main text says: *"So then it is not of him who wills, nor of him who runs, but of God who shows mercy" (Romans 9:16).* Everyone wants to go to heaven. Wants to obtain eternal life. Wants to receive blessing. However, one does not receive salvation just because one wants it. Also, one does not receive salvation just because one runs.

Running means human zeal. One does not receive salvation just because one does religious life diligently, does fasting prayer, does early morning prayer, offers much money, and does much service. Such deeds may look great before people, but they cannot remove sin before God. Salvation is only of God who shows mercy. Because God pitied us, we received salvation. Because God removed our sins by the baptism Jesus received from John, the cross, and the resurrection, we received salvation. We only believed that mercy.

Therefore, a saved person has nothing to boast of. One cannot say, "I received salvation because I believed diligently." One cannot say, "I received salvation because I am good." One must only say, "God pitied me. Jesus took charge of all my sins. I received salvation by believing that love."

There Are Those Who Accept Mercy and Those Who Reject It

God bestowed mercy on all people. However, there are two kinds among people. One is a person who accepts that mercy, and the other is a person who rejects that mercy. Jacob shows a person who accepts mercy. He was lacking and weak, but he

needed God's blessing. He held onto God's mercy. On the other hand, Esau believed his own strength. He relied more on his own ability and his own strength than the mercy God gives.
It is the same today. A certain person hears the gospel of the water and the Spirit and confesses, "God, I am truly a sinner. I need the Lord's mercy. I believe that Jesus took charge of my sins by the baptism He received from John and was judged on the cross." Such a person is a vessel of mercy. However, a certain person does not believe even if he hears the gospel. He thinks, "I can live well by my own strength. I am sufficient with my religious zeal. I can go to God by my righteousness." Such a person is a person who rejects God's mercy. God's mercy was given impartially. However, only to the person who accepts that mercy does that mercy become his own.

We Must Discard a Hardened Heart Like Pharaoh

The main text also speaks about Pharaoh. God showed God's power through Pharaoh. Pharaoh hardened his heart even after hearing God's word. Even while seeing many plagues, he did not submit to God. A person like Pharaoh does not lower his heart even before God's mercy. Even if he hears the gospel, he does not believe. Even if God says that He removed all sins by Jesus' baptism and cross, he insists on his own thoughts and his own doctrines.
If a person rejects God's mercy, what remains is only wrath. If one rejects the word that Jesus took away the sins of the world, one must take charge of one's own sins oneself. If one rejects the word that Jesus received the judgment of sin on the cross, one must receive the judgment oneself. When God bestows mercy, one must believe. When the gospel is heard, one must

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accept it. One must not harden the heart, but must accept it with faith saying, “Lord, I need this mercy.”

God, Who Is the Potter, Made Vessels of Mercy

The main text speaks the parable of the potter and the vessel. The potter has the power over one lump of clay to make one vessel for honorable use and one vessel for dishonorable use. God is the Creator. We are creatures. However, this word also does not mean that God made a person a vessel of wrath without any reason. A person who rejects it even though God bestowed the mercy of Jesus Christ becomes a vessel of wrath. Conversely, a person who believes God’s mercy becomes a vessel of mercy. What kind of person is a vessel of mercy? It is a person who knows that he himself is originally one who will go to hell. It is a person who knows that he cannot become righteous by his own strength. It is a person who believes God’s righteousness accomplished by Jesus’ baptism, cross, and resurrection. God makes such a person know the riches of His glory. He calls a person who was originally not God’s people as God’s people. He calls the one who was not beloved as the beloved. He calls them sons of the living God. How great a grace is this? We are people who have become vessels of mercy.

We Were Not Originally God’s People

The main text quotes the word of Hosea. *“I will call them My people, who were not My people, And her beloved, who was not beloved” (Romans 9:25).* We were not originally God’s people. We were Gentiles, were sinners, and were those who did not

know God. A certain person served idols, a certain person believed his own strength, and a certain person lived following the philosophy and religion of the world. All of us were originally those who were outside God's mercy.
But God came to find us. He met us through the word. He made us hear the gospel of the water and the Spirit. He made us believe the gospel that Jesus took charge of my sins by the baptism He received from John, and received the judgment of my sins on the cross. So we became God's people. We came to obtain the calling as sons of the living God. This is not a work done by our strength. It is a work done by God's mercy.
We must not forget this grace. Even if our present life is weary and fleshly lacking, we are those who have received God's great mercy. God did not abandon us but made us vessels of mercy.

We Must Preach This Gospel of Mercy

The mercy we received was not given for only us to enjoy. This gospel must be preached to the whole world. It must be preached to Jews also, and it must be preached to Gentiles also. It must be preached to religious people also, and it must be preached to people who say there is no God also. In the world, there are many people who deny God. There are many people who try to erase God with human science and knowledge. There are also many people who lower Jesus merely to a human, and distort His baptism, cross, and resurrection. However, we must preach more clearly.
Jesus Christ is the Son of God and is God. He pitied us and came to this earth. He took charge of all our sins by the baptism He received from John the Baptist. He paid the price of our sins fully on the cross. And He resurrected and gave us new life. The one

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who believes this gospel receives God's mercy. The one who believes this gospel receives the removal of sin. The one who believes this gospel becomes God's people. We must preach this gospel by documents also, preach by words also, and serve with our lives also.

Let Us Believe and Give Thanks for the Fair Mercy

Beloved saints, God saved us with fair mercy. God bestowed the love of mercy on all people in Jesus Christ. Jesus took charge of all the sins of the world by baptism, received the judgment of all sins on the cross, and gave us new life by resurrection. Salvation is not of him who wills, nor of him who runs. It is only of God who shows mercy. We were not saved by our zeal or merit, but were saved by believing God's mercy.

Therefore, we have nothing to boast of. We must boast only of God's mercy. We must boast only of Jesus' baptism, cross, and resurrection. We were originally not God's people, but now we have become God's people. We were those who were not beloved, but now we have received the calling as the beloved. We came to obtain the calling as sons of the living God.

Let us give thanks for this grace. Let us not regard this mercy lightly. Let us not leave the church, but dwell in the word, and live holding onto the gospel of the water and the Spirit that God gave. And let us preach this gospel to the souls who do not yet know God's mercy. I hope that all of us, like vessels of mercy, will become saints who believe and give thanks for God's fair mercy, and preach the gospel of the water and the Spirit to the end. Amen. ✉

The One Whom God Chooses and Saves

< Romans 9:14-26 >

"What shall we say then? Is there unrighteousness with God? Certainly not! For He says to Moses, 'I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.' So then it is not of him who wills, nor of him who runs, but of God who shows mercy. For the Scripture says to the Pharaoh, 'For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.' Therefore He has mercy on whom He wills, and whom He wills He hardens. You will say to me then, 'Why does He still find fault? For who has resisted His will?' But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, 'Why have you made me like this?' Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles? As He says also in Hosea: 'I will call them My people, who were not My people, And her beloved, who was not beloved.' 'And it shall come to pass in the place where it was said to them, "You are not My people," There they shall be called sons of the living God.'"

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Beloved saints, today through the words of Romans chapter 9, verses 14 to 26, we want to share the word about "the one whom God chooses and saves." Today's main text speaks about God's choice and salvation. Many people think like this while reading this word: "If God chooses a certain person and abandons a certain person, is God not an unfair person?" However, the Apostle Paul first says like this:
"Is there unrighteousness with God? Certainly not!" There is no unrighteousness with God. God is fair. God is not One who saves a certain person and destroys a certain person without any reason. God made all people's sins to be taken charge of in Jesus Christ, made Him receive judgment for all people, and saves whoever believes this mercy of God.
Therefore, through this word today, we must correctly know what kind of person God chooses and saves. The one whom God saves is not the one who wills, nor the one who runs. It is only the one who receives God's mercy. It is not a person who boasts of his own strength and his own righteousness, but a person who knows that he himself is a sinner who has no choice but to go to hell, and believes God's mercy bestowed by the water and blood of Jesus Christ.

Is There Unrighteousness with God?

The main text begins like this. "*What shall we say then? Is there unrighteousness with God? Certainly not!"* People try to judge God's choice with their own thoughts. They ask like this: "Why does God choose someone and not choose someone? Why does He save someone and not save someone?" However, a person must first know what kind of One God is.
God is the Creator. God is the One who made all people. God

looks at the center of a person. A person looks at the outwardly revealed deeds and conditions, but God looks at how that person knows himself before God, whether he needs God's mercy, and whether he believes the method of salvation that God gave.
God made Jesus Christ take charge of the sins of all people. Jesus took charge of all the sins of the world by receiving baptism from John the Baptist, received the judgment of those sins on the cross, and resurrected to give us new life. This salvation is not hidden and given only to a certain specific person. It is the way of mercy that God opened toward all people. Therefore, there is no unrighteousness with God. God called and saved sinners in Jesus Christ. Unrighteousness is not with God, but is in the hardened heart of the person who rejects God's mercy.

Salvation Is Not of Him Who Wills

The main text speaks. *"So then it is not of him who wills" (Romans 9:16).* Any person wants blessings. He wants to go to heaven. He wants to become a child of God. However, one does not receive salvation just because one wants it. Just because a person thinks in his heart, "I want to go to heaven. I want to obtain salvation," the sins of the heart do not disappear.
Salvation is not accomplished by a person's wish. Salvation is accomplished according to the method God determined. The method of salvation God determined is Jesus' baptism, cross, and resurrection. Even if a person says he believes in Jesus, if he believes in his own way, he cannot obtain salvation. One must know how God removed sins. One must know why Jesus received baptism. One must know why Jesus died on the cross. One must know by the word and believe how Jesus saved us from sins.

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Believing as one pleases and saying "I want to be saved" is not perfect faith. One must believe the gospel of the water and the Spirit that God gave. When one believes that gospel, God justifies us and makes us God's children.

Salvation Is Not of Him Who Runs

The main text also speaks. *"Nor of him who runs" (Romans 9:16).* Running means a person's zeal. It can mean living a life of faith zealously, doing much church work including volunteering, offering, and praying, and living kindly before people. Of course, a saved saint must serve God and live for the gospel. However, such deeds do not save us.

Before people, one may look like one is living a life of faith well. One can do early morning prayers, keep Sundays well, tithe, volunteer, and do much church work. However, looking at oneself before God, one is still lacking. One commits sins with the heart, commits sins with thoughts, is shaken for one's own benefit, and a heart trying to assert one's own righteousness rises up.

Is there a person who can boast before God? There is not. Even if there is something to boast of before people, there is nothing to boast of before God. Therefore, one is not saved by running. Salvation is received only by God's mercy. It is received by believing God's righteousness that Jesus received baptism from John the Baptist for us, died on the cross, and resurrected.

It Is Only of God Who Shows Mercy

The core of the main text is this. "*But of God who shows*

mercy" (Romans 9:16). The person who is saved before God is a person who has received God's mercy. It is a person whom God pities. But whom does God pity? It is a person who knows that he himself is a sinner. It is a person who knows that he cannot become righteous by his own strength. It is a person who knows his own reality of having no choice but to go to hell, and seeks God's help.

Jesus said, *"Those who are well have no need of a physician, but those who are sick."* He also said, *"I did not come to call the righteous, but sinners."* The one whom God calls is not a person who has much of his own righteousness. It is not a person who thinks, "I am an okay person. I am believing well. I am better than other people."

The one whom God calls is a person who confesses like this. "God, I am a sinner. I cannot be saved by my own strength. I am a person who has no choice but to go to hell. I need God's mercy accomplished by Jesus' baptism and cross." Such a person receives God's mercy. Such a person believes the gospel of the water and the Spirit and receives the removal of sin.

God Calls a Person Like Jacob

In the earlier part of Romans chapter 9, the word about Jacob and Esau appears. It was said that God loved Jacob and hated Esau. People misunderstand this. They think as if God loved Jacob and abandoned Esau without any reason. However, it is not so. Compare Esau and Jacob. Esau was a strong person. He hunted well, had strength fleshly, and was a manly person. He was a person who believed his own strength. Conversely, Jacob was weak. He was lacking. Before people, he looked cunning, and was a person who could not receive blessings by his own

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strength. However, Jacob knew that he needed God's blessing.
Whom does God call? Is it a person who boasts of his own strength like Esau, or a person who knows his lacking and seeks God's mercy like Jacob? God calls a person like Jacob. This is God's choice. Although God removed the sins of all people in Jesus Christ, the one who actually receives that grace of salvation is the one who knows his lacking and believes God's mercy. It is the one who accepts the gospel of the water and the Spirit that God gave.

God Showed God's Power Through Pharaoh

The main text speaks about Pharaoh. *"For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth" (Romans 9:17).* Pharaoh was a person whose heart was hardened. Although God sent down ten plagues, he did not bend his heart until the end. When the people of Israel crossed the Red Sea by God's power, Pharaoh led his army and followed them in. And God covered Pharaoh's army with the water of the Red Sea.
God showed God's power through Pharaoh. No matter how strong the world's kingship, army, and authority may look, they are nothing before God. God manifests God's power even through a person whose heart is hardened. However, we must fear while looking at Pharaoh. If a person hardens his heart before God's word, he eventually perishes. If one stubbornly insists on one's own thoughts even after hearing the gospel of the water and the Spirit, does not believe the word that Jesus took charge of my sins through the baptism He received from John, and leaves the sins of the heart as they are while holding onto only the blood of the cross in one's own way, that person is

going the hardened path. When hearing God's mercy, one must lower one's heart. One must believe the method by which God saved, exactly as it is.

Before God the Potter, the Creature Cannot Question

The main text speaks. *"But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, 'Why have you made me like this?'" (Romans 9:20).* God is the Potter and we are beings like clay. Just as the potter has the right to make from the clay a vessel for honorable use and a vessel for dishonorable use, God has all authority as the Creator. However, this word does not mean that God handles people as He pleases like toys. It also does not mean that God appointed some people as vessels of wrath and some people as vessels of mercy without any reason. God opened the way of mercy to all people through Jesus Christ. Jesus took charge of all the sins of the world through the baptism He received from John. He received the judgment of all sins on the cross. He resurrected and gave new life. The one who believes this mercy becomes a vessel of mercy, and the one who rejects this mercy becomes a vessel of wrath.

Therefore, we have nothing to question before God. The work God has done is righteous and fair. The problem lies in whether a person believes God's righteousness or does not believe it.

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The Vessel of Mercy Comes to Know the Riches of God's Glory

The main text speaks. *"And that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory" (Romans 9:23).* Who is the vessel of mercy? It is a person who believes the salvation God gave in Jesus Christ. It is a person who knows that he has no choice but to go to hell due to his own sins, and has received the removal of sin by believing Jesus' baptism, cross, and resurrection.

God makes such a person know the riches of glory. He calls the one who was originally not God's people as God's people. He calls the one who was not beloved as beloved. He calls them the sons of the living God. How great a blessing is this? We were originally Gentiles. We did not know God. We lived in our own way, lived following idols and the world, and were in sin. However, God came seeking us. He made us hear the gospel of the water and the Spirit. He made us believe the baptism Jesus received from John and the cross. And He called us God's children. This is the blessing that the vessel of mercy received.

One Cannot Obtain Salvation by Believing Jesus in One's Own Way

Today, many people say they believe in Jesus. However, they believe in their own way. Even without knowing what the Bible's word says, they say, "You just have to believe." However, true faith is knowing and believing how God saved me. The method by which God saved us is clear. Jesus received baptism from John the Baptist. That baptism is the event in

which all our sins passed over to Jesus. Jesus shed blood and died on the cross. That cross is the event in which our sins that passed over to Jesus were judged. Jesus resurrected. That resurrection is the event that gave us new life.
If one does not know this gospel and only speaks of the blood of the cross, while sins still remain in the heart, that is not perfect faith. One must believe according to the method of salvation God gave. One must believe by the gospel of the water and the Spirit. Only then do the sins of the heart disappear, and one can go forward to God with a good conscience.

The Most Pitiful Person Is the One Who Has Not Prepared for Salvation

The world is gradually becoming difficult. People fear the economy, war, diseases, and disasters. However, the most fearful thing is not the difficulties of the flesh. The most pitiful person is the one who does not know and cannot believe that salvation even though God has bestowed such a great salvation. God gave the gospel of mercy to all people like sunlight and air. Jesus received baptism from John the Baptist and took charge of all the sins of the world. He received the judgment of all sins on the cross. Even so, if one does not know one's own sins and turn back, and does not believe God's righteousness, that person is truly a pitiful person.
One must prepare the salvation God gave. If there is sin in the heart, one must know that one is a person who will go to hell. And one must receive the removal of sin by believing the baptism Jesus received from John and the cross. One must prepare to enter the kingdom of God so that one can stand by faith whenever the Lord comes. The preparation for salvation is

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not material wealth, knowledge, or worldly success. It is the sins in the heart disappearing. It is believing God's mercy. It is being born again by the gospel of the water and the Spirit.

Let Us Live Like Those Who Have Received God's Mercy

Beloved saints, the one whom God chooses and saves is not a person who boasts of his own strength. It is not of him who wills, nor of him who runs. It is only of God who shows mercy. God bestowed mercy upon us in Jesus Christ. By receiving baptism from John the Baptist, Jesus had all our sins transferred to Him. He received the judgment of all our sins on the cross. He resurrected and gave us new life. The one who believes this gospel is the one who has received God's choice. The one who believes this gospel is the vessel of mercy.

We were ones like Jacob. We were people who were lacking, weak, and had nothing to boast of before God. However, God pitied us. He called us, who were originally not God's people, as God's people, and called us, who were not beloved, as beloved, and called us the sons of the living God.

Let us believe this grace. Let us not boast of our own righteousness, but hold onto God's mercy. Breaking away from wrong faith and our own way of faith, let us believe with our hearts the gospel of the water and the Spirit accomplished by Jesus' baptism, cross, and resurrection. And let us preach to the souls who do not yet know this gospel. Let us testify of the love of mercy that God bestowed upon us. I hope you become saints who stand by faith until the day the Lord comes, living with thanksgiving to God like vessels of mercy. Amen. ✉

Questions and Answers on Romans Chapter 9

[Question] 1. God wanted to save those who believed the word of God even among the people of Israel, and that salvation was not bestowed through their deeds. Please explain this part.

This question directly deals with one of the core themes of Romans 9. On the surface, the nation of Israel appears to be a special people to whom God Himself gave the law and the sacrificial system, but the truth pointed out by the text is the fact that those external privileges themselves are not the channel of salvation. Let us examine the principles of salvation shown by the text in five ways.

1. God's principle of salvation was faith in the word of promise from the beginning

Romans 9:6 to 8 are the verses that most clearly show this principle. *"For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, 'In Isaac your seed shall be called.' That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed."* This word makes it clear that one does not become God's people simply by the fact of being a descendant of Abraham by blood. Abraham had two sons. One was Ishmael, obtained through human effort and fleshly thoughts, and the other was Isaac, obtained in a state

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where Sarah was old and childbirth became impossible, solely by God's word of promise, that is, the word, *"At this time I will come and Sarah shall have a son" (Romans 9:9).* God acknowledged only Isaac, born as a result of believing the word of promise, as Abraham's heir, not Ishmael, obtained by human deeds and fleshly effort.

2. The incident of Jacob and Esau clearly shows this principle once again

In Romans 9:11 to 13, the Apostle Paul goes one step further. *"For the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls" (Romans 9:11).* The fact that God's election was already decided when Jacob and Esau were not yet born and had not done any good or evil clearly shows that salvation is not based on human deeds. Later, Jacob received the blessing by believing exactly the word passed down by his mother Rebekah, and Esau lost the blessing while relying on his own deeds and ability, which was his hunting skill. That is, Jacob is a model of a person who relied on the word of promise that God let him hear, and Esau is a model of a person who relied on deeds and his own ability.

3. The Old Testament sacrificial system itself was already teaching the salvation principle of faith

The important point here is the fact that the Old Testament law and sacrificial system were never a "way to be saved by deeds." Rather, it was the opposite. In Leviticus 1:4, God made the sinner lay his hands on the head of the unblemished offering to transfer his sins to that offering, and by killing that offering to shed its blood, he was made to receive the removal of sins.

Also, in Leviticus 16, on the Day of Atonement, the High Priest performed the ritual of laying his two hands on the head of the live goat to transfer the sins committed by all the people of Israel during the year. All these rituals were effective only for those who believed the word of promise that God transfers sins to the unblemished offering and blots out the sins through the death of that offering. The people of Israel did not receive the removal of sins simply because they outwardly followed the sacrificial ritual, but they received the blotting out of sins because they believed in their hearts the method God had set, that is, the word of promise of redemption through the laying on of hands and the shed blood.

In other words, all the sacrifices of the Old Testament were a shadow showing in advance the gospel of the water and the Spirit of Christ who was to come, and by the faith of believing the promise contained in that shadow, the people of Israel also received the elimination of sins.

4. However, the majority of Israel lost this principle and relied on the deeds of the law

However, as time passed, a tragedy began. The people of Israel made the fact that they received the law a source of pride, and gradually forgot the original function of that law, that is, its role as a mirror to make one realize sin and as a tutor pointing to Christ. They tried to be justified by the deed of keeping the law itself, and because of this, they reached the miserable conclusion spoken of in Romans 9:31 and 32. *"But Israel, pursuing the law of righteousness, has not attained to the law of righteousness. Why? Because they did not seek it by faith, but as it were, by the works of the law."* This is the fundamental reason Israel deviated from the way of salvation.

From beginning to end, God never once saved them based on

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their deeds. He only acknowledged as righteous those who admitted their shortcomings and believed the word of promise in their hearts, that is, people like Abraham, Isaac, Jacob, David, and Isaiah. However, the majority of Israel fell into the illusion that they could become righteous if they practiced the law, and eventually considered even the Messiah Jesus Christ, who came as the substance of the promise, as a stumbling stone and crucified Him.

5. To summarize

It is true that God gave Israel the six privileges of adoption, the glory, the covenants, the giving of the law, the service of God, and the promises. However, even if they had all these privileges, those who did not actually believe the word of promise in their hearts were excluded from salvation.

This applies identically today as well. Even if one attends church, possesses a Bible, and lives their whole life with offerings and service, if they do not actually believe in their heart the gospel of the water and the Spirit—that Jesus had sins transferred to Him by receiving baptism from John the Baptist, shed blood and died on the cross, and resurrected from death—that person will face the same fate as Israel, who pursued the law but did not attain to the law. In summary, God's salvation is accomplished from beginning to end not by deeds but by faith in the word of promise, and the final substance of that word of promise is precisely the gospel of the water and the Spirit fulfilled in Christ.

[Question] 2. Before God, whether it is the people of Israel or Gentiles who believe in Jesus, anyone believes in Jesus because they want to obtain salvation, and they make an effort to live according to God's word. However, God uses Jacob to explain; what kind of people are those whom God calls?

Everyone who says they believe in Jesus outwardly tries to obtain salvation in the same way, and makes an effort to live according to God's word. However, the truth that the Apostle Paul shows by using Jacob is the fact that there is a clear attitude of heart in the person whom God calls.

1. Jacob was a person who clearly knew his own shortcomings

First, we must look exactly at what kind of person Jacob was. Unlike his older brother Esau who went out to the field to hunt, he was a weak and lacking person who stayed by his mother's side. His strength was weak, he could not hunt, and he could not shoot a bow well. Jacob did not have the strength to come in carrying a rough deer on his shoulders like his brother. Looking at his outward appearance, Jacob was lacking and weak, and his hands were so smooth that he had to wrap himself in goat hair to go before his father in place of his brother. However, this very shortcoming was Jacob's greatest asset. He knew exactly the fact that he could not receive the blessing of the firstborn by his own ability. Therefore, when his mother Rebekah told him, "The blessing comes down from above to below, so if you do as I instruct, you will receive that blessing," he believed that word exactly as it was, relied on it, and obeyed.

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2. Esau, on the contrary, was a person who relied on his own ability and deeds

Esau was a strong and capable person. He shot a bow well, hunted well, and skillfully accomplished with his own hands the work of catching beasts in the field, making a savory dish, and offering it to his father. Therefore, he considered that he could receive his father's blessing through his own ability and deeds. He thought that if he went out to the field and caught a beast, he would make the savory dish his father liked, and receive the blessing in return for that. This was Esau's fatal trap. He did not realize that the blessing is a gift of grace flowing down from above to below, and he tried to receive it as the price for his effort and the deed of his hunting skill. He stood before his father not with the attitude of "one who receives" but of "one who tries to obtain by his own strength," and eventually he ended up having all his blessings taken away by his younger brother.

3. Those whom God calls

Upon the contrast of these two people, the message the Apostle Paul conveys is clear. It is the word of Romans 9:16. *"So then it is not of him who wills, nor of him who runs, but of God who shows mercy."* The person God calls is a person who has a heart like Jacob. First, it is a person who acknowledges that they are a sinner and one who has no choice but to go to hell. Second, it is a person who clearly knows that they cannot go to heaven by their own deeds. Third, it is a person who entirely relies on the word of promise that God bestows. Fourth, it is a person who does not assert their own righteousness before God. Fifth, it is a person who knows that God's mercy is desperately needed.

4. The heart that acknowledges one's own shortcomings makes one stand before God's calling

The truth we must realize here is clear. The reason Jacob was called is not because he was more righteous, more holy, or more capable. Rather, he was cunning, weak, and lacking. However, that very shortcoming made him rely on his mother's word, and that reliance was exactly faith. On the other hand, because Esau was strong and capable, he relied on his own strength, and that reliance exactly resulted in rejecting God. It is identical for us today. The person God calls is not someone who graduated from a theological seminary, nor someone who has not missed early morning prayer for 50 years, nor someone who has planted 30 pioneering churches. The moment such a track record becomes one's own righteousness, that person stands in the place of Esau.

5. To summarize

The person God calls, regardless of any outward conditions, is a person like Jacob who honestly acknowledges his own shortcomings and entirely believes and relies on the gospel of the water and the Spirit bestowed by God. The text asks us. We must ask whether we have the heart of Esau, trying to stand before God with our own deeds and ability, or whether we have the heart of Jacob, acknowledging that there is no basis for salvation in ourselves and relying solely on the word of the gospel of the water and the Spirit that God has let us hear. Even today, God calls people who have a heart like Jacob, lets them hear the gospel of the water and the Spirit, and makes them vessels of salvation.

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[Question] 3. Among those who believe in Jesus, there are people whom God has mercy on; what kind of people are such people?

This question seems similar to "those whom God calls" dealt with earlier, but in fact, it deals with a meaning one step deeper. This is because not everyone who confesses to believe in Jesus equally receives God's mercy. Let us examine this in light of the truth that the Apostle Paul repeatedly emphasizes in Romans chapter 9.

1. It is a person who acknowledges that they are a sinner and one who cannot avoid destruction on their own

There are many people who say they believe in Jesus. However, surprisingly few people exactly see what kind of being they actually are before God. The person God has mercy on is a person who stands before the mirror of the law and honestly sees the sin, wickedness, and shortcomings deep within their heart. Even if they have not missed early morning prayer, are zealous in serving, and appear flawless to others, it is a person who honestly admits the fact that before God, they are a sinner who cannot perfectly keep the law for even a single day.

In Romans 9:15, God repeatedly spoke twice, saying, *"I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."* The word mercy means God's compassion toward a pitiful being who cannot be saved on their own. For a person who does not acknowledge that they are such a pitiful being, there is no room in their heart to accept God's mercy.

2. It is a person who knows that they can never reach righteousness by their own deeds

Romans 9:16 clearly shows this truth. *"So then it is not of him who wills, nor of him who runs, but of God who shows mercy."* The willing heart and the running effort can point to religious zeal. The earnest heart wanting to go to heaven, the diligence of visiting the temple every dawn, the devotion striving to keep the law, the faithfulness in tithes and offerings—it does not mean that these things themselves are wrong. However, it is the fact that these deeds cannot become the basis for salvation. The person who receives God's mercy is a person who has clearly realized that none of their religious efforts can reach the standard of God's righteousness.

3. It is a person who accepts the entire gospel of the water and the Spirit exactly as it is

Here, one more important discernment is needed. A significant number of people who say they believe in Jesus actually remain in a faith that holds only to the blood of the cross. "Jesus bled and died on the cross for me, therefore I am saved"—this confession itself is correct. However, the truth pointed out by the text is the fact that this is not everything. The reason Jesus could be hung on the cross is because He had already received the transfer of the sins of all mankind at once by being baptized by John the Baptist at the Jordan River. If there had not been the ministry of baptism that Jesus received from John, Jesus would have had no reason to be hung on the cross because He is a person without sin. The transfer of sin through baptism, the payment of the price of sin through the blood of the cross, and the guarantee of eternal righteousness through the resurrection—these three coming upon us as one bundle is

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exactly the gospel of the water and the Spirit. The person God has mercy on is a person who wholly accepts this gospel without leaving out any single part.

4. It is a person who does not assert their own righteousness before God

Even while saying they believe in Jesus, there are people who have a heart settled in a corner of their mind saying, “I did not do everything wrong; in this part, I am still right; there is still goodness left in me worth showing off before God.” Such a person confesses Jesus with their words, but in reality, they are a person who has never entirely acknowledged and accepted the work God has done. The person God has mercy on is a person who has laid down the attitude of asserting their own righteousness before God. It is a person who answers, “Yes, that is right” before the Word, a person who acknowledges that it is wrong if the Word says it is wrong even in the parts they have considered themselves to be right, and a person who entirely accepts the work God has done.

5. To summarize

The appearance of those whom God has mercy on resembles the appearance of Jacob. It is a person who acknowledges that they are a weak and lacking sinner, knows that they can never go to heaven by their own deeds, believes the entire gospel of the water and the Spirit exactly as it is, does not argue with God, and does not add their own merit to salvation. Toward such a person, God speaks even today, saying, “I have mercy on you,” and calls that person as a child of promise, a vessel of glory, and a son of the living God. This is the answer to what kind of people are those who have truly received God’s mercy among the

countless people who confess to believe in Jesus.

[Question] 4. Whether it is the people of Israel or anyone in this world who believes in Jesus, can there be those who can resist the will that God intends to do? Please explain this part that no one can resist God, and that God is the One who has compassion on whom He will have compassion, and pours out wrath on those who are to receive wrath.

Romans 9:18 to 21 is a paragraph where the Apostle Paul declares God's absolute sovereignty in the strongest tone. I will accurately unravel this truth from the perspective of the gospel of the water and the Spirit.

1. It is an unchanging truth that no one can resist God's will

Romans 9:18 and 19 declare like this: *"Therefore He has mercy on whom He wills, and whom He wills He hardens. You will say to me then, 'Why does He still find fault? For who has resisted His will?'"* The reason the Apostle Paul threw this question himself and answered it is clear. It is because inside the human heart, there is always a nature that wants to protest against God. However, the text makes it clear that such a protest is not something a creature can say to the Creator. Whether it is the people of Israel or Gentile believers who say they believe in Jesus, no one can resist or nullify God's will.

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2. The parable of the potter and the clay clearly shows this truth

Romans 9:20 and 21 continue with an even stronger expression. *"But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, 'Why have you made me like this?' Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?"* What kind of vessel the potter makes with one lump of clay depends on the potter's authority. It is something unimaginable for the clay to argue with the potter, saying, "Why did you make me like this?" The relationship between God and humans is exactly like this. We are beings like earthen vessels shaped from clay, and the One who shaped us is God, the Creator of all things.

3. However, God is never a capricious Being

Here, one important discernment is needed. The fact that God possesses absolute sovereignty never means that He is One who saves some people and ruthlessly destroys other people according to capricious emotions. The truth that the Bible repeatedly testifies to is the exact opposite. God loved all human lives equally, and to put this love into action, He Himself sent Jesus Christ to this earth. It is exactly as the word in John 3:16 says. *"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."* By receiving baptism from John, Jesus received the transfer of the sins of all mankind at once, paid the full price of that sin on the cross, and achieved eternal salvation by resurrecting. This gospel of the water and the Spirit is not a salvation prepared for any single person, but a salvation prepared for all people of the whole world.

4. The target upon whom God's wrath falls is clear

Then, what kind of person receives God's mercy, and what kind of person receives God's wrath? The standard of this discernment is not human origin or deeds, but the response to the salvation that God has bestowed. Look at the case of Pharaoh. The text says that God hardened his heart. However, this does not mean that God forcefully made an innocent person hard-hearted. Pharaoh was originally a person who relied on his own power and army, and he was a person who stubbornly insisted only on his own rightness to the end, even though God repeatedly gave him opportunities for repentance through the ten plagues via Moses. Through that entire process of Pharaoh protesting and opposing God by his own will, God finally permitted his destruction and revealed God's power to the whole earth through that destruction.

5. God's irresistible will appears in two ways

Here, we must confirm one important truth. God's will, which no one can resist, is not a will where God recklessly suppresses people in a way that simply says, "If God commands, it unconditionally happens like that." God's will appears in two ways. First is the will of salvation. God has determined to save all sinners with the gospel of the water and the Spirit in Christ, and no one can block this path of salvation, and no one can change it. Second is the will of judgment. Wrath inevitably falls upon the person who rejects this salvation and stubbornly insists on their own righteousness to the end. This, too, no one can block.

6. To summarize

Before all these truths, the only attitude we can take is clear.

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It is to acknowledge that one is a creature like a lump of clay before God, and to accept exactly as it is the grace of salvation of the gospel of the water and the Spirit that He Himself has bestowed. It is to lay down the attitude of asserting one's own righteousness before God, and to acknowledge and accept by saying, "Yes, that is right" before the Word. Whether it is the people of Israel or Gentile believers, whether theologians or laypeople, no one can resist God's will. The path open to us is only one: the path of becoming a vessel of mercy by accepting in our hearts the gospel of the water and the Spirit that God has already accomplished in Christ.

[Question] 5. Even among the current people of Israel, God saves those who do not rely on their own righteous deeds but rely only on the grace of salvation of Jesus Christ. Please explain this part.

This question is a core theme showing that the truth conveyed in Romans 9 is not merely a story of the past, but the gospel that is equally applied in this age today. I will unravel it step by step.

1. The word about the remnant in the Old Testament is equally applied today

There is a clear meaning in the Apostle Paul quoting the writings of the prophet Isaiah in Romans 9:27 to 29. *"Isaiah also cries out concerning Israel: 'Though the number of the children of Israel be as the sand of the sea, The remnant will be saved. For He will finish the work and cut it short in righteousness, Because the Lord will make a short work upon the earth.' And as Isaiah said before: 'Unless the Lord of Sabaoth had left us a*

seed, We would have become like Sodom, And we would have been made like Gomorrah.'" This word about the *"remnant"* that the prophet Isaiah cried out is a truth that has been repeated throughout the history of Israel. In the time of Elijah, the 7,000 who did not bow their knees to Baal were the remnant, in the time of the Babylonian captivity, Daniel and his friends were the remnant, and in the New Testament times, the minority who waited for the Messiah like Simeon and Anna were the remnant. And it is the same today.

2. The majority of Israel still fails to accept Jesus Christ, who is the stumbling stone

Even to this day, the majority of the nation of Israel does not acknowledge Jesus Christ as the Messiah. They still hold onto the Torah and the Talmud, keep the Sabbath, feasts, and purification laws, pray in the synagogues, and wait for a political Messiah to come in the future. Looking at the outward appearance, it looks like a very pious and devoted religious life. However, it is exactly as Romans 9:32 and 33 diagnosed. *"Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. As it is written: 'Behold, I lay in Zion a stumbling stone and rock of offense'"* To them, Jesus Christ is still a rock of offense. They cannot accept as the Messiah Jesus Christ, who was born humbly, received baptism from John the Baptist, and died hanging on the cross while bearing sins.

3. However, even today, God is calling the remnant among Israel

The hopeful truth is the fact that God never completely abandoned Israel. In Romans 11:5, the Apostle Paul says like

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this: *"Even so then, at this present time there is a remnant according to the election of grace."* Even in this age, there are people among the nation of Israel who receive Jesus as the Messiah and accept the gospel of the water and the Spirit in their hearts. Those commonly called "Messianic Jews" are one example of this. They lay down the fact that they are of Abraham's bloodline, the pride of having kept the law all their lives, the religious history of having worshiped in the synagogue all their lives, and all these things, and they receive justification by believing and relying only on the grace of salvation accomplished by Jesus Christ.

4. The Apostle Paul himself was the evidence of that

The Apostle Paul himself is indeed the most certain witness of this truth. He clearly reveals who he was in Philippians 3 and the Acts of the Apostles, etc. He was from the tribe of Benjamin, was circumcised on the eighth day, a Pharisee who learned the law under Gamaliel, and a person blameless concerning the righteousness of the law. However, after the day he met the resurrected Christ on the road to Damascus, he considered all the righteousness of the law he had boasted of until now as "rubbish." He realized the fact that his learning, his righteousness, his reputation, his religious history, and all these things must be considered as having no value before the righteousness found in Christ.

5. The principle of salvation is the same for Jews and Gentiles

The truth we must clearly point out here is the fact that there is no discrimination whatsoever between Jews and Gentiles in the principle of salvation. It is exactly as the word in Galatians

3:28. *"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."* Today, for any Jew to be saved, they must go through exactly the same path that any Gentile believer must go through to be saved. It is to acknowledge that one is a sinner before God and a person who cannot avoid destruction by oneself, to admit that one can never reach righteousness by one's own deeds, and to accept in one's heart the gospel of the water and the Spirit that Jesus received the transfer of one's sins by receiving baptism from John the Baptist, paid the full price of those sins on the cross, and accomplished eternal righteousness by resurrecting.

6. In the last days, many people among Israel will return to the path of salvation

In Romans 11:25 and 26, the Apostle Paul conveys one mysterious promise. *"That blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved."* This promise indicates that as the last days draw near, the number of people returning to Christ among Israel will gradually increase, and finally, reaching a certain point, the nation of Israel will realize that Jesus Christ, whom they crucified, was the promised Messiah, and will return with contrition. The day is coming when the word prophesied in Zechariah 12:10 is fulfilled exactly as it is: *"Then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son."*

7. To summarize

Even in this age today, God has never forgotten the people of Israel. However, the people who are saved among them are only

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the remnant who lay down all their righteous deeds, observance of the law, and pride of bloodline, and wholly believe and rely only on the grace of the gospel of the water and the Spirit accomplished by Jesus Christ. This is a salvation that comes upon a person who has a heart like Jacob, that is, a heart that acknowledges one's own shortcomings and relies only on the word of promise that God has spoken. And this truth of the gospel of the water and the Spirit immediately throws the same challenge to us as well. It asks whether we too are living with the attitude of the remnant who do not consider the church's long tradition of faith, history of service, and time of devotion as our own righteousness, but believe and rely only on the gospel of the water and the Spirit accomplished by Christ.

[Question] 6. Romans 9:25-26 *"As He says also in Hosea: 'I will call them My people, who were not My people, And her beloved, who was not beloved.' 'And it shall come to pass in the place where it was said to them, "You are not My people," There they shall be called sons of the living God.'"* Please explain this word.

Romans 9:25 and 26 is a paragraph that clearly shows how God's plan of salvation unfolds toward the Gentiles, as the Apostle Paul quotes the writings of the prophet Hosea. Let's examine it verse by verse.

1. We must first point out the background of the quoted word of Hosea

First, we must accurately know the source of the two verses quoted by the Apostle Paul. Verse 25 is the word taken from

Hosea 2:23, and verse 26 is from Hosea 1:10. Hosea was a prophet who was active in the era when the Northern Kingdom of Israel fell into spiritual immorality and worshiped idols. God gave him a very unexpected command. It was to marry an immoral woman, Gomer. Hosea obeyed and took Gomer as his wife, and three children were born between the two. The first was *"Jezreel"* (God scatters), the second daughter was *"Lo-Ruhamah"* (one who has not received compassion), and the third son was *"Lo-Ammi"* (not My people). These names were not simple names, but God's declaration toward Israel, who was spiritually immoral and chased after idols.

2. However, God did not stop there

Right after this painful declaration, God adds an amazing promise. In Hosea 1:10 and 2:23, God Himself spoke like this. It was a promise that He would call those people whom He originally called *"not My people"* as *"My people"* again, and call those people whom He called "one who has not received compassion" as "one who has received compassion." The most meaningful expression here is the phrase in Romans 9:26, *"In the place where it was said to them, 'You are not My people'"*. It is not another place. In that exact same place where it was declared *"not My people,"* the same people will obtain the new name, *"sons of the living God."*

3. The Apostle Paul applies this promise to the Gentiles

Hosea's original prophecy was primarily a word pointing to the restoration of Israel. However, the Apostle Paul discovers the deeper meaning of this word under the illumination of the Holy Spirit. The fact is that the word "calling those who are not My people as My people" is not merely limited to the restoration of

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Israel, but equally reveals God's heart toward all the Gentiles who were originally unrelated to God. It is the same when looking at us, who are Gentiles. For a long time, we have lived serving Buddha, superstitions, and idols, and have never once loved God. We were truly those to whom the word *"not My people"* could be applied. But God personally came among such Gentiles, called those who originally had no qualification to be loved by God as *"beloved,"* called those who had never once been God's people as *"My people,"* and called those who were merely creatures by the most glorious name, *"sons of the living God."*

4. This calling is fulfilled through the gospel of the water and the Spirit

Here we must answer one important question. How do the Gentiles obtain the name *"sons of the living God"*? What is that channel? The answer is clear. It is precisely through the gospel of the water and the Spirit accomplished by Jesus Christ. We were originally enemies with God due to sin, children of wrath, and beings with no hope other than eternal destruction. However, God Himself sent Jesus Christ to this earth, and by having Him receive baptism from John the Baptist, He transferred all our sins onto Jesus Christ at once. And by judging Jesus Christ, who bore the sins, on the cross, He made Him pay the full price of sin that we should have received, and by resurrecting Him in three days, He accomplished eternal salvation for us.

5. The meaning of the name, sons of the living God

Here, we need to meditate for a moment on how glorious a calling the final expression of Romans 9:26, the title *"sons of*

the living God," is. This is not a simple figurative expression. In Galatians 4:6, the Apostle Paul says, *"And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!'"* Also, in 1 John 3:1, he cries out with deep emotion, *"Behold what manner of love the Father has bestowed on us, that we should be called children of God!"* The fact that we, who were Gentiles, have become sons of God does not merely mean a change in status. This means that the right to inherit all the spiritual inheritance of heaven has been given to us, and it means that we have entered into the most intimate fellowship of calling God *"Abba, Father."*

6. To summarize

The core message that these two verses convey to us is clear. God's love is not based on human qualifications, origins, or deeds. Rather, God's compassion flows most strongly toward the one who is least qualified to be loved, the one who was farthest away, the one who was most in sin—such a person. Before this truth, we must realize two things. First, the fact that we are called as children of God today is not even 1 percent our merit, but entirely God's grace. Second, the fact that this same love is still spread out toward countless souls who have not yet heard the gospel. To convey exactly that amazing calling that came upon us, who were Gentiles, to other Gentiles—this is the most practical message that Hosea's prophecy and the Apostle Paul's quotation leave for us today.

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[Question] 7. Today, we who believe in Jesus must believe in God's sovereign plan of salvation. To save sinners, God established a plan of salvation to send Jesus Christ to this earth, have Him receive baptism from John the Baptist, and shed blood on the cross. And He determined to save those who believe in the baptism of Jesus Christ and the blood of the cross. Therefore, God has granted salvation to those who fully believe in God's sovereign plan of salvation. Please explain this part.

This topic is a very important part that allows us to see the fact that we are saved not simply as a matter of emotion or human decision, but within God's sovereign plan of salvation determined before the foundation of the world. I will explain it in five paragraphs.

1. Salvation was God's sovereign plan from beginning to end

First, the truth that must be made clear is the fact that our salvation was never God's impromptu decision or a temporary prescription for human sin. In Ephesians 1:4, the Apostle Paul declares, *"Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love."* Before the universe was created, before humans were created, and before Adam sinned, God had already determined to save us in Christ. This is also confirmed in the word of 1 Peter 1:20: *"He indeed was foreordained before the foundation of the world, but was manifest in these last times for you."* Jesus Christ, who became the Lamb, was foreknown as the Lamb to be slain from before the foundation of the world.

2. God's sovereign plan was materialized in four steps

It becomes clearer when we look at how this sovereign plan of salvation was materialized in actual history. The ministry of salvation that God Himself appointed was completed in four steps. First, the incarnation. Jesus Christ put on human flesh and came to this earth. Second, the baptism He received at the Jordan River. In Matthew 3:15, Jesus Himself said to John the Baptist, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness."* In the Old Testament era, all the rituals of the law where the people of Israel laid their hands on the head of an unblemished sacrifice to transfer their sins, and the high priest laid his two hands on the head of a live goat to impute the sins of the people, were accomplished at once by Jesus receiving baptism from John the Baptist in the method of laying on of hands. Third, the shedding of blood and death on the cross. According to the principle of the law that the one who bore sin must be judged, Jesus was crucified on the cross carrying the sins of mankind. Fourth, the resurrection. By rising from death in three days, Jesus made it an eternal proof that His ministry of salvation was fully accepted by God the Father.

3. The channel of salvation was also personally appointed by God

Here is one more part to think about deeply. God did not merely determine the ministry of salvation, but He personally determined even the channel of to whom that salvation is applied. Mark 16:16 clearly declares this determination: *"He who believes and is baptized will be saved; but he who does not believe will be condemned."* The core here is the fact that the channel of salvation is not human deeds or religious efforts, but only faith. However, that faith is not a vague emotion or partial

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acknowledgment. It is a complete faith that accepts in the heart the fact that the entire ministry Jesus performed—namely, the imputation of sin through the baptism He received from John the Baptist, the blood of the cross, and the resurrection—saved us as one package. 1 John 5:6 summarizes this in one word: *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"*

4. The meaning of fully believing in God's sovereign plan of salvation

Then, what specific attitude does "fully believing in God's sovereign plan of salvation" refer to? It can be summarized in four ways. First, it is acknowledging that the entire process of salvation came from God's hand. The only thing we did is accept in our hearts what God has done. Second, it is accepting it with faith that believes in the gospel of the water and the Spirit. It is not selecting only a part, not reducing or changing it to fit one's own thoughts, but accepting it exactly as the Bible testifies, that is, accepting the baptism, the cross, and the resurrection all at once. Third, it is laying down the attitude of asserting one's own righteousness before God. It is laying down the attitude of "Why must it be this way, is there no other way, please acknowledge the effort I added a little," and acknowledging and accepting "Yes, it is so" before the word. Fourth, it is being assured that one's salvation will never be shaken.

5. To summarize

The truth that we who believe in Jesus today must hold onto is clear. Our salvation was accomplished within God's sovereign determination from beginning to end, and the specific realization of that determination is precisely the gospel of the water and the

Spirit, which is the baptism, cross, and resurrection of Jesus Christ. And only the person who has fully accepted this gospel in their heart participates in the promise of salvation. For the believer who has realized the truth of this gospel of the water and the Spirit, two fruits are naturally borne. One is deep rest and peace. Because one's salvation is based not on one's own effort but on God's determination, one enjoys a peace that is not shaken in any circumstance. The other is deep gratitude and devotion. Knowing that one has come to freely participate in that great salvation to which one has not added even 1 percent, one lives a life of being thankful for that grace and conveying and sharing that grace for a lifetime.

[Question] 8. Today, if the thoughts and faith of people who believe in Jesus clash with Jesus's plan of salvation, they cannot receive the eternal removal of sins from their sins, come to stand in a position of opposing God, and will receive the punishment for sin. Please explain this part.

This part is a very heavy and serious topic. This is because the text warns that even those who superficially seem to believe in Jesus well may actually be colliding head-on with God's plan of salvation. I will explain it in six paragraphs.

1. First, it must be made clear what Jesus's plan of salvation is

To answer this question accurately, first, we must clearly point out what "Jesus's plan of salvation" is. This was not simply a plan to leave us some moral teachings, nor a plan to establish a religious system. According to the will of God the Father

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determined from before all ages, it was a specific and clear plan of salvation to resolve the sins of mankind at once. The core of that plan is three things. First, Jesus receiving the transfer of the sins of all mankind at once by receiving baptism from John the Baptist in the method of laying on of hands. Second, paying the full price of sin by hanging on the cross and bleeding to death while bearing those sins. Third, guaranteeing eternal righteousness to us by resurrecting in three days. This is exactly the gospel of the water and the Spirit, and the entire plan of salvation that Jesus personally accomplished by coming to this earth. These three are one complete ministry of salvation from which not a single one can be left out.

2. How do people's thoughts and faith clash with this plan?

Today, inside the church, there are various forms of faith that collide head-on with this clear plan of Jesus. Representatively, four can be pointed out. First, it is a faith that holds only to the blood of the cross and ignores the meaning of Jesus's baptism. Second, it is a faith that tries to add one's own deeds to faith. It is a mind that, while saying one believes in Jesus, considers in a corner of the heart, "Still, I must not miss early morning prayer to go to heaven; still, I must tithe accurately for salvation to become certain." Third, it is a faith that tries to receive the removal of sins again through prayer of repentance whenever committing a sin. A person who has been justified once in Christ is a person whose all sins have already been blotted out at once. However, the faith that teaches that one must wash away that sin again through prayer of repentance whenever sinning is tantamount to only partially acknowledging the ministry that Christ accomplished at once. Fourth, it is a faith that puts one's own religious experiences and emotions ahead of the truth.

3. Why does this clash block the removal of sins?

Here, we must face a very stern truth. It is the answer to why the forms of faith mentioned above produce such serious results. The reason is simple. It is because the removal of sins is not something that can be obtained by human effort or partial acknowledgment, but it comes only when one accepts in the heart the method that God determined, namely, the entirety of Jesus's baptism and the blood of the cross. 1 Peter 3:21 clearly declares, *"There is also an antitype which now saves us—baptism, through the resurrection of Jesus Christ."* Also, 1 John 5:6 clearly states, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"* The removal of sins is not completed only by the blood of the cross. Sins are truly washed away only when the water, namely Jesus's baptism, and the blood, namely the cross, are testified together.

4. How does one come to stand in a position of opposing God?

Going one step further here, we must see why such faith goes beyond the dimension of simple misunderstanding and comes to stand in a position of opposing God. Romans 10:3 unlocks this secret. *"For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."* The core is the attitude of not submitting to God's righteousness. The moment a person rejects God's righteousness and tries to establish their own righteousness, they are not in a position of simple ignorance but come to stand in a position of opposing God. The mind of "I will not go the way God determined, I will go my own way, I have something to add" is precisely the attitude of a creature rejecting

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the Creator God. This is an attitude like idolatry that serves one's own righteousness. The idol they serve is none other than their own righteousness, their own effort, and their own religiosity.

5. The meaning of the punishment received

What is the punishment received by a person who stays in this position? The text speaks of punishment on two dimensions. First is the punishment received in the present world. The condemnation of conscience does not cease, peace does not come to the heart, and feelings of guilt constantly follow. No matter how diligently one does early morning prayer, no matter how much one volunteers, the heaviness deep in the heart does not disappear. It is because the conscience endlessly testifies that one has not truly been justified. Second is eternal punishment. Hebrews 10:26 and 27 give a very stern warning. *"For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries."* There is no other alternative for a person who has rejected the single channel of salvation, which is the gospel of the water and the Spirit of Christ.

6. To summarize

All these truths may feel heavy and fearful. However, the ultimate message the text intends to convey to us is not despair but an invitation to restoration. The reason the Apostle Paul made this stern diagnosis was not for the purpose of condemning people, but to have them check where their faith went wrong and return to the true gospel. It is to lay down all the partial faith one has held onto until now, the mind trying to add one's own righteousness, and the attitude of asserting one's own

righteousness before God, and to accept exactly as it is in the heart the ministry of salvation that Jesus personally accomplished, namely, the baptism received from John the Baptist, the blood shed on the cross, and the resurrection in three days. The moment one accepts this simple yet glorious gospel of the water and the Spirit in the heart, the feeling of guilt that followed them all their life disappears at once, the condemnation of conscience is broken, and one obtains true peace and the assurance of being justified. ✉

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CHAPTER

10

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

Do Not Be Ignorant of God's Righteousness and Try to Assert Your Own Righteousness

Romans chapter 10 is the text that inherits the deep sorrow that the Apostle Paul poured out toward his flesh-and-blood relatives, Israel, in chapter 9. Paul clearly diagnoses here the reason why they became far from salvation. It shows how that attitude of trying to establish their own righteousness without knowing the righteousness of God, even though their religious zeal was more fervent than anyone else's, made them far from salvation. Next, it step-by-step unravels the fact that Christ became the end of the law, and how the simple response of accepting that fact with the heart moves a person to the position of the righteous. Finally, it shows how that truth is transmitted to all Gentiles through the process leading from being sent to preaching, from preaching to hearing, and from hearing to faith. When reading along the text from the perspective of the gospel of the water and the Spirit, the outline of the truth taught by the Apostle Paul is revealed more clearly.

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Israel's Zeal and the Ignorance of Not Knowing God's Righteousness

"Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God" (Romans 10:1-3)

The Apostle Paul poured out deep sorrow toward his flesh-and-blood relatives, Israel, in chapter 9. Continuing into chapter 10, he clearly diagnoses the cause of why they became far from salvation. The core of what Paul says in the text is two things. First, is the fact that the people of Israel certainly had a zeal toward God. They strove to keep the law, offered sacrifices, and were more religiously serious than anyone. Second, however, that zeal was *"but not according to knowledge."* That is, it is the diagnosis that they tried to establish righteousness by their own will and effort, without accurately knowing how God saves mankind from sin.

The expression *"God's righteousness"* used by Paul here does not merely point to God's moral attributes. God's righteousness points to the righteousness of salvation that God Himself prepared to justify sinners, that is, the entirety of the righteous work by which God delivered sinners out of sin. Namely, the entire salvation ministry of the Triune God—where God the Father sent Jesus Christ, Jesus Christ bore the sins of the world through the baptism He received from John, and the Holy Spirit makes one realize that truth of salvation—is *"God's righteousness."*

Looking at this from the perspective of the gospel of the water and the Spirit, God's righteousness is exactly the ministry where

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Jesus personally had the sins of the world transferred to Him through the baptism He received from John the Baptist, and the ministry where He saved us by shedding blood and dying on the cross while bearing those sins, and resurrecting. Israel tried to establish righteousness by works of the law without knowing this truth, and ultimately failed to submit to the word of the gospel of the water and the Spirit prepared by God. Even among Christians today, there are many who, believing while emphasizing only the blood of the cross, do not want to believe that Jesus is the Lord who personally bore the sins of the world through the baptism He received from John, went to the cross, and resurrected from death. The text declares that no matter how fervent such religious zeal is, if one does not know God's righteousness, one cannot reach salvation from sin.

Christ Becomes the End of the Law

"For Christ is the end of the law for righteousness to everyone who believes" (Romans 10:4).

This one verse of the word is a declaration carrying enough weight to be called the core of the entire book of Romans. The expression *"the end of the law"* does not mean that the law was abolished, but means that Christ personally accomplished everything that the law demands. The law sentences death to the one who has committed sin. Because *"the wages of sin is death" (Romans 6:23).* Therefore, anyone who has sin is under the condemnation of the law, so there is no way to avoid the judgment of sin.

However, the proclamation of the text is that Christ the Savior personally accomplished and concluded this demand of the law. The gospel of the water and the Spirit proclaims that Christ had

the sins of the world transferred to Him through the baptism He received from John, was crucified and shed blood, and resurrected from death to become the Savior.

First, Jesus was able to save those who believe through the ministry of having the sins of the world transferred to His own body by the baptism He received from John the Baptist at the Jordan River in the year He turned thirty. This is the fulfillment of the law of laying on of hands in Leviticus 1:4 and 16:21 of the Old Testament, that is, that sacrificial law where a sinner laid hands on the head of an animal to transfer sin. The event where John the Baptist, who baptized Jesus representing mankind, transferred the sins of the world to Jesus, is the true meaning of the word in Matthew 3:15, *"It is fitting for us to fulfill all righteousness."*

Second, Jesus, having received the transfer of sins, was crucified and shed blood, thereby fully paying the price of sin demanded by the law. Third, by resurrecting three days after dying, He guaranteed our salvation.

Because Christ accomplished all the demands of the law in this way, the declaration that *"For Christ is the end of the law for righteousness to everyone who believes" (Romans 10:4)* is possible. Now, we simply need to be saved by believing and accepting in our hearts the word of the gospel of the water and the Spirit that has already been completed in Christ.

Comparison Between the Righteousness That Is of the Law and the Righteousness That is of Faith

"For Moses writes about the righteousness which is of the law, 'The man who does those things shall live by them.' But the righteousness of faith speaks in this way, 'Do not say in your

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heart, "Who will ascend into heaven?"' (that is, to bring Christ down from above) or, 'Who will descend into the abyss?' (that is, to bring Christ up from the dead)." (Romans 10:5-7)

Paul contrasts two kinds of righteousness. The word quoted in verse 5, *"The man who does those things shall live by them,"* is a quote from Leviticus 18:5. That is, it says that if there is a person who keeps the law perfectly without breaking a single provision, he can be justified and live by that deed. However, this is a word of possibility, and there is no one who can actually do it. As James 2:10 says, it is because *"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."* Because no human being can keep the law perfectly, through the law one only realizes the fact that one is a sinner.

Therefore, Paul quotes Deuteronomy 30:12-13 to explain what *"the righteousness of faith" (Romans 10:6)* is. The saying *"Do not say in your heart, 'Who will ascend into heaven?'" (Romans 10:6)* means that a person does not need to bring Christ down from heaven by their own effort, and the saying *"Who will descend into the abyss?" (Romans 10:7)* means there is no need to bring Christ up from the tomb. Because Christ has already come to this earth, had the sins of the world transferred to Him through the baptism He received from John, was crucified, and rose from death. That is, Christ has already accomplished all the things necessary for salvation through the baptism He received from John, the blood of the cross, and the resurrection from death, and has clothed those who believe with salvation.

Looking from the perspective of the gospel of the water and the Spirit, this text makes it clear that our salvation does not rely on any human deed, effort, or religious struggle. The event where Jesus took charge of the sins of the world through the baptism given by John, was crucified and shed blood, and resurrected from death—all these righteous ministries are the completed

event of our salvation. There is nothing for us to add or subtract from it. The attempts to ascend to heaven by adding one's own devotion, or to bring Christ down by the depth of one's own repentance, are all arrogant attitudes trying to invalidate the righteous work Christ has already accomplished. True faith is the response of the heart that humbly accepts, saying "That is correct, thank You," before the fact that has already been accomplished.

The Word of the Gospel of the Water and the Spirit That We Preach

"But what does it say? 'The word is near you, in your mouth and in your heart' (that is, the word of faith which we preach)" (Romans 10:8).

Paul draws a conclusion by quoting Deuteronomy 30:14. The word that leads to righteousness is not far away. It is not a word at the top of the sky that requires placing a ladder to reach, nor is it a word at the bottom of the deep sea that requires diving to fish out. It says this word is "near you, in your mouth and in your heart." That is, it is the word of the gospel of the water and the Spirit that is heard in a place where it can be heard with ears, at a close distance where it can be believed with the heart.

What is the word of the gospel that has come close to our hearts? Paul defines it as *"that is, the word of faith which we preach."* This is the gospel preached by the apostles, that is, the word of salvation told by the ministry of Jesus, where Jesus Christ had the sins of the world transferred to Him through the baptism He received from John, was crucified, and resurrected from death. This word does not merely point to the part that "Jesus died on the cross." The complete gospel preached by the apostles speaks

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of the faith that believes in our Lord who took charge of the sins of the world through the baptism He received from John, was crucified, and resurrected from death. It is exactly the gospel of the water and the Spirit just as 1 John 5:6 says, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"*

The fact that God's word is near us is a great grace. We do not need to go deep into the mountains and practice asceticism to gain the realization of the removal of sin, nor do we reach salvation by deeply studying theology. We need the faith that believes in the heart this word of the gospel of the water and the Spirit recorded in the Bible. If we hear the word of the gospel of the water and the Spirit with our ears and accept it with our hearts, that itself is salvation.

This declaration in verse 8 is the beginning of the flow leading to verses 9-10, that is, *"That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."* The word of the gospel of the water and the Spirit is not far away. It is clearly recorded in the Bible, and it approaches our ears and hearts contained within the preached word of the water and the Spirit. The portion left for us is the faith that simply and honestly accepts that word of God into our hearts.

The Way to Reach Righteousness by Believing with the Heart and Reach Salvation by Confessing with the Mouth

"That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead,

you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:9-10)

The Apostle Paul, who said in the previous verse that *"The word is near you, in your mouth and in your heart,"* now explains how that word which has come near bears fruit as salvation within us. It is *"believe in your heart"* and *"confess with your mouth."* It is important that these two are not separated actions, but a relationship where one faith is accepted in the heart and confessed with the mouth. A person who has truly accepted the word of the gospel of the water and the Spirit into their heart is bound to confess that truth with their mouth, and the confession made with the mouth becomes true when it comes from the truth of faith settled in the heart.

Here, what Paul presents as the object of confession is confessing *"Jesus as Lord,"* and the content to be believed with the heart is the word of the gospel of the water and the Spirit. "God raised Jesus Christ from the dead." The reason for emphasizing Jesus' resurrection from death is because the resurrection is the decisive evidence that God accepted and guaranteed all the righteous ministries Jesus performed prior to it. That is, believing the resurrection with the heart is believing that Jesus completed our salvation by having the sins of the world transferred to Him through the baptism He received from John the Baptist, shedding blood and dying on the cross, and resurrecting.

If Christ had not resurrected from death, neither the baptism Jesus received nor the blood He shed on the cross would have exerted any effect on us. However, because God the Father raised Jesus Christ from the dead, Jesus has now become our Savior.

Looking from the perspective of the gospel of the water and the

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Spirit, *"believe in your heart"* spoken of in the text is the response of accepting the righteous ministry of Christ recorded in the Bible, that is, the salvation ministry accomplished by water, blood, and the Spirit, exactly as fact. One reaches salvation when one knows the truth of the gospel of the water and the Spirit, agrees with that truth, and accepts it with the heart. It is not a resolution or religious excitement created by one's own willpower, but the act of acknowledging and accepting with the heart the word of the gospel of the water and the Spirit, which is the already accomplished salvation ministry; this is the faith spoken of in the text.

The Lord Who Does Not Put to Shame and Is Rich Without Discrimination

"For the Scripture says, 'Whoever believes on Him will not be put to shame.' For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For 'whoever calls on the name of the Lord shall be saved'" (Romans 10:11-13)

The word Paul quotes in verse 11 is Isaiah 28:16. There, God promised that He would lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation, and the one who believes in it will not act hastily. Paul clearly reveals that the stone is Christ.

The one who believes in Christ will not be put to shame. This is because Jesus Christ had the sins of the world transferred to Him through the baptism He received from John, was crucified, and resurrected from death, thereby handling the problem of all the sins and curses of us who believe now, once and for all. Even if we have many shortcomings and even if we still live carrying

weaknesses, the reason we are not put to shame before God is because we have received the righteousness accomplished by Christ through faith.

Verse 12 proclaims that this salvation is open to all people without discrimination. *"For there is no distinction between Jew and Greek."* In Paul's time, Jews had pride in being the people of the law and the covenant, and Gentiles boasted of wisdom and civilization. However, before God, neither side could obtain righteousness by their religious lineage or intellectual superiority. The Lord said, *"for the same Lord over all is rich to all who call upon Him,"* and this richness of grace was not limited to one race or one class. Regardless of race, whether rich or poor, anyone must believe that Jesus became our Savior by having the sins of the world transferred to Him through the baptism He received from John, shedding blood on the cross, and resurrecting from death.

From the perspective of the gospel of the water and the Spirit, we must observe what kind of person *"whoever calls on the name of the Lord"* in verse 13 is. Simply calling out *"Jesus"* with the lips does not mean everyone reaches salvation. In Matthew chapter 7, the Lord warned, *"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven."* Truly calling on the name of the Lord is when a person who knows who Jesus Christ is and how He saved us from the sins of the world, and who has accepted the righteous ministry of Jesus Christ into their heart, calls upon the Lord relying on that truth of the gospel of the water and the Spirit. That is, the one who calls upon the Lord—who had the sins of the world transferred to Him through the baptism He received from John, shed blood on the cross to receive the judgment for those sins, and resurrected from death to become our Savior now—obtains salvation. His name *"Jesus"* carried the meaning *"He will save*

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His people from their sins" (Matthew 1:21).

Being Sent, Preaching, and the Feet of Those Who Bring Good News

"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: 'How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!'" (Romans 10:14-15)

After Paul says that salvation is accomplished by believing with the heart and confessing with the mouth, he explains how that faith settles in a person's heart by going backwards in order. To call, one must believe and know Jesus Christ, who became the Savior, in the heart through the word of the gospel of the water and the Spirit. It is a four-step connection: for us to hear the word of the gospel of the water and the Spirit with our ears, there must be someone who preaches, and to preach, there must be someone who is sent. This connection makes clear the fact that salvation does not arise on its own within a person, but salvation comes to the heart necessarily when the word of God is preached and heard.

This text has two meanings. First, from the standpoint of the hearer, salvation can be believed only when one hears the word of the gospel of the water and the Spirit. We can know the righteousness of God only when we hear it with our ears, and we can believe it in our hearts only when we know it. Second, from the standpoint of the preacher, preaching is not established without being sent. An evangelist is not a person who works solely by their own zeal, but a person who has been delegated

the mission of the One who sent them. This delegation is given to the born-again, that is, those who have received the removal of sin through the word of the gospel of the water and the Spirit. *"How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"* in verse 15 is a quote from Isaiah 52:7. Isaiah's text sang of the footsteps of a messenger coming to deliver the news of salvation to the captive people, and Paul applies this to the feet of those who preach the gospel of Christ. Saying those feet are beautiful means that the message those feet deliver is that important.

Looking from the perspective of the gospel of the water and the Spirit, the good news is not simply a brief saying, "Believe in Jesus, you will go to heaven." That may be the beginning of preaching the gospel, but it does not sufficiently explain the gospel itself. The true good news is preaching to believe in Jesus Christ, who had the sins of the world transferred to Him through the baptism He received from John the Baptist, shed blood and died on the cross while bearing those sins, and resurrected three days after His death to complete our salvation. The feet of the person who preaches this exact gospel can be said to be truly beautiful.

Faith Comes from Hearing, and Hearing by the Word of Christ

"But they have not all obeyed the gospel. For Isaiah says, 'Lord, who has believed our report?' So then faith comes by hearing, and hearing by the word of God" (Romans 10:16-17)

Paul points out the stern reality that just because the gospel is preached does not mean everyone accepts it. *"But they have not all obeyed the gospel"* in verse 16 is a quote from Isaiah

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53:1, and it is a lament thrown by Isaiah himself while prophesying the suffering of the Messiah. Even in that era, those who believed what was preached were a minority, and it was the same in Paul's era, and it is no different today. However, this fact indicates that it is not a lack of the gospel of the water and the Spirit, but a problem of the hearer's heart.

Verse 17 is the core proposition of this text paragraph. *"Faith comes by hearing, and hearing by the word of God."* This single verse explains the principle by which salvation arises in a person's heart. First, the source of faith is hearing. One's own will or resolution does not create faith, but faith arises when the word heard from the outside touches the heart. Second, that hearing does not come from just any word, but comes from *"the word of Christ."* It must be a word about who Christ is and what He did, rather than general religious truths or ethical exhortations, to arouse the faith of salvation.

From the perspective of the gospel of the water and the Spirit, this proposition is very decisive. Today, many Christians may say they have received salvation after hearing the word of faith that emphasizes only the blood of the cross, but the word heard only about the cross like that is not hearing the entire word of Christ. Without knowing the baptism Jesus received from John the Baptist prior to going to the cross, that is, the event where He had the sins of the world transferred to Him once and for all, one cannot accurately know for whose sins the blood shed on the cross was for.

1 John 5:6 clearly states, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"* Therefore, the word of Christ that arouses true saving faith in a person's heart must be the complete word of the gospel consisting of the word of the gospel of the water, the blood, and the Spirit. Without hearing, one

cannot believe, and if one hears only the blood of the cross and fails to hear the baptism Jesus received from John, one is bound to remain in a half-faith.

Have They Not Heard? The Gospel of the Water and the Spirit Spread Over All the Earth, and God Calling the Gentiles

"But I say, have they not heard? Yes indeed: 'Their sound has gone out to all the earth, And their words to the ends of the world.' But I say, did Israel not know? First Moses says: 'I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation'" (Romans 10:18-19)

Regarding Israel's failure to accept the gospel of the water and the Spirit, someone might defend them by saying, "Is it not because they did not hear the gospel?" Paul answers this possible excuse. In verse 18, quoting Psalm 19:4, he declares, "*Their sound has gone out to all the earth, And their words to the ends of the world."* The original text of Psalm 19 sang of general revelation through all creation in the universe, but Paul applies this to the universal spread of the gospel. That is, it means the sound of the gospel is not limited to any one place but has already spread widely, and unbelief cannot be explained by saying they did not hear.

The same principle applies today. Through paper books, e-books, audiobooks, and videos, the gospel of the water and the Spirit is being widely spread. It is an era where anyone can encounter this word of the gospel of the water and the Spirit if they seek it with interest. Therefore, saying that one could not believe because they did not hear the gospel can no longer serve as a sufficient explanation for many people today. Closing one's

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heart even after hearing the word of the gospel of the water and the Spirit is the problem; it is not that they could not believe because there was no way to hear it.

In verse 19, Paul goes one step further and quotes Deuteronomy 32:21. *"I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation" (Romans 10:19).* That is, God had already foretold through Moses that the people of Israel would reject the righteousness of God, and that God would cause envy and anger to arise in Israel by calling the Gentiles. This shows that God's salvation is never bound to the bloodline privilege of one nation, and that it was directed toward all nations from the beginning.

Looking from the perspective of the gospel of the water and the Spirit, this foretelling clearly reveals its meaning even today. Those who remain in religious zeal without knowing the righteousness of Christ fail to look back on their own situation, even while seeing those who were considered Gentiles hearing the truth and enjoying the richness of the Lord's grace.

God Who Appears to Those Who Did Not Ask and Spreads Out His Hands All Day Long

"But Isaiah is very bold and says: 'I was found by those who did not seek Me; I was made manifest to those who did not ask for Me.' But to Israel he says: 'All day long I have stretched out My hands To a disobedient and contrary people'" (Romans 10:20-21)

Paul concludes the text paragraph by quoting Isaiah 65:1-2. Verse 20 shows God's sovereign seeking toward the Gentiles. *"I was found by those who did not seek Me; I was made manifest to those who did not ask for Me."* The Gentiles neither sought

God nor asked for God. They were those who relied on idols and superstition. Nevertheless, God personally went to them and personally appeared to them. This is the mystery of the gospel. It is not that we discovered God first, but that God came seeking us first, and it is not that we pursued righteousness, but that God brought righteousness to us.

Looking from the perspective of the gospel of the water and the Spirit, this text makes clear that the beginning of our salvation is the result of God's sovereign decree from beginning to end. We were dead in sin and were those who could neither seek nor call upon God by our own strength. However, God sent Jesus Christ, caused Him to have the sins of the world transferred to Him through the baptism He received from John the Baptist, caused Him to receive the judgment for those sins on the cross, and resurrected Him from death. And He allowed all of us to hear the news of that righteous ministry through the mouths of evangelists. All we have to believe is simply to acknowledge and believe that heard word with our hearts.

Verse 21 shows God's long-suffering and calling toward Israel. *"All day long I have stretched out My hands To a disobedient and contrary people."* The expression of holding out hands all day long brings to mind the image of parents waiting with open arms toward their children. God did not give up on Israel. However, they struggled to establish their own righteousness and turned away from God's outstretched hands.

It is the same today. God is holding out His two arms toward all sinners with the gospel of the water and the Spirit. God is waiting not for our dedication or merit, but for the faith that simply accepts the righteousness God has already accomplished. The person who does not turn away from God's calling and accepts that grace is the person who will not be put to shame and will enjoy the richness of the Lord's grace.

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This word of the gospel is not far away. It is the word that has come near to us and is in our mouths and in our hearts. Therefore, the person who lays down all attempts to establish their own righteousness and simply and sincerely says, "Yes, thank You," before the already accomplished righteousness of God, and accepts God's righteousness, is the person who truly reaches righteousness and reaches salvation. Also, the mission of the feet that bring good news follows the person who has received that salvation. Becoming a channel to preach the exact gospel one has received to others, so that the flow of faith leading to hearing is not broken, is the natural flow of a born-again person. Not becoming a person who has much religious zeal but does not know the righteousness of God, but becoming a person who knows the righteousness of God, believes it with the heart, and preaches that righteousness—this is the calling the text gives us. ✉

Abandon Your Own Righteousness and Surrender Before the Gospel Word of the Water and the Spirit of God's Righteousness

< Romans 10:1-4 >

"Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes."

People Who Were Full of Zeal but Far from Salvation from Sin

The Apostle Paul, in Romans 9, poured out the lamentation welling up from deep within his heart toward his flesh and blood relatives, Israel. And entering Romans 10, he embraces that lamentation once again and confesses like this: *"Brethren, my*

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heart's desire and prayer to God for Israel is that they may be saved" (Romans 10:1). How affectionate a heart Paul harbored toward his own nation is contained exactly as it is in this one verse. He earnestly desired his compatriots to obtain salvation and also prayed to God.

But what would be the reason Paul was so distressed like this? Was it because the people of Israel lacked zeal toward God? No. Paul clearly testifies: *"They have a zeal for God."* They were religiously serious people more than anyone else. They struggled to keep the law, offered sacrifices, kept the Sabbath holy, and struggled not to break even one of the 613 commandments. They were people who tried to serve God even to the point of going around with words written and pasted on their foreheads. If judged by zeal, where else would there be a nation like Israel?

However, Paul immediately diagnoses the reality of that zeal. *"But not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God" (Romans 10:2-3).* Here it is clearly revealed where Paul's lamentation came from. Their zeal was not a zeal standing on right knowledge. It was a zeal that only strove to establish righteousness by their own will and effort, without knowing how God saves mankind from sin. No matter how hot a zeal that has lost its direction is, would it bring a person to the place of salvation?

Come to think of it, this is a truly frustrating and pitiful thing. The Savior has already come to this earth, and has already accomplished all righteous works. Salvation is already completed. Yet, not knowing this, they were diligently striving to assert their own righteousness before God. How frustrated Paul's heart must have been! Because Paul himself was also a

person who once lived like that, that frustration must have pierced even deeper.

What Is So Great About Man That He Ignores God's Righteousness?

The expression we must absolutely hold onto here is *"God's righteousness."* The righteousness of God that Paul speaks of in the main text does not merely refer to the moral attribute that God is holy and right. It refers to the rightness of salvation that God Himself prepared to justify sinners, that is, the entire right work of God rescuing sinners from sin. It is that God the Father sent the Son, and Jesus Christ, who is the Son, received baptism from John, had the sins of the world transferred to Him, was crucified, and resurrected from death to become the One who saved us so that we could become God's children. The salvation accomplished by the Lord receiving baptism from John, personally having the sins of the world transferred to Him, and resurrecting from death, and the work of the Holy Spirit making us realize that truth, that is, the entire salvation ministry of the Triune God, is God's righteousness.

When viewing this righteousness of God from the perspective of the gospel word of the water and the Spirit, its outline becomes even clearer. When Jesus Christ was thirty years old, by receiving baptism from John the Baptist at the Jordan River, He had the sins of all mankind transferred to Him once and for all. And by being crucified and shedding blood to die with that body that bore the sins of the world, He received all the judgment for our sins. And by resurrecting from death three days after dying, He saved us, who believe the gospel word of the water and the Spirit, from all sins. The salvation ministry where the baptism

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Jesus received from John, the cross, and the resurrection are connected as one, this is exactly the word of God's righteousness. Believing this righteousness of God and receiving the removal of sin in the heart is our salvation.

However, Israel tried to establish their own righteousness by the deeds of the law without knowing this gospel word of the water and the Spirit. They considered themselves to be right. They considered themselves better than the Gentiles. Because they revered God's word, kept God's commandments, and offered the atoning sacrifices of the Old Testament, they thought they would be justified by that. However, right there the most terrifying trap was waiting. Striving even more to establish their own righteousness and not submitting to God's righteousness, this becomes the greatest sin.

Here we must look back at ourselves for a moment. What on earth is so great about man that he ignores God's righteousness? Based on what can one treat the salvation prepared by God so lightly? The Bible speaks of man as being like dry grass and like a fading mist. What is called man's boasting fades away before many days pass. We are beings who were conceived in sin, born with sin, lived in sin, and eventually are placed under judgment. Ultimately, we are those who have nothing to boast of. If such a person tries to establish righteousness before God by adding his own dedication, prayer, and service, how could that be an attitude of surrendering to God's righteousness?

Among Christians today, there are also many people exactly like this. While emphasizing only the blood of the cross, they do not know the meaning of Jesus having the sins of the world transferred to Him by receiving baptism from John the Baptist. So, feeling as if their hearts are somewhat empty and lacking, they try to add their own dedication, their own repentance, and their own service. However, the main text sternly declares. It

says that no matter how hot religious zeal is, if one does not know God's righteousness, one ultimately cannot reach salvation.

Christ Personally Fulfilled and Finished All the Demands of the Law

Then how can man's sin be eliminated? In verse 4, Paul puts forth a weighty declaration that can be called the core of the entire book of Romans. He speaks, *"For Christ is the end of the law for righteousness to everyone who believes" (Romans 10:4).* The expression *"the end of the law"* does not mean that the law was abolished and disappeared. Christ personally fulfilled everything the law demands. That is, by receiving baptism from John, having the sins of the world transferred to Him, being crucified, and resurrecting from death, He became the Lord who gives salvation to those who believe.

The law sentences death to the one who has committed sin. Because *"the wages of sin is death."* Therefore, anyone who has sin is under the condemnation of the law and has no way to escape the judgment of that sin. Before that justice which said to repay eye for eye and tooth for tooth, the one to be judged for sin absolutely had to receive judgment.

But the proclamation of the main text is that Christ personally received and completely finished this very demand of the law. Then how would Christ have finished that law? The gospel word of the water and the Spirit accurately tells us this part.

In the year Jesus turned thirty, by receiving baptism from John the Baptist at the Jordan River, He had the sins of all mankind transferred onto His body once and for all. This is the fulfillment of the law of laying on of hands recorded in Leviticus 1:4 and

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16:21 of the Old Testament, that is, the law where a sinner laid his hands on the head of an animal and transferred his sins to that animal. John the Baptist, who baptized Jesus representing mankind, transferred our sins to Jesus by laying his hands on Jesus' head and baptizing Him. The true meaning of the word Jesus spoke, *"For thus it is fitting for us to fulfill all righteousness,"* lies right here. Through baptism, all the sins of mankind passed over to Jesus, and with this, the righteous work to save us began. (Matthew 3:13-17)

And by being crucified and shedding blood to die with that body that bore those sins, Jesus completely paid the price of sin demanded by the law. Jesus had the judgment of sin that we should have received transferred onto His own body. And by resurrecting from death in three days, He eternally guaranteed that we who believe now are declared sinless. Because Christ personally received and completely fulfilled all the demands of the law like this, the declaration *"For Christ is the end of the law for righteousness to everyone who believes" (Romans 10:4)* was possible.

Now, none of us need to try to obtain God's righteousness through a legalistic faith. If we accept into our hearts with faith the righteousness of God already completed in Christ, that becomes our salvation. There is nothing for us to add to it or take away from it. Who is the One who built the bridge between heaven and hell? It is exactly Jesus Christ. He accomplished all the righteous works for us once and for all.

Therefore, Salvation Is Not Far Away but Has Come Close to Our Hearts

If so, would such a great salvation be far away from us? In

verse 5, Paul contrasts two kinds of righteousness. He said the man who does the righteousness which is of the law shall live by it, but this means it only applies to the one who perfectly keeps the law without breaking even a single provision. However, as James 2:10 says, if one keeps the whole law but stumbles in one point, he becomes guilty of all. Since no man can perfectly keep the law, the path of righteousness which is of the law is practically a closed path to all people.

So Paul quotes the word of Deuteronomy to explain what the righteousness which is of faith is. He says do not say, "Who will ascend into heaven?" This means man cannot bring Christ down from heaven by his own effort. He says do not say, "Who will descend into the abyss?" He speaks that there is no need to bring Christ up from the tomb. Why is it so? Because Christ received baptism from John, had the sins of the world transferred to Him, was crucified, shed blood, died, and resurrected from death, thereby completing our salvation. Because He came to the earth, and already died and lived again. All the things necessary for salvation have already been completely accomplished by Christ, and the only portion left for us now is to believe with our hearts and accept the fact that Jesus became the Lord of the gospel word of the water and the Spirit.

So in verse 8, Paul concludes like this: *"The word is near you, in your mouth and in your heart (that is, the word of faith which we preach)."* The word leading to righteousness is not a word at the top of heaven that requires placing a ladder to reach, nor is it a word at the bottom of the deep sea that requires diving to bring up. This word is in a place we can hear with our ears, at a close distance we can receive with our hearts.

What does the word mean that the gospel word of the water and the Spirit of God has come close to us? It is precisely the gospel word of the water and the Spirit that the apostles preached. It is

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the word regarding all those righteous works where Jesus took charge of the sins of mankind through the baptism He received from John, received the judgment for those sins on the cross, and resurrected from death to declare that we who believe now have received the removal of sin. It is the exact gospel as 1 John 5:6 says, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"* We do not need to go deep into the mountains and practice asceticism to gain enlightenment, nor do we reach salvation by deeply cultivating academics. If we hear this word of faith recorded in the Bible and accept it with our hearts, that is exactly the faith that has received salvation.

He Who Believes with the Heart Unto Righteousness Truly Calls on the Lord

Next, Paul compresses into two things how that word which has come near bears fruit as salvation within us. *"For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10).* Believing with the heart and confessing with the mouth, these two are not two separated acts but the inside and outside of one faith. The gospel word of the water and the Spirit truly accepted in the heart is bound to flow out through the mouth, and the confession confessed with the mouth becomes true only when it is drawn up from the truth settled in the heart.

Here, the content to be believed with the heart is "the gospel word of the water and the Spirit that God raised Him from among those who had no choice but to die by receiving the judgment of sin due to the sins of the world." Why put resurrection at the forefront? Because the resurrection is the

decisive evidence that God acknowledged and guaranteed all the righteous works Jesus had performed prior to it.

Believing with the heart that Jesus resurrected from death is exactly accepting that the work of Jesus receiving baptism from John the Baptist and having the sins of mankind transferred to Him once and for all, and the work of completely paying the price of sin by shedding blood and dying on the cross while bearing those sins of the world, were all righteous ministries accepted by God. If it were a Christ who did not resurrect, the baptism He received and the blood He shed would have had no power to justify us. However, because God raised Him, the baptism He received and the blood He shed exactly become our righteousness.

Here there is something we must make clear. Believing with the heart that the main text speaks of is not a simple emotional agitation. Some people take the experience of their hearts becoming hot or tears pouring out as a token of salvation. However, God's word has never once demanded such a feeling. For a person to believe God's word with the heart is a simple response of faith that accepts the righteous ministry of Christ recorded in the Bible exactly as a fact. When we agree with that truth with the faith that believes the gospel word of the water and the Spirit and accept it into our hearts as the word of salvation, we reach salvation. It is not a resolution squeezed out by one's own willpower or religious excitement, but the act of the heart surrendering before the already accomplished fact; this is the faith the main text speaks of.

Therefore, verse 13 declares, *"Whoever calls on the name of the Lord shall be saved."* However, we must make clear what it means to call on the name of the Lord here. Just because one simply calls *"Jesus"* with the lips does not mean everyone reaches salvation. The Lord warned in Matthew 7, *"Not*

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everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven." Truly calling on the name of the Lord refers to calling in reliance on that truth by one who knows who He is and how He saved us, and has accepted that righteous ministry with the heart. That is, the one who calls on that Lord who took charge of our sins with the baptism received from John, received that judgment on the cross, and resurrected to become our Savior, obtains salvation.

His name Jesus means *"He will save His people from their sins" (Matthew 1:21),* but calling only that name without knowing how that salvation was accomplished is different from the calling the main text speaks of.

True Salvation Begins at the Place Where One Lays Down One's Own Righteousness

Therefore, we return again to the initial diagnosis. The reason Israel became far from salvation was not because they lacked zeal, but because they asserted a legalistic faith to establish their own righteousness without knowing God's righteousness. If so, the way for us to reach salvation is also clear. It is to lay down our own righteousness and surrender before God's righteousness.

Man by nature likes to assert his own righteousness. He wants to thrust something he has done before God. However, all those attempts are merely an arrogant attitude trying to add something to the righteous work Christ has already completely accomplished. True faith is a simple response of kneeling before the already accomplished fact and accepting it, saying, "That is right, thank You." Even if we have many shortcomings, even if we still harbor weaknesses and flaws, the reason we are not put

to shame before God is not because there is righteousness within us, but because the righteousness accomplished by Christ has been transferred to us.

There is no distinction between Jew or Greek in this salvation. The same Lord over all is rich to all who call upon Him. Whether black, yellow, or white, whether rich or poor, whoever accepts the Lord of this gospel of the water and the Spirit with the heart and calls upon Him, He becomes that person's Lord.

Beloved, I hope you will no longer vainly strive to assert your own righteousness. By believing as your Savior that Jesus who had all the sins of the world transferred to Him by receiving baptism from John the Baptist, received all the judgment for our sins by shedding blood and dying on the cross, and saved us from all sins by resurrecting from death, receive the removal of sin. That is the way to submit to God's righteousness, and the way to accept with the heart that word of faith which has come near. Right at that place where one completely lays down one's own righteousness, the great and perfect righteousness of God toward us becomes ours. Let us become those who receive salvation by believing the gospel word of the water and the Spirit. Hallelujah! ✉

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Believe in God's Righteousness and Receive Blessings

< Romans 10:1-4 >

"Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes."

Beloved saints, today we would like to share the word through the words of Romans chapter 10, verses 1 to 4, under the title "Believe in God's Righteousness and Receive Blessings." The Apostle Paul said in today's main text that his heart's desire and prayer to God is for the salvation of Israel. He earnestly desired that the people of his nation, Israel, would receive salvation. The people of Israel had zeal for God. They received the law, offered worship, offered sacrifices, and thought they were serving God. However, the Apostle Paul said they had a decisive problem.

"They have a zeal for God, but not according to knowledge" (Romans 10:2). They had zeal but lacked true knowledge. They said they served God, but they did not know how God saved

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mankind. Not knowing God's righteousness, they strove to establish their own righteousness. Therefore, they did not submit to God's righteousness.

It is the same today. There are many people who say they believe in Jesus. There are many people who attend church. There are many people who say they pray, give offerings, volunteer, and do missions. However, if you do not know God's righteousness, you cannot receive salvation. No matter how much zeal you have, no matter how long you live a religious life, if you do not believe in God's righteousness, the sin in your heart does not disappear.

Therefore, what we must absolutely know is God's righteousness. What is God's righteousness? It is the righteous work by which God saved us from sin through Jesus Christ. Jesus took charge of all our sins by receiving baptism from John the Baptist, received the judgment of that sin on the cross, and resurrected to give us new life; this is God's righteousness.

Zeal Alone Cannot Attain Salvation

The people of Israel had zeal for God. They tried to keep the Sabbath, tried to keep the law, and offered sacrifices. Outwardly, they looked as if they served God well. However, the Apostle Paul said their zeal was not according to knowledge. Here we must know an important fact. Zeal itself is not a bad thing. Having zeal in serving God is a good thing. Toiling for the gospel, serving the church, praying for souls, and dedicating one's body to the Lord's work are precious things. However, there is something that must come before zeal. That is correct knowledge. That is, the knowledge of knowing God's righteousness.

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Believing without knowing is superstition. Believing unconditionally without even knowing what one believes is not true faith. You must know how God eliminated my sin, why Jesus received baptism, why He died on the cross, and why He resurrected. And you must believe that word with your heart. People think that if they are zealous, God will be pleased. However, what God wants is to first know God's righteousness. If you only put forth zeal without knowing God's righteousness, you will eventually establish your own righteousness. You will establish your own name, establish your own merits, and establish your own boasting.

Therefore, we must know the gospel before zeal. We must know God's righteousness. The zeal offered after believing in God's righteousness is true zeal.

If You Do Not Know God's Righteousness, You Will Establish Your Own Righteousness

The main text says, *"For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God" (Romans 10:3).* If a person does not know God's righteousness, he will inevitably establish his own righteousness. What is one's own righteousness? It is saying, "I did this." "I prayed. I volunteered. I gave offerings. I served the church. I did missions. I suffered. I lived for the Lord." Putting forward one's own merits before God with such a heart is one's own righteousness.

Of course, a saved saint must do the Lord's work. He must toil for the gospel. However, that toil must not become his own righteousness. The reason we serve the Lord is because God first saved us. It is because God gave us life. It is because God

entrusted the gospel to us.
A person who does not know God's righteousness demands a price even when he works. He thinks, "Since I have done this much, shouldn't God do this much for me?" He comes to demand a price before the church, before God, and before people. Then resentment arises in the heart. Disappointment arises. Grumbling arises. However, a person who believes in God's righteousness is different. He knows. "I was originally a sinner and one destined to go to hell, but God saved me with the gospel of the water and the Spirit. The very fact that I can do the Lord's work now is grace. I am thankful just that He uses me." He serves with this faith. If you know God's righteousness, your own righteousness collapses. Your own merits disappear. Only thanksgiving remains.

God's Righteousness is the Gospel of the Water and the Spirit

Then what is God's righteousness? God's righteousness is the righteous work by which God saved us from sin. God the Father sent His Son Jesus Christ to this earth. Jesus is the Son of God and is God. He put on the body of a man and came to this earth. When Jesus turned thirty years old, He received baptism from John the Baptist. This baptism is not a simple ceremony. When Jesus received baptism, all the sins of the world passed over to Him. Just as a sinner in the Old Testament passed his sin by laying hands on the sacrificial offering, in the New Testament, John the Baptist, the representative of mankind, baptized Jesus. At that time, all our sins were transferred to Jesus.
Therefore, Jesus went to the cross. The reason Jesus shed blood and died on the cross is because He took charge of our sins

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through baptism. The wages of sin is death. Because Jesus bore our sins, He received the judgment of that sin on the cross. And He rose again from the dead and gave us new life.
This is God's righteousness. This is the gospel of the water and the Spirit. A person who believes in Jesus' baptism, cross, and resurrection receives the removal of sin. The sin in the heart disappears. He becomes a righteous person before God.

Christ Became the End of the Law

Verse 4 of the main text says, *"For Christ is the end of the law for righteousness to everyone who believes."* Jesus Christ became the end of the law. This does not mean the law is bad. The law is holy and good. The law lets us know what sin is. However, the law cannot save a person. The law can point out sin, but it cannot wash away sin.
Man cannot keep the law perfectly. He cannot love God completely, and he cannot love his neighbor as his own body. He commits sin with his heart, commits sin with his thoughts, and commits sin with his words and actions. So standing before the law, everyone is a sinner. However, Jesus fulfilled the demands of the law. Jesus took charge of our sins with the baptism He received from John, and received the judgment of that sin on the cross. Jesus paid the price of sin demanded by the law on our behalf. Therefore, for those who believe in Jesus, there is no longer the condemnation of the law.
Jesus became the end of the law to fulfill righteousness for everyone who believes. Therefore, we must not try to become righteous by keeping the law. We must believe in God's righteousness accomplished by Jesus.

If You Only Speak of the Cross and Do Not Know Baptism, the Problem of Sin is Not Solved

Many Christians speak of the blood of Jesus' cross. Of course, the blood of the cross is precious. The cross is the place where our sins were judged. However, if you only know the cross and do not know Jesus' baptism, you cannot know how sin passed over to Jesus. The event where sin passed over to Jesus is the baptism Jesus received from John. When Jesus received baptism from John the Baptist, our sins were transferred to Him. Thus, Jesus became the Lamb of God who takes away the sin of the world. And He was judged for that sin on the cross.

A cross without baptism becomes a cross whose reason cannot be known. You cannot know why the sinless Jesus died like a sinner. However, if you know Jesus' baptism, the cross becomes clear. "Ah, because my sin passed over to Jesus, Jesus was judged on the cross. So my sin disappeared." This faith arises.

Therefore, the faith that believes in God's righteousness is the faith that believes in Jesus' baptism, cross, and resurrection together. This is the gospel of the water and the Spirit.

If You Know God's Righteousness, Your Heart Becomes Simple and Thankful

A person who does not know God's righteousness is complicated. He calculates his own deeds, calculates his own merits, compares himself with others, and demands a price before God. Therefore, his heart is uncomfortable and resentment arises. However, a person who knows God's righteousness becomes simple. "The Lord saved me. The Lord took charge of all my sins. The Lord received the judgment of

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my sin. The Lord gave me new life." This becomes clear in his heart.

Then thanksgiving arises. Even if I come to know that I am a more lacking person than I thought, I become thankful. Because the Lord already knew even such a me and saved me. Even if I see my weakness, I am not discouraged. Because God's righteousness is greater than my weakness. The more deeply a person knows God's righteousness, the purer he becomes. He has nothing of himself to boast about. He comes to thank God. He comes to praise God. He comes to consider being used in the Lord's work itself as grace.

Serving the Gospel is Not a Work of Demanding a Price

The reason we serve the gospel is not to receive a price. We serve because God saved us. We serve because God entrusted the gospel to us. We serve with thanksgiving because God uses us as His workers. A person who believes in God's righteousness confesses like this:

"Lord, I am thankful just that You saved me. I am thankful just that You use me in the work of the gospel. What qualification do I have to demand anything from You? You have already given me eternal life, heaven, and the blessing of becoming God's child." When there is this faith, serving the gospel becomes a joy. Even if it is hard, it becomes thanksgiving. Even if there is toil, resentment does not arise. Because all those works are accomplished within God's righteousness.

However, if a person who does not believe in God's righteousness does the gospel work by force, resentment arises in his heart. He grumbles, "I did this much, so why is there

nothing coming back to me?" Therefore, before doing God's work, one must absolutely believe in God's righteousness. One who serves the gospel must first have his heart alive with the gospel.

We Must Also Teach God's Righteousness to Our Children

Our children must also know God's righteousness. Just taking them to church is not enough. Just making them volunteer, making them work, and making them attend worship is not enough. The gospel of the water and the Spirit must enter their hearts. If children only do church work without knowing God's righteousness, resentment may arise in their hearts later. "Why do they only make me work? Why do I have to toil like this?" Such thoughts may arise. However, if they believe in God's righteousness, it is different. "The Lord saved me. I am thankful that I too can be used in this gospel work." It becomes like this. Therefore, parents must continuously speak of God's righteousness to their children. They must teach that Jesus took charge of our sins with the baptism He received from John, that He received the judgment of sin on the cross, and that He gave us new life through His resurrection. A child who believes in God's righteousness is a blessed child. That child is a person who has received a greater blessing than worldly success. He becomes a child who has no sin in his heart, calls God Father, and is used in the Lord's work.

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A Life Invested in Preaching the Gospel is a Blessed Life

People invest in places that make money. Businessmen also invest in places that generate profit. People of the world invest in stocks, funds, or businesses. However, saints must invest in a more precious place. They must invest in preaching the gospel. Of course, we also work and do business in the world. We must eat and live. However, our purpose is not simply to make money. It is to serve the gospel more. Material things must also be used for the gospel, time must also be used for the gospel, and our talents and bodies must also be used for the gospel.

Preaching the gospel is the most precious investment in this world. If one soul hears the gospel of the water and the Spirit and receives the removal of sin, that is more precious than any profit in the world. If the gospel is preached to a nation, and if one person comes to know and believe in God's righteousness, that toil is never in vain. A person who believes in God's righteousness desires to live for the gospel. He desires to preach the gospel. He desires to offer what God has given as a calyx for the gospel. This is not something done by force. It is the fruit of thanksgiving that naturally comes out of a heart that believes in God's righteousness.

We Must Believe in God's Righteousness and Receive Blessings

The Apostle Paul wanted the people of Israel to attain salvation. However, the reason they did not receive salvation is because they did not know God's righteousness and tried to establish their own righteousness. We must not go down that

path. We must believe in God's righteousness. We must believe that Jesus took charge of my sins with the baptism He received from John. We must believe that He received the judgment of my sin on the cross. We must believe that He gave me new life through His resurrection. This faith saves us. This faith gives us peace. This faith establishes us as God's workers.

And we must receive blessings within this faith. A blessing is not merely an increase in material things. A true blessing is knowing God's righteousness. It is receiving the removal of sin. It is obtaining peace in the heart. It is being used in the work of serving the gospel. It is living by faith until the day the Lord comes. A person who believes in God's righteousness is a person who has already received the greatest blessing.

Let Us Abandon Our Own Righteousness and Believe in God's Righteousness

Beloved saints, today's text speaks clearly to us. Even if you have a zeal for God, if you do not know God's righteousness, you cannot be saved. If you strive to establish your own righteousness, you cannot submit to God's righteousness. God's righteousness is the work of Jesus Christ saving us through the gospel of the water and the Spirit. Jesus took charge of all our sins with the baptism He received from John. He received the judgment of all our sins on the cross. He resurrected and gave us new life. Christ became the end of the law to achieve righteousness for everyone who believes.

Therefore, we must abandon our own righteousness. We must not boast about what I have done, what I have offered, or what I have toiled for. We must only boast of God's righteousness. We must only boast of Jesus' baptism, cross, and resurrection.

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If you believe in God's righteousness, thanksgiving arises. If you believe in God's righteousness, your heart becomes simple. If you believe in God's righteousness, serving the gospel becomes a joy. If you believe in God's righteousness, you will preach the true gospel to your children as well. If you believe in God's righteousness, you can offer your life to preaching the gospel. I hope that all of us become saints who deeply know God's righteousness, believe it with our hearts, and receive blessings within this righteousness. And I hope we become blessed workers who preach the gospel of the water and the Spirit to the souls who are still trapped in their own righteousness, so that they too may believe in God's righteousness and receive salvation. Amen. ✉

Human Righteousness with Nothing to Boast About and God's Great and Perfect Righteousness

< Romans 10:1-10 >

"Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, 'The man who does those things shall live by them.' But the righteousness of faith speaks in this way, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down from above) or, '"Who will descend into the abyss?"' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you, in your mouth and in your heart' (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."

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Beloved saints, today we would like to share the word about "Human Righteousness with Nothing to Boast About and God's Great and Perfect Righteousness" through the words of Romans chapter 10, verses 1 to 10. The Apostle Paul said that his heart's desire and his prayer to God was for the salvation of Israel. Israel had a zeal for God. They had the law, offered worship, and said they served God. However, there was something they crucially lacked. That was the knowledge of knowing God's righteousness.

The text says: *"They have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God" (Romans 10:2-3).* Even if one has a zeal for God, if one does not know God's righteousness, one cannot be saved. Even if one attends church for a long time, if one does not know God's righteousness, the sin in the heart does not disappear. Even if one volunteers, offers money, prays, fasts, and does mission work, if one does not know God's righteousness, one only establishes one's own righteousness.

Then what is God's righteousness? It is the perfect righteousness by which God saved us from sin through Jesus Christ. It is the work that Jesus took charge of all our sins by receiving baptism from John the Baptist, received the judgment of that sin on the cross, and gave us new life by resurrecting from among the dead. This is God's righteousness.

Human righteousness has nothing to boast about. Human boasting is like dry grass, and like a fog that briefly exists and disappears. However, God's righteousness is eternal. It is perfect. It is the righteousness that eliminated all our sins at once. Therefore, we must not hold onto our own righteousness but believe in God's righteousness.

Human Righteousness is Like Dry Grass

People want to boast about themselves. Even if they do a little good work, they want to boast. Even if they help others a little, they want to take credit. Even if they serve God a little, they want to say, "I did this." However, what is human boasting? It is like grass that briefly blooms and withers. Even if it looks green and fresh today, it withers away tomorrow. No matter how greatly a person puts forward his own righteousness, it is nothing before God.

We were conceived in sin, born with a sinful nature, and live our whole lives committing sin with our hearts, thoughts, words, and deeds. What can such a person boast about? Can one say before God, "I did this much. I am this righteous"? One cannot say it. Before people, there might be a little to boast about. However, before God, there is nothing to boast about. Standing before God's law, all people are sinners. Before God, the sin committed with the heart is also sin, the sin committed with thoughts is also sin, and the sin committed with words and actions is also sin.

Therefore, human righteousness cannot become the basis of salvation. A person's good deeds might comfort a person's conscience a little, but they cannot eliminate sin before God. Human righteousness is too small, too imperfect, and disappears too quickly.

If You Do Not Know God's Righteousness, You Will Establish Your Own Righteousness

If a person does not know God's righteousness, he will inevitably try to establish his own righteousness. The people of Israel did so. They kept the law, offered sacrifices, and showed

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zeal for God. However, they did not know God's righteousness accomplished by Jesus Christ. So they strove to establish their own righteousness. Today, many Christians are like that as well. "I prayed a lot. I offered a lot of money. I attended church for a long time. I did mission work. I volunteered. I did pastoral ministry." Putting forward such things, they try to establish their own righteousness before God.

However, the heart that tries to establish its own righteousness is a heart that does not submit to God's righteousness. God says, "My Son has eliminated all your sins through His baptism, cross, and resurrection," but a person says, "No. I must do more. I must do more prayers of repentance. I must keep the law more. I must make more effort." This is rejecting God's righteousness. It is trying to add one's own merit to the salvation that God has already completed. However, not a bit of human merit can enter into salvation. Jesus Christ accomplished it all. A person who knows God's righteousness lays down his own righteousness. "I have nothing to boast about. What I have done is nothing. The Lord saved me." He confesses like this.

Christ Became the End of the Law

The text says: *"For Christ is the end of the law for righteousness to everyone who believes" (Romans 10:4).* This word is truly important. Jesus Christ became the end of the law. The law condemns sin. The law demands the price of sin. It says that if there is sin, one must inevitably receive judgment. God's justice does not just pass by sin.

But Jesus fulfilled all these demands of the law. Jesus is the Christ. The word Christ means the anointed one. In the Old Testament, kings, priests, and prophets were anointed. Jesus is

the King, the Priest, and the Prophet. As the King, Jesus saved His people. As the Priest, He offered His own body as a sacrifice. As the Prophet, He let us know God's will and the truth of salvation. By perfectly fulfilling these three offices, Jesus became our Savior.

When Jesus received baptism from John the Baptist, all our sins were passed onto Jesus. And by shedding blood and dying on the cross, Jesus received the judgment of that sin. With this, He completely paid the price of sin demanded by the law. So Jesus became the end of the law. Now, for those who believe in Jesus, there is no condemnation of the law. Because the judgment of sin has already ended within Jesus.

Jesus is the Mediator Between God and Humans

God the Father is One who cannot tolerate sin. He is a righteous One who inevitably judges if there is sin. He cannot just let a person with sin enter heaven. Sin cannot enter the kingdom of God. But God loved us. He did not want to just send sinners to hell. So He sent His Son Jesus Christ to this earth. Jesus became the mediator between God the Father and humans. Jesus came to this earth to fulfill the will of God the Father. The will of God the Father was to save sinners from sin and make them God's children. Jesus obeyed that will. He came wearing a human body, took charge of the sins of mankind by receiving baptism from John the Baptist, died on the cross, and resurrected. Like this, Jesus fulfilled the justice of God the Father, and at the same time, fulfilled the salvation of us humans. To God, He paid the price of sin, and to us, He gave the removal of sin and life. So Jesus is the One who built a bridge between heaven and hell. He is the One who led us, who were under sin and judgment, to

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God. This is the righteousness of Jesus Christ. This is God's righteousness.

Rejecting God's Righteousness is the Greatest Sin

The greatest gift God wants to give us is the removal of sin and eternal life. God created us, loved us, and sent Jesus Christ to make us live together in the eternal kingdom. But if a person rejects this will of God, where is there a greater sin than that? It is also a sin that a person commits sin because he is weak. However, the greater sin is not believing in the righteousness that God has completed. Even though Jesus took charge of his sins with the baptism He received from John, and received the judgment of that sin on the cross, not believing it and putting forward one's own righteousness is the greatest disobedience. God says, "I have saved you with the gospel of the water and the Spirit," but if a person says, "No. I will believe in my own way. I will add my own merit. I will only believe in the blood of the cross and wash away my sins with prayers of repentance every day," that is not submitting to God's righteousness. We must not reject God's righteousness. We must not oppose God's righteousness either. We must accept it with thanksgiving. We must accept it with faith. This is salvation.

Righteousness by Faith is Believing the Fact

The text speaks of the righteousness that is by the law and the righteousness that is by faith. The righteousness by the law is the righteousness a person can obtain only when they perfectly perform the law. But who can perfectly keep the law? No one.

The righteousness by faith is different. It is believing the fact that Jesus Christ has already accomplished. Jesus came to this earth. Jesus received baptism. Jesus took charge of all our sins. Jesus died on the cross. Jesus resurrected. It is believing this fact. Faith is not us going up to heaven to bring Christ down. Faith is not us going down into the abyss to bring Christ up from among the dead either. Jesus has already come, has already received baptism, has already died on the cross, and has already resurrected. We only need to believe in God's righteousness that has already been accomplished. We only need to believe with the heart and confess with the mouth this gospel that God has placed near us through the words of the Bible. This is the righteousness by faith.

God's Word is Near Us

The text says: *"The word is near you, in your mouth and in your heart (that is, the word of faith which we preach)" (Romans 10:8).* God's word is not far away. It is not in a place we cannot grasp. God gave us the words of the Bible. And He made the gospel of the water and the Spirit to be preached through evangelists.

When you hear this word and come to know how Jesus saved you, that word enters your heart. When it enters your heart, you come to believe it. When you believe, you come to confess it with your mouth. And that person comes to preach this gospel to another person. An evangelist is not a person who preaches his own thoughts. He is not a person who preaches his own dreams or experiences either. An evangelist is a person who preaches the word of faith. He is a person who preaches through the word how God saved us through Jesus Christ.

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Therefore, we must keep the word near. We must know what God's righteousness is through the word. One must know the word to be able to believe, must believe to be able to confess, and must confess to be able to preach the gospel.

Believing with the Heart One Reaches Righteousness, and Confessing with the Mouth One Reaches Salvation

The text says: "*For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10).* A person believes with the heart and reaches righteousness. What does one believe? One believes that Jesus is my Lord and Savior. One believes that God raised Jesus from among the dead. However, this faith is not a vague faith. It is the faith that believes in God's righteousness that Jesus eliminated all my sins through His baptism, cross, and resurrection.

Believing what one does not know is not true faith. One must know God's righteousness to be able to believe. One must know that the baptism Jesus received from John was the transfer of my sins. One must know that the cross was the judgment of my sins. One must know that the resurrection is my new life. And one must believe that truth with the heart.

If one believes with the heart, one comes to confess with the mouth. "Jesus took charge of my sins with the baptism He received from John the Baptist. Jesus received the judgment of my sins on the cross. Jesus resurrected and made me righteous. Therefore, I have received the removal of sin." One comes to confess like this. This is the confession of true salvation.

The Knowledge of Knowing God's Righteousness is the Most Noble Knowledge

There is much knowledge in the world. There is the knowledge of science, the knowledge of philosophy, and the knowledge of theology. However, there is no knowledge more noble than the knowledge of knowing God's righteousness. No matter how much worldly learning a person knows, if he does not know God's righteousness, he cannot solve his own sins. Even if one studies theology a lot, if one does not know God's righteousness, sin remains in the heart. Even if one reads the Bible a lot, if one does not know God's righteousness accomplished by Jesus' baptism, cross, and resurrection, one cannot reach salvation.

Knowing God's righteousness is knowing how God loved me. It is knowing how God eliminated my sins. It is knowing how God justified me. This knowledge leads to eternal life. Therefore, we must put our minds to the work of knowing God's righteousness. We must know God's righteousness more deeply, believe it more clearly, and preach it more boldly.

We are Blessed People Who Preach God's Righteousness

We have heard God's righteousness. We believed the gospel that Jesus took charge of all our sins through His baptism, received the judgment of that sin on the cross, and resurrected to save us. So we have received the removal of sin. Now we are the people who preach this righteousness of God. Just as Jesus came to this earth and accomplished God's righteousness, we do the work of believing that righteousness and preaching that

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righteousness. How great a blessing is this?
People of the world boast of their own righteousness. They take credit even with one small good deed. However, God's righteousness is so great and perfect. The salvation Jesus gave us is the salvation that eliminated all our sins at once. It is the salvation that gave us eternal life. It is the salvation that made us children of God. Therefore, we must not boast of human righteousness but boast of God's righteousness. We must not boast of my good deeds but boast of Jesus' baptism and cross. We must not boast of my knowledge but boast of the knowledge of knowing God's righteousness.

Let Us Believe God's Righteousness with the Heart and Confess it with the Mouth

Beloved saints, human righteousness has nothing to boast about. Human boasting is like dry grass, and like a fog that briefly exists and disappears. However, God's righteousness is great and perfect. The righteousness that Jesus Christ accomplished through His baptism, cross, and resurrection is the righteousness that completely eliminated all our sins. Christ became the end of the law for righteousness to everyone who believes. Jesus took charge of our sins through His baptism, received the judgment of sin on the cross, and resurrected to give us new life. The one who believes in this righteousness of God reaches righteousness.
We do not need to go up to heaven to bring Christ down, nor do we need to go down into the abyss to bring Christ up. Jesus has already come, has already received baptism, has already died on the cross, and has already resurrected. This word of faith is near us. It is in our mouths and in our hearts.

Therefore, let us believe with the heart. Let us confess with the mouth. Let us believe that Jesus is our Lord and Savior. Let us believe that God raised Jesus from among the dead. Let us believe in God's righteousness accomplished by Jesus' baptism, cross, and resurrection. And let us preach this gospel to those who are still holding onto their own righteousness. Let us preach the gospel of the water and the Spirit to those who are only showing zeal without knowing God's righteousness. Let us become saints who preach the gospel so that they too may believe God's righteousness with their hearts and confess it with their mouths to reach salvation.

I hope that all of us discard human righteousness with nothing to boast about, believe in God's great and perfect righteousness, and become blessed workers of God who preach this righteousness. Amen. ✉

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We Must Not Assert Our Own Righteousness But Believe the Gospel of the Water and the Spirit

< Romans 10:1-13 >

"Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, 'The man who does those things shall live by them.' But the righteousness of faith speaks in this way, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down from above) or, '"Who will descend into the abyss?"' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you, in your mouth and in your heart' (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the Scripture says, 'Whoever believes on Him will not be put

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to shame.' For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For 'whoever calls on the name of the Lord shall be saved.'"

Beloved saints, today through the words of Romans chapter 10, verses 1 to 13, we would like to share the word of God under the title, "We must not assert our own righteousness but believe the gospel of the water and the Spirit." The Apostle Paul said in today's text that his heart's desire and his prayer to God is for Israel. That is, he said he wants them to attain salvation. Paul loved his own nation, Israel. His heart ached because although they had received God's covenant, received the law, and knew worship, they actually did not know Jesus Christ, the Savior.

The people of Israel had zeal. They struggled to keep the law, offered sacrifices, and said they served God. However, Paul said that their zeal was not according to knowledge. They did not know God's righteousness. Therefore, they strove to establish their own righteousness. As a result, they did not submit to God's righteousness.

It is the same today. There are many people who say they believe in Jesus. There are also many people who attend church, pray, offer money, volunteer, and speak of missions. However, if one does not know God's righteousness, one cannot receive salvation. If one holds onto one's own righteousness, one cannot believe the gospel of the water and the Spirit. With human zeal and deeds, one cannot remove the sin of the heart.

Therefore, we must first clearly know what God's righteousness is. God's righteousness is the right thing God did in saving us from sin through Jesus Christ. It is that Jesus took charge of all our sins by receiving baptism from John the Baptist, received the judgment of that sin on the cross, and gave us new life by

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resurrecting from among the dead. This is God's righteousness.

If One Has Zeal for God but Does Not Follow Knowledge, One Cannot Receive Salvation

The text says this: *"They have a zeal for God, but not according to knowledge" (Romans 10:2).* Having zeal looks good on the outside. If a person diligently lives a life of faith, attends worship, prays, and struggles to keep the law, people might see him as an excellent believer. However, what is important before God is not the amount of zeal, but whether that zeal is following true knowledge.

Believing without knowing is not true faith. Saying "I believe" without even knowing what one believes is close to superstition. We must know how God saved us. We must know why Jesus came to this earth, why He received baptism, why He hung on the cross, and why He resurrected. The people of Israel said they served God, but they did not know the salvation accomplished by the coming of God's Son, Jesus Christ. They knew the law and sacrifices, but they did not know Jesus, who was the reality that the law and sacrifices pointed to. They held onto their religious zeal, but they did not believe God's righteousness accomplished by Jesus through His baptism and cross.

Therefore, zeal alone is not enough. There must be knowledge. That knowledge is not worldly knowledge but the knowledge of knowing God's righteousness. It is the knowledge of knowing the gospel of the water and the Spirit.

Trying to Establish One's Own Righteousness is the Biggest Problem

The text says: *"For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God" (Romans 10:3).* If a person does not know God's righteousness, he inevitably establishes his own righteousness. What is one's own righteousness? It is saying, "I did this." "I kept the law. I kept the Lord's Day. I offered money. I prayed. I lived kindly. I am better than others." This kind of heart is one's own righteousness. The people of Israel boasted of their legalistic zeal. They looked down on the Gentiles. They thought they were descendants of Abraham, a nation with the law, and a nation chosen by God. However, that sense of superiority rather blinded their eyes. Because their own righteousness was so strong, they could not accept the righteousness of Jesus Christ.

There are many such things within Christianity today as well. People speak of the blood of the cross but do not know Jesus' baptism. While asserting prayers of repentance, good deeds, and devotion, they do not accept God's righteousness that Jesus took charge of the sins of the world through the baptism He received from John. While having sin in their hearts, they boast of their own zeal.

However, one's own righteousness is nothing before God. Human righteousness is too light when weighed on a scale before God. We commit sin with our hearts, commit sin with our thoughts, and commit sin with our words and deeds. Doing so, how can we boast of our own righteousness? True faith before God begins with laying down one's own righteousness. "Lord, I am a sinner. I have nothing to boast about. I only believe the righteousness by which You saved me through Your baptism

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and cross." This is the heart that believes the gospel.

Christ Became the End of the Law

Verse 4 of the text says: *"For Christ is the end of the law for righteousness to everyone who believes."* The law is good and holy. The law is the law given by God. However, the law cannot save a person. The law makes one realize sin. The law says that if there is sin, one must be judged. The law commands "do this, do not do that," but it cannot make a sinner into a righteous person.

But Jesus Christ became the end of the law. This means that Jesus completely fulfilled the demands of the law. The law demands the price of sin. The wages of sin is death. Jesus took charge of all our sins by receiving baptism from John the Baptist, and paid the price for that sin on the cross. When Jesus received baptism, our sins were passed onto Him. And when Jesus died on the cross, our sins were judged. Therefore, for those who believe in Jesus, the condemnation of the law has ended. It is because Jesus became the end of the law.

This is God's righteousness. This is God's salvation that achieved righteousness for all who believe. Therefore, we must not try to become righteous by keeping the law, but must believe in Christ who became the end of the law.

Righteousness by the Law and Righteousness by Faith

The text speaks of two kinds of righteousness. One is the righteousness by the law, and the other is the righteousness by

faith. The righteousness by the law is the righteousness a person can obtain only when they perfectly perform the law. It said, *"The man who does those things shall live by them" (Romans 10:5).* If a person could completely keep all of God's laws without breaking even one, he could live by that righteousness. But is there such a person? There is not.

Humans are fundamentally born with sin. Inside the heart, there are evil thoughts, adultery, theft, murder, greed, envy, pride, and foolishness. Even if one looks gentle on the outside, countless sins rise up from within the heart. Therefore, there is no one who will obtain the righteousness by the law.

The righteousness by faith is different. This is believing the fact that Jesus Christ has accomplished. Jesus has already come, has already received baptism from John, has already died on the cross, and has already resurrected. We do not need to go up to heaven to bring Christ down, nor do we need to go down into the abyss to bring Christ up. The Lord has already accomplished everything.

Faith is not us newly creating something. It is accepting with the heart the salvation that God has already accomplished. It is believing the gospel of the water and the Spirit accomplished by Jesus' baptism, cross, and resurrection.

We Must Discard Self-Centered Faith

The text says: *"Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down from above) or, 'Who will descend into the abyss?'" (Romans 10:6-7).* This word means do not try to move Christ with your own thoughts. It means do not try to believe in God in your own way. People constantly try to believe self-centeredly. "If I pray prayers of

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repentance like this, my sins will be removed. If I devote myself like this, God will bless me. If I keep the law like this, I will become righteous." They think like this.

However, that is a faith trying to move God in one's own way. That is not a faith believing God's righteousness, but a faith establishing one's own righteousness. We must believe the work Jesus has already accomplished. Jesus took charge of all the sins of the world by receiving baptism from John. Jesus received the judgment of that sin on the cross. Jesus resurrected. We only need to believe this fact.

We have nothing to add to God. In salvation, not even 0.1% of human merit can enter. If our prayers of repentance, good deeds, or keeping of the law were added to salvation, that would not be God's perfect salvation. However, Jesus has accomplished everything. We receive that grace by faith.

The Word is Near

The text says: *"The word is near you, in your mouth and in your heart (that is, the word of faith which we preach)" (Romans 10:8).* God's word is not far away. God gave us the Bible. And He caused the word of faith to be preached through the evangelists of the gospel. He makes this word heard in our ears, enter our hearts, and become the confession of our lips.

What we preach is not human thoughts. It is not human philosophy or religious experience. What we preach is the word of faith. It is the word about how Jesus Christ saved sinners. It is the gospel of the water and the Spirit. When a person hears the gospel and comes to know God's righteousness, that word enters the heart. The word that enters the heart becomes faith. If there

is faith, one comes to confess with the mouth. "Jesus is my Lord. Jesus took charge of all my sins through the baptism He received from John. He received the judgment for my sins on the cross. God raised Jesus from the dead. Therefore, my sins have been blotted out." One comes to confess like this.

Knowing God's word is important. If one does not know the word, one cannot believe. If one does not know God's righteousness, a true confession cannot come out. Therefore, we must keep the word close.

With the Heart One Believes Unto Righteousness, and With the Mouth One Confesses Unto Salvation

The text says: *"For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10).* Believing with the heart is not simply accepting emotionally. It is knowing and believing God's righteousness. It is believing that the baptism Jesus received from John was the transfer of my sins. It is believing that the cross was the judgment of my sins. It is believing that the resurrection is the basis of my new life.

If one believes with the heart like that, God justifies that person. Because that person does not believe in his own righteousness but believes in God's righteousness. Because he believes in the perfect salvation accomplished by Jesus. And he comes to confess with his mouth. A person who truly believes confesses the gospel. He speaks not of his own boasting but of the Lord's righteousness. He speaks not of his own merit but of Jesus' baptism, cross, and resurrection. This is the confession of a saved person.

Therefore, we must believe with the heart and confess with the

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mouth. One must not say one believes only with the mouth while inwardly saying that there is sin. In the heart, there must be the faith that all my sins have disappeared through Jesus' baptism and cross. From that faith comes a true confession.

Whoever Calls on the Name of the Lord Obtains Salvation

The text says: *"For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For 'whoever calls on the name of the Lord shall be saved'" (Romans 10:12-13).* There is no discrimination with God. Whether Jew or Greek, whether Israelite or Gentile, whoever believes in the Lord obtains salvation. However, "calling on the name of the Lord" here does not mean calling the name without any knowledge. It is calling knowing who the Lord is. It is believing knowing what the Lord has done.

Jesus is the Lord who saved us with the water and the Spirit. Jesus is the Lord who took charge of our sins through baptism. Jesus is the Lord who paid the price for our sins on the cross. Jesus is the Lord who resurrected from the dead and justified us. The one who believes in and calls on this Jesus does not suffer shame. God justifies him, makes him a child of God, and gives him the Holy Spirit.

Therefore, we must call on the name of the Lord correctly. We must not call on the Lord while holding onto our own righteousness, but call on the Lord believing in God's righteousness.

Israel and All People Need the Gospel of the Water and the Spirit

The Apostle Paul earnestly desired the salvation of Israel. Why is that? Because they too must believe God's righteousness. Israel received the law and the covenant, but did not accept Jesus. They asserted their own righteousness and did not submit to God's righteousness. Today, not only Israel but all people need the gospel of the water and the Spirit. Religious people need it, and people who say they believe in Jesus but have sin in their hearts need it. Worldly people need it, and theologians and pastors need it.

No matter how smart a person is, if he does not know God's righteousness, he cannot receive salvation. No matter how long a person lives a religious life, if he does not believe the gospel of the water and the Spirit, the sin in his heart does not disappear. Therefore, the gospel must be preached. We must preach this gospel. "Do not assert your own righteousness, but believe God's righteousness. Jesus took charge of your sins through the baptism He received from John. He received the judgment of your sins on the cross. He resurrected and gave you new life." We must preach this word of faith.

A Life Serving God's Righteousness is a Truly Right Life

A saved person no longer lives for his own righteousness. He lives for God's righteousness. The grace of having our sins removed was not given to us so that we could live as we please. It is the grace received to preach and serve God's righteousness. We are lacking. We still have the flesh, and we have weaknesses.

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However, God saved us with the gospel of the water and the Spirit. He made us children of God. He gave us the Holy Spirit. And He made us participate in the work of preaching this gospel. Where is there a more blessed work than this? A life that believes God's righteousness, preaches God's righteousness, and serves God's righteousness is a truly right life. A life lived asserting one's own righteousness is ultimately in vain. However, a life lived for God's righteousness bears eternal fruit. Therefore, we must serve the gospel. We must unite our hearts, pray, and participate in preaching the gospel as much as we can. There is no work more precious than saving people, making sinners into righteous people, and preaching God's righteousness.

Let Us Believe God's Righteousness and Call on the Name of the Lord

Beloved saints, today's word clearly teaches us. Even if one has zeal for God, if one does not know God's righteousness, one cannot receive salvation. If one strives to establish one's own righteousness, one cannot submit to God's righteousness. Therefore, we must discard our own righteousness.

Christ became the end of the law to achieve righteousness for everyone who believes. Jesus took charge of all our sins through baptism. He received the judgment of all our sins on the cross. He resurrected and gave us new life. This is God's righteousness. This is the gospel of the water and the Spirit.

We do not need to ascend into heaven to bring Christ down, nor do we need to descend into the abyss to bring Christ up. The Lord has already accomplished everything. The word is near us. It is in our mouth and in our heart. That is, it is the word of faith

that we proclaim. Let us believe this word with our hearts. Let us confess Jesus as Lord. Let us believe that God raised Jesus from the dead. Let us believe that all my sins have been eradicated through Jesus' baptism, cross, and resurrection. Then we reach righteousness and reach salvation.

There is no distinction between Jew and Greek. Whoever calls on the name of the Lord obtains salvation. However, we must know the Lord correctly and call on Him. We must believe the gospel of the water and the Spirit and call on the Lord. I hope that all of us become those who do not assert our own righteousness but believe God's righteousness. And by preaching the gospel of the water and the Spirit to the souls still trapped in their own righteousness, I hope we become blessed saints who lead them to also believe with the heart unto righteousness and confess with the mouth unto salvation. Amen. ✉

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A Cry to Christians Around the World

< Romans 10:1-21 >

"Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, 'The man who does those things shall live by them.' But the righteousness of faith speaks in this way, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down from above) or, '"Who will descend into the abyss?"' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you, in your mouth and in your heart' (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the Scripture says, 'Whoever believes on Him will not be put to shame.' For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For 'whoever calls on the name of the Lord shall be saved.' How then shall they call on Him in whom they have not

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believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: 'How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!' But they have not all obeyed the gospel. For Isaiah says, 'Lord, who has believed our report?' So then faith comes by hearing, and hearing by the word of God. But I say, have they not heard? Yes indeed: 'Their sound has gone out to all the earth, And their words to the ends of the world.' But I say, did Israel not know? First Moses says: 'I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation.' But Isaiah is very bold and says: 'I was found by those who did not seek Me; I was made manifest to those who did not ask for Me.' But to Israel he says: 'All day long I have stretched out My hands To a disobedient and contrary people.'"

Beloved saints, today we would like to share the word of God under the title "A Cry to Christians Around the World" through the words from Romans chapter 10, verses 1 to 21. The Apostle Paul said in today's text that his heart's desire and his prayer to God is for Israel. That is, he said he wants them to obtain salvation. The people of Israel had a zeal for God. They had the law, offered worship, and thought they were serving God. However, the Apostle Paul said they had a crucial problem.

"They have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God." This word does not apply only to the people of Israel. It is a word that applies exactly the same to

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Christians around the world today. There are many people who say they believe in Jesus but still have sin remaining in their hearts. There are many people who have a zeal for God but do not know God's righteousness. There are many people who speak of the blood of the cross but do not know the baptism of Jesus, and thus do not know how sins were transferred to Jesus.

Therefore, this word today is God's cry to Christians around the world. "Discard your own righteousness and return to God's righteousness. Discard legalistic faith and believe the gospel of the water and the Spirit. Do not merely show zeal, but pursue true knowledge. Believe the perfect salvation that Jesus Christ accomplished through baptism, the cross, and resurrection." This is the core of today's word.

If You Have Zeal for God but Lack Knowledge, You Cannot Be Saved

The Apostle Paul did not say that the people of Israel lacked zeal. Rather, he said they had zeal. They strove to keep the law, kept religious rituals, and said they served God. It is the same for Christians today. They diligently attend church, do early morning prayers, do fasting prayers, give offerings, volunteer, and speak of missions. Because they believe in Jesus, some people quit drinking, quit smoking, do not perform ancestral rites, and strive to live differently from worldly people. Outwardly, they look excellent.

However, the important thing is this: Does that zeal stand upon the knowledge of knowing God's righteousness? If one merely shows zeal without knowing how God eradicated my sins, that zeal ultimately goes toward establishing one's own righteousness. It becomes one's own boasting, one's own merit,

and one's own glory. Believing without knowing is not true faith. If one says they believe in Jesus but does not know why Jesus was baptized, one cannot fully know why Jesus died on the cross. If one does not know how sins were transferred to Jesus, the sin in the heart has no choice but to remain.

Therefore, true faith begins from knowing God's righteousness. One must know and believe God's righteousness. One must know and believe the gospel of the water and the Spirit.

A Faith that Establishes One's Own Righteousness is a Faith that Does Not Submit to God's Righteousness

The text says that the people of Israel *"seeking to establish their own righteousness, have not submitted to the righteousness of God."* What is one's own righteousness? It is saying, "I did this." "I worshiped well. I kept the law. I did good deeds. I believed in Jesus even while being persecuted by my family and relatives. I discarded the evil habits of the world. I sacrificed for others." Asserting these things is one's own righteousness.

Among Christians around the world, many people are holding onto exactly this kind of self-righteousness. They say, "I tried to live kindly. I believed in the cross and volunteered. I went to the mission field and suffered. I gave up many things because of Jesus." However, if one boasts of these things without knowing God's righteousness, it becomes an act of revealing oneself rather than giving glory to God.

A person who knows God's righteousness says this: "I am nothing. I was a sinner. I have nothing to boast of before God. But Jesus took charge of all my sins through baptism, received the judgment for my sins on the cross, and resurrected to give

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me life. I believed this righteousness of God and was saved." This confession is true faith. It is a faith that discards one's own righteousness and exalts God's righteousness.

God's Righteousness is the Gospel of the Water and the Spirit

Then, what is God's righteousness? God's righteousness is the right thing God did to save us from sin through Jesus Christ. God the Father loved the world and sent His only begotten Son, Jesus Christ. Jesus came to this earth clothed in a human body. And when He turned thirty, He received baptism from John the Baptist. That baptism was not a simple sign of humility. Through that baptism, all the sins of the world were transferred to Jesus. Just as the high priest in the Old Testament era laid his hands on the head of the sacrificial offering to transfer the sins of the Israelites, in the New Testament, John the Baptist, the representative of mankind, baptized Jesus. At that time, Jesus took charge of all the sins of mankind. Thus, Jesus became *"The Lamb of God who takes away the sin of the world."* And Jesus went to the cross. Why did He die on the cross? Because He took charge of the sins of the world through baptism. Since the wages of sin is death, Jesus bore our sins on our behalf and received judgment on the cross. And He resurrected from the dead and gave us new life.

This is God's righteousness. This is the gospel of the water and the Spirit. The person who believes this gospel receives the eradication of sins. The person who believes this gospel has no sin in their heart. The person who believes this gospel becomes a child of God.

Christ Became the End of the Law

Verse 4 of the text says, *"For Christ is the end of the law for righteousness to everyone who believes."* The law makes one realize sin. The law commands, "Do this, do not do that." Love God, love your neighbor, do not murder, do not commit adultery, do not steal, do not bear false witness, do not covet. However, can a person keep this law perfectly? No.

The law points out sin but cannot wash away sin. The law condemns the sinner but cannot make the sinner into a righteous person. Therefore, standing before the law, everyone is a sinner. But Jesus Christ became the end of the law. Through the baptism Jesus received from John, He took charge of all sins under the law, and He received the judgment for those sins on the cross. Jesus paid all the price of sin that the law demands. Therefore, for the person who believes in Jesus' baptism, cross, and resurrection, the condemnation of the law has ended.

We do not become righteous by keeping the law. We become righteous by believing in Christ who became the end of the law. We become righteous people by believing in God's righteousness accomplished by Jesus.

Legalistic Faith is a Faith that Tries to Move Jesus Christ According to One's Own Will

The text says, *"Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down from above) or, 'Who will descend into the abyss?'" (Romans 10:6-7).* This word means do not try to believe in Jesus in your own way. Legalistic faith is always self-centered. They think, "If I do this, my sins will be washed away. If I pray like this, God will

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acknowledge me. If I dedicate myself like this, God will bless me."

Some people seek special prayers, special fasting, and special experiences to wash away their sins. Some people think that if they shed many tears, their sins will disappear. Some people think that if they write their sins on paper and burn it, their sins will disappear. Some people think that if they fall over after receiving the laying on of hands in prayer, they have received the Holy Spirit. However, such things are not salvation. What eradicates sin is not a person's emotion or experience. What eradicates sin is the baptism Jesus received from John, the cross, and the resurrection. It is the gospel of the water and the Spirit that God has shown us through the words of the Bible.

We do not need to ascend into heaven to bring Jesus down. Nor do we need to descend into the abyss to bring Jesus up. Jesus has already come to this earth. He has already been baptized. He has already died on the cross. He has already resurrected. We simply need to believe this fact.

The Word Must Be Near

The text says: *"The word is near you, in your mouth and in your heart (that is, the word of faith which we preach)" (Romans 10:8).* Faith begins from hearing the word of God. It does not begin from human emotions. It does not begin from human religious experiences either. Hearing the word of God, accepting that word into the heart, and confessing that word with the mouth is true faith.

The word of God informs us of what Jesus Christ did. It informs us of the reason Jesus received baptism. It informs us of the reason Jesus died on the cross. It informs us of the meaning of

Jesus' resurrection. When a person hears this word and believes it with the heart, they reach righteousness. When one believes the word, the sin in the heart disappears. When one believes the word, the Holy Spirit comes upon that heart.

Therefore, Christians around the world must return to the word of God. Rather than traditions, denominational teachings, or human experiences, they must hear the word of God. They must have faith that comes from the word of Christ.

Believing with the Heart Leads to Righteousness, and Confessing with the Mouth Leads to Salvation

The text says: *"For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10).* What must one believe with the heart? One must confess Jesus as Lord and believe that God raised Him from the dead. However, this does not merely mean saying with the mouth, "Jesus is Lord." One must know how Jesus saved me.

Jesus is the Lord who took charge of my sins through the baptism He received from John. He is the Lord who received the judgment for my sins on the cross. He is the Lord who resurrected and made me righteous. One must believe in this Jesus with the heart. If one believes with the heart, one will confess with the mouth: "Jesus took charge of all my sins through the baptism He received from John the Baptist. He received the judgment for all my sins on the cross. He resurrected and made me righteous. Therefore, I have received the eradication of my sins. I believe in God's righteousness." This is the true confession.

If one says they believe in Jesus only with their mouth while sin

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remains in their heart, that is not complete salvation. One must believe in God's righteousness with the heart. Only then does one reach righteousness.

There is No Distinction Between Jew or Greek

The text says: *"For there is no distinction between Jew and Greek" (Romans 10:12).* There is no discrimination with God. Whether Jew or Greek, Israelite or Gentile, Easterner or Westerner, whoever believes in the gospel of the water and the Spirit receives salvation. Conversely, no matter how much religious privilege one has, if one does not believe in God's righteousness, one cannot receive salvation.

The people of Israel had the law, worship, and covenants given by God, but they rejected the righteousness of Jesus Christ.

Today, many Christians also have the Bible, the church, and worship, but if they do not believe in the gospel of the water and the Spirit, they are walking the same path as the people of Israel. God becomes the Lord of all people. The Lord is rich to all who call upon Him. However, calling upon the name of the Lord means calling upon it knowing the meaning of that name. It is knowing and believing what kind of salvation Jesus accomplished. Whoever believes in God's righteousness accomplished through Jesus' baptism, cross, and resurrection and calls upon the name of the Lord will obtain salvation.

Without a Preacher, They Cannot Hear

The text says: *"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of*

whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?" (Romans 10:14-15). For a person to hear the gospel, there must be someone who preaches. So God established evangelists of the gospel. He established those who believe in the gospel of the water and the Spirit, making them preach this gospel to the whole world.

An evangelist is not a person who preaches their own thoughts. They are not a person who preaches their own experiences or their own doctrines. An evangelist is a person who preaches God's righteousness. They are a person who preaches the word of Christ that Jesus took charge of the sins of the world through the baptism He received from John, was judged for those sins on the cross, and resurrected to save us.

Therefore, the Bible says: *"How beautiful are the feet of those who preach the gospel of peace."* The feet that preach the gospel are beautiful. Because wherever those feet go, the word of life is preached. Because the news that sinners receive the eradication of sins is preached. Because a person who had sin in their heart believes in God's righteousness and obtains freedom. We, too, must have these beautiful feet. In the place where we are, in the ways we can, we must preach the gospel of the water and the Spirit.

Faith Comes from Hearing, and Hearing by the Word of Christ

The text says: *"So then faith comes by hearing, and hearing by the word of God" (Romans 10:17).* True faith arises when hearing the word of Christ. It does not arise when hearing human doctrines or experiences. When hearing the word of salvation

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accomplished by Jesus Christ, faith arises in the heart. What is the word of Christ? It is the word that Jesus came to this earth through the body of Mary. It is the word that He received baptism from John the Baptist and fulfilled all righteousness. It is the word that He went to the cross bearing the sins of the world. It is the word that He shed blood and died on the cross, and resurrected from the dead. All these words are the word of Christ. When hearing this word, a person comes to know God's righteousness. When believing this word with the heart, one receives the eradication of sins. When confessing this word with the mouth, one gains the assurance of salvation. Therefore, Christians around the world must absolutely hear this word. They must turn away from a religious faith that only speaks of the blood of the cross. They must return to the gospel of the water and the Spirit, which believes together in Jesus' baptism, cross, and resurrection.

God Stretches Out His Hands All Day Long

At the end of the text, God spoke concerning Israel: *"All day long I have stretched out My hands / To a disobedient and contrary people" (Romans 10:21).* God is One who endures long. Although the people of Israel rejected Jesus, God was stretching out His hands toward them. Today as well, God is stretching out His hands toward Christians around the world.

"Return to the gospel of the water and the Spirit. Do not believe only in the blood of the cross and leave sin remaining in your heart. I have already eliminated all your sins through My Son. Your sins were transferred through the baptism Jesus received from John, and those sins were judged on the cross. Believe this gospel and receive the eradication of sins." This is the Lord's

calling. Even now, God is stretching out His hands through the word of the gospel. However, if a person holds onto their own righteousness until the end and rejects God's righteousness, they commit the sin of making God a liar.
Although God has already eliminated all sins, if a person says, "There is still sin in my heart. God, please eliminate my sins again," that is not believing what God has accomplished. Therefore, we must believe the work that God has done.

Christians Around the World Must Return to the Gospel of the Water and the Spirit

Today, many Christians believe only in the blood of the cross. However, they confess that there is still sin in their hearts. Why is that? It is because they do not believe in the event where sins were transferred to Jesus, that is, the baptism Jesus received from John. A person who believes in the gospel of the water and the Spirit has no sin in their heart. Because they believe that Jesus took charge of all their sins through the baptism He received from John the Baptist. And because they believe that all those sins were judged on the cross. Therefore, the conscience of the heart becomes clean before God.
However, a person who does not believe in Jesus' baptism and only believes in the blood of the cross does not have the faith that transferred their sins to Jesus. So, if they commit a sin daily, they pray a prayer of repentance again, and if they commit a sin again, they pray a prayer of repentance again. However, the sin in the heart does not completely disappear. Therefore, Christians around the world must repent. They must discard their own righteousness. They must return to the gospel of the water and the Spirit. They must believe in Jesus' baptism, cross, and

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resurrection to be saved from all sins. This is the will of God.

Let Us Return Before God's Righteousness

Beloved saints, Romans chapter 10 clearly cries out to us today. Even if one has a zeal for God, if they do not know God's righteousness, they cannot be saved. If one strives to establish their own righteousness, they cannot submit to God's righteousness. Christ became the end of the law for righteousness to everyone who believes. Jesus took charge of all our sins through baptism. He received the judgment for all our sins on the cross. He resurrected and gave us new life. This is God's righteousness. This is the gospel of the water and the Spirit.

The word is near us. It is in our mouth and in our heart. That is, the word of faith which we preach. With the heart one believes unto righteousness, and with the mouth confession is made unto salvation. Faith comes by hearing, and hearing by the word of Christ. Therefore, we must hear this gospel. We must believe. We must confess with our mouths. And we must preach. Without a preacher, people cannot hear, and if they do not hear, they cannot believe. Just as the word says, "How beautiful are the feet of those who preach good news," we too must become those who preach this gospel.

I hope that Christians around the world discard their own righteousness and return to God's righteousness. I hope they turn back from an incomplete faith that only believes in the blood of the cross, and believe in the gospel of the water and the Spirit accomplished by Jesus' baptism, cross, and resurrection. I hope they are saved from all sins in their hearts, become children of God, and become workers who preach God's righteousness. I

hope all of us become blessed saints who believe in God's righteousness in this age, preach God's righteousness, and preach to the whole world that hand of salvation which the Lord is stretching out all day long. Amen. ✉

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Questions and Answers on Romans Chapter 10

[Question] 1. Today, while claiming to believe in Jesus as Savior, there are those who believe in the gospel of the water and the Spirit, which becomes the righteousness of God, and there are those who cannot do so and only believe in the blood of the Cross. Among these, who are the ones that properly know the righteousness of God, submit to that righteousness, and have received salvation through believing faith?

This is a question that accurately points out a very crucial issue that is difficult to discern within Christianity today. To the extent that it can be said that the entirety of Romans 10:1-21 provides the answer to this very question, the text consistently teaches what the *"righteousness of God"* is and who the one that has submitted to that righteousness is.

1. Only one who accurately knows what the righteousness of God is can believe in that righteousness

In Romans 10:2-3, the Apostle Paul accurately diagnoses the problem of the people of Israel. *"For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."* Here, what Paul points out first and

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foremost is ignorance regarding the righteousness of God. The diagnosis that they have zeal but that zeal did not follow knowledge applies exactly as it is today.

The righteousness of God does not simply refer to God's moral attributes, but to the entirety of the rightness of salvation that God Himself prepared to justify sinners. That is, it is the salvation ministry of the Triune God, where the Father sent Jesus Christ, Jesus Christ had the sins of humanity transferred to Him by receiving baptism from John the Baptist, and the Holy Spirit causes one to realize that truth. Claiming to vaguely believe in Jesus without knowing the content of this righteousness is not the faith *"according to knowledge"* that the text speaks of. Believing without knowing what one believes is difficult to call true faith. Therefore, the one who is truly saved is the one who clearly knows what they are believing.

2. A faith that emphasizes only the blood of the Cross is holding onto only half of the righteousness of God

The most commonly found problem within Christianity today is a faith that emphasizes only the crucifixion of Jesus. The confession, "Jesus shed His blood on the Cross for my sins," is certainly a part of the truth, but that alone does not explain how our sins were transferred to Jesus. If one does not know for whose and for what sins the blood shed on the Cross was for, and when and how those sins were transferred to Jesus, the meaning of the blood of the Cross cannot be clearly connected.

The Bible answers clearly regarding this point. By receiving baptism from John the Baptist at the Jordan River in the year Jesus turned thirty, He had the sins of humanity transferred to Him once and for all. This is the true meaning of the word in Matthew 3:15, *"For thus it is fitting for us to fulfill all righteousness,"* and it is the fulfillment of the law of the laying

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on of hands in Leviticus 1:4 and 16:21 of the Old Testament, that is, the law where a sinner transferred their sins by laying hands on the head of an animal. Because the sins of humanity were transferred to Jesus through this baptism, the blood of the Cross finally becomes the blood of judgment for our sins. Only when one knows and believes these two events as one ministry are they holding onto the entirety of the righteousness of God.

3. The gospel of the water and the Spirit is a faith that accepts Jesus' baptism, crucifixion, and resurrection as one ministry without separating them

1 John 5:6 clearly states, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"* This single verse shows the core of the gospel of the water and the Spirit. It is a declaration that Jesus is not One who came by water only, nor One who came by blood only, but One who came by water and blood together. That is, the baptism received from John the Baptist and the shedding of blood on the Cross are the inseparable salvation ministry of Jesus Christ.

With the addition of the resurrection to this, the ministry of salvation is completed. This is the reason why Romans 10:9 emphasizes the resurrection, saying, *"Believe in your heart that God has raised Him from the dead, you will be saved."* The resurrection is the decisive evidence guaranteeing that the baptism Jesus received from John and the blood He shed on the Cross was a righteous ministry accepted by God. Therefore, the one who is truly saved is the one who accepts and believes the three things—Jesus' baptism, crucifixion, and resurrection—together in their heart without separating them. A faith that separates and emphasizes only the Cross, or mystically meditates only on the resurrection, or highlights only any single

event, is not the whole faith that the text speaks of.

4. The person trying to establish their own righteousness and the person submitting to the righteousness of God have completely opposite paths of faith

Romans 10:3 contrasts two categories of people. One side is the people who, *"For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God,"* and the other side is the people who submitted to that righteousness. A faith that attempts to complete righteousness by adding one's own dedication, prayer, fasting, service, offering, and zeal while believing only in the blood of the Cross is ultimately a variation of an attempt to establish one's own righteousness. A person who considers that salvation is only completed when they add even one of their own efforts to the righteousness that God has already fully accomplished is, in fact, a person who acknowledges only half of God's righteousness.

On the other hand, the one who has accepted the gospel of the water and the Spirit lays down all attempts to add their own righteousness. This is because they know there is nothing more to add, as Christ has become the end of the law (Romans 10:4). When one truly acknowledges and accepts in their heart, saying, "Lord, You have accomplished it all; thank You," that person becomes one who has submitted to the righteousness of God. This acknowledgment is a sincere acceptance that admits one's own inability and sinfulness, and upon that acceptance, salvation comes. The decisive criterion that divides the two categories is not the amount of religious effort or the intensity of dedication, but whose righteousness they are relying on.

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5. Whether sin remains in the heart is the objective evidence to discern the two faiths

The most objective evidence for this discernment is whether sin remains in the heart. A faith that emphasizes only the blood of the Cross generally makes the following confession: "I am a sinner who commits sin every day, but I have my sins blotted out case by case by the blood of Jesus." Such faith lives continuously with the consciousness of being a sinner, and considers that if they do not repent every day, they become a sinner again. However, the Bible does not teach it that way. Hebrews 10:14 declares, *"For by one offering He has perfected forever those who are being sanctified."* This means that eternal righteousness was accomplished by a single righteous ministry.

The one who has accepted the gospel of the water and the Spirit clearly knows that there is no sin in their heart. Shortcomings still remain and there are many flaws, but regarding sin, they are clean. This is because Jesus had the sins of humanity transferred to Him once and for all by receiving baptism from John the Baptist, and received all the judgment for those sins on the Cross. The one who has been justified will not be put to shame (Romans 10:11). This is not because they are outstanding, but because the righteousness of Christ has become that person's righteousness.

A person who claims to be saved while feeling that there is sin in their heart, and a person who clearly knows there is no sin in their heart and lives embracing only their shortcomings, possess completely different faiths.

6. The evidence of a truly saved person: no shame, richness, and the preaching of the good news

Romans 10:12 says, *"For the same Lord over all is rich to*

all who call upon Him." The one who has submitted to the righteousness of God in a true sense becomes spiritually rich. They have become His child, have been liberated from sin, and have become one who has already received all the blessings God promised. This is not a theory, but a change that has actually come upon the heart. It is not religious excitement or temporary emotion, but peace and assurance settled in the center of the heart.

Also, the truly saved person becomes the feet that preach the good news. This is the reason why Romans 10:14-15 speaks of the chain of being sent, preaching, hearing, and believing. The one who knows that the salvation they received came through the word heard from the outside cannot help but preach that word to others. A person holding a half-gospel that emphasizes only the Cross can only preach half even if they preach, but a person who has fully received the gospel of the water and the Spirit can accurately preach the entirety of the righteous ministry performed by Christ. The beauty of the feet that accurately preach the good news is another mark that the person is truly saved.

7. To summarize

What the entirety of Romans 10:1-21 clearly teaches is that the one who is saved by truly submitting to the righteousness of God is not one who holds onto only the blood of the Cross, but one who has accepted all of the baptism Jesus received from John the Baptist at the Jordan River, the blood He shed on the Cross, and the resurrection on the third day as the ministry of salvation. This person is one who has laid down all attempts to establish their own righteousness and has simply accepted the righteousness accomplished by Christ into their heart, and as a result, becomes a righteous person with no sin in their heart,

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living as a rich person. When calling upon His name, they are one who calls upon Him knowing exactly who He is and how He saved us.

On the other hand, the one who holds onto only the blood of the Cross and attempts to supplement righteousness with their own repentance, dedication, and zeal has fervent religious zeal but remains a person trying to establish their own righteousness without knowing the righteousness of God. Such faith cannot escape the position of "not submitting to the righteousness of God" that the text speaks of.

Therefore, the answer to who among the two categories is the truly saved person is clear. The one who knows the entirety of God's righteousness through the gospel of the water and the Spirit, and acknowledges and accepts it with their heart before that righteousness, is the truly saved person. It is not religious busyness or emotional experience, but an accurate knowledge of the entirety of Christ's righteous ministry and a simple acknowledgment and acceptance of it that establishes us in the place of salvation.

[Question] 2. Among the ministries of Jesus Christ, specifically which ministry was able to fulfill the law of God?

This is a question that points out the core of accurately explaining the single verse of Romans 10:4, "*For Christ is the end of the law for righteousness to everyone who believes.*" Depending on how this single verse is understood, one might hold onto only half of the gospel, or accept it wholly.

1. First, one must know what the law demands

To discuss the end of the law, one must first clearly know what the law demands of a sinner. Romans 6:23 clearly states, *"For the wages of sin is death."* That is, the law is the standard of justice that inevitably sentences death to the one who has committed sin. Also, James 2:10 says, *"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."* The law does not concede even a single iota or dot, and demands judgment upon the sinner.

Here, there are two demands together. First, sin must be transferred to a worthy one. Second, the judgment for that sin must be justly executed. Only when both of these demands are met is the law satisfied and fulfills its efficacy. God is not One who simply pretends not to see sin and passes over it. God's justice absolutely demands the just treatment of sin. Therefore, to fulfill the law, Christ Himself had to take charge of both of these demands.

2. The baptism received from John the Baptist, the ministry of bearing the sins of humanity at once

The first step demanded by the law, that is, the ministry that satisfied the demand that sin must be transferred to a worthy one, is precisely the baptism Jesus received from John the Baptist. In Matthew 3:13-15, Jesus went to John the Baptist and asked him to baptize Him, and to John who was declining, He said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness."* Within this single statement is contained the first step of the fulfillment of the law.

This event is the fulfillment of the law of the laying on of hands in Leviticus 1:4 and 16:21 of the Old Testament. In the Old Testament, a sinner laid hands on the head of an unblemished

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animal, that is, transferred their sins to the animal by the laying on of hands, and that animal was killed in place of the sinner. In the New Testament, this law of the laying on of hands had to be completed at once. John the Baptist, the representative of humanity, laid hands on the head of Jesus, who became the unblemished Lamb, on behalf of all humanity, and transferred all the sins of humanity at once; this is precisely the baptism Jesus received. At this time, Jesus bore the sins of all people at once. Without this ministry, it becomes unclear whose sins He was bearing as He went to the Cross, and the meaning of the blood of the Cross cannot be clearly connected.

3. The death on the Cross, the ministry of personally receiving the judgment for the borne sins

With the very body that had sins transferred to it through the baptism received from John the Baptist, Jesus went to the Cross. The second step demanded by the law, that is, the ministry that satisfied the demand that the judgment for sin must be justly executed, is precisely the death on the Cross. The blood shed on the Cross is not simply the blood of an innocent righteous man. It is the blood of the One who had the sins of humanity transferred to Him through the baptism received from John, bearing the judgment for those sins in our place.

The single cry of Jesus on the Cross, *"It is finished" (John 19:30),* is a declaration that everything demanded by the law has been entirely dealt with. Both the demand that sin must be transferred, and the demand that the judgment for that sin must be executed, were all accomplished within the body of Jesus.

Therefore, the meaning of the blood of the Cross is not fully revealed when separated from the baptism Jesus received from John. Because there were sins transferred through the baptism Jesus received from John, the judgment for those sins could be

justly executed on the Cross, and the wages of death demanded by the law were finally fully paid through these two events.

4. The resurrection, the final guarantee that God accepted the fulfillment of the law

It cannot be concluded that the law was fulfilled solely by the baptism Jesus received from John and the death on the Cross. An event guaranteeing that those ministries were worthy and righteous ministries accepted by God had to be added. That is precisely the resurrection. If Jesus had remained in death, the baptism Jesus received and the blood He shed would have ended as the tragic death of one man. However, by raising Jesus Christ from the dead on the third day, God revealed before all people that He acknowledged and accepted the entirety of the righteous ministry performed by Jesus Christ.

This is the reason why Romans 10:9 emphasizes the resurrection as the object of faith in the heart, saying, "*believe in your heart that God has raised Him from the dead, you will be saved.*" Believing in the resurrection is not simply intellectually acknowledging the fact that "Jesus came back to life," but acknowledging that the baptism Jesus received from John the Baptist and the blood He shed on the Cross were righteous ministries accepted by God. The resurrection is the final guarantee of the fulfillment of the law, and to us, it is the permanent guarantee of righteousness.

5. If even one ministry is missing, the law is not fulfilled

The core of the gospel of the water and the Spirit is that these three ministries, namely baptism, the Cross, and resurrection, are one inseparable ministry. 1 John 5:6 clearly states, "*This is he that came by water and blood, even Jesus Christ; not with the*

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water only, but with the water and with the blood.-ASV" It is a declaration that He is not One who came by water only, nor One who came by blood only, but One who came by water and blood together. A faith that emphasizes only one side is a faith that holds onto the ministry of Christ by half, and the fulfillment of the law understood in such a way cannot be fully comprehended. Today, many Christians emphasize only the blood of the Cross and consider the baptism Jesus received from John merely as a "ceremony to begin His public ministry," which is a very serious separation. This is because if one cannot explain how sins were transferred to Jesus, it becomes ambiguous for whose sins the blood of the Cross was shed. Likewise, if the resurrection is treated merely as a mystical event and its theological meaning is not pointed out, the guarantee of the fulfillment of the law disappears. Only when accepting the three ministries all at once can one fully hold onto the fact that everything demanded by the law was fulfilled in Christ.

6. The essence of the law is love, and Christ Himself fulfilled that love

Romans 13:10 says, *"Therefore love is the fulfillment of the law."* If the essence of the law is compressed, it is to love God and love one's neighbor. However, human beings who have become sinners do not have the ability to perfectly perform these two loves. Therefore, the law only sentences us to death but cannot save us. However, Christ Himself fully obeyed the will of God the Father by bearing the sins of humanity and dying on the Cross, and showed the pinnacle of neighborly love by laying down His own life for us.

That is, Christ accomplished all in one body not only the transfer of sin and the execution of judgment demanded by the law, but also the fulfillment of love, which is its essential demand. We

cannot fulfill love by doing the works of the law, but when we accept in our hearts the love that Christ accomplished, His love dwells in us and makes us new creations. Christ, who became the end of the law, is not One who abolished the law, but One who personally fulfilled and demonstrated the substance of love that the law originally pointed to.

7. To summarize

The ministry of Christ that fulfilled the law is not any single event, but the entirety of the righteous work where the three things are harmonized into one ministry. First, through the baptism Jesus received from John the Baptist, He had the sins of humanity transferred to Him at once, thereby satisfying the law's demand that sin must be transferred to a worthy one. Second, by personally receiving the judgment for those sins on the Cross, He satisfied the law's demand that the wages of sin is death. Third, by resurrecting on the third day, He guaranteed that those two ministries were righteous ministries accepted by God.

Because these three ministries were given to us all at once without being separated, the declaration that Christ is *"the end of the law for righteousness to everyone who believes" (Romans 10:4)* finally becomes possible. We cannot fulfill the law by our own deeds, but by accepting in our hearts the end of the law that Christ has already fully accomplished, we have been clothed with the blessing that His righteousness becomes our righteousness. Therefore, to truly believe in Christ who became the end of the law is to accept His baptism, Cross, and resurrection all at once, and this is precisely the gospel of the water and the Spirit.

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[Question] 3. Please explain in contrast what the righteousness of the law spoken of in the Bible is, and what the righteousness of God is.

The reason the Apostle Paul intentionally contrasted the two types of righteousness in Romans 10:5-6 was to clarify the essential difference between these two righteousnesses. If the distinction between the two righteousnesses becomes blurred, the gospel also becomes blurred, and if the two righteousnesses are clearly distinguished, the gospel also becomes clear.

1. The righteousness of the law, the path of works stating *"The man who does those things shall live by them"*

Romans 10:5 says this: *"For Moses writes about the righteousness which is of the law, 'The man who does those things shall live by them.'"* This is a quotation of Leviticus 18:5, and it is a definition that compresses the essence of the righteousness of the law into one sentence. The righteousness of the law starts from a person doing the law. It is the principle that when a person perfectly performs all the provisions commanded by the law without breaking a single one, they are justified by those works and live by that righteousness.

The source of this righteousness is the person themselves. A person's works, a person's efforts, and a person's moral endeavors must become the source to produce righteousness. Therefore, the righteousness of the law is the person's portion from beginning to end. God only promises to acknowledge them as righteous if that person lives it out that way, but He does not perform the action itself on their behalf. Only when one does not break a single provision of the Ten Commandments, does not commit sin even in the heart, and never once in their entire life fails to love God with all their heart and love their neighbor as

themselves, is the righteousness of the law established. This is the first characteristic of the righteousness of the law, namely, its dependence on works.

2. The limitation of the righteousness of the law, it is a declaration of possibility, not an actually possible path

The righteousness of the law is a path presented in principle, but it is not a path that a person can actually walk perfectly. James 2:10 clearly states, *"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."* If one breaks it even once in their entire life, they become a transgressor of the entire law. No one among human beings can pass this standard. This is because anyone, from a newborn infant to an elderly person who has deeply kept their faith, cannot live without committing sin.

Therefore, the righteousness of the law is virtually a closed path to all people. The law was not originally given to make us righteous, but to make us realize that we are sinners who cannot reach righteousness. Romans 3:20 says, *"for by the law is the knowledge of sin."* The law is like a mirror. Just as a mirror shows a dirty face but cannot wash away that dirt, the law reflects our sins but cannot make us righteous. Therefore, a person who clings to the righteousness of the law becomes increasingly weighed down by their sins reflected by the law, and ultimately remains under the sentence of death.

3. The righteousness of God, the already accomplished righteous ministry of Jesus Christ

In contrast, the righteousness of God is different from its starting point. Romans 10:6 says, *"But the righteousness of faith speaks in this way, 'Do not say in your heart, "Who will ascend*

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into heaven?"' (that is, to bring Christ down from above)" That is, the righteousness of God is not established by a person going up to bring something down or going down to pull something up, but it means the righteous ministry that Jesus Christ has already completely accomplished.

The source of the righteousness of God is God. The entire salvation ministry of the Triune God—the Father sending Jesus Christ, Jesus Christ accomplishing the ministry of salvation that saves humanity from sin, and the Holy Spirit making us realize that truth—is precisely the righteousness of God. Specifically, the three things—Jesus receiving baptism from John the Baptist in the form of the laying on of hands to have the sins of humanity transferred to Him at once, paying the full price of sin by shedding His blood and dying on the Cross while bearing those sins, and guaranteeing the righteousness of salvation by resurrecting on the third day—are the righteous works that formed one ministry. This righteousness is not produced by man, but is accomplished and given to us by God.

4. Contrast in the operating mechanism of the two righteousnesses: Do vs. Believe

The righteousness of the law commands, "Do." The law teaches us what we must do to become righteous, and demands the quantity and intensity of those works. Commands such as keep the Ten Commandments, keep the Sabbath holy, honor your parents, do not murder, do not commit adultery, etc., are all directed at our actions. Therefore, a person who stays in the righteousness of the law constantly asks what more they must do, calculates what they should do less, and lives continuously evaluating their own actions.

The righteousness of God invites, "Believe." Romans 10:9-10 says, *"that if you confess with your mouth the Lord Jesus and*

believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation." Acknowledging and accepting the already accomplished fact with the heart is everything.

There is no need to set up a ladder to ascend to heaven, nor is there a need to dive into the deep sea to pull Christ up. This is because the word has already come near to us and is in our mouth and in our heart (Romans 10:8). Simply accepting the righteousness accomplished by Christ without trying to add one's own works—this is the operating mechanism of the righteousness of God.

5. Contrast in the results of the two righteousnesses: Death and condemnation vs. Life and richness

The result for the one who stays in the righteousness of the law is death and condemnation. Because the law is the standard that sentences death to a sinner, for a person who tries to establish righteousness by the law, every single provision of the law they are breaking becomes evidence that condemns them. Galatians 3:10 clearly states, *"For as many as are of the works of the law are under the curse; for it is written, 'Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.'"* The path of pursuing righteousness by the law is a path that ultimately leads to a curse. On the other hand, the result for the one who has accepted the righteousness of God is life and richness. Romans 10:11-12 declares, *"'Whoever believes on Him will not be put to shame.' For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him."* The one who has received the righteousness of God is liberated from sin and justified, receives the authority to become a child of God, and

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becomes an heir to all the blessings promised by God. This is not only a future promise but an actual richness received and enjoyed now.

6. Contrast in the attitudes of the two righteousnesses: The pride of trying to establish one's own righteousness vs. The humility of acknowledging and accepting

A person who pursues the righteousness of the law ultimately falls into the attitude of trying to establish their own righteousness. Romans 10:3 diagnoses that Israel, *"For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."* The attempt to produce righteousness through one's own works may look pious at first, but it is essentially pride. This is because the very premise that one can reach righteousness by one's own strength without God's help is an attitude that denies the necessity of the righteousness of God.

The attitude of receiving the righteousness of God must be an attitude of acknowledging and surrendering. It is the act of acknowledging that one is a sinner incapable of keeping the law, and simply accepting the righteousness that Christ has completely accomplished. It is a heart that accepts, saying, "Lord, You have accomplished everything, thank you." This acknowledgment comes from the truthfulness of honestly admitting one's own inability, and upon that truthfulness, the righteousness of God comes. Therefore, the difference between the two righteousnesses is not merely a theological difference, but the difference between two paths where a person's attitude and the direction of their soul are completely opposite.

7. The point where the two righteousnesses diverge from the perspective of the gospel of the water and the Spirit

From the perspective of the gospel of the water and the Spirit, the point where the two righteousnesses diverge is very clear. The righteousness of the law is the path where a person makes righteousness through their own works, and the righteousness of God is the path of receiving the righteousness that Christ has already made through the baptism He received from John, His death on the Cross, and His resurrection. A faith that emphasizes only the blood of the Cross while trying to complete righteousness by adding one's own dedication, prayer, fasting, service, and offerings, while formally claiming to believe in Christ, actually ends up staying in a modified form of the righteousness of the law. This is the reason why a faith that relies only on the blood of the Cross without believing in the gospel of the water and the Spirit ultimately flows into an attitude of trying to establish one's own righteousness.

The one who truly believes in the righteousness of God withdraws their gaze from their own works and looks only at the righteous ministry accomplished by Christ. They place all their trust in these three ministries: Jesus receiving the transfer of the sins of humanity by being baptized by John the Baptist, receiving judgment on the Cross while bearing those sins, and resurrecting to guarantee righteousness. They resolutely lay down the attempt to add their own righteousness because it becomes an act of not fully believing in the righteousness of Christ. The one who abides in the righteousness of God in this way is free from the condemnation of the law and lives as a rich person without shame.

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8. To summarize

The righteousness of the law is a righteousness that a person must produce through their own works, which they cannot actually keep, and it is not a path by which one can be saved from sin. The source of that path is man, its operating mechanism is works, and its result is condemnation and death. The one who pursues the righteousness of the law flows into the pride of trying to establish their own righteousness. On the other hand, the righteousness of God is the righteousness already accomplished by Christ through the baptism He received from John the Baptist, His death on the Cross, and His resurrection, and if a person accepts it in their heart, they receive eternal salvation. The source of that path is God, its operating mechanism is faith, and its result is life and richness. The attitude of receiving the righteousness of God is the humility of admitting one's inability and accepting the righteousness that Christ has completely accomplished.

Now, the only portion left for us is to lay down all attempts to establish righteousness by our own works, and to accept by faith the righteousness of God that has already been completed through the gospel of the water and the Spirit. Because Christ has become the end of the law for us (Romans 10:4), we no longer need to cling to the righteousness of the law and be condemned, and we have become able to live without shame within the righteousness of God.

[Question] 4. Those who say they believe in Jesus as their Savior yet try to receive salvation through the rightness of their own deeds become distant from God, and those who try to be saved by faith believing in the gospel of the water and the Spirit, which becomes the righteousness of God, receive the salvation given by God to become children of God and also servants of God. Please explain this part.

This is a question that accurately pinpoints the crossroads of the two paths clearly taught by the Apostle Paul in Romans 10. The completely opposite outcome—where both equally call Jesus the Savior, yet one side grows increasingly distant from God while the other becomes children and servants of God—diverges depending on where the starting point of faith lies.

1. The essence of those who try to be saved by the rightness of their deeds: the attempt to establish their own righteousness

People who call Jesus their Savior yet try to add something to salvation through the rightness of their own deeds are, in fact, those trying to establish their own righteousness. Romans 10:3 accurately diagnoses such people: *"For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."* Outwardly they say they believe in Christ, but they try to add their deeds of dedication, prayer, fasting, service, offering, and evangelism as a part of righteousness. In other words, they consider the righteousness accomplished by Jesus Christ alone to be insufficient.

This attitude looks pious at first. To anyone's eyes, it is the image

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of a zealous, sincere, and dedicated believer. However, looking into the essence, there lies an underlying pride that denies the sufficiency of the righteousness of God. This is because considering that one must add something to the righteousness Christ has completely accomplished is a declaration that the salvation prepared by God is lacking. Such people call Jesus Lord with their mouths, but in reality, they are placing their own deeds side by side with the righteousness of God.

2. The reason why deed-dependent faith inevitably becomes distant from God

The reason the faith that tries to add to salvation through deeds becomes distant from God is that the gaze of that faith always remains on one's own deeds. They spend all the time of their hearts checking their daily amount of dedication, counting the number of their sins, and filling out their spiritual scorecards. The moment their gaze shifts from Christ to themselves, that person begins to grow distant from intimate fellowship with God. This is because their own deeds, not the righteousness of Christ, take place in the center of their hearts.

Furthermore, deed-dependent faith ultimately flows into an attitude of demanding a price before God. It is a transactional mind saying, "Since I have done this much, God must repay me this much." When this transactional mind deepens, they come to resent God when things do not work out according to their expectations, and pent-up anger accumulates in their hearts. Then it finally develops into a protest: "I have dedicated myself like this, but what has God done for me?" This is not the heart of a child but the heart of a creditor and a debtor, and with such a heart, one cannot enjoy an intimate father-child relationship with God the Father. Ultimately, their religious activities are active, but their hearts become increasingly desolate, and they

remain in a place where they are believers outwardly but disconnected from God inwardly.

3. The reality of salvation received by those who believe in the gospel of the water and the Spirit: a righteous person with no sin in their heart by receiving the removal of sins

In contrast, the one who accepts the gospel of the water and the Spirit with their heart actually becomes a righteous person liberated from sin. Romans 10:10 says, *"For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."* Reaching righteousness the moment one believes with the heart is not a simple metaphor, but a declaration that the person's spiritual status actually changes. The moment one accepts with the heart the fact that Jesus bore the sins of humanity at once at the Jordan River, received all the judgment for those sins on the Cross, and guaranteed righteousness by resurrecting, that person's sins become already handled sins.

This change is not an abstract theory but an actual change that comes upon the center of the heart. Shortcomings still remain and there are many flaws, but regarding sin, they come to have a clean heart. The faith that relies only on the blood of the Cross lives continuously with the consciousness of being a sinner for life and considers that they become a sinner again if they do not repent daily; but the one who believes the gospel of the water and the Spirit in their heart deeply enjoys the meaning of Hebrews 10:14, which says, *"For by one offering He has perfected forever those who are being sanctified."* Knowing that eternal righteousness has come through a single righteous ministry, they step forward before God without shame.

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4. The change of becoming a child of God, a fundamental transition of status

The first change that occurs to the one who has accepted the gospel of the water and the Spirit is a change of status, namely, the change of becoming a child of God. John 1:12-13 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: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."* Becoming a child is not a simple metaphor but a spiritual birth. It is a decisive transition of being moved from the status of a sinner to the status of a righteous person, and from the status of a servant to the status of a son.

This status of a child is not determined by the amount of our deeds. It is determined not by what a person has done, but by whether or not they have accepted what Christ has accomplished. Therefore, the one who has received the status of a child is not shaken whenever their shortcomings are revealed. Just as the relationship between parents and children is not severed by the child's shortcomings, the relationship between God the Father and His children does not collapse due to the children's flaws. With this, peace and assurance come upon the heart, and a rich life of abiding in the love of God the Father in any situation begins.

5. The change of becoming a servant of God, the voluntary acceptance of a mission

The one who has become a child simultaneously becomes a servant of God. The expression of becoming a servant may seem to clash with the status of a child, but in the Bible, the two statuses naturally coexist within one person. This is the reason the Apostle Paul introduced himself as *"Paul, a bondservant of*

Jesus Christ" (Romans 1:1). Gratitude for the infinite grace received as a child flows out into the voluntary attitude of a servant.

The act of a person who has accepted the gospel of the water and the Spirit becoming a servant does not happen by coercion. Because they know with their heart the vastness of the salvation they have received, they naturally cannot help but preach that good news to others. This is the reason Romans 10:14-15 speaks of the continuous flow of being sent, preaching, hearing, and believing. The one who knows they were saved through the word they heard preached from someone who believes the gospel of the water and the Spirit becomes the feet that preach that word to others. The word, "*How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!" (Romans 10:15)* is precisely a praise given to such people.

This becoming a servant is fundamentally different from religious activities that try to add to salvation through deeds. If deed-dependent faith is a service done expecting a price, the service of a child who has become a servant is a voluntary dedication coming from gratitude for the salvation already received. They do not demand a price, do not hope for recognition, and do not calculate rewards. It is merely gratitude flowing from a heart that wants to somehow repay and share because the received grace is so great.

6. The resulting contrast of the two paths: those who demand a price vs. those who serve with gratitude

The clearest outward difference between those who try to add to salvation through deeds and those who have accepted the gospel of the water and the Spirit is revealed in their attitude of service. The first group harbors a mind that demands a price

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before God. Protests such as, “I have dedicated myself this much, so why is my business not working out, why are my children not doing well, why is my health not recovering?” grow within their hearts. Such a mind ultimately makes their life of faith heavy and frustrating, and as the years of their religious activities lengthen, the pent-up anger in their hearts also deepens.

The second group finds the salvation they received so great that they cannot even think that they must receive anything more. They consider the very facts that they have become a righteous person with no sin in their heart, have become a child of God, and have been called as a worker to handle God’s work to be a richness they could not fully enjoy even if they enjoyed it for a lifetime. Therefore, gratitude never ceases in any situation, and they do not complain even if there are shortcomings. As their years of faith lengthen, their hearts become increasingly simple and their fellowship with God deepens. Because they do not demand a price, a paradox occurs where God instead fills them with immeasurable blessings.

7. Today’s application, the danger of a faith that remains in a half-gospel

The divergence of these two paths applies exactly the same today. A faith that has received a half-gospel emphasizing only the blood of the Cross is prone to ultimately flow into an attitude of trying to supplement righteousness with their own deeds. This is because if they do not know how sins were transferred to Jesus, they come to measure the efficacy of the blood of the Cross by the depth of their repentance and the amount of their dedication. When daily repentance and daily resolutions occupy the center of faith, their gaze ultimately turns toward their own deeds.

Only the gospel of the water and the Spirit frees one from the bondage of this erroneous faith. When one knows that Jesus bore the sins of humanity at once by receiving baptism from John the Baptist at the Jordan River, it becomes clear for whose and what kind of sins the blood of the Cross was shed. Because those sins were already transferred through the baptism Jesus received from John, and Jesus received the judgment for those sins on the Cross and guaranteed it by resurrecting, all that remains for us is the act of accepting it. The righteousness of God comes upon the person who lays down all attempts to add to righteousness through their own deeds and simply acknowledges and accepts it with their heart, and that person becomes a true child and servant, living within intimate fellowship with God.

8. To summarize

The reason why, while equally calling Jesus their Savior, some people grow distant from God and some people become God's children and servants diverges depending on where the gaze of their faith remains. Because the gaze of the one who tries to add to salvation through the rightness of their own deeds remains on themselves, they ultimately become one who tries to establish their own righteousness, fall into a mind that demands a price, and remain in a place where religious activities are active but the heart is desolate. They are believers outwardly, but in reality, they are growing increasingly distant from intimate fellowship with God.

On the other hand, the one who has accepted the gospel of the water and the Spirit—namely, the baptism Jesus received from John the Baptist, His death on the Cross, and His resurrection all at once into their heart—withdraws their gaze from their own deeds and looks at the righteousness Christ has accomplished. This person becomes a righteous person with no sin in their

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heart, receives the status as a child of God, and naturally becomes a servant of God out of gratitude for the vastness of the salvation received, becoming the feet that preach the good news. They serve with gratitude without demanding a price, are not shaken even if there are shortcomings, and live as a rich person in any situation. Ultimately, who truly becomes a child and servant of God is determined not by what one has done, but by whether one has accepted with their heart the entire righteous ministry performed by Christ.

[Question] 5. If a person who believes in Jesus believes in their heart the gospel Word of the water and the Spirit given by Jesus, do they enter into the truth of salvation that becomes the righteousness of God, and are they saved and reach eternal life by the faith that believes in that gospel Word of truth?

This is a question that accurately pinpoints the most decisive turning point of faith. The fact that there are many who say they believe in Jesus, yet not many who have accepted the gospel Word of the water and the Spirit given by Jesus with their hearts and entered the place of truth, speaks to the weight of this question.

1. The fact of believing in Jesus itself does not automatically make one enter into the truth

Even among those who confess to believe in Jesus, the position of their hearts is different. Some remain on the periphery outside the truth, and some have entered deeply into the truth. This is the reason why the Apostle Paul diagnosed

Israel in Romans 10:2, saying, *"For I bear them witness that they have a zeal for God, but not according to knowledge."* Having zeal and accurately knowing the truth and entering into it are different matters.

It is the same today. There are many who call Jesus their Savior, but those who accurately know how Jesus saved us and have acknowledged and accepted that truth with their hearts are only a fraction among them. A faith that vaguely relies only on the blood of the Cross while not knowing whose and what kind of sins that blood is for, is a faith hovering around the periphery outside the truth. To enter into the truth, a decisive transition must occur where one hears the gospel Word of the water and the Spirit given by Jesus and deeply accepts that Word with their heart.

2. The gospel Word of the water and the Spirit itself becomes the righteousness of God

The door to enter into the truth is the gospel Word of the water and the Spirit. This is because this Word is the channel that accurately reveals the righteousness of God. The righteous ministry of Christ—where the act of bearing the sins of humanity at once by receiving baptism from John the Baptist in the form of the laying on of hands, the act of paying the full price for sins by shedding blood and dying on the Cross while bearing those sins, and the act of guaranteeing righteousness by resurrecting on the third day are all harmonized together at once—is exactly the righteousness of God.

1 John 5:6 clearly states, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"* This single verse shows the core of the truth. It is a declaration that He is not one who came by water only, nor one who came by blood only, but one who came

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by water and blood together. Therefore, the gospel Word of truth is not a half-message emphasizing only the blood of the Cross, but the whole gospel that preaches the baptism, the Cross, and the resurrection of Jesus all at once. Only by hearing this whole Word is the righteousness of God revealed to us, and the one who accepts that revealed righteousness with their heart enters into the truth.

3. Entering into the truth is the act of deeply accepting it with the heart

The expression "entering into the truth" is not an abstract metaphor but refers to a decisive event that actually occurs within the heart. Romans 10:8 says, *"'The word is near you, in your mouth and in your heart' (that is, the word of faith which we preach)"* The Word not remaining in the head but taking its place in the heart is precisely the act of entering into the truth.
The way faith operates is completely different between a person who only knows with their head and a person who has accepted with their heart. A person who knows with their head can only answer when someone asks or a situation arises by briefly recalling and thinking about it, and if their mind is distracted by other things, that knowledge fades. However, a person who has accepted with their heart does not need to struggle to recall it; because the truth is already settled deep in their heart, they live enjoying that truth like a normal flow. They are not shaken in any situation, and no matter what doubts come, they maintain peace upon the deeply rooted truth. This is the image of one who has believed with their heart and entered into the truth.

4. The faith that believes with the heart is a simple acknowledgment and acceptance of the facts already accomplished

Believing with the heart is not a resolution or religious excitement created by one's own willpower. Some people take the experience of their hearts becoming hot or tears pouring out as a token of salvation, but the Bible has never demanded such feelings. Romans 10:9-10 says, *"That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."*

Here, believing with the heart is the act of acknowledging and accepting with the heart the facts that have already been accomplished. The fact that Jesus had the sins of humanity transferred to Him by receiving baptism from John, the fact that He received the judgment for those sins on the Cross, and the fact that He guaranteed righteousness by resurrecting—these facts are objective events that have already occurred regardless of what we do or do not do. Believing with the heart is the act of simply acknowledging and accepting these facts by saying, "That is right, it is so, thank You." It is the act of acknowledging one's own inability and sinfulness, and accepting the righteousness that Christ has completely accomplished. This simple acceptance brings a person into the truth and establishes that person as a righteous one.

5. The principle by which the truth of salvation leads to eternal life

The result that comes upon the one who has entered into the truth does not stop merely at salvation "here and now." That

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salvation leads to eternal life. John 3:16 promises, *"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."* Also, 1 John 5:13 says, *"These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life."* Eternal life is not a vague promise to be received in the future, but the actual life already received the moment one believes the truth with their heart.

How does this eternal life become possible? Because Jesus bore our sins through the baptism He received from John the Baptist and received all the judgment for those sins, there is no longer a sentence of death remaining for us. The wages of sin is death, but since all those sins were transferred to Jesus and handled, the eternal life of Jesus Christ is given to us instead of death. Because the life of the resurrected Jesus Christ has become our life, we overcome the death of the flesh and live endlessly together with Jesus Christ. Therefore, the act of accepting the gospel of the water and the Spirit with the heart is an event within time, but the result that event brings reaches unto unceasing life beyond time.

6. The life of the one who has received eternal life changes: richness and service

The life of the one who has entered into the truth and received eternal life becomes fundamentally different from before. The richness spoken of in Romans 10:12, *"is rich to all who call upon Him,"* comes upon that person's heart. The status of a righteous person liberated from sin, the authority of becoming a child of God, becoming an heir to all the blessings promised by God—all this richness is enjoyed not as a future promise but as a present reality. They become not a person doing theoretical religious activities, but a person whose heart is

actually settled with peace, assurance, and gratitude.
Furthermore, that person naturally becomes the feet that preach the good news. This is the reason Romans 10:14-15 speaks of the continuous flow of being sent, preaching, hearing, and believing. The one who knows they have entered into the truth through the Word heard from the outside cannot help but preach the gospel Word of the water and the Spirit to others. They do not preach by coercion, but because the received grace is so great, they preach naturally with gratitude flowing from the heart. The praise, *"How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"* is given to such people. The life of the one who has received eternal life is a life that enjoys the received richness while simultaneously becoming a channel to preach the richness of that grace to others.

7. To summarize

The answer to the question is clear. When a person who confesses to believe in Jesus accepts with their heart the gospel Word of the water and the Spirit given by Jesus, that person enters into the truth of salvation that becomes the righteousness of God. The gospel Word of truth is the whole message that preaches the baptism Jesus received at the Jordan River, His death on the Cross, and His resurrection all at once; and the act of not stopping at knowing this message only with the head but deeply accepting it with the heart is precisely the act of entering into the truth.
This simple acceptance of the heart makes that person reach righteousness, and that person who has reached righteousness soon reaches salvation. And that salvation does not end as an event within time but leads to eternal life. Because all sins were handled, the sentence of death has disappeared, and because the

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life of the resurrected Jesus Christ has become our life, we live endlessly together with Jesus Christ. Therefore, if a person who believes in Jesus believes the gospel Word of the water and the Spirit with their heart, that person clearly enters into the truth of salvation that becomes the righteousness of God, and by the faith that believes that gospel Word of truth, they receive salvation and reach eternal life. This is not a matter depending on human deeds, but the fruit of God's grace accomplished by the righteous ministry Christ has already fulfilled and the simple acceptance of the heart regarding that ministry.

[Question] 6. In John 3:5, what is Jesus speaking about when He says that a person who is born again of water and the Spirit can enter the kingdom of God, and those who are not cannot enter the kingdom of God?

John 3:5 is a decisive word that shows where the faith identity of the gospel of the water and the Spirit originates, and it is a text where Jesus Himself clearly revealed the condition for being born again. Depending on how this single verse is interpreted, the outline of the gospel completely changes.

1. The background of the text, the word given in the conversation with Nicodemus

John 3 begins with the scene where Nicodemus, a Pharisee and a ruler of the Jews, came to Jesus at night. He was a scholar well-versed in the Law and had a high religious status, but deep in his heart, he was feeling that something was lacking. Jesus said to him, *"Unless one is born again, he cannot see the kingdom of God" (John 3:3).* Nicodemus misunderstood this as

entering a second time into his mother's womb, and to this, Jesus speaks clearly once more. *"Jesus answered, 'Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.'" (John 3:5).*

Here, the expression *"Most assuredly"* is "Amen, amen" in the Greek text, which is a form of assertion attached to the most weighty declarations. That is, this word is not a parable thrown out by chance, but a declaration that clearly reveals the condition for entering the kingdom of God. The heavy meaning of the text is that even Nicodemus, who was a religious scholar, could not enter the kingdom of God if he did not meet this condition. Jesus made it clear from the beginning that being born again of water and the Spirit is of a different dimension than religious effort or academic depth.

2. "*Water*" refers to the baptism Jesus received from John the Baptist

The most important crossroads of interpretation here is what *"water"* refers to. Following the context of the text and the flow of the entire New Testament, it is natural that this *"water"* connects to the event of Jesus' baptism recorded in Matthew 3:13-17. Jesus went to John the Baptist and said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." (Matthew 3:15),* and He personally received baptism from John the Baptist in the form of the laying on of hands. This event becomes the decisive standard for the redemptive-historical meaning that *"water"* holds in the New Testament.

This baptism is the fulfillment of the law of the laying on of hands in Leviticus 1:4 and 16:21 of the Old Testament. In the Old Testament, a sinner laid his hands on the head of an unblemished animal to transfer his sins to the animal, and that animal was put to death in place of the sinner. In the New

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Testament, John the Baptist, the representative of humanity, laid his hands on the head of Jesus, who became the unblemished Lamb, on behalf of all humanity, and transferred all the sins of humanity; this is precisely the baptism at the Jordan River. 1 Peter 3:21 refers to this and says, *"There is also an antitype which now saves us—baptism."* Therefore, the *"water"* in John 3:5 refers to the baptism Jesus personally received, that is, the decisive event where the sins of humanity were transferred to Jesus.

3. *"The Spirit"* is the Spirit of God who makes one realize the truth and comes upon the heart

"The Spirit" in the text is understood in two dimensions. First, the One who makes us realize that the meaning of the water, that is, the baptism Jesus received, is the event that fulfilled the righteousness of the salvation of humanity, is the Holy Spirit. Human knowledge alone cannot know this truth. 1 Corinthians 2:14 says, *"But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned."* Only when the Holy Spirit opens the eyes of our hearts can we realize the meaning of the water and accept it with our hearts.

Second, the One who comes upon the person who has accepted the truth and seals that person as a child of God is the Holy Spirit. Ephesians 1:13 says, *"In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise."* That is, the moment one accepts the gospel of the water and the Spirit with their heart, the Holy Spirit enters into that person, guarantees them as a child of God, dwells within them, and guides that person's life. Therefore, *"the Spirit"* in the text is the Spirit who makes one realize the truth and at the same

time the Spirit who dwells within the one who has accepted the truth.

4. "Being born again" is a new birth of the heart, that is, a decisive transition of status

Being born again does not refer to a second physical birth as Nicodemus misunderstood, but refers to a spiritual birth. Jesus makes it clear in the same text, *"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6).* Being born again is a decisive transition from the status of a sinner to the status of a righteous person, from a child of death to a child of God, and from under the authority of the devil to a citizen of the kingdom of God.

This transition does not occur through human effort or religious struggle. John 1:12-13 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: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."* It is not by human will or resolution but something born of God, and its instrument is precisely the gospel of the water and the Spirit. The moment one accepts in their heart, with the help of the Holy Spirit, the truth that their sins were transferred to Jesus through the baptism Jesus received, that the judgment for those sins was completely handled on the Cross, and that righteousness was guaranteed by the resurrection, a new birth occurs within that person.

5. Erroneous interpretations, the limits of attempts to interpret *"water"* differently

Historically, various different interpretations have been attempted regarding *"water"* in the text, but the limits of each

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are clear. First, there is an interpretation that views *"water"* as the amniotic fluid of the mother's womb, meaning natural birth. However, this is the same as the misunderstanding Nicodemus initially threw out, and it does not fit the flow of the text as it reintroduces the physical birth that Jesus clearly separated by saying *"That which is born of the flesh is flesh"* in John 3:6. Also, it ends up making natural birth a condition for salvation, causing the weight of the text to disappear.

Second, there is an interpretation that views *"water"* as the church's ritual of water baptism. However, nowhere in the Bible is there a text that teaches that water baptism as a ritual is an absolute condition for salvation. On the contrary, the Apostle Paul says in 1 Corinthians 1:17, *"For Christ did not send me to baptize, but to preach the gospel."* If baptism as a ritual were an absolute condition for salvation, Paul could not have said this. Third, there is an interpretation that views *"water"* only as the Word of God, but this obscures the relationship with *"the Spirit"* that appears together in the text. The most natural interpretation that fits the redemptive-historical flow of the entire New Testament is to view *"water"* as the baptism Jesus received, that is, the event where the sins of humanity were transferred to Jesus.

6. Being born of water and the Spirit is precisely the act of accepting the gospel of the water and the Spirit with the heart

Synthesizing the above interpretations, "being born of water and the Spirit" in John 3:5 refers precisely to the act of being born again by hearing the gospel of the water and the Spirit and accepting it with the heart. It is the event where one knows the truth of *"water,"* that is, the fact that Jesus bore the sins of humanity at once through baptism, deeply accepts that truth with

the heart by the help of *"the Spirit,"* and as a result, the Holy Spirit comes upon that person and a new spiritual life begins. All of this is a single event that happens at once, and an inseparable single flow.

1 John 5:6-8 clearly reveals this point. *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.-ASV"* Christ who came by water and blood, and the Holy Spirit who testifies to that truth; these three testimonies combine to accomplish one salvation. Therefore, being born of water and the Spirit is the act of accepting the entire righteous ministry of Christ into the heart by the help of the Holy Spirit, and this is precisely being born again.

7. The identity of the one who enters the kingdom of God, a born-again righteous person

Jesus' declaration that only those who are born of water and the Spirit can enter the kingdom of God is not a stern exclusion but the presentation of a clear path. It means that the condition for entering the kingdom of God is not the amount of religious activities or the height of moral achievements, but the born-again status of having accepted the entire righteous ministry of Christ with the heart. The fact that Nicodemus, despite possessing all the qualifications as a scholar of the Law, could not enter the kingdom of God without this rebirth makes this clear.

The one who is born again of water and the Spirit becomes a righteous person with no sin in their heart. Shortcomings still remain and there are many flaws, but regarding sin, they are clean. They become a person who lays down all attempts to

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establish righteousness by their own deeds and lives within the righteousness that Christ accomplished. Also, because the Holy Spirit dwells within them, they enjoy discernment of the truth and fellowship with God, and become feet that preach the good news, serving as a channel to lead others to the place of rebirth. Such a life is the identity of the one who enters the kingdom of God, and the first fruit of the richness they will permanently enjoy in that kingdom.

8. To summarize

"Being born of water and the Spirit" that Jesus spoke of in John 3:5 refers precisely to the act of being born again by hearing the gospel of the water and the Spirit and accepting it with the heart. *"Water"* refers to the event where Jesus received the transfer of the sins of humanity at once by receiving baptism from John the Baptist, and *"the Spirit"* is the Spirit of God who makes one realize that truth and dwells within the one who has accepted it. If these two are understood separately, the text becomes blurred, and when understood as one, the meaning of the text becomes clear.

Therefore, the text is neither a teaching that one is saved if they receive water baptism as a ritual, nor a mystical teaching that emphasizes vague spiritual experiences. It is an absolute declaration that only a person who accepts into their heart all at once the righteous ministry that Jesus personally accomplished, that is, the baptism, the death on the Cross, and the resurrection, can enjoy the status transition of being born again and enter the kingdom of God. Without this rebirth, no religious activity can guarantee entry into the kingdom of God, and the one who has this rebirth lives as a permanent citizen of the kingdom of God despite any shortcomings they may have. Ultimately, the text is asking us: "Are you born again of water and the Spirit? That is,

have you accepted the gospel of the water and the Spirit with your heart?" The one who can answer this question with a clear "Yes" is the one who enters the kingdom of God.

[Question] 7. What kind of gospel is the faith of those who believe in the gospel that is not ashamed before God? Is it the gospel of the water and the Spirit, or the faith that believes only in the blood of the Cross, omitting Jesus' baptism?

This is a question that accurately pinpoints the core of the word in Romans 10:11, *"For the Scripture says, 'Whoever believes on Him will not be put to shame.'"* The difference between the gospel that does not put one to shame and the gospel that cannot escape shame is the decisive point that divides the destiny of faith.

1. It must be made clear toward what kind of faith the promise of Romans 10:11 is directed

The promise *"Whoever believes on Him will not be put to shame" (Romans 10:11),* which the Apostle Paul declared by quoting Isaiah 28:16, is not a promise automatically given to every faith that claims to believe in Christ. Going back up the flow of the text, after Paul clearly states, *"For Christ is the end of the law for righteousness to everyone who believes" (Romans 10:4),* he teaches in verse 10, *"For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation,"* and then declares the promise of verse 11.

That is, the faith that prevents one from being put to shame is the faith that has accepted into the heart the entire fact that "Christ became the end of the law and fulfilled all

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righteousness." Only the faith that acknowledges that all the righteousness demanded by the law has been completely fulfilled in Christ enjoys the promise of the text. A faith that holds onto only a part of Christ's righteous ministry and tries to supplement the rest with one's own deeds acknowledges only half of the end of the law, and therefore cannot reach the position of not being ashamed promised by the text.

2. The objective standard of the gospel that does not put one to shame is exactly the truth recorded in the Bible

The standard that separates whether it is a gospel that does not put one to shame or not is not human religious emotion or denominational tradition, but exactly the truth recorded in the Bible. 1 John 5:6 clearly states, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"* This single verse compresses the objective standard of the gospel that does not put one to shame. It is a declaration that He is not one who came by water only, nor one who came by blood only, but one who came by water and blood together.

Therefore, in light of the standard of the Bible, only the gospel that simultaneously preaches and accepts the baptism Jesus received from John, the blood of the Cross, and the resurrection is the gospel testified by the Bible. If any one of these three is omitted, it is nothing but a part of the gospel testified by the Bible, and a faith that holds onto a partial gospel cannot reach perfect righteousness. The qualification of the gospel that does not put one to shame is not human certification but the certification of the biblical text itself, and that text testifies only to the gospel of the water and the Spirit as the perfect truth.

3. The reason why the faith that believes only in the blood of the Cross has difficulty escaping shame

A faith that emphasizes only the blood of the Cross while omitting Jesus' baptism seems plausible at first. This is because the confession that our sins were washed away by the blood shed on the Cross is certainly a part of the truth. However, if one cannot explain whose sins and what kind of sins that blood was for—that is, if one does not know how sins were transferred to Jesus—the meaning of the blood of the Cross cannot be clearly connected. As a result, a faith that emphasizes only the blood of the Cross falls into an attitude that one must repeatedly renew the efficacy of that blood on their own part through daily repentance.

The typical confession of such faith is, "I am a sinner who commits sin every day, but my sins are blotted out time after time by the blood of Jesus." If they do not repent every day, they become a sinner again, and they live their whole lives with the consciousness of being a sinner. How can one who considers that sin remains in their heart not be ashamed before God? Furthermore, the attitude that one must supplement their lacking parts with their own devotion, prayer, service, and offerings ultimately flows into an attitude of trying to establish one's own righteousness. They remain in the position diagnosed by Romans 10:3, where, being ignorant of the righteousness of God and seeking to establish their own, they did not submit to God's righteousness. Living a whole life with this attitude, when they stand before God at the end, it is certain that they will realize they have no righteousness to rely on and will not escape shame.

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4. The reason why the faith that believes in the gospel of the water and the Spirit is not ashamed is because sin has been actually removed

without shame. The reason is simple. It is because sin has been actually removed. By receiving baptism from John the Baptist, Jesus received the transfer of the sins of humanity all at once; by shedding His blood and dying on the Cross while bearing those sins, He received all the judgment for sin; and by resurrecting on the third day, He became the Savior who saved us from sin. Because these three ministries were given to us all at once, the sins of the one who has accepted that ministry into their heart become sins that have already been blotted out.

Hebrews 10:14 clearly states, *"For by a single offering he has perfected for all time those who are being sanctified."* The expression "perfected for all time" shows the decisiveness of this ministry. It means that a righteousness that does not stop at a one-time righteous ministry has come upon us. Therefore, the one who has accepted the gospel of the water and the Spirit does not drag around a consciousness of sin every day. Shortcomings still remain and there are many flaws, but regarding sin, they are clean. It is not because they are great themselves, but because Christ's righteousness has become their righteousness. How can a righteous person with no sin in their heart be ashamed before God? Not being ashamed does not come from one's own deeds, but from the faith that believes in the entire righteous saving ministry accomplished by Christ.

5. Freedom of conscience and a heart unashamed, the internal evidence

Another thing that comes upon the one who has received the gospel of the water and the Spirit is the freedom of conscience.

Hebrews 9:14 says, *"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?"* The one who has accepted the entire righteous ministry of Christ into their heart has their conscience purified from dead works, and comes to serve the living God without shame.

On the other hand, the faith that relies only on the blood of the Cross has a conscience that is always weighed down. This is because the daily consciousness of sin makes the conscience heavy. They constantly look back on whether they have repented enough, whether their devotion is lacking, and whether they have confessed all their sins, and as long as that checking is not finished, their heart does not become light. This is a position where shame has not disappeared from the inside of the heart, and it is far from true freedom of conscience. Only the gospel of the water and the Spirit frees the conscience from deep within. Knowing that Christ has accomplished everything, they can lay down the attitude of constantly checking their own deeds, they are not shaken even when shortcomings are revealed, and they can boldly step forward before God the Father in any situation.

6. The external result, the bold life of the wealthy

The life of one who has received the gospel that does not put to shame is also clearly revealed externally. Romans 10:12 says, *"For the same Lord over all is rich to all who call upon Him."* This richness is not only a promise of the future but an actual richness received and enjoyed right now. Peace, conviction, and thanksgiving settle in the heart, and a boldness that is not shaken in any circumstance comes upon them.

Also, such a person becomes feet that preach the good news. The one who has received the gospel that does not put to shame

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preaches that gospel without shame. Because the truth they have received is accurate, they can accurately preach it to others, and because the richness they enjoy is actual, they can actually guide others to it. On the other hand, the one who has received only the half-gospel of believing only in the Cross always has an unresolved consciousness of sin within their faith, so when they preach to others, it always becomes a message that seems to lack something. One cannot guide others to a richness they themselves do not enjoy.

7. To summarize

The faith of those who believe in the gospel that is not ashamed before God is the faith that believes in the gospel of the water and the Spirit. That is, it is the faith that has accepted into the heart all at once the fact that Jesus received the transfer of the sins of humanity at once by receiving baptism from John the Baptist, the fact that He received all the judgment for sin by shedding His blood and dying on the Cross while bearing those sins, and the fact that He guaranteed righteousness by resurrecting on the third day. Only this faith is the faith that acknowledges the entire righteousness that Christ accomplished by becoming the end of the law, and therefore, it is the faith that enjoys the promise of Romans 10:11.

On the other hand, a faith that relies only on the blood of the Cross while omitting Jesus' baptism cannot explain how sins were transferred to Christ, so it flows into an attitude that one must repeatedly renew the efficacy of that blood on their own part through daily repentance. A consciousness of sin constantly remains in the heart, they fall into an attitude of trying to supplement righteousness with their own deeds, and their conscience is always weighed down. Such faith cannot reach the position of not being ashamed promised by the text.

Therefore, the identity of the gospel that does not put to shame is clear. The gospel exactly as the Bible testifies, that is, only the gospel of the water and the Spirit—consisting of Christ who came by water and blood and the Holy Spirit who testifies to that truth—is the only gospel that allows one to stand unashamed before God. The one who accepts this gospel into their heart lives as a wealthy person without shame in any circumstance, and will be able to stand boldly in the righteousness of Christ even when standing before God on the last day.

[Question] 8. Did Jesus Christ take on the sins of everyone on this earth through the baptism He received from John the Baptist, shed His blood on the cross, and resurrect from the dead to become our Savior? Or did He remove the sins of some people and not remove the sins of others?

This is a question that accurately pinpoints one of the most decisive questions regarding the scope of Christ's redemptive work. The answer to this question becomes another point that divides the identity of the gospel.

1. The Bible clearly declares that Jesus bore the *"sin of the world"* once and for all

The answer to this question is recorded very clearly in the biblical text itself. It is the very first phrase John the Baptist cried out when pointing to Jesus. John 1:29 records, *"The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world!'"* Here, the expression *"sin of the world"* is decisive. It is not "the sins of some chosen people" or "the sins of those who will believe in

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the future," but the *"sin of the world."* This expression makes clear the universal meaning that points to the sins of all people in this world.

Also, 1 John 2:2 clearly states, *"And He Himself is the propitiation for our sins, and not for ours only but also for the whole world."* The reason the Apostle John specifically added the clause *"and not for ours only"* is to emphasize the fact that the scope of Christ becoming the propitiation is not limited to a group of believers but extends to the whole world. The fact pointed out by these two texts is clear. The sins that Jesus bore are not limited to the sins of certain specific people, but are the entirety of the sins of all people who have been born or will be born on this earth.

2. The law of the laying on of hands presupposes universality from the beginning

The baptism Jesus received from John the Baptist is the fulfillment of the law of the laying on of hands in the Old Testament, Leviticus 1:4 and 16:21. In particular, Leviticus 16 is the law of the Day of Atonement, on which the high priest laid both his hands on the head of the live goat and *"confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat"* and sent it away into the wilderness. The core word here is *"all."* It was not a laying on of hands for only a part, transferring the sins of some and leaving the sins of others, but a universal laying on of hands that transferred "all iniquities and all sins" at once.

In the New Testament, this law of the laying on of hands had to be completed at once. This is because a decisive event was needed to transfer not only the sins of the people of Israel but the sins of all humanity at once. Therefore, John the Baptist, who

was established as the representative of humanity, laid his hands on the head of Jesus, the unblemished Lamb, and transferred the sins of all humanity to Jesus at once; this is the very baptism Jesus received. In Matthew 3:15, when Jesus said, *"For thus it is fitting for us to fulfill all righteousness,"* the expression *"all righteousness"* accurately points to this universality. It is not a partial righteousness, but all righteousness. Therefore, the sins transferred through this ministry of baptism are also not partial sins, but the sins of all humanity.

3. The work accomplished *"once and for all"* makes it clear that no additional work is needed

The Book of Hebrews repeatedly emphasizes the decisiveness of Christ's redemptive work with the expression *"once for all."* Hebrews 9:12 says, *"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption,"* and 10:10 says, *"And by that will we have been sanctified through the offering of the body of Jesus Christ once for all."* What the expression *"once for all"* means is clear. It means that the work was completed to the extent that it never needs to be repeated again.

If the sins of some people were transferred to Jesus and the sins of others were not transferred, the expression *"once for all"* would not hold true. Because if someone's sins were left out, there would have to be another laying on of hands and another cross to fill in that missing part. However, the Bible makes it clear that no such additional work is needed. It is a declaration that the sins of all humanity were transferred by a single laying on of hands, the judgment for all those sins was completely removed by a single cross, and righteousness was permanently guaranteed by a single resurrection. Therefore, not a single

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person's sin on this earth is left out of Christ's redemptive work.

4. Salvation without discrimination, whether Jew or Greek, righteous or sinner

Romans 10:12 says, *"For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him."* The declaration that there is no distinction makes it clear that the scope of the redemptive work accomplished by Christ is not limited to any race, class, era, or region. Regardless of race, whether rich or poor, whether morally upright or deeply depraved, no one is left out of the sins that Christ bore.

If the sins of some people were removed and the sins of others were not removed, the question of what the standard is becomes an issue. Would it be a person's moral level? Religious zeal? Race or lineage? No such standard is specified anywhere in the Bible. Rather, the Bible testifies to God's universal mercy, saying, *"For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Matthew 5:45).*

The same is true for Christ's saving work. It is the ministry of baptism in which Jesus received the transfer of the sins of all humanity by being baptized by John the Baptist, the representative of humanity, and it is the ministry of the cross in which He received the judgment for the sins of all humanity. Therefore, a ministry for only a part—where the sins of some are removed and the sins of others remain—is not what the text teaches.

5. The universality of the work and the application of its efficacy must be distinguished; it is a matter of acceptance

An important distinction is needed here. The fact that Christ was baptized by John the Baptist and received the transfer of the

sins of all humanity is different from the fact that all people automatically enjoy salvation. Christ's redemptive work was accomplished objectively for all humanity, but for the efficacy of that work to be applied to a person's heart, that person must hear the truth of the gospel of the water and the Spirit and accept it into their heart. This is why Romans 10:10 says, *"For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."*

To use an analogy, it is like this: Suppose a wealthy person prepared a free meal for the entire city. That table was prepared for all citizens, and no one was excluded. However, just because the table is prepared does not mean all citizens automatically become full. Only those who come, sit at the table, and eat enjoy the efficacy of that meal. Christ's redemptive work is like this. It is an objective fact that the sins of all humanity were transferred to Jesus and removed, but only those who hear that fact and accept it into their hearts will enjoy that fact as their own salvation. Those who do not accept it are rejecting the prepared salvation, and the responsibility for that rejection falls on them. Therefore, Christ's work itself is universal, but the application of the efficacy of that work is limited to those who accept it with their hearts.

6. God's consistency and justice, God who does not discriminate

If we accept the claim that Christ's work extended to only some people, difficulties arise regarding God's consistency and justice. If God transferred the sins of some people to Christ and did not transfer the sins of others, and if the standard for that is human deeds, the gospel of grace collapses. And if that standard is God's arbitrary choice, it conflicts with the text of Acts 10:34, which says, *"In truth I perceive that God shows no partiality."*

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1 Peter 1:17 also testifies to God as the one *"who without partiality judges according to each one's work."*
God's justice is consistent with the universality of Christ's saving work. Just as the diagnosis that all people are sinners is universal—namely, the word in Romans 3:23, *"for all have sinned and fall short of the glory of God"*—the removal of that sin is also universal. Because all people sinned, a saving work for all people was needed, and that is why Christ received the transfer of the sins of all humanity once and for all by being baptized by John. Then, who will enjoy the efficacy of that work as their own salvation depends on the response of that person's heart. When understood this way, God is consistent as one who is equally loving toward all people and equally just toward all people.

7. To summarize

Jesus Christ received the transfer of the entirety of the sins of all people who have been born or will be born on this earth once and for all through the baptism He received from John the Baptist, received all the judgment for all those sins by shedding His blood and dying on the cross while bearing those sins, and resurrected on the third day to become our Savior. He absolutely did not remove the sins of some people while leaving the sins of others. The Bible repeatedly and clearly reveals the universality and decisiveness of that work with expressions such as *"sin of the world," "sins of the whole world," "all righteousness,"* and *"once for all."*
However, the objective fact that Christ removed the sins of all people and the application of all people enjoying its efficacy are distinguished. Christ's saving work is like a table already completed and prepared for all people, but only those who come to that table, sit, and accept the truth of the gospel of the water

and the Spirit into their hearts will enjoy the efficacy of that work as their own salvation. Those who do not accept it are rejecting the prepared salvation, and the responsibility for that rejection lies with them. Therefore, our message must be clear. “Your sins were already transferred when Jesus Christ was baptized by John, and He received the judgment for those sins on the cross. Accept this fact into your heart.” When one hears the saving work of Jesus and believes it in their heart, salvation actually comes into that heart, and that person will live as a wealthy person without shame.

[Question] 9. Among the people of this world, is there anyone whose sins God the Father did not remove through the truth of salvation accomplished in Jesus Christ? Or is Jesus the Savior who completely removed the sins of all people, but because they do not know and do not believe the truth of salvation He gave, they become those who bear their own sins and receive the punishment for their sins?

If the previous question dealt with the universality of Christ’s saving work, this question is a decisive question that digs deeper into the relationship between that universality and human response. One must accurately understand the balance between these two so that the message of the gospel is not blurred.

1. There is not a single person left out of the truth of salvation that God accomplished in Christ

In light of the testimony of the Bible, the answer is very clear. Among the people of this world, there is not a single person

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whose sins God the Father did not remove through the truth of salvation accomplished in Jesus Christ. John 1:29 cries out through the mouth of John the Baptist, *"Behold! The Lamb of God who takes away the sin of the world!"* Here, the *"sin of the world"* is not a partial expression but a total expression. It is not the sin of a certain group or the sin of a certain era, but the sin of the entire world.

1 John 2:2 goes one step further and clearly states, *"And He Himself is the propitiation for our sins, and not for ours only but also for the whole world."* The reason the Apostle John specifically added the clause *"and not for ours only"* is to emphasize the fact that the scope of Christ becoming the propitiation is not limited to a group of believers but extends to the whole world. 1 Timothy 2:4-6 also makes it clear, saying that God *"who desires all men to be saved and to come to the knowledge of the truth,"* and that Christ *"who gave Himself a ransom for all."* Therefore, the assumption that there is someone left out of Christ's saving work conflicts with the biblical text itself.

2. Jesus is the Savior who removed the sins of all people once and for all

The baptism Jesus received from John the Baptist at the Jordan River was the decisive event in which He bore the sins of all humanity once and for all. In Matthew 3:15, the expression *"all righteousness"* when He said, *"for thus it is fitting for us to fulfill all righteousness,"* points not to a partial righteousness but to total righteousness. It is the ministry in which John the Baptist, the representative of humanity, laid his hands on the head of Jesus, the unblemished Lamb, and transferred the sins of all humanity at once, and no one is left out of this ministry.

Subsequently, Jesus went to the cross bearing those sins, shed

His blood and died, thereby receiving all the judgment for those sins, and resurrected on the third day to eternally guarantee the righteousness of salvation. Hebrews 10:14 says, *"For by a single offering he has perfected for all time those who are being sanctified."* The two expressions *"once and for all"* and *"perfected for all time"* clearly show the decisiveness and universality of Christ's saving work. This work includes the sins of people in the past and the sins of people to be born in the future. Therefore, not a single person on this earth is outside the scope of the saving work accomplished by Christ. Jesus is the Savior who completely removed the sins of all people.

3. Those who perish do so because they do not know and do not believe the truth

A decisive distinction is needed here. The fact that Christ removed the sins of all people is different from the fact that all people automatically enjoy salvation. The Bible clearly teaches that there are those who perish, and it clearly reveals that the reason for their perishing is not a lack in Christ's work, but their ignorance of the truth and their failure to accept it into their hearts.

Hosea 4:6 says, *"My people are destroyed for lack of knowledge."* It is a diagnosis that ignorance of the truth is the cause of perishing. Also, Mark 16:16 says, *"He who believes and is baptized will be saved; but he who does not believe will be condemned."* The reason for condemnation is not because Christ did not remove that person's sins, but because that person did not believe. John 3:18 gives the same diagnosis. *"He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God."* This word makes clear where the essence of judgment lies. The very attitude of not knowing

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and not accepting the prepared truth of salvation is the cause of judgment.

4. The reason why not knowing and rejecting the truth becomes the heaviest sin

Here, one deep truth is revealed. The fundamental reason a person reaches destruction is not the amount of general sins or the degree of moral flaws, but the very attitude of not knowing and not accepting the salvation prepared by God. Even if one commits countless sins every day, those sins were already transferred to Christ through the baptism He received from John, and they were all removed by His receiving the judgment for those sins on the cross. However, if one does not know and does not accept the fact that they have been removed, they remain in a contradictory position, living as if they are continuously bearing the sins that have already been removed.

The reason this becomes the greatest sin is clear. God manifested all His love by sending Jesus Christ, transferring the sins of humanity onto the head of Jesus Christ through John the Baptist, judging Jesus Christ on the cross, and even raising Him to life again; yet, the attitude of ignoring all that righteous work and trying to establish one's own righteousness or closing one's heart is the deepest level of rejection. This is not a dimension of moral failure, but a rejection of God's love itself. That is why John 3:19 says, *"And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil."* The very attitude of loving the darkness even though the light is prepared is the core of condemnation.

5. The essence of punishment, the contradiction of bearing sins that have been removed

Therefore, the essence of the punishment received by those who reach destruction also becomes clear. It is the contradictory state of bearing sins that have already been removed. Christ received the transfer of all of that person's sins by being baptized by John and completely removed them on the cross, but because that person does not accept that fact, they remain as if they are still bearing their own sins and thus receive the punishment for those sins.

To explain this with an analogy, it is like this: Suppose a wealthy person paid off all of a person's debts. Suppose they even placed in their hands the evidence showing that the price of sin has already been paid. However, if that person does not receive the evidence, or receives it but does not know its meaning, they are put in a position where they have to pay it back themselves when the creditor comes to claim the debt. It is not that the debt was not objectively paid off, but because they lack their own awareness and acceptance of that fact, they fail to enjoy its efficacy. The Word of the Bible that Christ gave us is that very evidence. Those who do not accept that Word into their hearts end up bearing the sins that have already been removed, and as a result, they receive the punishment for their sins. This is the reality of destruction.

6. Our mission, preach so that no one perishes out of ignorance

When this truth becomes clear, the mission given to us also becomes clear. If the reason people reach destruction is not a lack in Christ's work but their ignorance of the truth of the gospel of the water and the Spirit, then making that truth known

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becomes the most urgent and important task. This is why Romans 10:14-15 says, *"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?"* We must become the feet that bring good news so that the flow leading from being sent, to preaching, to hearing, to believing, to calling is not broken.

2 Peter 3:9 says, *"The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance."* God's heart is a heart that wishes not even a single person to perish. God has already removed the sins of all people, and now He has entrusted us with the mission of making that fact known. Therefore, if we do not preach the accurate gospel—that is, the gospel of the water and the Spirit that proclaims Jesus' baptism received from John, His death on the cross, and His resurrection all at once—we too must feel the heavy responsibility of preaching the gospel. The fact that ignorance is the cause of destruction gives us a sense of responsibility and at the same time becomes the motivation to preach the good news.

7. To summarize

Among the people of this world, there is not a single person whose sins God the Father did not remove through the truth of salvation accomplished in Jesus Christ. Jesus received the transfer of the sins of all humanity once and for all through the baptism He received from John, received all the judgment for those sins on the cross, and resurrected to permanently guarantee righteousness. Therefore, Jesus Christ is the Savior who completely removed the sins of all people, and there is no omission or lack whatsoever in the work of Jesus Christ.

Then, what is the reason those who reach destruction perish? It is not a lack in Christ's work, but because they do not know and do not accept into their hearts the truth of salvation given by Jesus Christ. Those who do not accept it out of ignorance remain in the contradictory position of bearing the sins that have already been removed, and as a result, they end up becoming those who receive the punishment for those sins themselves. The greatest sin is the very attitude of rejecting the righteousness prepared by God's love and justice. Therefore, what remains for us is clear. It is the task of accurately preaching the fact that Jesus Christ has completely removed the sins of all people—that is, the truth of the gospel of the water and the Spirit.

[Question] 10. The reason why we must preach the gospel of the water and the Spirit, which the Lord has made for us, surely and in detail from beginning to end when we preach the gospel on this earth, is because people say they believe in Jesus without knowing this gospel well. Please explain this part.

This is a question that accurately pinpoints the core of the mission that gospel preachers of this age must engrave most deeply. The more common it is to hear the confession "I believe in Jesus," the more important it becomes to accurately discern what that confession points to and to preach it accurately.

1. Today, there are far too many who say "I believe in Jesus" yet do not know the accurate gospel

When we examine the spiritual situation of this age, one clear fact is revealed. There are many people who attend church and

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confess that they believe in Jesus, but only a fraction of them accurately know how Jesus saved us. The words of the Apostle Paul in Romans 10:2 diagnosing Israel, *"they have a zeal for God, but not according to knowledge,"* apply exactly today as well. A faith that has zeal but is not followed by knowledge, and a faith that is active in religious activities but lacks an accurate knowledge of the truth, has become a universal landscape.

The majority of Christians vaguely rely only on the blood of the cross, yet they cannot clearly explain whose sins and what kind of sins that blood was for. They consider the baptism Jesus received from John the Baptist merely as a "ceremony to begin His public ministry," and do not know how that event was the decisive moment of removing the sins of humanity. The resurrection remains merely an event celebrated once a season, without being engraved in their hearts as the eternal guarantee of their own salvation. When we consider how many people will stand before God on the last day after living their whole lives as believers in this state, the reason why we must preach the accurate gospel from beginning to end becomes clear.

2. If you preach a half-gospel, only a half-faith grows

What kind of gospel the preacher preaches determines what kind of faith the listener will have. If you preach a gospel that emphasizes only the blood of the cross, the listener will have a faith that relies only on the blood of the cross. If you vaguely handle or omit the ministry of the baptism Jesus received from John, the listener, without knowing how their sins were transferred to Jesus, gets trapped in the attitude that they must repeatedly renew the efficacy of Jesus' blood on their end through daily repentance. As a result, a faith is formed where one lives with the consciousness of being a sinner for life and ends up exhausted by religious efforts to supplement

righteousness with their own deeds.
This is not so much the fault of the person as it is the result of inaccurate preaching. One believes only as much as they hear, and enjoys only as much as they receive. Romans 10:17 says, *"So then faith comes by hearing, and hearing by the word of God."* If the content of hearing is partial, faith also becomes partial, and partial faith only leads to a partial awareness of salvation. Therefore, if a preacher is satisfied with a half-gospel that holds only to the blood of the cross, the people to whom he preached will also remain in a half-position for their entire lives. This is why the responsibility of the preacher is by no means light.

3. From beginning to end, the baptism, the cross, and the resurrection must be preached all at once

To preach the gospel of the water and the Spirit from beginning to end means to preach the entire flow of Christ's righteous work without omitting anything. First, it is the event where Jesus received the transfer of the sins of humanity once and for all by being baptized by John the Baptist in the form of the laying on of hands. Second, it is the event where He received all the judgment for sins by shedding His blood and dying on the cross while bearing those sins. Third, it is the event where He resurrected on the third day, guaranteeing that He became our eternal Savior.
This is why 1 John 5:6 clearly states, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.-ASV"* It is a declaration that He is not one who came by water only, nor by blood only, but one who came by water and blood together. Therefore, if any one of these three events is omitted or blurred, the very outline of the gospel becomes blurred. Whether the time available to be heard

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is short or long, the preacher must accurately preach the connected flow of these three events. Saying “Believe in Jesus, you will go to heaven” might be a greeting, but it is not the gospel itself. Only when one goes as far as accurately making known the beginning and the end of the gospel has the gospel truly been preached.

4. In detail, you must show the specific flow of truth, not a simple slogan

To preach in detail does not mean to explain it in an academically complex way, but to preach it clearly so that the listener can follow the connection of the truth without missing a single step. What the demand of the law that the wages of sin is death is, what kind of work Christ did to fulfill that demand, how the law of the laying on of hands was taught in the Old Testament and how it was fulfilled in the New Testament, whose sins and what kind of sins the blood of the cross was for, and what the resurrection guarantees us—this connected flow must be drawn as a single picture within the listener’s heart.

Also, it must be preached simply, fitting the level of the listener. It must be preached with words and analogies that even a young child can understand for it to take root in the heart. Preaching that uses excessively many theological terms might reach the listener’s head, but it does not reach their heart. This is why the Apostle Paul explained the truth with everyday expressions in Romans 10:6-8, saying, *“Do not say in your heart, ‘Who will ascend into heaven?’”* and *“in your mouth and in your heart.”* The truth is deep, but the path to reach that depth must be simple. Being detailed does not mean making it difficult, but being accurate without omission.

5. Surely, the preacher himself must first know clearly and believe clearly

To preach surely, the preacher himself must first clearly know and clearly believe that truth. A preacher cannot unwaveringly preach to others a truth of which he himself is not convinced. If an attitude of relying only on the blood of the cross remains in the preacher's heart, even if he speaks the gospel of the water and the Spirit with his mouth, that attitude will be revealed somewhere. The listener senses that subtle wavering, and ultimately wavers just as much as the preacher wavers.
Therefore, what is required of the preacher first and foremost is to accurately believe the gospel of the water and the Spirit from his own heart. He must clearly believe in his heart that the sins of the world were transferred to Jesus through the baptism He received from John, be convinced that the judgment for those sins was completely dealt with on the cross, and believe the fact that the resurrection eternally guarantees his own salvation. When he himself abides in that truth and has become a person enriched by that truth, that richness is transmitted to others with gratitude and conviction. Sure preaching comes from sure enjoyment, and sure enjoyment comes from sure acceptance.

6. Only the accurate gospel sets the conscience of the listener free

Another reason why the gospel must be preached in detail from beginning to end is that only the accurate gospel sets the conscience of the listener free from its deepest place. Hebrews 9:14 says, *"How much more shall the blood of Christ… cleanse your conscience from dead works to serve the living God?"* However, this freedom of conscience comes only when one accurately knows and accepts the entirety of Christ's righteous

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work. With partial knowledge, the conscience is only partially freed, and the consciousness of sin and the oppression deep within the heart still remain.

A person who clearly knows when and how their sins were transferred to Christ does not live continuously calculating their sins every day. Because they know that those sins have already been transferred, already judged, and guaranteed by the resurrection, their conscience becomes light from its deepest place. Even if shortcomings are revealed, they do not waver, and they can boldly step forward before God the Father in any situation. This freedom of conscience is a richness that a person should enjoy for a lifetime, and it is a richness given only to those who have received the accurate gospel from beginning to end. Therefore, the preacher essentially becomes the channel that determines the lifelong richness of the listener. Knowing this weight, we cannot help but preach accurately.

7. The fruits harvested when the accurate gospel is preached

When the gospel of the water and the Spirit is preached surely and in detail from beginning to end, amazing fruits are harvested. First, sin actually disappears from the listener's heart, and that person becomes a righteous person without sin in their heart. They lay down the burden of having to supplement their own righteousness through daily repentance, and live as an enriched person within the gospel of salvation accomplished by Christ. Instead of religious activities that demand a price, they voluntarily become a servant of God out of gratitude for the grace received and become feet that bring good news.

Furthermore, a person born again through the accurate gospel becomes a channel capable of preaching the accurate gospel to the next generation as well. This is because it becomes possible

to preach exactly as they have received. On the other hand, a person who began their life of faith with a half-gospel can only preach a half-gospel to the next generation as well. Therefore, preaching the accurate gospel to one person is not just the salvation of that one person, but also opening a flow of the accurate gospel that will flow through that person to other people. A single accurate preaching that may seem small bears unceasing fruit over time.

8. To summarize

The reason why we must preach the gospel of the water and the Spirit surely and in detail from beginning to end in this age is clear. First, it is because there are many people who confess "I believe in Jesus" yet do not accurately know how Jesus saved us. Second, it is because if you preach a half-gospel, the listener also grows only a half-faith, ending up trapped in the bondage of sin-consciousness and reliance on deeds for a lifetime. Third, it is because the righteous work accomplished by Christ is a harmony of the baptism, the death on the cross, and the resurrection all at once, so if any one of them is omitted, the very outline of the gospel becomes blurred.

Therefore, the preacher must first become one who accurately knows and enjoys this gospel in his heart, and must preach the truth that comes from that enjoyment simply yet without omission, fitting the level of the listener. Without being satisfied with slogans or greetings, he must show the connected flow of the truth without a single step being broken. Only the gospel preached accurately in this way prepares the place of a righteous person without sin in the listener's heart, sets the conscience free from its deepest place, and leads that person as an enriched one to unceasing life. The weight of the mission entrusted to us lies right here.

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[Question] 11. The gospel we must believe is the gospel of the water and the Spirit, and the gospel we must hear is also the gospel of the water and the Spirit. Shouldn't we receive salvation by the faith that believes in the gospel of the water and the Spirit, and become evangelists who preach this gospel to the whole world so that people may receive salvation?

This is a question that pinpoints the essential insight connecting the flow of hearing, believing, and preaching shown in Romans 10:14-17 into one. Only when the gospel we believe, the gospel we hear, and the gospel we preach are the same one gospel, does that flow remain unbroken and salvation continue to people.

1. The gospel we must believe is the gospel of the water and the Spirit

The starting point of faith depends on what we believe. The vague confession of "believing in Jesus" is not sufficient in itself. It must be followed by an accurate knowledge of who Jesus is and how He saved us, and the acceptance of that knowledge in the heart. The identity of the gospel we must believe is clear. It is accepting in our hearts the fact that Jesus had the sins of humanity transferred to Him once and for all by being baptized by John the Baptist, that He received all the judgment for sin by shedding His blood and dying on the cross while bearing those sins, and that He became our eternal Savior by resurrecting on the third day and saving us through the removal of sin.

1 John 5:6 clearly states, "*This is he that came by water and blood, even Jesus Christ; not with the water only, but with the*

water and with the blood.-ASV" It is a declaration that the Christ we must believe is not One who came by water only, nor by blood only, but One who came by water and blood together. Therefore, the gospel we believe must not be a half-gospel that emphasizes only the blood of the cross. Only the faith that has accepted the righteous work of Christ from beginning to end without omission in the heart is the faith taught by the text. A faith that relies only on the blood of the cross becomes trapped in the attitude of having to repeatedly renew its efficacy on one's own side through daily repentance, but a faith that has accepted the gospel of the water and the Spirit becomes free regarding sin from the deepest place of the heart.

2. The gospel we must hear is also the gospel of the water and the Spirit

Romans 10:17 says, *"So then faith comes by hearing, and hearing by the word of God."* Because faith comes from hearing, what the content of hearing is determines the content of faith. If you hear a half-gospel, only a half-faith grows, and if you hear the whole gospel, a whole faith grows. Therefore, the gospel we must hear is also the gospel of the water and the Spirit.

This applies not only when we are first born again but throughout our entire life of faith. Even after being born again, we must continue to hear the gospel of the water and the Spirit over and over. Only then does our faith become solid, our enjoyment deepen without wavering, and we will not be shaken by other teachings that preach a half-gospel. Because the old attitude of trying to establish one's own righteousness constantly raises its head in a corner of the heart even after being born again, we must repeatedly lay down that attitude by repeatedly hearing the accurate gospel. The accuracy of the gospel we hear is the very solidity of our faith, and repeatedly hearing the

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accurate gospel is like a lifelong spiritual flow.

3. We receive salvation only by the faith that believes in the gospel of the water and the Spirit

Salvation is not a broad gate that lets any kind of faith pass through. Romans 10:9-10 says, *"that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."* The object of that faith believed in the heart is clear. It is the fact that Jesus Christ became the end of the law and fulfilled all righteousness, that is, the fact that He removed all our sins through His baptism, cross, and resurrection.

The essence of this faith is laying down all attempts to add righteousness through one's own deeds and humbly acknowledging and accepting the righteousness that Christ has already accomplished. It is honestly confessing one's own inability and sinfulness, and accepting in the heart the righteousness that Jesus Christ has prepared. This simple acceptance moves a person to the position of the righteous, and from that position leads to eternal life. By no other faith, nor by religious zeal, moral effort, or amount of devotion, does the gate of salvation open. Only the faith that accepts the gospel of the water and the Spirit in the heart opens that gate and lets a person enter it.

4. The flow of hearing, believing, salvation, and preaching must not be broken

Romans 10:14-15 shows the flow through which a person's salvation is accomplished by tracing it backward. *"How then*

shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?" Calling originates from believing, believing from hearing, hearing from preaching, and preaching from being sent. This flow is broken if even one link is missing. Here, one important fact is revealed. When a person hears the accurate gospel, accepts it in their heart, and is saved, that person becomes not the end of the flow, but the beginning of the next flow. This is because one who knows they were saved through the word heard from the outside becomes the feet that preach that word to others. Therefore, hearing, believing, salvation, and preaching are one endlessly continuing flow, and we are those called as a part of that flow. The accurate gospel we heard must not stop within us but flow to others so that the flow is not broken.

5. One who has enjoyed the accurate gospel naturally becomes an evangelist

A person who has become enriched by accepting the gospel of the water and the Spirit in their heart cannot confine that richness within themselves. Because the grace received is so great, the gratitude welling up from the deepest place of the heart moves their mouth and feet. They preach naturally out of gratitude and conviction, not by coercion. The praise in Romans 10:15, *"As it is written: 'How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!'"* is given to such people.

Becoming an evangelist does not mean becoming a professional minister. No matter where you are or what you do, becoming a channel to preach the accurate gospel you have received to others is exactly the life of an evangelist. It is offering oneself so

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that the accurate gospel is preached to family, neighbors, coworkers, or someone in a distant region you have never seen, through any channel—whether the internet, paper books, e-books, audiobooks, or by mouth. To one who has enjoyed the accurate gospel, this is not a burden but a joy, not a duty but a privilege. Because preaching the received richness to others adds yet another richness.

6. The urgency and universality of preaching to the whole world

Romans 10:18 says, *"Their sound has gone out to all the earth, And their words to the ends of the world."* The scope of preaching the gospel is not limited to one region or one tribe, but heads toward the ends of the earth. Verse 12 also says, *"For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him."* No one is excluded from this gospel, and the universal calling toward all people is entrusted to us.

This universality is accompanied by urgency. If the reason people perish is not the lack of Christ's work but their failure to know and accept the truth, then making that truth known is an urgent matter that determines a person's destiny.

The diagnosis in Hosea 4:6, *"My people are destroyed for lack of knowledge."* applies exactly today as well. Where the accurate gospel has not reached, there is destruction, and where the accurate gospel has reached, there is enriched life. Therefore, in order to let even one more person hear the accurate gospel, we must preach this good news through all possible channels—paper books, e-books, audiobooks, the internet, and word of mouth.

7. To summarize

The gospel we must believe and the gospel we must hear are both the gospel of the water and the Spirit, and salvation comes only by the faith that believes in this gospel, and we must become evangelists who preach that gospel to the whole world so that people may receive salvation. If the gospel we believe and the gospel we hear are different, our faith wavers, and if the gospel we hear and the gospel we preach are different, the accurate truth will not continue to the next generation. Only when the gospel of the water and the Spirit flows consistently through the entire channel of hearing, accepting, enjoying, and preaching do people actually reach salvation.

Therefore, the mission entrusted to us is clear. We must first accurately know and accept the gospel of the water and the Spirit in our hearts to become enriched within it, and we must become the feet that accurately preach what we have received to others. Without being satisfied with a half-gospel that believes only in the cross, and without stopping at slogans or greetings, we must preach the baptism Jesus received from John, the cross, and the resurrection all at once, in detail and surely from beginning to end. When we do this, the flow of hearing is not broken, and the salvation of one person leads to the salvation of another, and finally, the accurate gospel reaches the ends of the earth. Becoming the feet that preach the good news so that the number of those who perish because they do not know decreases by even one person—this is the calling given to us and at the same time the greatest privilege we enjoy.

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[Question] 12. Even now in the 21st century, God is waiting with open arms for people to believe in the gospel of the water and the Spirit and return to Him. Would this not be the heart of God? However, please explain the fact that there are false religious leaders in this world, so there are many who do not believe the gospel that makes them return to Jesus Christ but have worldly religious faith, thereby breaking God's heart.

This is a question that deeply pinpoints how the word of Romans 10:21, "All day long I have held out my hands to a disobedient and contrary people," resonates within the landscape of the 21st century. The times have changed, but God's heart has not changed, and people's lostness has also not changed in its essence.

1. God is the Father who waits with open arms even if the times change

Romans 10:21 quotes Isaiah 65:2 to depict God's heart in the most personal way. *"But to Israel he says: 'All day long I have stretched out My hands To a disobedient and contrary people.'"* The expression of holding out His hands all day long brings to mind a parent holding out both arms toward a child, waiting for them to come even one step closer. This is not a theological abstraction but a personal attitude of waiting. Not for an hour but all day long, not for a few days but for a lifetime, not for one generation but across ages, God has not withdrawn that attitude. This heart has not changed today as we enter the 21st century. 2 Peter 3:9 says, *"The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to*

repentance." The heart that wishes not even one person to perish, and that long-suffering waiting for everyone to reach the truth, remains the same even now. God is consistently calling people of the artificial intelligence era and people of the era rampant with religious indifference. Just because the times have changed, God's calling has never weakened, and that calling is to accept the gospel of the water and the Spirit in the heart and return to God.

2. Even to the people of the 21st century, the same one gospel becomes the channel of calling

Even if the times change, the content of the calling is the same. The gospel that the people of the apostolic age had to hear, the gospel that the people of the Middle Ages had to hear, the gospel that the people of the Reformation era had to hear, and the gospel that the people of today must hear is one gospel. That is, it is the one gospel of accepting in the heart all at once the fact that Jesus had the sins of humanity transferred to Him once and for all by being baptized by John the Baptist, that He received all the judgment for sin by shedding His blood and dying on the cross while bearing those sins, and that He resurrected on the third day to become our eternal Savior.

The declaration of 1 John 5:6, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood-ASV"*, applies equally across the ages. A person of the 21st century also cannot return to God by believing in One who came by water only or by blood only; they must accept in their heart Jesus Christ who came by water and blood together to return to God. The customs of the times and people's interests have changed, but the truth that moves a sinner to a righteous person has not changed. Therefore, even in the 21st century, we must accurately preach this same one gospel,

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and we must not blur the outlines of the gospel under the pretext of adapting to the times.

3. The teachings of false religious leaders block the way back to God

One of the heaviest diagnoses of the text is the fact that the reason people remain in the position of being disobedient and contrary often stems from wrong teachings. In Matthew 23, Jesus rebuked the religious leaders of that time, saying, *"But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in" (Matthew 23:13).* The harm caused by a wrong religious leader does not stop at one person's private error. Because it results in that leader standing before the gate of the kingdom of heaven and blocking the way of others, the harm does not end with that one leader.

The same landscape is repeating today. Leaders who stand at the pulpit without knowing the accurate gospel, teachings that emphasize only the blood of the cross while blurring the baptism Jesus received from John, and messages teaching that one must supplement righteousness with religious zeal or the amount of devotion are planting a half-gospel of believing only in the cross in people's hearts. Some place Mary on the same line as Christ, dispersing the trust that should be directed only to Jesus Christ, and some deceive people with visions, tongues, or powers they claim to have received.

Hosea 4:6 says, *"My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me."* The diagnosis that the destruction of people without knowledge often traces back to the responsibility of leaders who have rejected knowledge comes heavily.

4. The identity of worldly religious faith is a transformation of the attitude to establish one's own righteousness

The position that people who have received the teachings of false religious leaders fall into ultimately converges into one thing. It is the attitude of trying to establish one's own righteousness. It is the situation diagnosed in Romans 10:3, *"For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."* Worldly religious faith has various outward appearances, but its essence is one. It is the attitude that one must add one's own efforts to the righteousness God has prepared, and the unspoken premise that the work Christ has already accomplished is insufficient.

This attitude looks religiously very busy and devoted. Outward appearances such as early morning prayer, fasting, offering, volunteering, and evangelism look flawless. However, inside the heart, they constantly calculate what they must do to become righteous, and the evaluation of their own deeds becomes the basis of their peace. Ultimately, it takes the form of one's own righteousness being lightly placed on top of Christ's righteousness, which is effectively an attitude that denies the sufficiency of Christ's righteousness. Such faith lives a lifetime with the awareness that sin remains in the heart, and cannot lay down the burden of thinking that the problem of sin must be repeatedly removed through one's own repentance. They remain in a position where they are believers outwardly but do not enjoy freedom of the heart.

5. Breaking God's heart is God's love being rejected

What breaks God's heart the most is not human moral failure itself, but God's own love being rejected. The sins committed by

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humans have already been completely removed by God through the ministry of the baptism Jesus received from John and the ministry of shedding blood on the cross. However, the attitude of ignoring that fact of removal and not accepting the gospel of the water and the Spirit prepared by God is a rejection of love itself, thus breaking the deepest place of God's heart. John 3:19 says, *"And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil."* The attitude of loving the darkness and not returning even though the light has been prepared—this is the core of the pain in God's heart.

Also, one deep sorrow is added. It is the appearance of those who accept only half of that work even while knowing the fact that God had Jesus Christ baptized by John the Baptist to have the sins of humanity transferred to Him, judged Jesus Christ on the cross, and even raised Him again. A faith that acknowledges the blood of the cross but blurs the baptism Jesus received from John is tantamount to blurring the meaning of the entire righteous work of salvation performed by God. If parents gave everything for their child, but the child received only a part of it and pretended not to know the rest, how would the parents' hearts feel? The appearance of people who are satisfied with a half-gospel following the teachings of false religious leaders is still breaking God's heart today.

6. However, God is still holding out His hands, and we are the channels of that calling

Nevertheless, the weight of the text does not lie in despair but in the persistence of the calling. The single phrase, *"All day long I have stretched out My hands,"* testifies to a love that does not give up beyond the sorrow of rejection. God is still holding out His hands to those swayed by false religions, to those

struggling to establish their own righteousness, and to those living satisfied with a half-gospel. God is waiting all day long for even one more person to return to God.

Before this calling, the mission given to us is clear. It is to preach the accurate gospel so that people's eyes are turned toward God's calling. It is making the entire gospel of the water and the Spirit known to those trapped in a half-gospel, making the gospel of the water and the Spirit that Christ has already fully accomplished known to those trying to establish their own righteousness, and making the truth exactly as the Bible testifies known to those in the deception of false teachings. We are the channels of God's calling, and those who lay the path of the gospel so that the calling may reach a person's heart. When we accurately preach the accurate gospel of the water and the Spirit, God's all-day waiting is answered by one person's return, and the pain in God's heart is comforted by one person's salvation.

7. To summarize

Even in the 21st century, God is waiting all day long with open arms for those who believe in the gospel of the water and the Spirit to return to God's embrace. God's heart has not changed even if the times change, and the righteous work prepared by God has also been completed once and for eternity, calling people across the ages. The channel of the calling is the same one gospel, that is, the gospel of the water and the Spirit that accepts Jesus' baptism, cross, and resurrection all at once.

However, even in this age, false religious leaders stand in the position of shutting the gate of heaven in people's faces, and are planting the attitude of trying to establish their own righteousness in people's hearts with a half-gospel and teachings reliant on deeds. As a result, there are many people who are believers outwardly but live without returning to God in the

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deepest part of their hearts, and this is breaking God's heart. The sorrow of God's love being rejected and the regret of only half of the righteous work performed by God being accepted are contained within His all-day waiting.

Therefore, the mission given to us is to lay the path of the accurate gospel so that God's calling may reach even one more person. It is making the truth exactly as the Bible testifies known to those deceived by false teachings, showing the entire gospel of the water and the Spirit to those trapped in a half-gospel, and pointing out the righteousness Christ has already fully accomplished to those trying to establish their own righteousness. When our feet become the feet that preach the good news, and one person's return leads to another person's return, God's all-day waiting is answered and the pain in God's heart is comforted.

[Question] 13. What word of the gospel must we hear to reach true faith?

The single verse of Romans 10:17, *"So then faith comes by hearing, and hearing by the word of God."* is the very starting point and answer to this question. What word of the gospel one hears becomes the essential point that determines whether one reaches true faith or not.

1. The content of hearing determines the content of faith

The first proposition of Romans 10:17 is *"faith comes by hearing."* This single phrase clearly reveals the most basic principle of faith formation. It is not a decision made by one's own will that creates faith, but faith arises only when the word heard from the outside touches the heart. Therefore, what a

person believes is determined by what that person has heard. If the heard word is accurate, accurate faith grows; if the heard word is partial, only partial faith grows; and if the heard word is blurry, only blurry faith grows.

This principle applies to the entire life of faith. Hearing is not only important when first being born again, but even after being born again, we must continuously hear the accurate word over and over. Because the old attitude of trying to establish one's own righteousness constantly raises its head in a corner of the heart even after being born again, one must repeatedly lay down that attitude by repeatedly hearing the accurate gospel. Therefore, what gospel one is hearing is not a one-time choice but a lifelong choice, and that choice determines the firmness and richness of a person's faith.

2. The hearing that leads to true faith is the *"the word of God"*

The second proposition of the text is *"and hearing by the word of God."* It is a proposition that clearly reveals what kind of word must be heard. It must not be a general religious truth or moral exhortation, but the *"the word of God."* That is, it must be a word that accurately testifies to who Christ is, what He did, and what kind of righteousness He has prepared for us, to arouse true faith.

This is different from simply hearing a greeting or slogan like "Believe in Jesus." People can vaguely confess "I believe in Jesus" even after hearing such a phrase, but if there is no accurate knowledge within that confession of how Jesus saved us, that is not hearing the word of Christ that the text speaks of. The true word of Christ is a message that shows Jesus' identity, ministry, and results without omission, and by hearing that message, a person can accept the entirety of Jesus' righteous ministry into their heart.

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3. The specific content of the word of Christ is the gospel of the water and the Spirit

Then what is the specific content of the word of Christ? The Bible shows it very clearly. 1 John 5:6 clearly states, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. -ASV"* The word of Christ we must hear is not a message that Jesus Christ is one who came by water only or by blood only, but the whole message that He is the one who came by water and blood together.

Specifically explained, three things come together all at once. First, it is the message that Jesus had the sins of humanity transferred to Him once and for all by being baptized by John the Baptist. This is the true meaning of the word in Matthew 3:15, *"for thus it is fitting for us to fulfill all righteousness,"* and the fulfillment of the laying on of hands law in Leviticus 1:4 and 16:21 of the Old Testament. Second, it is the message that He received all the judgment for sin by shedding His blood and dying on the cross while bearing those sins. Third, He resurrected on the third day to save us from sin and became our eternal Savior. The message in which these three things are harmonized all at once is the very gospel of the water and the Spirit, and this is the word of Christ that leads to true faith.

4. False hearing gives birth to false faith

If the content of hearing deviates from the word of Christ, the faith that grows as a result is also not the true faith taught by the text. This is the reason why the Apostle Paul strongly rebuked in Galatians 1:6-9, *"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who*

trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed." There is no other gospel, and all teachings that distort the gospel of Christ are false gospels.

Even today, various forms of false hearing exist. Some teachings place Mary on the same line as Christ to disperse the object of trust, some teachings deceive people with visions, tongues, or powers, and some teachings emphasize that one must supplement righteousness with moral struggle and religious devotion. Those who hear such teachings consider that they have heard something spiritual, but in fact, they have heard only a part of the righteous work accomplished by Christ or a distorted message that adds something else to that work. The faith that grows as a result is full of wavering, has unceasing consciousness of sin, and relies on one's own deeds. False hearing ultimately becomes the soil for false faith, and the faith built upon it is ultimately hard to escape shame.

5. Hearing only the blood of the cross is different from hearing the gospel of the water and the Spirit

The most common partial hearing today is a message that emphasizes only the blood of the cross. A faith that grows after hearing such a message certainly holds onto a part of Christ, but it fails to hold onto the entirety of Jesus' ministry. This is because it cannot explain whose sins and what kind of sins the blood of the cross is for. As a result, one becomes trapped in the attitude that they must repeatedly renew the efficacy of that blood on their part through daily repentance, and lives with the consciousness of being a sinner for a lifetime.

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On the other hand, one who hears the entire gospel of the water and the Spirit clearly knows when and how their sins were transferred to Christ. Because they know that their sins were transferred to Jesus through the baptism He received from John the Baptist, that the judgment for those sins was completely removed on the cross, and that He accomplished our salvation by resurrecting from the dead, they do not live constantly calculating their sins every day. Shortcomings still remain and there are many flaws, but regarding sin, the heart is clean and the conscience is free. This is the reason why even with the same confession of "believing in Jesus," the dimension of richness enjoyed becomes completely different depending on the difference in the message heard. Therefore, for us to reach true faith, it must not be a hearing that detaches and hears only the blood of the cross, but a hearing that hears Jesus' baptism, cross, and resurrection all at once.

6. Hearing only with the head and hearing with the heart

There is another dimension to hearing. Even if the same word is heard, hearing that remains only in the head is different from hearing that is deeply accepted with the heart. A person who has heard only with the head can only answer by briefly recalling and thinking when someone asks or a certain situation arises, and if their attention is distracted by other things, that knowledge becomes blurry. However, a person who has heard with the heart does not have to struggle to recall it, for the truth is already settled in their heart, and they live enjoying that truth like a normal flow.

Romans 10:8 says, *"'The word is near you, in your mouth and in your heart' (that is, the word of faith which we preach)"* Only the word that is in the mouth and in the heart becomes the foundation of true faith. Therefore, the hearing we must hear

must not be a hearing that accumulates as information in the head, but a hearing that is deeply accepted with the heart. Hearing with the heart is the act of simply acknowledging and accepting the heard truth by saying, “That is right, it is so, thank You.” It is the act of acknowledging one’s own inability and sinfulness and accepting the righteousness accomplished by Christ into the heart by faith. Such hearing of the heart arouses true faith, and that faith leads a person to righteousness and to salvation.

7. To summarize

For us to reach true faith, we must hear the word of Christ, that is, the gospel of the water and the Spirit. Because the content of hearing determines the content of faith, partial hearing only grows partial faith, and blurry hearing only grows blurry faith. The hearing that leads to true faith is the message that testifies all at once to the fact that Jesus had the sins of humanity transferred to Him once and for all through the baptism He received from John the Baptist, that He received all the judgment for sin by shedding His blood and dying on the cross while bearing those sins, and that He resurrected on the third day to become the eternal Savior.

Also, the word we must hear must not remain only in the head but must be a word deeply accepted with the heart. It is a hearing with a heart that lays down all attempts to establish one’s own righteousness and simply accepts the righteousness that Christ has already accomplished. Only the faith that grows in a person who has such hearing is the true faith promised by the text, and only that faith leads a person to righteousness, to salvation, and guides them to unceasing richness. Therefore, we must carefully examine what message we are hearing, whether that message testifies to the entirety of Christ’s righteous ministry without

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omission, and whether that message is only accumulating in the head or entering deeply into the heart.

[Question] 14. The Lord is revealing Himself through those who preach the gospel of the water and the Spirit. Now, in the 21st century, there are over 2 billion people worldwide who claim to believe in Jesus. However, they are not hearing the gospel of truth preached by those who preach the gospel of the water and the Spirit, but are hearing a half-gospel that clings only to the blood of the cross. Please explain this part.

This is a question that accurately points out the deep gap between the outward abundance and spiritual poverty of 21st-century Christianity. The population of those who call themselves believers has become unprecedentedly large, but the fact that the number of those among them who have accurately heard the entirety of Christ's righteous ministry remains at an extremely small percentage compared to that vast number shows the spiritual landscape of this age.

1. The Lord reveals Himself through the preachers of the accurate gospel

Romans 10:20 quotes Isaiah 65:1 to show one deep truth: *"I was found by those who did not seek Me; I was made manifest to those who did not ask for Me."* What should be noted here is the fact that the Lord reveals Himself. The channel through which the Lord reveals Himself is not thunder and lightning, visions, or mystical voices, but the mouths and writings of those who preach the accurate gospel. The flow of Romans 10:14-15,

that is, the flow leading to being sent, preaching, hearing, believing, and calling, makes this point clear. The Lord makes Himself known to people's hearts through the feet and mouths of those who are sent to preach the accurate gospel.

Therefore, the Lord revealing Himself in a person's heart is directly connected to what message that person is hearing. To those who hear the accurate gospel of the water and the Spirit, the accurate Jesus Christ appears; to those who hear a partial gospel, a partially understood Jesus Christ takes place; and to those who hear a distorted gospel, a distorted image of Christ takes place in their hearts. In other words, the outline of Christ that a person draws in their heart is formed exactly as the outline of the message they have heard. That is why the evangelists who preach the accurate gospel of the water and the Spirit receive the praise in the text, *"How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"* It is because only at the places their feet touch does the Lord reveal Himself exactly in His true form.

2. The outward vastness of 21st-century Christianity and the poverty hidden within it

Today, the number of people worldwide who confess to believing in Jesus has already well exceeded 2 billion. Looking only at the outward appearance, it seems as if the gospel has reached almost everywhere. Churches are built on every continent, printed Bibles are translated into multiple languages, and countless congregations gather in places of worship every Sunday. Through digital channels, sermons and teachings flow across time and space.

However, when looking into the inner side of this vast outward appearance, the spiritual landscape is very different. Most of those 2 billion are hearing a half-gospel that emphasizes only the

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blood of the cross, and there are many who have never accurately heard what kind of ministry the baptism Jesus received from John the Baptist was. The resurrection is also merely considered as an anniversary of a season, and there are not many who accurately know about Jesus' saving ministry and have it engraved in their hearts. The busyness of religious activities and the number of believers have increased, but the clarity of truth has by no means deepened in proportion to that busyness and number. An age where outward abundance and the poverty of truth have grown together—this is an important self-portrait of 21st-century Christianity.

3. The reason why the half-gospel has spread widely and its results

Why has the half-gospel of believing only in the cross spread so widely in this age? One reason is that most of the theological flows formed after the Reformation solidified while emphasizing the blood of the cross but failing to sufficiently explain the meaning of the ministry that the baptism Jesus received from John holds. Even in the writings of renowned theologians, it is difficult to find places that clearly preach that the baptism Jesus received from John was the decisive ministry through which the sins of humanity were transferred to Jesus. As a result, pastors who learned in seminaries stood on pulpits and preached the blood of the cross they had learned—that is, the half-message—to the next generation, and as this flow solidified over several generations, the half-gospel virtually took the place of orthodoxy.

The results brought about by this flow are clear. First, sins remain without being actually removed from the hearts of those who confess to be believers. Because they do not clearly know whose sins and what kind of sins the blood of the cross is for,

they have become trapped in the attitude that they must repeatedly renew its efficacy on their part through daily repentance. Second, religious efforts to supplement righteousness with their own deeds have become the center of their life of faith. Offerings, volunteering, evangelism, and early morning prayers have come to be considered as channels for supplementing righteousness, and this has actually brought about the result of remaining in the position of not submitting to God's righteousness by seeking to establish their own, as diagnosed in Romans 10:3. Third, because the freedom of conscience does not come from deep within the heart, there are many people who call themselves believers but cannot escape shame deep in their hearts.

4. The sorrow that the Lord cannot sufficiently reveal Himself

The Lord desires to reveal Himself, but because the message heard is partial, the image of Jesus Christ also takes place in people's hearts only partially. The image of Jesus shedding blood on the cross is drawn, but the image of Jesus having our sins transferred to Him through the baptism He received from John the Baptist is treated blurrily or omitted. The image of Jesus who resurrected and guaranteed our righteousness also remains only as a memory of a season, and is not enjoyed as the foundation of eternal salvation dwelling within us.

This becomes a deep sorrow to the Lord. The Lord wants to show the entirety of His ministry of baptism and the cross and wants to meet people through that entirety, but people are accepting only a part of the Lord's ministry. If parents gave everything for their children, but the children received only a part of it and pretended not to know the rest, how would the parents' hearts feel? The single phrase of Romans 10:21, "*All*

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day long I have stretched out My hands To a disobedient and contrary people," is ringing exactly as it is in this age as well. God's two arms are still spread wide, but people are living knowing only one part of that calling and not knowing the other part.

5. The landscape of an age where the channel of the accurate gospel has narrowed

In this flow, the channel of the accurate gospel remains very narrow compared to the vast outward appearance of Christianity. Pulpits that accurately explain and preach the gospel of the water and the Spirit from beginning to end are few, and the volume of that accurate message flowing out through printed books or digital channels is also small compared to the entire religious market. On the contrary, the majority of teachings that claim the gospel of believing only in the cross as orthodoxy occupy the pulpits, and an atmosphere of driving those who preach the gospel of the water and the Spirit as heretics has even been formed.

The landscape where Jesus rebuked in Matthew 23, *"But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in,"* is still seen today. It is happening that those standing on the pulpits are not only trapped in the half-gospel of believing only in Jesus' cross themselves, but are even blocking the path of those who want to hear the accurate gospel. Therefore, despite the promise of verse 18 in the text, *"Their sound has gone out to all the earth, And their words to the ends of the world,"* there are still many barriers laid down before that voice accurately reaches a person's heart.

6. The mission of those called as channels of the accurate gospel

In front of this landscape, a clear mission is given to those who have received the gospel of the water and the Spirit. If the channel of the accurate gospel of the water and the Spirit is narrow, offering ourselves to the work of widening that channel is our place. In an age where the internet transmits messages across time and space, preaching the accurate gospel of the water and the Spirit through all possible channels—paper books, e-books, videos, and audiobooks—becomes our mission. It is the work of laying a bridge so that even one more person can escape from the half-gospel that relies only on the blood of the cross and become a rich person who accepts Jesus' baptism, cross, and resurrection all at once.

The weight of this mission is not light. In an age where as many as 2 billion people are trapped in a partial message, being a bridge so that even one person can meet the accurate gospel of the water and the Spirit does not stop at merely changing the destiny of one soul. It is also the opening of a new channel through which the accurate gospel will flow to the next generation through that one person. Therefore, we cannot keep the gospel of the water and the Spirit we have received locked within ourselves, and we must offer ourselves as channels to transmit that richness. In an age where the gospel of believing only in the cross has taken the place of orthodoxy, preaching the gospel of the water and the Spirit is certainly lonely and sometimes accompanied by misunderstanding and criticism, but when we know the fact that the channel through which the Lord reveals Himself to people is our feet, mouths, and writings, that path becomes a path of glorious co-working.

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7. To summarize

The most accurate self-portrait of 21st-century Christianity is a landscape where outward vastness and the poverty of truth have grown together. The Lord reveals Himself through the feet and mouths of those who preach the gospel of the water and the Spirit, and the image of Jesus Christ takes place in people's hearts exactly as the gospel is heard. However, among the many people who confess to believing in Jesus in this age, the majority are hearing a half-gospel that emphasizes only the blood of the cross, and they have never accurately heard the word that Jesus had the sins of humanity transferred to Him once and for all through the baptism He received from John the Baptist. As a result, they are outwardly believers, but their sins remain without being removed in their hearts, and there are many who cling for a lifetime to religious efforts to supplement righteousness with their own deeds.

This is a deep sorrow to the Lord, and it is a landscape that breaks the heart of the Lord who wants to meet people with the entirety of His ministry. God's two arms are still spread wide, but because the message heard is partial, only a part of that calling is being made known to people. Therefore, the mission given to those who have received the gospel of the water and the Spirit is clear. In an age where the channel of the gospel of the water and the Spirit is narrow, it is the work of offering oneself as that channel to lay a bridge so that even one more person can become a rich person who accepts Jesus' baptism, cross, and resurrection all at once. Even within the vast outward appearance where the gospel of believing only in the cross has taken the place of orthodoxy, when our feet become the feet that preach the good news so that the narrow channel preaching the accurate gospel is not cut off, the Lord reveals Himself to people exactly in the true form of Jesus Christ through those feet,

mouths, and writings, and the event of one person's soul returning to God takes place. ✉

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> ***Ephesians Seen from the Perspective of the Gospel of the Water and the Spirit***

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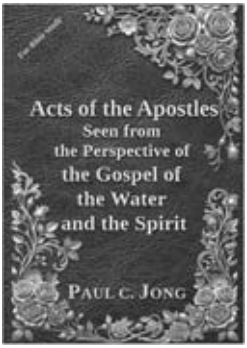
Paul C. Jong's Biblical Exposition & Sermons

Acts of the Apostles Seen from the Perspective of the Gospel of the Water and the Spirit



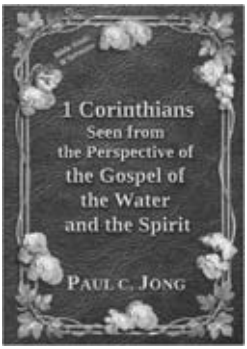
"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

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.

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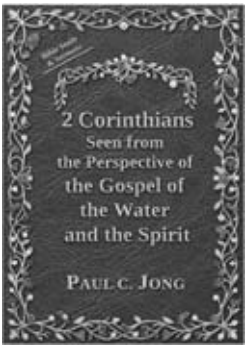
2 Corinthians Seen from the Perspective of the Gospel of the Water and the Spirit



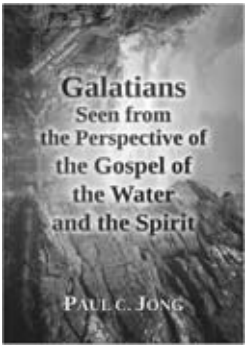
"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." (2 Corinthians 5:17)

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.

Galatians seen from the perspective of the gospel of the water and the Spirit



"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage." (Galatians 5:1)

Galatians is often read as a textbook of the Reformation that cried out "faith alone" against legalism. However, the core that the Bible intends to speak through Galatians does not lie in the religious debates or theological slogans of an era. How the righteousness that can never be obtained by human deeds settles upon a soul at once—that is the central message of Galatians.

This book explains Galatians chapters 1 through 6 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 for those sins on the cross, and then resurrected from death—and His gospel become true freedom and eternal righteousness to souls shaking under the yoke of the law.

By reading this book, we come to confirm the fact that only the gospel of the water and the Spirit sustains the ministry of the apostles and establishes the saints as eternal children. Furthermore, through the two structures of baptism and the cross, it will be clearly testified how this gospel moves sinners from being slaves of the law to heirs of the promise, and from the yoke of slavery to free people working through love.

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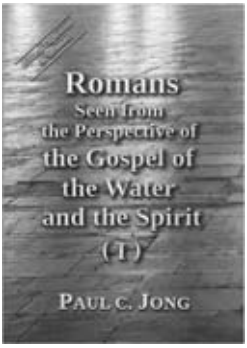
Romans seen from the perspective of the gospel of the water and the Spirit (I)



When Looking at Romans from the Perspective of the Gospel of the Water and the Spirit,

A person who embraces the gospel of the water and the Spirit in their heart comes to read Romans completely differently. The moment one opens this letter holding onto 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 resurrected, it finally begins to be seen why Paul introduced himself as a "debtor to the gospel" and so boldly declared, "I am not ashamed of the gospel."

The Apostle Paul, after revealing the sins of the Gentiles and the hypocrisy of religious people in turn, proclaims the righteousness of God manifested apart from the law. That righteousness is not a righteousness built up by human moral effort, but the righteousness completed by the baptism Jesus received from John, the blood of the cross, and the resurrection. The righteousness Abraham received when he was uncircumcised is the evidence of it, and the "blessing of not imputing sin" that David sang of is the result of it.

A person who believes this gospel knows that he is one who has already been justified. Only upon that conviction does peace with God reside, and the path opens where even tribulation leads to perseverance, character, and hope. This mystery—that a life which was placed under the reign of death over sin through one man, Adam, has received the removal of sins through one person, Jesus Christ, and has been transferred under the reign of righteousness—takes its place within us.

Salvation has already been completed at once. Now, what remains is the matter of receiving that gospel with the heart and living as a righteous person.

Romans seen from the perspective of the gospel of the water and the Spirit (II)

When Looking at Romans from the Perspective of the Gospel of the Water and the Spirit,

Even while saying they have received the eradication of sins, there are many people who still look at their own sins and condemn themselves. However, if you open this text holding onto the gospel that Jesus received the transfer of the sins of the world by receiving baptism from John, received the judgment for those sins on the cross, and then resurrected, you will finally begin to see why the Apostle Paul asserted, "There is therefore now no condemnation to those who are in Christ Jesus."

The Apostle Paul reveals that our old man, who was baptized into Christ, died together and was made alive together with Him, and honestly exposes the fact that the law cannot make us holy. Upon that, he proclaims the confirmed salvation of the one whose condemnation has disappeared, and through his sorrow toward Israel, he testifies that salvation comes not by human zeal but only by God's mercy.

A person who believes in the gospel of the water and the Spirit knows that they themselves are already dead to sin and alive to God. Even if the flesh is still weak, that weakness cannot turn them back into a slave of sin again. The person who lays down the zeal to establish their own righteousness and accepts with their heart the righteousness that God has already accomplished will not be put to shame and will enjoy the richness of the Lord's grace.

Salvation has already been completed once and for all. What remains now is to accept the gospel of the water and the Spirit with the heart, and to live preaching that gospel in newness of life.

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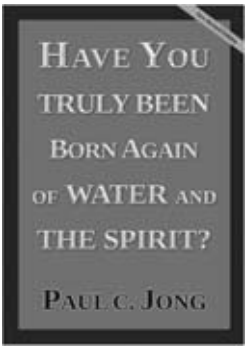
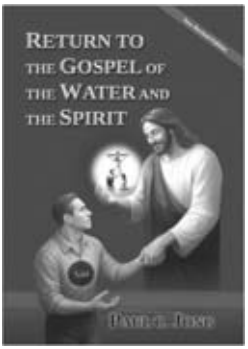
Paul C. Jong's Sermons

HAVE YOU TRULY BEEN BORN AGAIN OF WATER AND THE SPIRIT? [New Revised Edition]



Among many Christian books written about being born again, this is the first book of our time to preach the gospel of the water and the Spirit in strict accordance with the Scriptures. Man can't enter the Kingdom of Heaven without being born again of water and the Spirit. To be born again means that a sinner is saved from all his lifelong sins by believing in the baptism of Jesus and His blood of the Cross. Let's believe in the gospel of the water and the Spirit and enter the Kingdom of Heaven as the righteous who have no sin.

RETURN TO THE GOSPEL OF THE WATER AND THE SPIRIT [New Revised Edition]



Let's return to the gospel of the water and the Spirit. Theology and doctrines themselves can't save us. However, many Christians still follow them, and consequently have not been born again yet. This book clearly tells us what mistakes theology and doctrines have made and how we can believe in Jesus in the most accurate and certain way.

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HOW CAN WE RECEIVE THE HOLY SPIRIT AS A GIFT? [New Revised Edition]

In Christianity, the most significantly discussed issue is salvation from sins and the indwelling of the Holy Spirit. However, few people have the exact knowledge of these two topics. Nevertheless, in reality people say that they believe in Jesus Christ while they are ignorant of true redemption and the Holy Spirit.

Do you know the true gospel that makes you receive the Holy Spirit? If you want to ask God for the indwelling of the Holy Spirit, then you must first know the gospel of the water and the Spirit and have faith in it. This book will certainly lead all Christians worldwide to receive the Holy Spirit through the washing away of all their sins.

Our LORD Who Becomes the Righteousness of God (I) & (II) — The Righteousness of God that is Revealed in Romans

The teachings in these books will satisfy the thirst in your heart. Today's Christians continue to live while not knowing the true solution to the personal sins that they are committing daily. Do you know what God's righteousness is? The author hopes that you will ask yourself this question and believe in God's righteousness, which is dealt with in detail in these books.

The Doctrines of Predestination, Justification, and Incremental Sanctification are the major Christian doctrines, which brought only confusion and emptiness into the souls of believers. But, dear Christians, now is the time when you must continue in the Truth which you have learned and been assured of.

These books will provide your soul with a great understanding and lead it to peace. The author wants you to possess the blessing of knowing God's righteousness.

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— Commentaries and Sermons on the Book of Revelation —

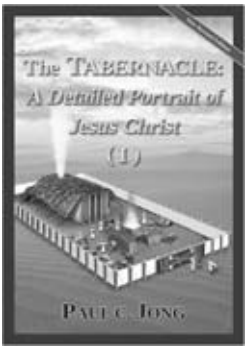
IS THE AGE OF THE ANTICHRIST, MARTYRDOM, RAPTURE AND THE MILLENNIAL KINGDOM COMING? (I)

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.

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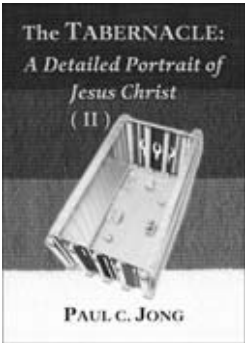
The TABERNACLE: A Detailed Portrait of Jesus Christ (II)



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.

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.

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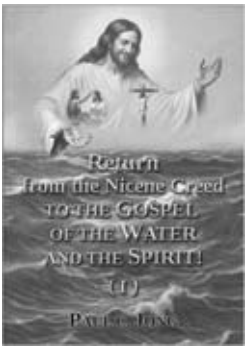
Return from the Nicene Creed TO THE GOSPEL OF THE WATER AND THE SPIRIT! (I)



-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.

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Please help us spread the true gospel of Jesus Christ through our books so that more people can be born again of the water and the Spirit. We would also be grateful if you could introduce our website and books to many people and invite them to visit.

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Contact: John Shin, General Secretary
E-mail: newlife@bjnewlife.org

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Sincerely,
The New Life Mission

Pastor PAUL C. JONG

Currently, Pastor Paul C. Jong leads 'The New Life Mission', where he and his fellow workers are spreading the gospel of the water and the Spirit.

Although he believed in the crucified Jesus, he suffered for a long time because his problem of sin remained unresolved. In the midst of this agony, he came to believe that Jesus took upon Himself the sins of the world through His baptism by John the Baptist, and subsequently bore the judgment in our place on the cross.

For the past 40 years since then, he has been preaching the gospel of the water and the Spirit to those who only believe in the cross, documenting his actual sermons in writing. The compilation of these manuscripts has given rise to today's 'Biblical Exposition Series from the Perspective of the Gospel of the Water and the Spirit.'

His works, comprising an ongoing 75-volume series, have been translated into more than 110 languages and are read in over 160 countries. E-books and audiobooks are available for free at www.bjnewlife.org, while physical books can be purchased on Amazon.

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

When Looking at Romans from the Perspective of the Gospel of the Water and the Spirit,

Even while saying they have received the eradication of sins, there are many people who still look at their own sins and condemn themselves. However, if you open this text holding onto the gospel that Jesus received the transfer of the sins of the world by receiving baptism from John, received the judgment for those sins on the cross, and then resurrected, you will finally begin to see why the Apostle Paul asserted, "There is therefore now no condemnation to those who are in Christ Jesus."

The Apostle Paul reveals that our old man, who was baptized into Christ, died together and was made alive together with Him, and honestly exposes the fact that the law cannot make us holy. Upon that, he proclaims the confirmed salvation of the one whose condemnation has disappeared, and through his sorrow toward Israel, he testifies that salvation comes not by human zeal but only by God's mercy.

A person who believes in the gospel of the water and the Spirit knows that they themselves are already dead to sin and alive to God. Even if the flesh is still weak, that weakness cannot turn them back into a slave of sin again. The person who lays down the zeal to establish their own righteousness and accepts with their heart the righteousness that God has already accomplished will not be put to shame and will enjoy the richness of the Lord's grace.

Salvation has already been completed once and for all. What remains now is to accept the gospel of the water and the Spirit with the heart, and to live preaching that gospel in newness of life.

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