



Bible Study  
& Sermons

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

PAUL C. JONG



**1 Corinthians Seen from the Perspective of  
the Gospel of the Water and the Spirit**

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& Sermons**



Hepzibah

**“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.

**1 Corinthians**  
**Seen from**  
**the Perspective of**  
**the Gospel of**  
**the Water**  
**and the Spirit**

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**1 Corinthians**  
**Seen from**  
**the Perspective of**  
**the Gospel of**  
**the Water**  
**and the Spirit**

**PAUL C. JONG**



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# ***1 Corinthians seen from the perspective of the gospel of the water and the Spirit***

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- ♣ E-mail: [newlife@bjnewlife.org](mailto:newlife@bjnewlife.org)

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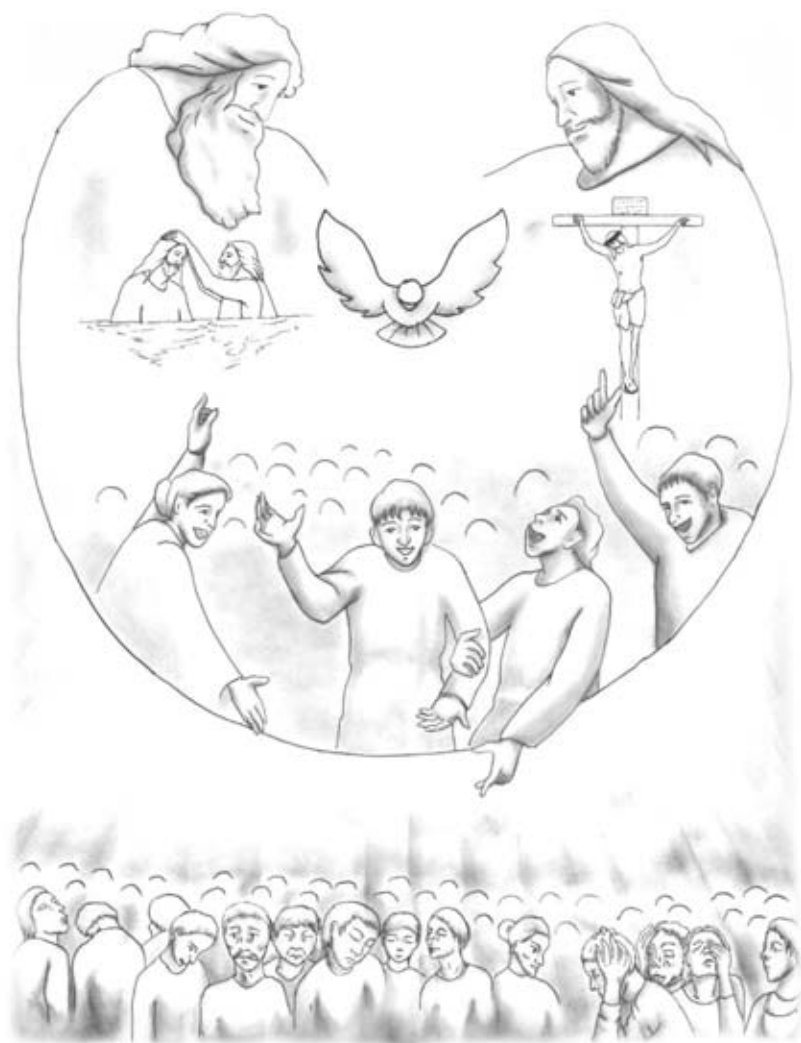
We offer a prayer of thanks to the Lord for giving us the Word of salvation and blessing us with the gospel of being born again by water and the Spirit.

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.

PAUL C. JONG



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# Preface to 1 Corinthians

1 Corinthians is one of the most richly dealt with pastoral epistles among the letters recorded by the Apostle Paul.

This letter is not simply a writing that explains the doctrines of faith, but it records contents that directly dealt with the problems that actually occurred inside the living church. Toward the Corinthian church, which was suffering from various problems such as division, moral corruption, confusion in worship, abuse of gifts, and denial of the resurrection, Paul answers with only one standard. That is the Word to recover by faith in the gospel Word of the water and the Spirit of Jesus Christ.

Corinth was an important commercial city of the Roman Empire at the time, a center of East-West trade, and a place where diverse peoples and cultures lived mixed together. However, behind the economic prosperity, a culture of lewdness and idolatry centered on the temple of Aphrodite was deeply rooted. The Corinthian church, established in such an environment, received constant challenges from the values of the world, and even after Paul left, it was difficult to prevent worldly ways of thinking from flowing into the church.

1 Corinthians is exactly the declaration of the gospel Word thrown toward the church in this confusion.

## **The gospel of the water and the Spirit penetrates the entirety of 1 Corinthians**

This book interprets and testifies 1 Corinthians chapters 1 through 16 from the perspective of the 'gospel of the water and

the Spirit’.

The gospel of the water and the Spirit is the gospel in which Jesus Christ received baptism from John, had the sins of the world transferred to His own body, received the judgment of those sins on the Cross, and resurrected from death, thereby giving perfect salvation to those who believe. This gospel is not the wisdom of the world but the power of God, and it is the answer that solves all the fundamental problems of faith.

In chapter 1, Paul speaks of the divisions inside the church. And he declares that our salvation is only Jesus Christ, not man. In chapter 2, he testifies to the fact that the wisdom of God, which is realized only by the Word of truth of the water and the Spirit, that is, the mystery of salvation that had been hidden from before the ages, has appeared inside Christ.

Chapters 3 and 4 state that the foundation of the church is Jesus Christ, and also that the workers of God are stewards entrusted with the mystery of that gospel.

Chapters 5 and 6 emphasize that the body of the saved person is for the Lord. And they make clear with what kind of faith the lives of the saints must go forward.

Chapter 7 shows that living for the glory of God in marriage and singleness, and in all areas of life, is the path of a true Christian. Chapters 8 to 10 teach a life that builds up virtue with love, responsibility, and faith inside the gospel through idol sacrifices, the rights of an apostle, and the history of Israel.

Chapter 11 deals with the order of worship and the true meaning of the Holy Communion. It makes clear that the Holy Communion is not a simple religious ritual, but a ceremony of confessing by faith in Jesus, who had the sins of the world transferred to Him by the baptism He received from John the Baptist, received the judgment of those sins on the Cross, and

resurrected from death.

Chapters 12, 13, and 14 deal with the gifts of the Holy Spirit and the love that completes those gifts, emphasizing that no gift is of any profit without the faith that believes in the love saved by the gospel of the water and the Spirit given by the Lord.

Chapter 15 is the theological peak of 1 Corinthians, solidifying the gospel of death and resurrection. It testifies that Jesus, who had the sins of the world transferred to Him by the baptism received from John the Baptist, received the judgment of those sins on the Cross, and resurrected from death in three days, has indeed become our true Savior. It states that if there is no resurrection from the death of Christ, our faith also becomes vain, so our salvation is confirmed inside that resurrection.

The final chapter 16 concludes the epistle by pursuing a life where there is practical love and fellowship among the saints as the fruit of the gospel, and urging missionary cooperation.

## **Upon what does the Church of God stand?**

To summarize the problem of the entirety of 1 Corinthians in one word, it is the Word responding to the question, ‘Upon what must the Church of God stand?’ toward the church saints in this confusion.

Paul diagnoses all the problems of the Corinthian church’s division, moral failure, abuse of gifts, and denial of resurrection from death inside the same gospel of the water and the Spirit. That is because the center of the Church of God had moved to man, philosophy, or worldly religious systems.

It shows that many problems are solved when the Church of God lays its faith not on the wisdom of man, but upon the baptism, the judgment of the Cross, and the resurrection from death given

by Jesus Christ. It shows that only when the Church of God is built upon the gospel of the water and the Spirit do the saints obtain true rest inside it.

The church of the world and the Church of God may look similar on the outside, but the Bible Word states that the essential difference in that faith lies in the content of the gospel of the water and the Spirit.

1 Corinthians shows that it is trying to solve the many problems inside the church by testifying the truth that one must be born again by believing the fact that Jesus received baptism from John, had the sins of the world transferred to Him, received the judgment of sins on the Cross, and resurrected from death.

It shows the fact that in a church that does not testify that Jesus received baptism from John, had the sins of the world transferred to Him, and accomplished the judgment of sins on the Cross, those many problems cannot be solved.

That this part is important shows that because the ministry of the church is not proclaimed as the center of the gospel of the water and the Spirit, the faith of the church members gradually flows into human righteousness and moral exhortation. Therefore, because the church testifies the gospel Word of the water and the Spirit given by the Lord, it manifests oneness, not division.

## **To all readers reading this book!**

I hope that all readers reading this book will come to realize the truth of the gospel of the water and the Spirit more deeply through 1 Corinthians. The problems that the Corinthian church experienced are by no means a story of 2,000 years ago. Division, moral compromise, pride of knowledge, misuse of gifts, and the shaking of resurrection faith are realities that are

still repeating inside the church today. Therefore, 1 Corinthians becomes the equally living Word of God to the church of today.

It shows that the core of the gospel Paul proclaimed toward the Corinthian church—that is, establishing the foundation of salvation upon the faith that believes in the Lord as the Savior who received baptism from John, had the sins of the world transferred to Him, received the judgment of sins on the Cross, and resurrected from death—is the standard way going to the right path of truth.

I hope that it will be confirmed once again through this book that it is the only answer for the saints of today and for the church.

The Cross may look foolish to the eyes of men. However, you must know that the judgment of sins of that Cross could become a possible judgment of sins because there was the ministry of the baptism Jesus received from John. The baptism Jesus received from John is the process of having the sins of the world transferred, and the Cross becomes the receiving of the judgment of sins. Therefore, I sincerely hope that this book is used in the work of the gospel of the water and the Spirit being established more clearly inside the heart of each person.

I pray that the grace and peace of God be with all the saints who receive salvation by believing the Word of truth of this gospel of the water and the Spirit, preach it, and establish the foundation of salvation with the faith standing upon this gospel.

I give my greetings inside the gospel of the water and the Spirit given by the Lord.

Sincerely, the Author

## Who is the author of 1 Corinthians and in what year was it written?

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

### **First, the author is the Apostle Paul.**

In 1 Corinthians 1:1 as well, Paul reveals himself as “*Paul, called to be an apostle of Jesus Christ through the will of God,*” and makes it clear that this letter is his own. Also, the early church traditions and historical materials all unanimously testify to this letter as being recorded by Paul.

### **Next, it is general to view the time of recording as around A.D. 55.**

It is known that Paul recorded this letter when he was staying in Ephesus during his 3rd missionary journey (refer to 1 Corinthians 16:8). At that time, because there were various confusions inside the Corinthian church such as disputes, sexual immorality, and issues with spiritual gifts, he sent this letter to correct them.

Lastly, looking at the time when the Bible words of 1 Corinthians were recorded, the entire New Testament is viewed as having its recording completed between around A.D. 90 and 100. Afterwards, while being used in various churches, the time it was officially confirmed as the canon is the 4th century A.D. (such as the Council of Carthage around 397).

To summarize, it is as follows:

- Author: Apostle Paul
- Time of recording: Around A.D. 55 (recorded in Ephesus)
- Time of New Testament completion: Around A.D. 90~100
- Canon confirmation: End of the 4th century A.D. ☒

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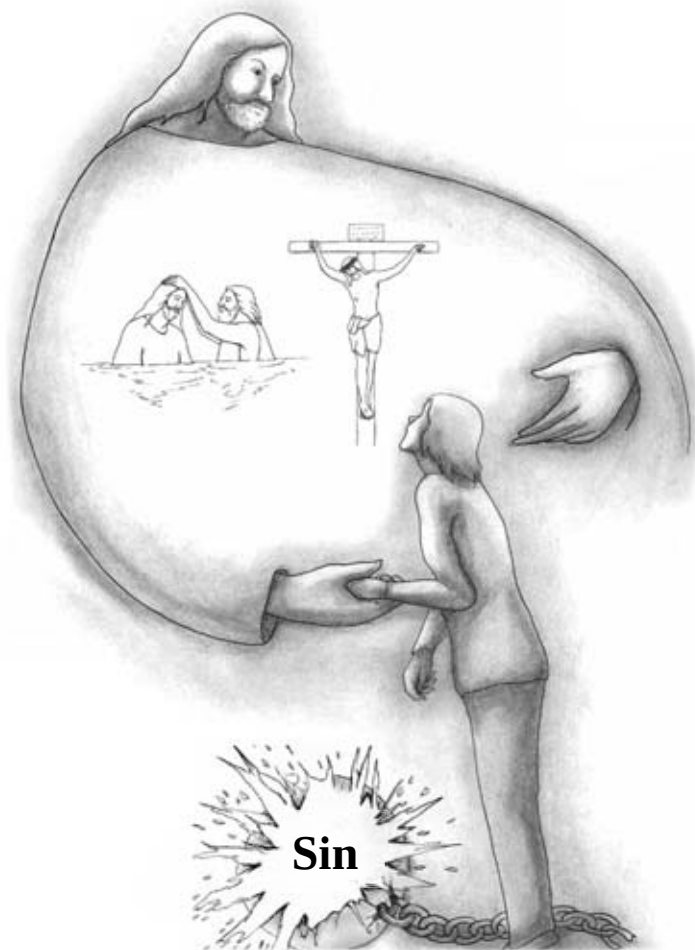
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# CHAPTER

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# 1



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# **The Message to the Divided Corinthian Church**

[The Power of God Manifested Not by Human Wisdom  
but by the Gospel of the Water and the Spirit]

## **The Background of Writing the Letter of 1 Corinthians**

To understand 1 Corinthians, we must first look at the relationship between the Apostle Paul and the Corinthian church, and the various problems that occurred within the Corinthian church at that time. 1 Corinthians is not a simple doctrinal manual, but a very practical pastoral epistle written by the Apostle Paul to solve the problems that actually occurred within the church.

First, the Corinthian church was a church established by the Apostle Paul during his second missionary journey. This event is recorded in Acts 18. Paul stayed in Corinth for about 1 year and 6 months preaching the gospel, and as a result, a church where Jews and Greeks gathered together was established. Corinth was a very important commercial city in the Roman Empire at that time. In today's terms, it was like an international trade city. Located on the isthmus connecting mainland Greece and the Peloponnese peninsula, this city was the center where East-West trade passed through. Diverse ethnicities and cultures were gathered, and although it was economically very prosperous, it was famous for being a morally very corrupt city.

In particular, there was the temple of Aphrodite in Corinth, where there were many temple prostitutes, and the entire city was deeply influenced by a culture of sexual immorality and idolatry. Because the church was established in such an environment, the culture and values of the world continued to enter into the church as well.

Even after Paul left Corinth, the church continued to grow, but at the same time, various problems began to occur. These problems are the direct background for writing 1 Corinthians.

The first problem was the division that arose within the church. Factions were formed in the church as some people said they followed Paul, some followed Apollos, and some followed Peter. This problem appears in 1 Corinthians 1. Paul saw this as a very serious problem. This is because the gospel is not about gathering around people, but becoming one around Christ.

The second problem was that serious moral corruption had entered the church. Even though there was a case where someone lived with his father's wife, the church was not dealing with it properly. Paul strongly rebukes this and says that the church must restore its holiness.

The third problem was disputes among the saints. The matter of taking problems within the church to secular courts and suing one another occurred. Paul points out that this is something that destroys the testimony of the church.

The fourth problem was questions about marriage and celibacy. At that time, the saints had much confusion about whether they should marry, whether celibacy was better, and whether they should live with an unbelieving spouse. Paul provides practical guidelines for these questions.

The fifth problem was the issue of food offered to idols. Because Corinth was a city with very strong idolatry, most of the meat sold in the market was related to idol sacrifices. Some saints

thought “an idol is nothing” and ate freely, but other saints could not accept it due to matters of conscience. Because of this issue, conflict arose within the church.

The sixth problem was the confusion of worship order. In particular, many problems appeared in the Lord’s Supper and the use of spiritual gifts. When sharing the Lord’s Supper, there were instances of ignoring the poor, and order was also broken in the process of using gifts such as speaking in tongues and prophecy. The seventh problem was wrong thoughts about the resurrection. Some people even denied the resurrection of the dead. Paul very strongly explains the gospel of the resurrection in 1 Corinthians 15. He says that the resurrection of Christ is the center of the gospel, and without it, faith is also in vain.

Summarizing all these situations, 1 Corinthians was written for two reasons. One was to correct the various problems reported within the Corinthian church, and the other was to answer the questions the saints sent to Paul.

Ultimately, 1 Corinthians is not simply a letter pointing out problems, but a letter that shows again what the church must stand upon. Paul emphasizes the fact that the center of the church must not be a person, nor culture, nor philosophy, but only the gospel of Jesus Christ. Therefore, 1 Corinthians can be said to be a book that answers the question, “Upon what does the church stand?” directed toward a church in the midst of confusion.

## **What is the difference between God’s church and the world’s church?**

*“Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, To the church of God which is at Corinth, to those who are sanctified in Christ Jesus,*

*called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours: Grace to you and peace from God our Father and the Lord Jesus Christ” (1 Corinthians 1:1-3).*

God’s church and the world’s church may seem to have no great difference when looking at their outward appearance. This is because both use the Bible, hold worship services, sing hymns, and listen to sermons. However, looking by the standard of the Bible, a fundamental difference exists between the two churches. That difference is not in the building or organization, but in the content of the gospel and the faith that believes in that gospel.

First, God’s church is the church established by God. In the Bible, the church does not mean a religious institution made by humans, but a gathering of people who believe in the gospel of Jesus Christ.

Acts 2:47 records, “*And the Lord added to the church daily those who were being saved.*” That is, the church is not an organization made by people recruiting members, but a community formed by God gathering those who have been saved.

At the center of this church, the gospel of the water and the Spirit is being testified. It testifies to the gospel that Jesus received baptism from John the Baptist to have the sins of the world transferred to Him, received the judgment of sins on the cross, and resurrected from death to save those who believe.

God’s church is a community that believes in this gospel of the water and the Spirit and testifies to that gospel. Therefore, this church of God does not demand human righteousness but stands centered on the redemption of Jesus Christ.

On the other hand, the world’s church uses the name of a church outwardly, but its center is not on the gospel of the water

and the Spirit, but is placed under a religious system.

In such a church, the standard of salvation is not placed on the word of truth that Jesus received baptism from John to have the sins of the world transferred to Him and received the judgment of sins on the cross. Therefore, the center of the sermon also has more moral and exhortative demands to the church members such as “live more kindly,” “serve more diligently,” “be more dedicated,” and “be more loyal,” rather than the ministry of Jesus’ baptism and the ministry of the cross that received the punishment of sins.

In this structure, the assurance of the gospel that the problem of human sin has been fundamentally solved weakens, and faith easily degenerates into religious duty or culture.

Another important difference is the issue of who the owner of the church is. In God’s church, the head of the church is only Jesus Christ.

Ephesians 1:23 says, “*which is His body, the fullness of Him who fills all in all.*” Therefore, the direction and standard of God’s church are not aimed at human thoughts or the trends of the times, but at the word of God and the preaching of the gospel of the water and the Spirit.

However, the world’s church often moves centered on human influence, the maintenance of the organization, the expansion of church power, and social influence. When this happens, the maintenance and growth of the organizational institution become a more important goal than the essence of the church.

Also, a difference appears in the issue of how to handle the problem of sin. God’s church clearly teaches the gospel word of the water and the Spirit by preaching the fact that Jesus received baptism from John to have the sins of the world transferred to Him, which ended with the judgment of sins on the cross.

It testifies that, through the word that Jesus received baptism, thereby having the sins of the world transferred to Him, received the judgment for sins on the Cross, and was resurrected from death, He washed away people's sins and gave salvation to those who believe. Because of this, it clearly proclaims that salvation is achieved not by human deeds but by faith that believes in the righteousness of God.

However, in the world's church, because they must solve all the sins that church members commit, they emphasize prayers of repentance and prayers to become sanctified. In this structure, church members live their religious lives always suffering from guilt and pain.

Ultimately, the most fundamental difference between the two churches is this. God's church is a church established upon the gospel word of the water and the Spirit, and the world's church becomes a church established upon the theological doctrines of its denomination.

God's church is a community of those who believe the truth that Jesus Christ received the transfer of the sins of the world through the baptism He received from John, and received the judgment of sins on the cross to give salvation to those who believe.

However, the world's church has become a community that lives for the development of the denomination, centered on human-established theological systems and religious activities rather than the gospel of the water and the Spirit.

Therefore, the Bible asks a more important question to all of us. It is not "Which church do I belong to?" but "Do I believe the true gospel word of the water and the Spirit in my heart?" The Bible says that the church is the gathering of those who have received the removal of sins by believing in their hearts in the Lord who received the transfer of the sins of the world through

the baptism He received from John, was killed on the cross, and resurrected.

Paul says he is “Called to be an apostle of Jesus Christ through the will of God.” This confession is not limited only to the apostleship.

It means that the Lord places the purpose on God’s calling within the gospel of the water and the Spirit. When viewing God’s calling of us from the perspective of the gospel of the water and the Spirit, it is not in religious achievements built up by one’s own determination, but in the preaching of the gospel intended to be accomplished within the purpose of salvation that God Himself planned and fulfilled.

Therefore, preaching to the whole world the gospel word of the water and the Spirit—that Jesus received the transfer of the sins of the world through the baptism He received from John and accomplished the completion of salvation by shedding His blood on the cross—appears as the will of God.

## **What do the gifts given by God refer to?**

*“I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, that you were enriched in everything by Him in all utterance and all knowledge, even as the testimony of Christ was confirmed in you, so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord” (1 Corinthians 1:4-9).*

The gifts given by God refer to the talents that God gives

freely to those who believe. Gifts are not qualifications or rewards that a person obtains through effort, but talents that God tells us to use for His will and the church.

That is why the Bible calls this a “gift.” The word gift itself has the meaning of “a gift of grace given freely.”

The gifts spoken of in the Bible can be largely understood in two meanings. One is that the salvation given by God itself is the greatest gift, and the other is that they are various talents given to the saved to preach the gospel.

First, looking from the most fundamental meaning, the removal of sins is God’s gift. Romans 6:23 says, “*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*” The gift spoken of here is, namely, the gift of salvation received by believing in the righteousness of Jesus Christ.

Because a person cannot become righteous before God by their own deeds, God the Father saved those who believe from their sins through the baptism Jesus received from John and the judgment of the cross. And to those who have received the removal of sins, He gave the Holy Spirit of God as a gift.

The word of the Bible distributes the gifts of the Holy Spirit to those who believe in the gospel word of the water and the Spirit from their own sins. These gifts are not for personal glory but are talents for serving God’s church.

1 Corinthians 12, explaining these gifts, says that the Holy Spirit has distributed various gifts to each person. For example, the word of wisdom, the word of knowledge, faith, gifts of healings, working of miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues are mentioned.

However, what is important here is the purpose of the gifts. The purpose for which God gives gifts is not for the individual,

but for God's church and to make them serve the gospel of the water and the Spirit.

Ephesians 4 says that God gave some to be apostles, some prophets, some evangelists, and some pastors and teachers. And it explains the reason as, *"for the equipping of the saints for the work of ministry, for the edifying of the body of Christ"* (Ephesians 4:12).

Also, the gifts given by God are given differently to each person. Not everyone receives the same gift. Some people have the gift of teaching, some people have the gift of serving, and some people have the gift of preaching the gospel.

Romans 12 speaks of various gifts such as prophecy, serving, teaching, exhortation, giving, and leading, and exhorts to serve the church according to the gift each person has received.

Therefore, the gifts spoken of in the Bible have three important characteristics.

First, gifts are presents given by God. They are not abilities that a person creates through effort. Second, gifts are given to build up the church. They are not for personal glory or boasting. Third, gifts are given variously to different people. Thus, the church is a community formed together by people with different gifts.

Ultimately, at the center of the gifts given by God, there is always the purpose for preaching the gospel of the water and the Spirit and the purpose for serving the gathering of the church. God gives some people the gift of understanding and preaching God's word, and gives some people the gift of serving the saints, so that the members cooperate with each other and grow. Therefore, the Bible teaches not to make gifts an object of boasting, but to use them humbly as tools to serve God and build up the church.

The gifts given by God are ultimately not for exalting people,

but are gifts to preach God's gospel of the water and the Spirit so that God's church may be established on this earth.

Paul tells the Corinthian church that they come short in no spiritual gift in Him. The reason this declaration is possible is because they were already standing on the completed gospel of the water and the Spirit.

When viewed from the perspective of the gospel of the water and the Spirit, believers are those who have already been saved from their own sins, not those who have still not had their sins resolved.

Rather, they are those who have been established to preach the gospel word of the water and the Spirit by believing in the salvation already completed in Jesus Christ.

## **Why do conflicts arise in God's church?**

*“Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect” (1 Corinthians 1:10-17).*

The reasons why conflicts arise in God's church may outwardly seem like various problems, but from the perspective of the Bible, the fundamental causes can be summarized into a few points. The church is a community established by God, but because the people within it are still weak human beings, various conflicts can appear.

First, conflicts arise when a person's fleshly thoughts take precedence. The Apostle Paul, pointing out the conflicts within the Corinthian church in 1 Corinthians 3, says, "*for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?*" Although the church is a spiritual community, when a person puts their own thoughts, pride, emotions, and interests first, conflicts naturally occur. When a self-centered mind takes precedence rather than being God-centered, conflicts begin.

Second, conflicts arise when looking at the church centering on people. In the Corinthian church, factions such as "I belong to Paul" and "I belong to Apollos" arose. Paul rebukes this and says, "Who then is Paul, and who is Apollos?"

The center of the church is not a person but only Jesus Christ, and the purpose is the preaching of the gospel of the water and the Spirit. However, when people begin to judge their faith centering on leaders, traditions, organizations, or specific figures, taking sides and conflicts naturally arise.

Third, conflicts arise when the essence and purpose of the gospel of the water and the Spirit are not accurately understood. Even in the early church, conflicts arose due to differences in understanding the gospel of the water and the Spirit.

In Acts 15, a great debate occurred over the issue of the law. Some argued that Gentiles must also be circumcised to be saved, but the apostles reaffirmed the essence of the gospel and made it clear that salvation is accomplished not by human deeds but by

the word of truth of the gospel of the water and the Spirit given by God.

If other standards take precedence over the purpose of preaching the gospel within God's church, spiritual conflicts easily arise.

Fourth, conflicts arise when the purpose of the church is forgotten. The church is not an organization that gathers people's opinions, but a community purposed to establish God's church to testify to the gospel of the water and the Spirit. However, when the purpose of the church becomes blurred and personal opinions, emotions, interests, and honor become the center, conflicts arise. In such cases, people try to prove that their own thoughts are right rather than God's will, and in that process, conflicts grow.

Fifth, Satan also causes conflicts to shake God's church. The Bible says that one of the various ways Satan attacks God's church is through division and conflict.

When God's church tries to preach the gospel of the water and the Spirit and convey God's will, Satan tries not only to attack the church from the outside but also to make them fight each other from the inside. Therefore, the Bible exhorts the saints not to oppose each other but to endeavor to keep the oneness of the gospel of the water and the Spirit.

However, the important fact is this. Conflicts can arise within the church, but the church established by God is originally a community that becomes one in the gospel of Christ.

Ephesians 4 tells the saints, "*Endeavoring to keep the unity of the Spirit in the bond of peace*" (Ephesians 4:3). When the center of the church is on preaching the gospel of the water and the Spirit, conflicts decrease and God's church can be established as one again.

Ultimately, the biggest reason why conflicts arise in God's church is when man takes precedence over God.

However, when the center of the church returns again to the gospel of the water and the Spirit of Jesus Christ, conflicts and disputes disappear, and the church can be restored to its original form as the community that is the body of God.

Within the Corinthian church, conflicts arose saying, “I belong to Paul,” “I belong to Apollos,” “I belong to Cephas,” and “I belong to Christ.” To this, Paul firmly asks, “Is Christ divided?”

The root of this conflict is because the standard of the gospel of the water and the Spirit—the gospel of truth in which Jesus was baptized by John, had the sins of the world passed onto Him, received the judgment of sins on the cross, and accomplished salvation for those who believe—had its focus shifted to another side.

The reason Paul said, “*For Christ did not send me to baptize, but to preach the gospel*” (1 Corinthians 1:17), was that the purpose should be placed on preaching the gospel word of the water and the Spirit. That is because factions arose due to relationships with each evangelist.

What Paul warns against is the faith that exalts man, and the illusion that comes from trying to corrupt the gospel word of the water and the Spirit with human philosophy and rhetoric.

It is because they did not cling to the gospel of the water and the Spirit, that is, the gospel word that Jesus had the sins of the world passed onto Him through the baptism He received from John, and shed His blood on the cross to accomplish our salvation.

The saints can fall into the sin that comes from being swayed by the evangelist’s character and eloquence, respecting that person’s speech more than the power of the gospel word. We must know this fact.

## **What is the relationship between the gospel of the water and the Spirit and the word of the cross?**

*“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: “I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.” Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men” (1 Corinthians 1:18-25).*

The gospel of the water and the Spirit and the word of the cross are not different gospels. It tells us that these two are connected as a two-step structure that accomplishes one salvation.

In other words, if the gospel of the water and the Spirit is a structure that encompasses the entire redemptive ministry of Jesus Christ, the word of the cross points to the ministry of the judgment of sins where that redemptive ministry is completed. These two cannot be separated from each other, and only when they are understood together is the gospel word of the water and the Spirit fully revealed.

First, the “water” spoken of in the gospel of the water and the Spirit points to the ministry of Jesus being baptized by John

the Baptist in the Jordan River.

In Matthew 3:13-15, as Jesus was baptized by John the Baptist, He said, *“For thus it is fitting for us to fulfill all righteousness.”* The baptism Jesus received from John was not a simple ceremony, but an event in which the sins of the world were passed onto Jesus’ body. Just as a sinner in the Old Testament sacrificial offering laid hands on the sacrificial offering to pass on their sins, Jesus transferred all the sins of this world onto His own body once and for all through the baptism He received from John.

It says that this ministry of baptism was Jesus’ ministry that passed the sins of the world onto Jesus’ body. The event that appears next is exactly the word of the cross.

After Jesus had the sins of the world passed onto Him through the baptism given by John, He was crucified, shed His blood, and was killed. The cross is not a simple symbol of suffering, but the place where God’s judgment was executed upon the sins of the world that He had already shouldered through baptism.

That is, the gospel of the water and the Spirit is the structure of salvation in which the sins of the world are passed onto Jesus’ body through baptism, and the punishment for those sins is completed on the cross.

The relationship between the gospel of the water and the Spirit and the word of the cross can be explained like this. The baptism Jesus received from John is the event where the sins of the world are passed onto Jesus’ body, and the cross is the event where the judgment for those sins is accomplished.

Here, if there were no ministry of the baptism Jesus received from John, the judgment of sins would not be accomplished on the cross, so redemption could not be completed. When the two events are together, the redemption of Jesus Christ is completed within us by faith.

The gospel of the water and the Spirit preached by the apostles is also understood within this structure.

In John 1:29, John the Baptist testified pointing to Jesus, “The Lamb of God who takes away the sin of the world!” And the apostles, including Peter and Paul, also proclaimed the event of Jesus being baptized by John to have the sins of the world passed onto Him, dying on the cross, and resurrecting.

That is, the gospel of the water and the Spirit was completed by the event of Jesus shouldering the sins of the world through baptism and the event of Him receiving the judgment for those sins on the cross being accomplished together.

Also, 1 John 5:6 says, “*This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood.*”

Here, the water and blood point to the baptism Jesus received from John and the blood of the cross, and it testifies that Jesus’ redemptive ministry was accomplished through water and blood. This is exactly the biblical basis that the gospel of the water and the Spirit and the word of the cross are connected to each other.

Ultimately, the gospel of the water and the Spirit is the gospel that explains the entirety of Jesus Christ’s redemptive ministry, and the word of the cross speaks of the truth of the judgment of sins where that redemptive ministry was completed.

Jesus was baptized by John to shoulder the sins of the world, and by hanging on the cross to receive the punishment for the sins of the world, He finished the judgment of sins, and He testified that our salvation was completed through the power of God who resurrected from death. As such, these two are not different messages but two aspects that make up one gospel.

If the gospel of the water and the Spirit shows the entire structure of redemption, the word of the cross shows how that redemption was completed. Therefore, when these two truths are understood together, we can fully realize how Jesus Christ personally

shouldered the sins of mankind and accomplished that judgment on the cross to save sinners.

In this part, Paul testifies, *“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18).*

The ‘word of the cross’ spoken of here is not a truth that simply speaks only of the event of the cross, but it speaks of the gospel of the cross by implying the truth word of the gospel of the water and the Spirit that penetrates the entire Old and New Testament Bibles. That is, the entire ministry of Jesus being baptized by John to have the sins of the world passed onto Him, receiving the judgment for those sins on the cross, and resurrecting from death to save us is expressed by the phrase ‘the word of the cross.’

Jews request a sign and Greeks seek after wisdom, but those who believe in the righteousness of God do the work of being satisfied with and serving the gospel of salvation accomplished by the ministry of the baptism Jesus received from John and by the punishment of the cross.

It shows that the gospel of the water and the Spirit is not a religious system that satisfies human demands, but is manifested as the power of the gospel of the water and the Spirit that takes charge of, blots out, and saves a person’s sins once and for all.

## **Who are the ones God has called and given salvation from sin?**

*“For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the*

*world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—that, as it is written, ‘He who glories, let him glory in the Lord’” (1 Corinthians 1:26-31).*

The ones God calls and saves refer to those in the Bible who respond to God’s calling and believe in the gospel of the water and the Spirit. The Bible does not explain salvation as a result that humans obtain on their own, but says that God calls first, and those who respond to that calling with faith receive salvation.

First, the objects of God’s calling are sinners. In Mark 2:17, Jesus said, *“Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners.”*

This word means that the objects God saves are not those who think of themselves as righteous, but those who acknowledge the fact that they are sinners. A person who does not realize the fact that they are a sinner does not even feel the need for salvation, but a person who realizes their sin obtains the salvation bestowed by God.

Also, the people God calls are those who accept the gospel word of the water and the Spirit into their hearts. Romans 10:17 says, *“So then faith comes by hearing, and hearing by the word of God.”* God calls people through the gospel of the water and the Spirit.

When the gospel is proclaimed, some people realize the fact that it is the salvation God speaks of, and they receive salvation through the faith that believes. These are exactly the people who

respond to God's calling.

The Bible also says they are the ones who respond to the calling that God calls. Romans 8:30 records, *“Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.”*

It means that God the Father has made those who accept the Lord—who had the sins of the world passed onto Him through the baptism Jesus Christ received from John, and who received the judgment of sins to save the believers—into God's people.

Also, the people God calls are those who have a humble heart before the word of God. The Bible says that God resists the proud and gives grace to the humble.

That is, it refers to a person who acknowledges the fact that they were a sinner before God. Such a person accepts in their heart that the baptism Jesus received from John and the blood of the cross were God's love for the blotting out of their sins. However, a person who thinks of themselves as righteous finds it difficult to accept God's salvation.

And the people God calls are those who believe in the salvation accomplished through Jesus Christ. God does not call people to live a religious life within Christianity.

God the Father says He has given salvation to those who believe in the love of salvation where Jesus was baptized by John to have the sins of the world passed onto Him, and hung on the cross to receive the judgment of sins.

God the Father calls us into the gospel of the water and the Spirit. Therefore, the apostles preached the gospel word of the water and the Spirit to people and exhorted them to believe in that gospel.

Ultimately, the ones God calls and saves are not people with special abilities or merits, but the following people: A person who

realizes they are a sinner, a person who hears the gospel word of the water and the Spirit and accepts it with faith believing in their heart, and a person who has a humble heart before God—that is, people who rely on the gospel word of the truth of salvation accomplished through Jesus Christ. These people are not those chosen by human standards, but people who accept the gospel word of the water and the Spirit into their hearts.

Therefore, the Bible says that not those who can boast of their own righteousness, but those who believe in the righteousness of Jesus—who had the sins of the world passed onto Him through baptism and hung on the cross—have become God’s people.

God calls people through the gospel word of the water and the Spirit, and He acknowledges the people of faith who have responded to that calling as His people.

Paul then continues to say that in order to choose the foolish things of the world to put the wise to shame, Jesus was baptized by John to have the sins of the world passed onto Him, and received the sin and judgment on the cross to save us. This was to show that the basis of salvation lies entirely within the righteousness of God.

Ultimately, Paul concludes with the words, “*He who glories, let him glory in the Lord.*”

A person who believes in the truth of the gospel of the water and the Spirit does not boast of their own zeal, does not boast of theological knowledge, and does not boast of special personal experiences. Their boast is only testifying through the word that they are believers who believe that Jesus Christ was baptized by John to have the sins of the world passed onto Him, and that He received all the judgment for those sins on the cross to give salvation to the believers.

## **The core message in 1 Corinthians chapter 1 is that salvation from sin was received through the work of the gospel of the water and the Spirit**

Looking at it this way, the word of 1 Corinthians chapter 1 is a chapter that re-establishes the gospel word of the water and the Spirit.

Within the gospel of the water and the Spirit, the cross is not a gospel separated from the ministry of the baptism that Jesus received from John, and the Holy Spirit is the One who causes the already completed gospel of the water and the Spirit to be powerfully testified in the world.

The division of the church always began to appear when people lost the gospel word of the water and the Spirit. This is clearly confirmed in history. In the Nicene Creed established in AD 325, the baptismal ministry—where Jesus was baptized by John and had the sins of the world passed onto Him—came to be omitted, and as a result, medieval Christianity became deeply corrupted spiritually over the course of 1,000 years.

Therefore, what is the gospel of the cross that you believe in? Is it truly the gospel word of the water and the Spirit, in which Jesus Christ had the sins of the world passed onto Him through the baptism He received from John, and received the judgment of sins on the cross?

## A Sermon by Paul C. Jong - 1 Corinthians Chapter 1

Beloved saints, today through the word of 1 Corinthians chapter 1, we are going to deeply examine what the truth of the gospel is that God has given us, and how that gospel is distinguished from human wisdom.

This word is not a simple doctrinal explanation, but the voice of God that clearly reveals what we must believe to reach true salvation.

First, the Apostle Paul introduces himself as “called to be an apostle of Christ Jesus by the will of God.” This is a very important declaration.

The gospel is not a religious ideology created by man, but a gospel made of the truth of salvation planned by God. Therefore, the truth of the gospel we believe must also stand not on human experience or emotion, but on the plan of salvation fulfilled by God.

What exactly is that plan of salvation? It is the gospel of the water and the Spirit completed by Jesus Christ receiving baptism from John to have the sins of the world passed onto Him, receiving the judgment of sins on the cross, and resurrecting from the dead.

Paul says to the Corinthian church, “*To those who are sanctified in Christ Jesus, called to be saints.*” This means that we have become holy by receiving the removal of sins through believing in the gospel of salvation in Jesus Christ.

How did we become those clothed in God’s holiness? This holiness was not achieved by human deeds, but it is possible because Jesus received baptism from John, had the sins of the world passed onto Him, received the judgment of sins on the cross, resurrected from the dead, and became our Savior. Therefore, the holiness of the saints is the holiness obtained

through faith believing in the word of truth of salvation already completed within the gospel of the water and the Spirit.

However, there were divisions within the Corinthian church. People were divided, saying some belonged to Paul, some to Apollos, and some to Cephas. Paul strongly rebukes the divisions. Because their eyes had deviated from the will of the Lord of salvation.

It is the same today. When people emphasize only the cross rather than the gospel of the water and the Spirit, or emphasize only their own denomination to follow only the leaders of worldly Christianity, division eventually occurs. The reason is that they have lost the discernment to distinguish within the faith that knows and believes the structure of the gospel of the water and the Spirit.

Paul speaks clearly. "Is Christ divided?" The gospel the Lord gave is the gospel of the water and the Spirit. People call it the gospel of the cross because the cross is the place where the sins of the world were judged through the baptism Jesus received from John. However, the actual gospel Jesus spoke of is the gospel that one must be born again of water and the Spirit. (John 3:3-5, Matthew 3:15-17)

The gospel of being born again of water and the Spirit is the complete truth of salvation where the ministries of Jesus receiving baptism from John to have the sins of the world passed onto Him, receiving the judgment for those sins on the cross, and resurrecting from the dead are connected as one.

If one does not know the structure of these two ministries, a person will inevitably remain in a partial gospel word, and eventually will not receive the complete resolution of their sin problem. Therefore, to obtain true salvation, one must believe this gospel word of the water and the Spirit in their heart.

In the following words, the gospel Paul preached does not simply point only to the cross. The event of Jesus taking on the sins of the world by receiving baptism, the event of being judged on the cross with those sins, and the entire ministry of salvation completed by resurrecting from the dead is exactly the gospel Paul preached.

That is, Paul preached the gospel where Jesus received baptism from John to have the sins of the world passed onto Him, and received the judgment for those sins on the cross, which is the message of the cross. *“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.”*

Then why does this gospel of the water and the Spirit look foolish to people? It is because it is difficult to understand with human wisdom and cannot be understood with religious doctrines.

Man tries to become righteous through his own deeds and tries to go before God by his own efforts.

However, the method of salvation planned by God is completely different from human thoughts. It is because Jesus completely ended our sin problem by having the sins of the world passed onto Him through the baptism He received from John, and by dying after receiving the punishment for those sins on the cross. Therefore, there is nothing else we must do other than being saved from sin by believing this gospel word of the water and the Spirit in our hearts.

So Paul says, *“But God has chosen the foolish things of the world to put to shame the wise.”* This gospel of the water and the Spirit completely tears down human boasting. It makes it impossible to say that I was saved by doing something. It means that only the faith believing in the baptism Jesus Christ received from John and the blood of the cross saves us from all sins.

Beloved, the core message that 1 Corinthians chapter 1 gives us is this. The salvation of a sinner is not achieved by human wisdom or the doctrines taught by one's denomination. Salvation is achieved by the faith believing in the word of truth of the gospel of the water and the Spirit planned by God. And if this gospel of truth is not known accurately, divisions will arise even within the church, and faith will gradually flow to become human-centered and religion-centered.

Lastly, Paul declares like this: *“But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption.”* This is the amazing gospel word of truth.

Our righteousness, holiness, and redemption are all within the ministry of the Lord, which He accomplished by having the sins of the world passed onto Him through the baptism He received from John, receiving the judgment for those sins on the cross, and resurrecting from the dead. In other words, through the sacrifice and resurrection where Jesus took on the sins of the world through the baptism He received from John and finished the judgment for those sins on the cross, all the sins of those who believe were resolved at once and salvation was completed. Namely, salvation from all our sins is already completely included within the salvation ministry of Jesus Christ.

Therefore, our faith must not remain at “what must I do.” Rather, it depends on “did Jesus have our sins passed onto Him through the baptism He received from John, receive the judgment for those sins on the cross, and resurrect from the dead.”

We must know and believe the fact that Jesus had the sins of the world passed onto His own body by receiving baptism from John. And we must have the faith believing that Jesus, who had the sins of the world passed onto Him, received the punishment for those sins on the cross and resurrected from the dead. Only

when we believe this gospel word of the water and the Spirit in our hearts do we receive salvation from sin.

Beloved saints, if sin still remains in your heart, it is because you have not fully known the two structures of the gospel of the water and the Spirit.

The first structure is the ministry where Jesus had the sins of the world passed onto Him by receiving baptism from John, and the second structure is the ministry where Jesus became our Savior by receiving the punishment for those sins on the cross and resurrecting from the dead.

We must be born again precisely by this gospel of the water and the Spirit. And by the faith believing this gospel word of the water and the Spirit in our hearts, we must firmly believe the fact that we are no longer sinners but have become righteous people saved from sin.

Now we must break away from boasting in Christian denominations and boast in the baptism of Jesus Christ and the blood of the cross. Firmly holding onto this word, like Paul's confession, "*He who glories, let him glory in the Lord,*" we must become those who are saved by unwavering faith solely within the gospel of the water and the Spirit, live following the Lord, and then meet the Lord.

I hope that this gospel word of the water and the Spirit clearly takes root in your spirits right now. And I pray that through this gospel, you have become those who enjoy true faith and the assurance of salvation. Hallelujah! ☒

# CHAPTER

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# 2

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# God's Wisdom for Human Salvation

[The Mystery of God Realized Only by the Holy Spirit,  
That Is, the Wisdom of the Gospel]

## Regarding Jesus Christ and the Message of the Cross Preached by Paul

*“And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified” (1 Corinthians 2:1-2).*

When Paul reached Corinth, he proclaimed like this: *“For I determined not to know anything among you except Jesus Christ and Him crucified.”* This was not a simplification of the gospel. The expression “the cross of Christ” encompasses the entire redemption ministry of Jesus. That is, it speaks of the faith believing in the Savior Jesus who had the sins of the world passed onto Him through the ministry of receiving baptism from John, was crucified to receive the judgment of sins, and resurrected from the dead. Paul does not package the gospel word of the water and the Spirit with human philosophy or religious knowledge. Because the message of the cross that Paul preaches is testified as the gospel that gives salvation to those who believe, by removing the sins of all humanity through the ministry of Jesus receiving baptism from John to have the sins of the world passed onto Him, and receiving the judgment of sins on the cross.

## The Power of God Manifested Through Weakness

*“I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God” (1 Corinthians 2:3-5).*

Paul describes his own state as follows: *“I was with you in weakness, in fear, and in much trembling.”* This was not a confession of failure, but an intentional attitude in approaching his ministry. The reason was clear. **“That your faith should not be in the wisdom of men but in the power of God.”** The gospel of the water and the Spirit is that salvation is testified through the faith believing in the baptism Jesus received from John and the judgment of the cross. It is the gospel through which God has worked so that people can obtain salvation by believing the truth of the water and the Spirit that God has already fulfilled.

## Does the Wisdom of God Reveal the Truth of Salvation Hidden Since Before the Foundation of the World?

*“However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. But as it is written: ‘Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him’” (1 Corinthians 2:6-9).*

The wisdom of God that the Bible speaks of does not mean simple knowledge or philosophical insight, but points to the revelation of the truth of the gospel of the water and the Spirit that had been hidden in God since before the foundation of the world.

The Apostle Paul clearly explains this fact in 1 Corinthians chapter 2. He says, *“However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory”* (1 Corinthians 2:6–7).

This word shows the fact that God had already determined the plan of salvation before the world began, but it had been hidden for a long time. This hidden wisdom was gradually revealed as time passed, but it was completely manifested through Jesus Christ.

In the Old Testament era, the picture of salvation was shown in advance through the law, the sacrificial system, the tabernacle, the priesthood, and the prophecies of the Old Testament words. However, its meaning was not completely revealed. They were all foreshadowing the Messiah to come and His redemptive ministry.

So Paul also says in Colossians chapter 1, *“The mystery which has been hidden from ages and from generations, but now has been revealed to His saints”* (Colossians 1:26). That is, the mystery of salvation hidden in God was manifested through the ministry of Jesus Christ receiving baptism and receiving judgment on the cross.

In particular, the ministry manifested through the cross was the wisdom of God that could not be understood by the wisdom of the world.

By the standards of the people at that time, the cross was a

symbol of defeat and shame. However, it says that through that very cross, Jesus received the judgment for the penalty of the sins of the world that had been passed onto Him by receiving baptism from John. And by resurrecting from the dead, He has now become the Savior of those who believe in this gospel.

So Paul says in 1 Corinthians chapter 1 that the message of the cross looks foolish to the people of the world, but in reality, it is the power of God and the wisdom of God.

The wisdom of the world tries to find the way of salvation through human effort and human thought. But the wisdom of God is different. It says that exactly as the Triune God planned, Jesus Christ accomplished our salvation through the baptism He received from John and the judgment of the cross.

Also, this wisdom of God is not discovered by human intellect but is known through God's word of revelation.

Paul says in 1 Corinthians chapter 2 that God revealed this to us by the Spirit. That is, the truth of salvation prepared by God is not something humans can discover by researching on their own, but He said it was revealed as the word of revelation through the gospel word of the water and the Spirit given by God.

Ultimately, the wisdom of God spoken of in the Bible has the following meaning. God had a plan to save humanity from sin since before the foundation of the world, and that plan was hidden for a long time until He accomplished and revealed it in history through the baptism and cross ministry of Jesus Christ.

And that method of salvation is a way that cannot be thought of by human wisdom, but it was in the method of salvation of perfect justice determined by God. Therefore, the wisdom of God can be said to be the revelation through Jesus Christ of the gospel word of the truth of salvation that had been hidden since before the foundation of the world. Such wisdom did not come from human philosophy or Christian religious thought, but is the

mystery of salvation that God planned from the beginning and manifested when the time came, and the entire Bible testifies to how this very wisdom of God was revealed within the word of the gospel of the water and the Spirit.

Paul recorded, *“However, we speak wisdom among those who are mature, yet not the wisdom of this age.”*

The wisdom spoken of here is God’s redemptive dispensation. *“But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory.”* This mystery is none other than God’s sovereign method of completing salvation, that is, the gospel of truth where Jesus receives baptism from John to have the sins of the world passed onto Him, receives the judgment for all those sins on the cross, and resurrects from the dead to give salvation.

Paul says that if the rulers of this age had known this mystery, *“they would not have crucified the Lord of glory.”* Therefore, the cross was simultaneously the result of human ignorance and the method of salvation determined by God.

## **It was said that the Holy Spirit dwelling in the heart of the Apostle Paul made him know about God’s plan and God’s providence**

*“But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God” (1 Corinthians 2:10-12).*

The Holy Spirit who dwelt in the heart of the Apostle Paul clearly appears as the One who makes one realize God's plan of salvation and God's providence of salvation. The Holy Spirit is not merely One who gives an emotional experience, but the One who makes one realize the gospel of the water and the Spirit accomplished by God and the true value of that gospel.

The Apostle Paul clearly explains this fact in 1 Corinthians chapter 2. He says, *"For the Spirit searches all things, yes, the deep things of God" (1 Corinthians 2:10)*. And he continues to say, *"Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God" (1 Corinthians 2:12)*.

This word meant that if one believes as Savior the Jesus who received baptism from John to have the sins of the world passed onto Him and received the judgment of sin on the cross, one receives the removal of sins in their heart and receives the Holy Spirit of God as a gift, thereby being made to realize the deep will of God. (Acts 2:37-42)

Looking at the ministry of the Apostle Paul, this fact is revealed even more clearly. He says in Ephesians chapter 3, *"Which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets" (Ephesians 3:5)*.

This means that the Holy Spirit made the apostles realize first and foremost God's plan of salvation, that is, the mystery of the gospel of the water and the Spirit. Also, Paul testifies in epistles such as Romans, Ephesians, and Colossians that God's plan of salvation was prepared since before the foundation of the world, and that the plan was manifested in the baptism Jesus Christ received from John, the judgment received on the cross, and the resurrection from death.

The wisdom of faith does not come from mere human thought,

but becomes the wisdom of salvation given to us by the gospel word of the water and the Spirit.

The Holy Spirit also guided even the direction of Paul's ministry. Looking at Acts chapter 16, when Paul tried to preach the gospel in Asia, the Holy Spirit prevented it and guided him to go to Macedonia. This incident shows that the Holy Spirit is not merely One who guides an individual's inner self, but presides over even the direction of the apostle's ministry within God's redemptive history.

Therefore, the fact that the Holy Spirit dwelt in Paul does not merely mean that He gave spiritual comfort or power, but includes the following guidance of the Holy Spirit.

First, He made him realize the truth of the gospel of salvation accomplished by God. Second, He made him understand the dispensation of salvation that God planned since before the foundation of the world. Third, He guided the direction and path of the ministry of preaching the gospel. Fourth, He made him realize God's will and the providence of salvation, and made him preach that gospel word of the truth of salvation to people.

Ultimately, the reason the Apostle Paul could understand the deep meaning of the gospel and preach it to the whole world was not because of his wisdom or learning, but because the Holy Spirit who dwelt in his heart made him realize the greatness of the gospel of the water and the Spirit. So Paul always emphasized the grace of God's gospel while explaining his ministry.

Paul firmly declares: "*But God has revealed them to us through His Spirit.*" The truth of the gospel of the water and the Spirit is the truth of salvation shown by the blotting out of sins that washed away the sins of the world passed onto Jesus by receiving baptism from John, the judgment of the cross, and the

resurrection from death. The fact that this gospel word of the water and the Spirit is the truth is because it was delivered to us as the revelation of the word of the water and the Spirit.

The Holy Spirit, as the One who searches even the deep things of God, is the One who now makes us realize the gospel word of the water and the Spirit given by God.

The true gospel refers to the ‘gospel of the water and the Spirit’ where Jesus bore the sins of the world through the ministry of baptism He received from John, received the judgment of sin on the cross, and resurrected from the dead to become our Savior.

## **What does the word of truth taught by the Holy Spirit make us realize?**

*“These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 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” (1 Corinthians 2:13-14).*

The gospel word of the water and the Spirit that the Holy Spirit teaches within the heart does not speak of human insight, but speaks of the truth that makes us realize by faith the power of the gospel of the water and the Spirit given to us by God.

The Bible says that although a person cannot know the will of God by their own wisdom, it is only when the Holy Spirit works within a person’s heart that it makes them realize the deep truth of the gospel of the water and the Spirit of God.

First, the wisdom taught by the Holy Spirit makes one realize the truth of salvation through Jesus Christ. 1 Corinthians 2:12 says, *“Now we have received, not the spirit of the world, but the*

*Spirit who is from God, that we might know the things that have been freely given to us by God.*” The “things freely given” spoken of here are the gospel word of the water and the Spirit that God accomplished through Jesus Christ.

The Holy Spirit opens a person’s heart to make them understand the meaning of this gospel of the water and the Spirit, and makes them realize the fact that it is not a simple religious teaching but God’s history of salvation.

Also, the wisdom taught by the Holy Spirit makes one realize the true meaning of God’s word.

Although many people can read the Bible, it says that realizing the deep truth of that word is possible because the truth of salvation made of the water and the Spirit is illuminated. Jesus also said concerning the Holy Spirit in John 14:26, “*He will teach you all things, and bring to your remembrance all things that I said to you.*” This is the word that the Holy Spirit helps us to understand God’s word, and makes us realize the truth of God’s gospel contained within that word.

The wisdom taught by the Holy Spirit also makes one understand God’s plan of salvation and providence of salvation. The Apostle Paul, explaining God’s plan of salvation prepared since before the foundation of the world in Ephesians and Colossians, says that this was previously hidden but has now been manifested to the saints through the Holy Spirit. In other words, the Holy Spirit makes one understand the work God is accomplishing in history, and makes one realize how God leads the world to salvation.

Ultimately, the wisdom that the Holy Spirit teaches within the heart makes one realize the following things.

First, the gospel of the water and the Spirit accomplished through Jesus Christ. Second, the true truth contained in God’s

word. Third, God's plan and providence of salvation being accomplished by God. Fourth, the spiritual insight to discern God's will and the values of the world. Fifth, the direction of a life walking with God. Like this, the wisdom taught by the Holy Spirit does not come from human knowledge or philosophy, but is a spiritual realization that God shines into a person's heart through the Holy Spirit, and through it, a person comes to understand God's will and the truth of salvation more deeply.

Paul clearly distinguishes between two categories of people. A person belonging to the flesh is one who does not accept into their heart the truth of the gospel of the water and the Spirit manifested in God's word.

The gospel word of the water and the Spirit confirms that Jesus received baptism from John to have the sins of the world passed onto Him, went to the cross to receive the judgment of sin, and resurrected from death to become the Lord who gave salvation to those who believe.

However, because the person belonging to the flesh does not accept Jesus' ministry of baptism and ministry of the cross by faith, they are those who always live as sinners. As Paul mentioned, this is because these things are only "spiritually discerned."

## **Can the one who has the Spirit of Christ have insight into the deep will of God?**

*"But he who is spiritual judges all things, yet he himself is rightly judged by no one. For 'who has known the mind of the Lord that he may instruct Him?' But we have the mind of Christ" (1 Corinthians 2:15-16).*

The one who has the Spirit of Christ can realize and have insight into the deep will of God within the scope revealed by God.

The Bible says that although a person cannot know the will of God by their own wisdom or philosophy, they come to understand the will of God when the Spirit of God dwells within them. The Apostle Paul explains this fact very clearly in 1 Corinthians chapter 2. He says, *“For the Spirit searches all things, yes, the deep things of God”* (1 Corinthians 2:10).

Following this, he says, *“Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God”* (1 Corinthians 2:12). This word means that when the Holy Spirit dwells within a person, that person comes to realize the grace of salvation accomplished by God and the will of God.

The “deep things of God” spoken of here do not refer to human philosophical knowledge or mystical secrets, but point to the plan of salvation and its meaning that God accomplished through Jesus Christ. This truth cannot be understood by the wisdom of the world, but is only realized when the Holy Spirit illuminates a person’s heart. Therefore, Paul says that the person belonging to the flesh does not receive the things of the Spirit of God, and explains that it is because they are spiritually discerned (1 Corinthians 2:14).

Also, the person who has the Spirit of Christ comes to understand God’s heart and plan through the word of God. Because the Holy Spirit is the One who makes us realize the word of God, the saints come to understand God’s plan and will more and more deeply through the Bible.

Jesus also said concerning the Holy Spirit in John chapter 16, *“However, when He, the Spirit of truth, has come, He will guide you into all truth.”* However, what is important here is that it

does not mean the person who received the Holy Spirit comes to completely know all the secrets of God. God still has deep realms that humans cannot fully understand.

The Holy Spirit works not to inform a person of all of God's plans, but to guide them to correctly understand the truth of salvation and God's plan.

Therefore, the person who has the Spirit of Christ comes to realize the following things.

First, the meaning of salvation accomplished through Jesus Christ. Second, God's plan of salvation being accomplished in history. Third, the spiritual will contained in God's word. Fourth, the direction of life that pleases God.

Ultimately, the one who has the Spirit of Christ comes to realize the deep will of God through the illumination of the Holy Spirit, but it is not knowledge obtained by human ability, but spiritual insight that God makes one realize through the Holy Spirit.

Therefore, the Bible teaches not to boast of wisdom but to humbly accept the wisdom given by God.

Paul concludes with the following words: "*But he who is spiritual judges all things, yet he himself is rightly judged by no one.*" This is not a word of arrogant declaration, but says that because one has accepted the gospel word of the water and the Spirit given by the Lord into their heart, the standard of judgment itself has been transformed within the truth of salvation. And the pinnacle of that judgment is the faith that believes the gospel word of the water and the Spirit.

"*We have the mind of Christ.*" Having the mind of Christ means that if one is a person who knows and believes that Jesus washed away the sins of the world by having them transferred to His body through the baptism He received from John, it speaks of being a person who believes the fact that all of one's sins ended

at the cross and that the Lord resurrected from death and is the One living now.

1 Corinthians chapter 2 throws a stern question to each of us today: “Is the gospel of the water and the Spirit that you realized mere knowledge, or is it the realization of the word of truth of salvation through which the Holy Spirit revealed salvation to you?”

## A Sermon by Paul C. Jong – 1 Corinthians Chapter 2

Beloved saints, today through the words of 1 Corinthians chapter 2, we want to deeply examine how the true gospel is preached and who can realize it.

This word does not simply speak of a method of preaching, but is a word that clearly shows how the gospel of salvation of the water and the Spirit works in the whole world not by human wisdom but by God's wisdom and power.

The Apostle Paul first confesses like this: *“And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.”* Paul intentionally excluded rhetoric and philosophical argumentation, which were considered most important in the Hellenistic cultural sphere at that time. Because the gospel of salvation of the water and the Spirit is not delivered by human persuasion skills.

It is because this gospel is accepting by faith the word of truth that Jesus, as God planned, took the sins of the world transferred onto His own body by receiving baptism from John, received the judgment of those sins on the Cross, and saved us from all sins by resurrecting from death.

And Paul speaks more clearly: *“For I determined not to know anything among you except Jesus Christ and Him crucified.”* This word is not merely a word that emphasizes only the Cross. The “Christ and His Cross” that Paul speaks of points to the entire structure of salvation completed by the event of receiving the judgment of those sins on the Cross and resurrecting from death, on the premise of the fact that Jesus had the sins of the world transferred to Him by receiving baptism from John. This is exactly the gospel of the Cross in which the gospel of the water and the Spirit is compressed.

Paul says *“I was with you in weakness, in fear, and in much trembling.”* This shows the attitude of the one who preaches the gospel of the water and the Spirit to the whole world. Because the gospel of the water and the Spirit must be preached not with logic or emotion that overwhelms people, but while lowering oneself so that God’s power may appear.

Therefore, Paul says, *“And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power.”* Here we see an important truth.

When the gospel is truly preached, it is not human emotions that are moved, but the Holy Spirit works and opens that heart. Because the gospel of the water and the Spirit is not a theological doctrine created by human reason, but the substance of salvation that God Himself planned and accomplished in Jesus Christ.

In the following words, Paul says, *“However, we speak wisdom among those who are mature.”* The wisdom spoken of here is not the wisdom of the world, but the wisdom of the gospel of salvation that God had hidden and then revealed through the gospel of the water and the Spirit.

The wisdom of this gospel is the secret of salvation given through death and resurrection, having received the judgment of sins on the Cross by having the sins of the world transferred onto His own body through the baptism Jesus received from John. Paul says about this wisdom: *“Which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.”*

With the wisdom of the world, one cannot understand this gospel of the water and the Spirit. Because a person thinks in the direction of trying to resolve their own sins by themselves.

However, the method by which God saves mankind from sin is

completely different. God the Father intended to give salvation to those who believe by making Jesus have the sins of the world transferred onto His own body by receiving baptism from John, receive the judgment of those sins on the Cross, and then resurrect from death.

And Paul speaks a very important word. *“But God has revealed them to us through His Spirit.”* This is the core.

The gospel of the water and the Spirit can never be realized without the revelation of God’s word and the illumination of the Holy Spirit. People instinctively want to hold onto their own deeds. So they try to repeat repentance, or return to sanctification faith and legalistic faith.

However, when the Holy Spirit works, one realizes that it is the gospel of the water and the Spirit connected by the two structures: the baptism Jesus received from John and the Cross. Also, Paul says, *“But the natural man does not receive the things of the Spirit of God.”* The person belonging to the flesh does not know that the ministry of Jesus receiving baptism from John is important because of their own thoughts. Because that person’s heart is still bound to their own righteousness and their own thoughts.

However, the person belonging to the Spirit discerns all things. Because he understands the gospel of the water and the Spirit not partially but as an entire structure.

Lastly, Paul declares, *“But we have the mind of Christ.”* This does not speak of a simple emotion or attitude. The mind of Christ refers to the faith that believes and accepts into the heart exactly as it is written the method of salvation accomplished by God, that is, the truth of the gospel of the water and the Spirit.

Beloved saints, 1 Corinthians chapter 2 speaks clearly to us. The gospel of the water and the Spirit is not understood by

human wisdom, but is known by the revelation of God's word and the Holy Spirit making us realize it. And the content of that gospel is the perfect structure of salvation leading to Jesus' baptism, the Cross, and resurrection.

If we do not know this gospel accurately, faith will inevitably flow to be human-centered. Because one will rely on human emotions and deeds, or hold onto only partial truths. However, if the Holy Spirit works within us, we are no longer shaken. Because we come to clearly know the fact that our salvation has already been completed through the word of the gospel of the water and the Spirit.

Now we must lay down our own thoughts before God. And we must accept into our hearts the wisdom of salvation accomplished by God. Jesus had the sins of the world transferred to Him by receiving baptism from John, received the judgment of those sins on the Cross, and completed our salvation by resurrecting from death. This is exactly the gospel of the water and the Spirit that we all believe.

I hope that this gospel settles deeply in your hearts not as mere knowledge, but as the truth of salvation realized by the revelation of God's word. Therefore, I bless you in the name of the Lord that you may live in the assurance of salvation with an unshakable faith in any situation. ✉



# CHAPTER

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# 3

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# There Must Be Spiritual Discernment

[The Church Built Upon the Gospel,  
Jesus Christ Alone is the Only Foundation]

## **Does the one who has become a spiritual father know where the strife of the saints comes from?**

*“And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men? For when one says, ‘I am of Paul,’ and another, ‘I am of Apollos,’ are you not carnal?” (1 Corinthians 3:1-4)*

The one who has become a spiritual father can discern where the root of the strife occurring among the saints comes from. This is not simply due to human experience or organizational management ability, but because he can see the human heart and spiritual state with the word of God and the wisdom of the Holy Spirit.

The Bible already clearly explains the root of the strife occurring within God’s church. James 4:1 says, *“Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?”* In other words, it is saying that although most strife within the church seems to start from

external problems, in reality, it comes from the wrong knowledge inside the human heart and from not believing the exact same word of the gospel of the water and the Spirit.

Because a spiritually mature person, that is, a spiritual father, knows this fact, he does not look only at the outwardly manifested events but looks for the spiritual cause within them. People often say they fight for reasons such as issues of religious doctrine, ministry methods, and human relationships, but in reality, the heart that fails to lay down its own thoughts or the desire to be acknowledged often becomes the root of the conflict. The Apostle Paul also pointed this out while dealing with the strife in the Corinthian church. In 1 Corinthians 3, Paul said, *“For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?”* Some said, “I belong to Paul,” and some said, “I belong to Apollos,” showing the appearance of taking sides against each other. Paul saw that this was not a simple difference of opinion but a division coming from a carnal heart.

The one who has become a spiritual father also knows the method by which Satan shakes the church. Satan persecutes the church from the outside, but he also uses the method of making them fight each other from the inside to weaken the community. Therefore, when conflict arises within the church, a spiritual leader does not simply take people’s sides, but tries to correct the root of the problem with the gospel of the water and the Spirit and the word of God.

Also, a spiritual father not only knows the cause of the strife but also knows the way to its resolution. The Bible always finds the way to resolve conflict in the gospel of the water and the Spirit. When the church returns again to center on Jesus Christ rather than being human-centered, the strife is naturally resolved.

Therefore, when the one who has become a spiritual father sees the strife of the saints, rather than simply trying to judge who is right and who is wrong, he first looks at the following facts. First, he examines whether the human carnal heart is the root of the problem. Second, he looks back to see if the center of the gospel of the water and the Spirit has been blurred. Third, he checks whether the church is flowing in a human-centered way. Fourth, he examines whether the saints have lost humility and love.

Ultimately, the one who has become a spiritual father can be said to be a guide who does not view the strife of the saints as a simple human relationship problem but understands it as a spiritual problem, and tries to discern and resolve its cause with the word of God and the gospel. When such a church guide is within God's church, the community can be restored to oneness again rather than being scattered by division.

Paul speaks surprisingly directly toward the Corinthian believers. *“And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.”* The important point here is the fact that they are not unbelievers but those who are ‘in Christ’.

The problem is this. It is that even though they heard the gospel, they are those who failed to understand that the sins of the world were transferred onto Jesus' body through the baptism Jesus received from John and were dealt with by the judgment of the Cross, and that the Lord who resurrected from death became our Savior. They were holding onto only the meaning of the Cross partially, and were those remaining in a human-centered religious faith rather than Christ.

This is exactly the reason why Paul declared, *“For you are still carnal.”* The evidence is clear. *“For whereas there is among you envying, and strife... one saith, ‘I am of Paul’; and another, ‘I am*

of Apollos’.” Whenever the center of faith shifts from the perfect redemptive ministry of Jesus Christ to man, faith inevitably flows into a religious life.

## Is Order Necessary Within God’s Church?

*“Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor. For we are God’s fellow workers; you are God’s field, you are God’s building” (1 Corinthians 3:5-9).*

Order is absolutely necessary within the gathering of the workers of God’s church. The Bible says that God is not a God of confusion but a God of order, and teaches that it is important to establish order so that all things may be done rightly within the church community.

The Apostle Paul said in 1 Corinthians 14:33, *“For God is not the author of confusion but of peace.”* At that time, within the Corinthian church, there were instances where worship and gatherings became chaotic due to several people speaking at the same time or making different claims. Correcting this situation, Paul emphasized that everything within the church must be done in a direction that builds up edification, and in an orderly manner. Therefore, he exhorted in the same chapter, *“Let all things be done decently and in order.”*

It is the same in the gathering of church workers. Because the church is not a simple gathering of people but a community

that accomplishes God's work together, they must share each other's roles and responsibilities.

If there is no order, each person will act according to their own thoughts, and as a result, the ministry becomes chaotic and the possibility of conflict increases. Conversely, if order is established, each person clearly knows their assigned task and can cooperate, so the church can be built up more healthily.

The Bible also says that the roles entrusted to each person within the church are different from one another. The Apostle Paul compares the church to a body, explaining that some people are like eyes and some are like hands. Not all members play the same role, but when they play their roles in their respective positions, the whole body moves healthily.

Within such a structure, order naturally becomes necessary. This is because there must be order for each other's roles to be carried out harmoniously.

Furthermore, order is not for suppressing people, but for protecting the community and building up the church.

If there is no order within the church, personal opinions or emotions can easily take precedence, and ultimately, strife or confusion can arise. However, when order is established, the church becomes one centered on the gospel of the water and the Spirit, and the ministry can also be carried out stably.

The important thing, however, is that the order of the church is different from the authority structure of the world. The order within the church is not a power to rule over people, but an order of serving and responsibility.

Jesus said that whoever wants to be a leader must become a person who serves others. Therefore, the order of the church is not an order of power, but an order established in love and serving.

Ultimately, order is very important within the gathering of the

workers of God's church. Order prevents confusion in the church and helps the community move within God's will. However, that order is not an authority that suppresses people, but an order centered on the gospel and serving, and it exists to build up the church and benefit the saints.

Paul restores the original position of the church ministers who had become the cause of division. *“Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one?”* Following this, he clearly organizes this issue. It is that Paul planted, and Apollos watered, but only God gave the increase.

This exactly matches the structure of the ‘gospel of the water and the Spirit.’ The one who plants is the one who proclaims the gospel, the one who waters is the one who supplies the word of nourishment, and the One who gives the increase is the Holy Spirit, who is God.

Therefore, the salvation of sinners is not completed through the ministry of worldly religious life. In human history, these ministers are those who guide others so that they can believe the word of the gospel of salvation that Jesus has already accomplished through the baptism He received from John and the Cross.

## **The foundation of salvation was established by the baptism Jesus Christ received from John and the judgment of the Cross**

*“According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid,*

*which is Jesus Christ” (1 Corinthians 3:10-11).*

The foundation of salvation is not laid by man, but it is in the word of the gospel of the water and the Spirit, through which Jesus Christ was baptized by John, had the sins of the world transferred to Him, went to the Cross to be crucified, and resurrected from death to give salvation to those who believe.

The Apostle Paul says in 1 Corinthians 3:11, *“For no other foundation can anyone lay than that which is laid, which is Jesus Christ.”* This word firmly states that the foundation of salvation does not stand upon human deeds or religious efforts, but is built upon the redemptive work of Jesus Christ.

Jesus Christ prepared this foundation of salvation through His own ministry of righteousness. He was baptized by John the Baptist to have the sins of the world transferred to Him, shed His blood on the Cross to receive the judgment of sins once and for all, and through His resurrection from death, He manifested that He had completed the salvation work of mankind once and for all. Through this, Jesus Christ became the Savior who prepared the foundation of salvation, that is, the basis of salvation that accomplishes the complete removal and extinction of the sins of mankind.

Therefore, salvation from sin is a truth that does not begin from human righteousness or merit, but is built upon the baptism and the judgment of the Cross that Jesus Christ has already received.

The apostles built up people’s souls precisely upon this foundation of salvation. Paul, referring to himself as a “wise masterbuilder,” explains that he lays the foundation according to the ministry entrusted by God, and others build upon it (1 Corinthians 3:10).

What is spoken of here is not creating a new foundation of salvation, but the ministry of building people’s faith upon the already established foundation of salvation of Jesus Christ.

When people's souls desire to be saved through the blotting out of all those sins, the foundation of salvation is laid when they hear with their ears and believe in their hearts through the word of the gospel of the water and the Spirit given by the Lord.

Romans 10:17 says, *“So then faith comes by hearing, and hearing by the word of God.”*

When the word of the gospel of the water and the Spirit is proclaimed in the church, people come to hear the word of the gospel of the truth of salvation accomplished by Jesus Christ, and when they accept that word of truth by faith, their souls experience the extinction of all sins and are established upon the foundation of salvation.

Furthermore, building up people's souls does not simply mean transmitting knowledge about salvation, but helping them stand upon that salvation with a faith that rests upon the gospel of Jesus Christ.

The apostles did not tell people to follow them, but were those who always exhorted them to have faith believing in the righteousness of Jesus Christ. Therefore, the foundation of the church is not in human leaders or organizations, but in the words spoken by Christ, that is, in the word of the gospel of the water and the Spirit.

Souls built upon the faith that believes in the word of the gospel of the water and the Spirit in this way will continue to grow in faith and stand firm through the word of God.

In Acts 20:32, Paul says to the saints, *“So now, brethren, I commend you to God and to the word of His grace, which is able to build you up.”* That is, he says that the word of God and the word of the gospel of the water and the Spirit become the foundation of salvation that firmly builds up people's souls.

Ultimately, the foundation of salvation is in the gospel of the

water and the Spirit that Jesus Christ personally accomplished. The apostles and those who preach the gospel of the water and the Spirit are those who establish the faith of salvation upon the baptism Jesus Christ received from John and the judgment of sins He accomplished on the Cross, and who testify to the gospel of the water and the Spirit upon that foundation, giving thanks to God.

And as people believe in that word of the gospel of the water and the Spirit, they are firmly established upon the foundation of salvation and become people of unshakable faith. Such a person is indeed a person of true faith standing firmly upon the word of the gospel of the water and the Spirit.

Paul uses the metaphor of building to explain the structure of the church and faith. According to the grace of God given to me, like a wise masterbuilder, I have laid the gospel of salvation so that you may believe. And in this verse, he makes the most decisive declaration: *“For no other foundation can anyone lay than that which is laid, which is Jesus Christ.”* The ‘Jesus Christ’ spoken of here does not simply mean calling His name or just the event of the Cross. It points to the fact that He had the sins of the world transferred to Him by receiving baptism from John, received the judgment of all sins on the Cross, shed His precious blood, and resurrected from death to become the Savior.

We must know the fact that if we leave this gospel of the water and the Spirit, no matter how zealously we live a religious life and build up our faith, it becomes our own effort that has absolutely nothing to do with salvation, and we must return into the ministry of the Lord.

## What kind of materials is our faith made of?

*“Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is. If anyone’s work which he has built on it endures, he will receive a reward. If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire” (1 Corinthians 3:12–15).*

It explains through the metaphor of building what kind of word the word of faith, by which we are saved from our sins, is built and completed with.

The Apostle Paul says in 1 Corinthians 3 that through the baptism Jesus Christ received from John, the sins of the world received the judgment of the Cross, so that we who believe are delivered from sin and come to live as spiritual soldiers of Christ.

1 Corinthians 3:12 says this: *“Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw.”* This word shows that when our faith is built, two types of materials can be used. One is the material of the word of the gospel of eternal truth, such as the word of the gospel of the water and the Spirit, and the other refers to the material of salvation received through easily disappearing human emotions, such as wood, hay, and straw.

First, gold, silver, and precious stones can be seen as referring to the salvation built upon the faith that is established on the truth of the gospel of the water and the Spirit given to us by God. This does not refer to human thoughts or religious traditions, but to the faith built upon the faith that believes in the word of the truth of salvation—the baptism Jesus Christ received from John, the

judgment of sins accomplished on the Cross, and His resurrection from death.

The faith we have built by the guidance of the word of the gospel of the water and the Spirit refers to a salvation that does not easily disappear even when tested by fire, just like gold, silver, and precious stones. Such faith does not change over time and does not waver even amidst Satan's tests and tribulations.

Conversely, wood, hay, and straw point to a faith built upon human thoughts, religious zeal, or outward religious activities. Outwardly, it may look large and splendid, but when his faith is tested before God, it is seen to easily collapse. Such faith appears when it is based on human emotions, traditions, or a faith centered on religious life, rather than the faith that believes in the word of the gospel of the water and the Spirit.

Paul continues, saying, *“Each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is”* (1 Corinthians 3:13). The fire spoken of here means the test of the genuineness of faith that appears at the second coming of Jesus. The faith built with gold, silver, and precious stones remains as a righteous person who has received the blotting out of sins before God through the faith that believes in the word of the gospel of the water and the Spirit, but the emotions built with emotions like those built with wood, hay, and straw will easily disappear when the test of faith comes.

Therefore, the material by which our faith is completed does not lie in simple zeal or efforts of religious zeal, but must be built upon the faith that we have become those who had the sins of the world transferred through the baptism Jesus Christ received from John and received the judgment of sins on the Cross.

It means that our faith is recognized when we stand upon the faith that believes the fact that the Lord had the sins of the world

transferred to Him through the baptism He received from John and took the judgment of sins by being crucified on the Cross. When that faith grows through the guidance of the Holy Spirit and the truth of the word, our faith becomes increasingly solid and is built up as a faith with spiritual value.

Ultimately, the completion of salvation that the Bible speaks of is the faith built by believing in the word of the gospel of truth established by the gospel of the water and the Spirit. Such faith does not waver over time and remains a valuable faith even before God.

Paul speaks about the materials with which the foundation is built upon the faith that believes in the word of the gospel of the water and the Spirit of salvation. On one side there are gold, silver, and precious stones, and on the other side there are wood, hay, and straw.

When the time comes, *“Each one’s work will become clear; for the Day will declare it, because it will be revealed by fire,”* and if we stand upon the faith that believes in the baptism of Jesus Christ and the blood of the Cross, that fire of judgment does not burn us but further solidifies the quality of true faith.

From the perspective of the gospel of the water and the Spirit, if we believe the fact that the sins of the world were transferred to Jesus’ body through the baptism Jesus received from John, the judgment of sins on the Cross becomes the word of truth that delivers us from the judgment of all sins.

Such faith is evaluated for the reward of faith, but if the foundation of salvation is solid, he himself becomes honorable as one who has been saved from his own sins and possesses a believing faith that overcomes judgment.

## Is the One who keeps the heart of the righteous the Triune God?

*“Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are” (1 Corinthians 3:16–17).*

In the Bible, the act of the righteous keeping their own heart is something they must do themselves. It is also something they must do themselves for the one who has become righteous to stand in the faith that believes the word of God and do the work of God.

Because the human heart is weak and easily shaken, if God does not keep it, it cannot stand perfectly until the end. Philippians 4:7 says, *“And the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.”* This word means that the peace and grace given by God protect and keep a person’s heart.

Proverbs 4:23 says, *“Keep your heart with all diligence, For out of it spring the issues of life.”* This does not mean that a person can completely protect their heart by their own strength, but it is a word saying that an attitude of being awake according to the word of God and trying to keep the heart is necessary.

The methods by which the righteous keep their heart appear in several ways.

First, it is to keep the word of God by placing it in the heart. The word of God becomes the power to correct the heart and keep it from being shaken. Second, it is to live by faith within the gospel of the water and the Spirit. The heart becomes stable when one looks at the word of the gospel of the water and the Spirit accomplished by God, not human thoughts or emotions, and

stands by faith. Third, it is a heart that seeks the guidance of the Holy Spirit. The Holy Spirit is the Spirit who helps us turn back from the wrong path.

Ultimately, the most fundamental One who keeps the heart of the righteous is God, and God protects that person through the faith that believes in the word of God and the word of the gospel of the water and the Spirit. The righteous must stay awake within the word of God and live for the preaching of the gospel of the water and the Spirit.

Paul newly defines the identity of the faith of the born-again. *“Do you not know that you are the temple of God and that the Spirit of God dwells in you?”* Therefore, all acts of dividing the church of God, exalting humans, or corrupting the gospel of the water and the Spirit become ‘the act of defiling the righteousness of God.’

The true foundation of our faith can change the whole world with the faith that believes in the word of the gospel of the water and the Spirit.

## **What is the result for those who try to deceive the Lord?**

*“Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise. For the wisdom of this world is foolishness with God. For it is written, ‘He catches the wise in their own craftiness’; and again, ‘The Lord knows the thoughts of the wise, that they are futile’”* (1 Corinthians 3:18–20).

The Bible clearly shows that the result for those who try to deceive the Lord is very severe.

In relation to this, the most representative incident in the Bible is the incident of Ananias and Sapphira appearing in Acts chapter 5. The saints of the early church were sharing their possessions with one another in love and serving the community. Ananias and Sapphira sold a field and gave an offering, speaking as if they had offered everything, but in reality, they hid a part of it. That in itself was not the problem, but the heart that tried to deceive God while appearing to people as if they were devoted was the problem.

The Apostle Peter said to them, *“Why has Satan filled your heart to lie to the Holy Spirit... You have not lied to men but to God”* (Acts 5:3–4). As a result, Ananias and Sapphira received God’s judgment and died instantly, and through this incident, the whole church and people came to fear God.

The important lesson this incident shows is the fact that God looks at the truthfulness of the heart rather than outward actions. A person might be able to deceive other people, but cannot deceive God. It is because everything is revealed before God. Also, the Bible says that the heart trying to deceive God ultimately leads to the result of deceiving oneself.

Galatians 6:7 says, *“Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.”* The action of trying to deceive God ultimately becomes an attitude of despising God, and its result will surely appear.

However, the message of the Bible does not lie merely in emphasizing the judgment of sin. God requires an honest and truthful heart from a person. Before God, a truthful faith and a heart of humility are more important than a person’s merits or outward appearance. God is not looking for a perfect person, but He is pleased with a person who stands truthfully before God. Therefore, the result of those who try to deceive the Lord ultimately appears as follows.

First, that falsehood will be revealed before God. Second, they may receive God's rebuke or judgment. Third, they will ultimately reap the results exactly as they have sown. Through these facts, the Bible teaches us to stand on truthful faith, not on outward appearance, before God.

Because God is One who looks at the heart rather than a person's actions, the relationship with God must be built, above all, upon an honest heart and the faith that believes in the truthful word of the gospel of the water and the Spirit.

Paul returns again to the issue of wisdom. *“Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise.”* The wisdom of this world interprets everything through human desires and falls into foolishness.

A person who is truly wise stands firmly by faith in the Savior who, through the ministry of receiving baptism from John, had the sins of the world transferred to Himself, was crucified, and rose from the dead. However, those who fail to do so fall into worldly religion and become those who seek to be recognized by people. Such people are nothing but fools before God.

## **God is the One to be praised and man is the one to receive mercy**

*“Therefore let no one boast in men. For all things are yours: whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours. And you are Christ's, and Christ is God's” (1 Corinthians 3:21-23).*

The Holy Triune God is the One who is to receive praise and glory forever from all people, and man is a being who must

receive mercy and grace before Him.

The Bible clearly shows what kind of being God is and what kind of being man is, and when knowing these two facts, a person can have the correct attitude before God.

First, the Holy Triune God is the One to be praised forever. God is the One who created the world and rules over all things, and the One who accomplished the amazing history of salvation to save mankind.

God the Father established the plan of salvation from before the creation of the world, and God the Son, Jesus Christ, came to this earth, took charge of the sins of mankind, received the judgment of sin on the cross, resurrected from death, and became the God of those who believe.

God the Father, the Son, and the Holy Spirit are working together in the ministry that accomplishes the salvation of mankind. Therefore, the Bible says to return glory and praise to God. Revelation 4:11 declares, *“You are worthy, O Lord, To receive glory and honor and power; For You created all things.”*

On the other hand, man is a being who must receive mercy before God.

The Bible says that all people are under sin, and explains that man by himself is one who cannot claim to be righteous before God. Romans 3:23 says, *“For all have sinned and fall short of the glory of God.”*

Man is not a being who can stand before God by his own actions or abilities, but can only form a relationship with God when there is the grace and mercy bestowed by God. Therefore, the Bible does not explain salvation by human merit, but explains it by God’s mercy and grace.

Titus 3:5 says, *“Not by works of righteousness which we have done, but according to His mercy He saved us.”* This word says that there is nothing man can boast of before God, and that he is

saved solely by God's mercy.

Like this, the relationship between God and man is very clear. God is the One to receive glory and praise, and man is a being who must live receiving grace and mercy before that God.

When a person exalts himself or claims to be righteous on his own before God, faith goes wrong. When we correctly know what kind of being God is and what kind of being man is, a heart of humility and faith naturally arises.

Ultimately, the core of faith is this. Glory and praise must be returned to God, and man must accept the mercy and grace bestowed by God with thankfulness through the gospel word of the water and the Spirit.

The Holy Triune God is the One to be praised forever, and man is a being who must live by faith in the ministry of salvation He has performed. Therefore, the lives of the saints must become lives lived praising the grace of the gospel of the water and the Spirit given by God through faith.

Paul concludes this chapter with a resounding declaration. *"Therefore let no one boast in men."* The reason is clear. *"Whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours. And you are Christ's, and Christ is God's."*

The order of faith flows from God to Christ, from Christ to the believer, and from the believer to all things.

There is no place for man to intrude in this divine order. 1 Corinthians chapter 3 asks us today: "Is your faith built upon man-made religious doctrines, or is it built upon the faith that believes in the gospel word of the water and the Spirit given by the Lord?"

## A Sermon by Paul C. Jong – 1 Corinthians Chapter 3

Beloved saints, today through the word of 1 Corinthians chapter 3, we are going to examine upon what the church established by God must stand, and by faith in what kind of gospel true faith grows.

This word is not simply pointing out church problems, but is revealing in what form a church that fails to stand upon the gospel of the water and the Spirit appears in this world.

The Apostle Paul speaks very shocking words toward the Corinthian church. *“And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.”* They said they believed in Jesus, but in reality, they remained in a carnal state. Why is that? It is because their faith that believes in Jesus Christ, who appeared as the revelation of God’s word, is severely lacking.

Paul says, *“I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able.”* Here, ‘milk’ means the foundation of the gospel. However, the problem is that they do not know the fact that this foundation is not simple knowledge, but is structured by the gospel made of the word that Jesus accomplished through John. If our faith is not made of the revelation of the word that God’s word shows, no matter how much time passes, faith does not grow.

Inside the Corinthian church, there was envying and strife. They divided following men, saying, *“I am of Paul, I am of Apollos.”* This is not a simple matter of personal preference. It is a phenomenon that appears when one does not know that the gospel of the water and the Spirit is made by God’s revelation. Because in order to accurately know the gospel of the water and

the Spirit, there must be the revelation that God's word shows. Paul says this while solving this problem: "*Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one?*" That is, man is only an instrument, and the One who teaches the gospel of the truth of faith is God. And the content of that faith is in the gospel word of the water and the Spirit that God has already shown.

In the following words, Paul presents an important principle. "*I planted, Apollos watered, but God gave the increase.*" Here we can know that the revelation of the word of the gospel of the water and the Spirit must be accurate for the growth of faith to occur correctly.

If there is no revelation of the word of the gospel of the water and the Spirit from the beginning, no matter how diligently one believes in Jesus and lives a life of faith, in the end, one cannot escape from carnal thoughts.

Beloved, the real problem is this. People attribute the reason their faith does not grow to their lack of effort or to their environment.

However, the Bible speaks differently. It depends on how perfectly one has realized the gospel word of the water and the Spirit through the revelation of God's word. If one only partially knows the Cross of Jesus, and does not know the revelation of the word that the sins of the world were transferred through the baptism Jesus received from John, sin still remains in that heart. If that happens, man eventually flows into a faith that relies on his own deeds and emotions.

Therefore, Paul declares: "*For no other foundation can anyone lay than that which is laid, which is Jesus Christ.*" The foundation spoken of here points to the baptism of Jesus and the blood of the Cross that God's word shows.

The mere thought of believing in Jesus cannot be called true faith

that comes from the revelation of God's word. One must know through the revelation of the word in what way Jesus received the transfer of our sins, and how He completely received the judgment of that sin on the Cross and resurrected from death. It is because the fact that Jesus received the transfer of the sins of the world by receiving baptism from John, received the judgment of those sins on the Cross, and then resurrected from death to become our Savior can only be realized when God's word opens and shows it.

It is important whether we build our faith upon the word of truth manifested in God's word.

Paul uses the metaphor of gold, silver, precious stones, and wood, hay, stubble. This is not simply speaking of our thoughts and actions, but is speaking of whether faith is built upon the gospel of the water and the Spirit that God's word shows. He said that if it is not faith built upon God's word, it will all be revealed when there is God's judgment.

Ultimately, when standing before God, whether it is faith built upon the gospel word of the water and the Spirit or not is clearly revealed, so there are those who are acknowledged by God and those who are judged.

Also, Paul says this about the church: *“Do you not know that you are the temple of God and that the Spirit of God dwells in you?”* Here, the temple points to the heart of the born-again person that God's word speaks of.

We are people of faith who believe in the gospel of the water and the Spirit manifested in the words of the Old and New Testaments. And the Holy Spirit of God is the One who dwells in the heart of the righteous. It is the Holy Spirit who dwells inside the heart of the person whose sin problem has been blotted out and removed by the baptism Jesus received from John and

the blood of the Cross.

If sin still remains in your heart, the Holy Spirit cannot dwell in your heart in that state. So Paul strongly warns: *“If anyone defiles the temple of God, God will destroy him.”* This is not only speaking of moral corruption. He is saying that God’s judgment comes upon those who distort the gospel word of the water and the Spirit.

If one despises the word of the gospel of the water and the Spirit and believes in theological doctrines or sermons made by man’s thoughts, one becomes a person who despises God’s word. He who believes in Jesus as the Savior according to his own thoughts is one who defiles God’s name.

Lastly, Paul says this: *“Therefore let no one boast in men.”* This is the conclusion.

The person who accurately knows and believes the gospel of the water and the Spirit that God’s word shows receives salvation from his sins. Our salvation does not lie in man’s merit or effort, but is accomplished by the faith that believes the gospel word of the water and the Spirit that God’s word shows.

Beloved saints, 1 Corinthians chapter 3 is clearly asking us: *“Does your faith stand upon your thoughts?”*

If that foundation stands upon man’s thoughts or emotions, or upon a partially experiential faith, it will surely be shaken. However, it says that if it stands upon the revelation of the gospel of the water and the Spirit that Jesus spoke of, that faith will never collapse.

Now we must return into the revelation of God’s word. We must become believers who return to the faith that believes in the Lord who received baptism from John to receive the transfer of the sins of the world, took the judgment of sin on the Cross, and resurrected from death.

We must build our faith upon the gospel of salvation built upon this perfect word of God. Only then will we live in Jesus with the faith that we are no longer those who belong to the flesh, but those who are born again in the Holy Spirit.

I hope that this gospel word of the water and the Spirit becomes the foundation of your faith right now. Thus, I hope you become those who stand firmly upon God's word. ☒



# CHAPTER

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# 4

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# The Apostles Entrusted with the Mystery of Christ

[Ministers of Christ and Stewards of the Mysteries]

## **Are God's workers those who are entrusted with and preach the mysteries of God?**

*“Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful. But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God” (1 Corinthians 4:1-5).*

God's workers are spoken of in the Bible as those who are entrusted with and preach the mystery of God's gospel.

The Apostle Paul spoke this fact very clearly. In 1 Corinthians chapter 4 verse 1, he says, “*Let a man so consider us, as servants of Christ and stewards of the mysteries of God.*” Here, the “mystery of God” does not mean some mystical knowledge that was hidden from man, but means the gospel word of the water and the Spirit manifested through Jesus Christ.

The mystery of salvation spoken of in the Bible says that Jesus received the transfer of the sins of the world through the baptism

He received from John, received the judgment of sin on the Cross, resurrected from death, and has now become the Savior to us who believe.

In the Old Testament times, it was prophesied that He would be sent as the Messiah, but coming to the New Testament times, He appeared as Jesus who received the transfer of the sins of the world through the baptism He received from John, was crucified on the Cross, and resurrected from death.

Explaining this mystery in Ephesians chapter 3, the Apostle Paul says that God has now revealed unto the apostles the dispensation of salvation which was not fully made known to men in previous generations. That is, it was the word that God established workers entrusted with the gospel word in order to make His plan of salvation known to men.

Therefore, God's workers are not people who create new truths, but are those who were entrusted to preach the gospel word of the water and the Spirit of salvation that God has already accomplished. It means they are deliverers who deliver by faith the gospel word of the water and the Spirit that God has entrusted to them. So Paul expressed the apostles, including himself, as "stewards." A steward is a person who manages the master's property, and is one who has the responsibility to manage and deliver it well according to the master's will, rather than making that property his own.

Also, Paul continues and says, "*Moreover it is required in stewards that one be found faithful*" (1 Corinthians 4:2). The most important thing for the workers entrusted with the mystery of God is not ability or honor, but a faithful heart. Preaching the gospel word of the water and the Spirit entrusted by God exactly as it is, without altering it, is the most important mission of the worker.

In this sense, God's workers play the following roles. First, they

preach to people the gospel of the water and the Spirit of salvation that God has accomplished. Second, they do not teach God's gospel word by mixing it with other doctrines. Third, they must faithfully handle the ministry entrusted by God with faith. Fourth, they do not draw people to themselves, but guide them to Jesus Christ.

Ultimately, God's workers are not people who preach their own messages, but are stewards who preach the mystery of salvation entrusted by God, that is, the gospel of the water and the Spirit, to the whole world.

Their role is not to reign over people, but they are those who do the work of helping people's souls obtain salvation from their sins by faithfully testifying to the truth entrusted by God. Therefore, rather than exalting God's workers, the Bible speaks of the gospel mission and faithfulness entrusted to them.

Paul defines himself and Apollos as follows: *“Let a man so consider us, as servants of Christ and stewards of the mysteries of God.”*

The apostle is a “servant of Christ” and a “steward entrusted with the mystery of the gospel of the water and the Spirit.” The “mystery of God” spoken of here means the word of truth that Jesus received baptism from John, received the transfer of the sins of the world, hung on the Cross and shed His blood, resurrected from death, and gave salvation to those who believe. And it is the fact that the truth of the water and the Spirit which they believe and preach is the word of God.

Upon the basis of such word, Paul firmly refuses to be evaluated by human standards. *“But with me it is a very small thing that I should be judged by you or by a human court.”* Because the true evaluation of the gospel of the water and the Spirit is an authority that belongs solely to the Lord, not to man.

## **Must those who do God's work not deviate from God's word and assert their own opinions?**

*“Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other. For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it?” (1 Corinthians 4:6-7)*

Those who do God's work must clearly testify to the gospel word of the water and the Spirit manifested in God's word. And they must not preach by adding their own thoughts beyond the written word of the water and the Spirit. Because the ministry of the church and the gospel is the truth built upon God's word, not built upon human wisdom or philosophy.

The Apostle Paul clearly states the principle *“not to think beyond what is written”* in 1 Corinthians chapter 4 verse 6. It means that those who have become God's servants must not try to lead the church with their own thoughts or assertions, but must minister within the scope of God's word written in the Bible. If a person does not work making God's word the standard but works putting his own thoughts first, the church will gradually deviate from the center of the gospel of the water and the Spirit.

God's word becomes the standard of God's church, and God's workers must live as stewards entrusted with that word. A steward is a person who delivers the master's will, not a person who delivers his own will. Therefore, God's workers must not be people who preach their own thoughts or philosophies, but people who preach the faith that believes in God's word.

That is because human thoughts can be wrong at any time, but God's word is unchanging truth. Because human wisdom

changes according to times and circumstances, but God's word becomes the eternal reference point.

So if a minister puts his own thoughts at the center, his ministry will flow in a human-centered way, but if he puts God's gospel word of the water and the Spirit at the center, his ministry will always accomplish the salvation that is fulfilled within God's will. Jesus also warned against human traditions or thoughts preceding God's word. In Mark chapter 7, Jesus rebuked people for abandoning God's commandments and keeping human traditions. This is because religion and tradition cannot precede God's word.

Therefore, the most important faith for a person who does God's work is the faith that believes in the gospel word of the water and the Spirit, which is the truth of salvation where the Lord received the transfer of the sins of the world through the baptism He received from John and received the judgment of sin on the Cross for us.

God's worker is not a person who reveals his own wisdom, but a person who faithfully delivers the truth of the gospel of the water and the Spirit spoken by God.

Because thoughts that leave God's word, no matter how wise they may seem, are ultimately nothing but human opinions, whereas God's word and the gospel word of the water and the Spirit are the truth of life that saves people's souls.

Ultimately, those who do God's work must not be people who assert their own thoughts, but people who serve God's word as the standard of faith and minister within that word. When doing so, the church will be firmly established upon the truth of God's gospel, not upon human wisdom.

The blotting out of sins was not accomplished by our own ability. The faith that believes in the gospel word of the water

and the Spirit is not a religious doctrine that we created ourselves.

All sins were transferred through the baptism Jesus received from John, and Jesus received the judgment of sin on the Cross, resurrected from death, and became the Savior who gave salvation to those who believe. Therefore, only by believing in the gospel word of the water and the Spirit could we become those who received the blotting out of sins in our hearts.

### **A spiritually young child does not think of God's will**

*“You are already full! You are already rich! You have reigned as kings without us—and indeed I could wish you did reign, that we also might reign with you! For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ’s sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now” (1 Corinthians 4:8-13).*

It can be said that a spiritually young child tries to achieve his own purpose, but a spiritually mature person is one who lives seeking by faith for God’s will to be fulfilled.

Paul speaks with sharp irony: *“You are already full! You are already rich! You have reigned as kings without us.”* This is not a compliment but a rebuke. Paul is rebuking the attitude of those who act as if they have already reached their destination simply

because they possess the gospel.

On the other hand, the reality of the apostles was completely different. They were in the position of the foolish, the weak, and the lowly. They were defamed, persecuted, and homeless. However, that was not a position of failure. This is precisely the position of the evidence of salvation that always follows whenever the gospel of the water and the Spirit is proclaimed in human history.

This gospel of the water and the Spirit does not exalt humans above Jesus, nor does it promise religious success, and they are those who live looking to the Lord with faith, love, and hope.

## **What is the faith that obeys a spiritual father?**

*“I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me. For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church” (1 Corinthians 4:14-17).*

In the Bible, the Apostle Paul often explained his relationship with the saints he established by preaching the gospel as a relationship between a father and children. In 1 Corinthians 4:15, Paul says, *“For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.”* The spiritual father mentioned here does not mean a being who rules over people, but one who preaches the gospel and makes people

spiritual beings.

The faith that obeys a spiritual father first begins with a humble heart to learn within the gospel of the water and the Spirit. It is an attitude of learning God's word through a person who has walked the path of faith first, and trying to establish one's own faith rightly through that teaching. This obedience of faith is not an attitude of exalting a person, but an attitude of acknowledging the spiritual order established by God.

Also, this obedience of faith must be an obedience accomplished within the gospel of the water and the Spirit and God's word. The Bible does not view any human being as an entity with absolute authority.

A spiritual leader is also ultimately a steward entrusted with God's word before God. Therefore, true obedience is not following a person's personal thoughts, but believing and following God's word and the gospel of the water and the Spirit that the person preaches.

Hebrews 13:17 says, *“Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.”* For they watch out for your souls means they are people who stay awake for the souls of the saints and are people who take responsibility before God.

In other words, obeying a spiritual leader in the church is not to exalt that person, but for the order and spiritual benefit of the church.

However, the obedience the Bible speaks of can never precede God's word. If a leader's teaching goes against God's word, the saint must not follow blindly but discern it based on God's word. A true spiritual leader is also a person who guides people to obey God's word rather than demanding obedience to himself.

Ultimately, the faith that obeys a spiritual father has the

following meanings. First, it is a faith that respects the spiritual leader who preached the gospel word of the water and the Spirit. Second, it is a humble attitude to learn God's word. Third, it is a faith that acknowledges the spiritual order established within God's church. Fourth, it is a believer who has the faith that desires God's will to be fulfilled within God's word.

Therefore, the faith that obeys a spiritual father is not a faith that worships a person, but can be called a humble attitude of faith trying to learn and grow through the teaching of a spiritual leader within God's word and the gospel of the water and the Spirit.

Paul records. The "gospel" mentioned here is not a message that emphasizes only the Cross. That gospel is for the one who believes in Jesus Christ as his Savior, who received the transfer of the sins of the world through the ministry of the baptism Jesus received from John, received the judgment of sin on the Cross, and resurrected from death.

This is the reason Paul sent Timothy and said, "*who will remind you of my ways in Christ, as I teach everywhere in every church.*" It is not simply to repeat words, but to remind them of the gospel word of the water and the Spirit testified by a life of faith believing in God's word.

## **Do not think apart from the faith of the spiritual father**

*"Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power. For the kingdom of God is not in word but in power. What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?" (1 Corinthians 4:18-21)*

The saying, “Do not think apart from the heart of the spiritual father,” does not mean to follow a person absolutely, but it means to understand the heart and the direction of faith of the spiritual leader who is entrusted with the gospel and establishes the saints, and to be together within it.

In the Bible, the Apostle Paul exhorted the saints he had established by preaching the gospel with the heart of a spiritual father.

He says in 1 Corinthians 4:14-15, “*I do not write these things to shame you, but as my beloved children I warn you... for in Christ Jesus I have begotten you through the gospel.*” Paul did not speak of himself as a leader with power, but expressed himself as a spiritual father who begot the saints through the gospel. This shows that he does not have a mind to rule over the saints, but a mind to establish their souls.

If one thinks apart from the faith of the spiritual father, one’s faith can easily flow in a self-centered direction. Because people are prone to judge by their own thoughts or feelings, they always deviate from the center of the gospel of the water and the Spirit or create conflicts within the church.

However, because the heart that a spiritual leader has is a work of serving centered on God’s will and the benefit of preaching the gospel, rather than personal purposes, a faith that stands together is needed. Also, the heart of a spiritual father is a heart to save and establish the souls of the saints.

The Apostle Paul always had the same heart toward the saints. He considered the preaching of the gospel and the saints growing in faith to be more important than his own rights or honor. So he sometimes exhorted, sometimes rebuked, and sometimes prayed for the saints with tears. This very heart is the heart of a spiritual father.

Therefore, the saying, “Do not think apart from the heart of the spiritual father,” has the following meanings.

First, it means to have an attitude of trying to understand the heart of the leader who is entrusted with the gospel of the water and the Spirit and establishes the church. Second, it means to look together in the direction where the gospel of the water and the Spirit is being preached, rather than judging by one’s own thoughts and feelings. Third, it means to think first of the benefit of the community rather than personal purposes when doing God’s work within the church.

However, all of this must always be accomplished within God’s word. A true spiritual father is a person who guides people to stand together by faith within God’s word and the gospel, rather than telling them to follow him. And when the saints understand that heart and join together, God’s church is established in oneness, not division.

Ultimately, the saying not to think apart from the heart of the spiritual father can be said to be an exhortation to harbor together one mind centered on the gospel of the water and the Spirit and God’s will.

Finally, Paul speaks toward those who were shaking the church with arrogance. The “power” mentioned here is not fluent eloquence, charisma, or mystical experiences. It is the power of the gospel of the water and the Spirit.

That is, it means to follow the order of the church because they have become those who believe in the Lord as their Savior, who received the transfer of the sins of the world through the baptism Jesus received from John, received the judgment of sin on the Cross, and resurrected from death. The gospel word of the water and the Spirit was actually the power that sets people free from the sins of the world.

Thus, Paul urges a choice: “*Shall I come to you with a rod, or in*

*love and a spirit of gentleness?”* This is not a threat but an invitation to restoration. It is a calling for them to return to the place of the gospel of the water and the Spirit.

1 Corinthians 4 asks us today: “Are you truly offering yourself to God as one who believes the gospel word of the water and the Spirit? Or are you living as a ruler rather than a steward entrusted with the gospel?”

## A Sermon by Paul C. Jong - 1 Corinthians Chapter 4

Beloved saints, today, through the words of 1 Corinthians 4, we are going to examine what kind of person a true servant of God is through the revelation of God's word.

This word clearly shows with what perspective the one entrusted with the gospel of the water and the Spirit should look at himself and the world.

Paul first declares like this: *“Let a man so consider us, as servants of Christ and stewards of the mysteries of God.”* Here, the core word of the mystery is the word of God's gospel. He intends to speak to us the gospel word of salvation that God has revealed when the time came.

It is said to be in the gospel word completed by Jesus receiving baptism from John, having the sins of the world transferred to Him, receiving the judgment of sin on the Cross, and resurrecting from death. (Mark 2:21-30, Matthew 3:13-17, John 19:18-37)

This was the mystery of the gospel entrusted to Paul. And Paul subsequently speaks of a very important standard: *“Moreover it is required in stewards that one be found faithful.”* Here, faithfulness does not only mean zeal or sincerity. It is the faith of one who intends to preach the gospel word entrusted by God exactly as it is without altering it. It means that those who do not change the gospel word of the water and the Spirit to suit people's tastes, but testify to it exactly as it is written in the word of the Bible, are the faithful ones before God.

Paul also says this: *“But with me it is a very small thing that I should be judged by you or by a human court.”* Why did Paul not fear the evaluation of people? That is because his standard did not depend on people, and he had set his heart only on God.

The servant of God who is entrusted with the gospel of the water and the Spirit and intends to preach it to the whole world does not live with his heart bound to the desire to be recognized by people or to the evaluation of people.

Because the gospel word of the water and the Spirit is not a message to satisfy the fleshly demands of people, but the gospel to save those whom God calls from sin. Paul goes further and says, "*In fact, I do not even judge myself.*" This does not mean that he ignores himself. It is acknowledging that even human conscience or self-evaluation cannot be a perfect standard.

So he says in conclusion: "*He who judges me is the Lord.*" The one entrusted with the gospel word of the water and the Spirit must become a person who guards that gospel with a faithful heart and faith solely before God.

Now, Paul reveals the problem of the Corinthian church more directly. They thought they were already "full, rich, and reigning as kings." This means they had reached a spiritually very serious state. Because they thought their faith had already become perfect. If they did not accurately realize the gospel word of the water and the Spirit as the revelation of God's word, they would flow into two extreme choices. One is being constantly bound by the consciousness of sin, and the other is becoming self-satisfied and arrogant.

However, a person who knows the gospel word of the water and the Spirit as the word of God's revelation is different. Because he believes the fact that his salvation was accomplished entirely by Jesus receiving the sins of the world transferred to Him by being baptized by John, receiving all the punishment and judgment for those sins on the Cross, and then resurrecting from death, he can be joyfully faithful to God's work.

He cannot be arrogant before God, and at the same time, he

cannot be bound by his own sins. He lives only in the assurance of salvation, thanking the Lord's love. Paul speaks by taking his own life as an example. He says that although we are those who believe in Christ, we are weak in the world and have been considered as the scum of all things until now. This is not an exaggerated statement.

When preaching the gospel word of the water and the Spirit to the world, in the eyes of worldly people, we look like foolish ones and sometimes even seem like silly ones. Because when looking at us with the thoughts of worldly people, we look like those who are hard to be loved.

Beloved everyone, if the one who preaches God's gospel word of the water and the Spirit is someone who only pursues comfort and recognition, can he be said to be faithful before God? Because the gospel of the water and the Spirit is not a message that exalts people, but a gospel that exalts only the salvation ministry performed by Jesus Christ.

While saying this, Paul speaks towards the Corinthian church like this: *"I do not write these things to shame you, but as my beloved children I warn you."* This is exactly the attitude that a true evangelist of the gospel must have. The evangelist of the gospel is not one who condemns people with God's word, but one who preaches the word of exhortation for restoration with love.

Paul says of himself, *"For in Christ Jesus I have begotten you through the gospel."* The possessor of such faith is a very faithful evangelist. Those who hear the gospel word of the water and the Spirit and grow up under such an evangelist can be born anew through that gospel word.

Here, what kind of gospel they preach becomes the decisive factor. If the gospel word is incomplete, those who hear that

gospel word are bound to become incomplete ones as well. However, if a person believes in the gospel of the water and the Spirit—that is, Jesus who received the sins of the world transferred to Him through the ministry of being baptized by John, shed His blood and died on the Cross, and resurrected from death—that person begins their life of faith in a state where the removal of sins has been accomplished from the very beginning. Therefore, Paul says: “*Therefore I urge you, imitate me.*” This does not mean to follow Paul as an individual, but it is a word telling them to become those who believe according to the gospel word that I preached. The life of faith shown by Paul was a life of faith standing on the gospel word. He was not a person who wanted to be recognized by people, but a person who wanted to be recognized before God.

Finally, Paul declares like this: “*For the kingdom of God is not in word but in power.*” This power is not a faith that speaks of miracles or emotional experiences. It is the power that teaches the gospel word of the water and the Spirit, which changes sinners into righteous people. It means living with the faith that believes the fact that the Lord, who received the sins of the world transferred to Him through the baptism He received from John and finished the judgment of those sins on the Cross, is the master of this gospel of the water and the Spirit.

Beloved saints, 1 Corinthians 4 clearly tells us. We are those entrusted with the gospel word of the water and the Spirit. And this gospel is not of man, but the secret gospel word of God. Therefore, we must not be shaken by the evaluation of people, but live as those who faithfully testify to this gospel word of the water and the Spirit before God.

Is your faith perhaps being shaken by the gaze of people? Are you perhaps standing on another gospel that is not the gospel

word of the water and the Spirit? If so, you must return to the gospel word of the water and the Spirit again. By receiving baptism from John, Jesus received all your sins transferred to Him, took those sins and received the judgment of sin on the Cross, and by resurrecting from death, He has now completed our salvation.

This gospel word of the water and the Spirit is exactly the secret gospel word that God has entrusted to us. He who lives holding onto this gospel word by faith never fails. Beyond the evaluation of people, he will stand with bold faith before God. I hope that the power of this gospel word of the water and the Spirit will be manifested in the hearts of all people as those who have been saved. Hallelujah! ☒



# CHAPTER

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# 5

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# Put Off the Old Man and Put On the New Man

[The Church Already Called as Those Without Leaven  
and the Reality of Holiness]

## Discard Old Habitual Sins and Follow the Word of God

*“It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father’s wife! And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you” (1 Corinthians 5:1-2).*

The exhortation to discard sins steeped in old habits and follow the word of God is an important teaching that God continuously emphasizes to the saints.

It means that when a person believes the gospel of the water and the Spirit and comes to know God, his life must not continue to flow in the same direction as before, but it must flow into a life of faith that follows the Lord’s will by the faith that believes the new gospel word of the water and the Spirit.

The Bible expresses the life where a human previously lived in sin as the “old man.” Ephesians 4:22 says, *“That you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts.”* Here, the old customs mean the wrong way of life in which a person familiarly followed sin before knowing the gospel word of the water and

the Spirit.

Because these old habits have settled in the mind and actions for a long time, they do not disappear easily, but a person who believes the gospel word of the water and the Spirit, which is the word of God, cannot live following a sinful life according to the old habits.

Also, Romans 12:2 exhorts, *“And do not be conformed to this world, but be transformed by the renewing of your mind.”* A person is easily influenced by the surrounding environment and previous lifestyle, but the word of God renews our minds and guides us to live in the direction for the propagation of the gospel of the water and the Spirit.

Therefore, rather than trying to maintain his old habits as they are, a saint must live by setting the direction of his thoughts and life within faith through God’s gospel word.

The work of discarding old habits is not completely accomplished by human will alone, but it is accomplished within a purposeful life of propagating the gospel word of the water and the Spirit.

God’s word allows us to discern what is right and what is wrong, and the Holy Spirit leads a person’s mind to live for the propagation of the gospel of the water and the Spirit. So, the growth of faith is not completed all at once, but while living for the propagation of God’s gospel, one gradually comes to live a life more for the gospel. Ultimately, the saying to discard the sins steeped in old habits and follow the word of God has the following meaning of truth: It is to live newly according to the life of faith that believes the gospel of the water and the Spirit, which is the word of God, believing the word of God. Therefore, a person’s mind and life are gradually transformed, becoming one who lives according to the will of God.

Paul conveys the shocking reality of the Corinthian church. *“It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father’s wife!”* However, what Paul considered more serious was with those who, even after committing sin, did not try to turn back. This means that this city was a lewd city, a den of crime where such crimes were always boiling over.

Therefore, those who had lived steeped in such a life did not try to turn back from their crimes even after meeting the gospel word of the water and the Spirit. This was the result of misunderstanding the truth regarding the gospel of the water and the Spirit. They absolutely had to become those who realize their sins from their wrong crimes, turn back, and live like Christians. You must know the fact that the Lord is not pleased with Christians who enjoy committing crimes. The Lord is pleased with those Christians who offer their bodies as instruments of righteousness for the propagation of the gospel word of the water and the Spirit.

## **The One Who Pursues Only the Desires of the Flesh After Being Born Again Will Suffer the Disaster of the Flesh**

*“For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus” (1 Corinthians 5:3-5).*

It warns that even after being born again, if a person lives following only the desires of the flesh, his life will ultimately bring about the result of losing spiritual faith. This is because for those who believe the gospel word of the water and the Spirit that saves from sin, it means that the direction of their lives is changed toward God.

The Apostle Paul speaks of this principle clearly in Galatians 6:8. *“He who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.”* This word means that the result appears depending on what direction a person lives and what he lives following.

A life that lives following only the desires of the flesh will ultimately bring about corruptible and destructive results.

Also, Romans 8:13 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.”* Here, Paul clearly distinguishes between a life lived following the desires of the flesh and a life lived following the Holy Spirit. The desires of the flesh make a person turn away from God and can ultimately lead to the result of spiritual decline and judgment.

The desires of the flesh spoken of in the Bible do not simply mean the natural needs of humans, but mean desires inclined toward sin.

Galatians 5, while explaining the works of the flesh, mentions things such as sexual immorality, impurity, idolatry, jealousy, strife, divisions, and greed. These things become elements that make a person’s mind turn away from God and destroy the community.

What is important for a born-again person is that he must not live following the desires of the flesh, but must live for the propagation of the gospel of the water and the Spirit according to the guidance of the Holy Spirit.

Galatians 5:16 says, “*Walk in the Spirit, and you shall not fulfill the lust of the flesh.*” A life lived following the Holy Spirit does not simply mean an ascetic life, but is a word to live for the will of God and the gospel of the water and the Spirit.

Also, the fruit of the Holy Spirit appears in the life of a person who lives by the faith that believes the gospel word of the water and the Spirit. Galatians 5:22–23 speaks of fruits such as love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. These fruits show a completely different direction from a life lived following the desires of the flesh.

Ultimately, the word of warning that God speaks is clear. It is that even if a person believes the gospel word of the water and the Spirit, if he lives following only the desires of the flesh, his life will ultimately suffer a loss of faith, and he will not be able to avoid discipline for a wrong life.

However, a person who lives a purposeful life for the propagation of God’s gospel of the water and the Spirit will gradually grow in faith within God’s will and advance toward a life that bears the fruit of life.

Paul uses a very strong tone. “*Deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.*” Here, the purpose is not ruin but spiritual restoration.

When viewed through the lens of the gospel of the water and the Spirit, the sins of the world were already passed onto Jesus’ body through the baptism Jesus received from John, the judgment of those sins was completed on the Cross, and salvation was confirmed through believing faith.

Nevertheless, a life that refuses to treat sin as sin becomes one that denies the life of an evangelist of the gospel. Precisely because of this result, Paul mentioned ‘ecclesiastical severance’

to cut off fleshly indulgence. This is not a punishment, but a spiritual measure decided upon to lead the one who has lost his way to repentance.

## **The One Who Pursues a Direction Different from the Purpose God Wants is One Who Perishes Both Spiritually and Physically**

*“Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Corinthians 5:6-8).*

The Bible shows warnings in many places that a life pursuing a direction different from the purpose God wants can ultimately lead a person to destructive results both spiritually and physically.

When God created humans, He made them to live within a relationship with God, and He planned that a person’s life of faith would become complete when living for the propagation of the gospel of the water and the Spirit within God’s will.

However, if a person leaves that purpose and lives centered on his own desires and his own thoughts, the direction of his life becomes distant from God. The Bible clearly speaks of this principle of faith.

Proverbs 14:12 says, *“There is a way that seems right to a man, But its end is the way of death.”* It may look right and seem like success in the eyes of a person, but if one continues to follow a path different from the direction God wants, that path can

ultimately lead to destructive results.

It tells us that a life that has left the standard of faith given by God may look prosperous on the outside, but internally it is a life that is gradually declining and rotting away. Also, the Bible explains the result of a life that has left God as spiritual destruction.

Romans 8:6 says, *“For to be carnally minded is death, but to be spiritually minded is life and peace.”* If one lives centered on the desires of the flesh and the purpose of his own flesh rather than following the purpose God wants, he will ultimately lose spiritual faith and peace in his heart, and the direction of his life will gradually become distant from God.

This fact appears repeatedly in the history of the nation of Israel in the old days. When they lived following the word and purpose given by God, they experienced God’s protection and blessing, but when they left God and followed their own ways, they experienced confusion, destruction, and ruin. This is not a simple historical event, but shows the principle of spiritual truth that appears in the relationship between God and humans.

However, the message of the Bible does not end at simply emphasizing judgment. God is the One who waits for a person to return when he is going down the wrong path. God exhorts people to abandon their own ways and “return to God.”

Ultimately, a life that continues to pursue a direction different from the purpose God wants leads a person to destructive results both spiritually and physically. However, God always desires that a person lays down his own way, believes the gospel word of the water and the Spirit of God, returns to God, and chooses the path to gain life.

Paul speaks of the image of the Passover. *“Do you not know that a little leaven leavens the whole lump?”* Here, leaven speaks

of the corruption of sin left neglected without being resolved and rationalized thoughts of the flesh.

Following this, Paul makes a decisive declaration. “*For indeed Christ, our Passover, was sacrificed for us.*” This speaks of the truth of the gospel of the water and the Spirit. That is, it speaks of the fact that the sins of the world were transferred to Jesus’ body through the baptism Jesus received from John, the judgment of sin was finished on the Cross, and He gave salvation to those who believe by resurrecting from death.

Therefore, a believer is not one who lives together harboring leaven, but one who lives by the faith that throws away the leaven and eats the ‘unleavened bread’. The ‘unleavened bread’ spoken of here does not mean creating a sinless life by one’s own power, but speaks of one who lives by the faith that believes the gospel word of the water and the Spirit that has already cleanly washed away the sins of the world.

### **Are you saying to keep away from those who are living without making the propagation of the gospel their purpose?**

*“I wrote to you in my epistle not to keep company with sexually immoral people. Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person” (1 Corinthians 5:9-11).*

It means that within the community entrusted with the

gospel, one must keep away from relationships with those who pursue only their fleshly desires and ignore the purpose of propagating the gospel. This is not to hate or ostracize people, but is a principle of spiritual life to protect the purity of the church and the gospel. The Apostle Paul mentioned these issues in several epistles.

He says in Philippians 3:18-19, *“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame—who set their mind on earthly things.”* Here, Paul warned against people who speak of faith but in actual life pursue only their own desires and worldly purposes.

Also, in Romans 16:17-18, he exhorts to *“avoid them”* regarding people who cause divisions in the church and follow their own greed. Paul explains that such people do not serve the Lord Christ, but serve their own belly. This word means that the community must discern and be on guard so as not to lose the center of the gospel.

There is a clear direction in the life of the community entrusted with the gospel. It refers to a life seeking God’s will, a life lived for the propagation of the gospel of the water and the Spirit entrusted by God.

However, if a person continuously ignores God’s purpose and pursues only his own desires and personal profit, that influence can bring confusion to the entire community. Therefore, the Bible teaches that the church must deal with such appearances with spiritual discernment. However, the teaching of the Bible does not merely have the purpose of ostracizing people.

The purpose of this exhortation is twofold. First, it is to protect the community so that it does not lose the center of the

gospel. Second, it is to do the work of helping the person going down the wrong path to realize his condition, repent, and return. Therefore, regarding a person who continues to choose a life of pursuing only his fleshly desires without preaching the gospel of the water and the Spirit, what is needed is not unconditional agreement or connivance, but discernment and caution. However, at the same time, the Bible teaches that we must always leave open an opportunity for a person to turn back. Ultimately, the community of the church must not be a community centered on human desires, but a place where the purpose of propagating the gospel of the water and the Spirit is the center. Therefore, the saints must build each other up and encourage one another to live within the direction of the gospel, and regarding appearances that deviate from that center, they must exhort and guide in love and truth.

Paul corrects the misunderstanding. *“Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters.”* Believers are not called to be completely cut off from the world. The real problem is the internal condition of the church, that is, those who are called brothers yet refuse to treat sin as sin.

Those whom Paul pointed out are those who, despite having the name of a brother, stubbornly persist in sexual immorality, greed, idolatry, reviling, drunkenness, and extortion, and do not repent. The purpose of keeping away from them is not rejection, but to have the assurance of the gospel.

## The Church that Protects the Spiritual Order of the Gospel of the Water and the Spirit

*“For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore ‘put away from yourselves the evil person’” (1 Corinthians 5:12-13).*

Paul concludes with the following words: “What does it matter to me to judge those who are outside, but shouldn’t you do the judging inside Christ?”

The church does not exist to condemn the world. However, the order of the community of faith built upon the gospel of the water and the Spirit must certainly be maintained. *“Put away from yourselves the evil person.”* This word is not a language of hatred. It is a final warning toward repentance and restoration.

1 Corinthians chapter 5 throws this sharp question to the church of God today: “Are you using God’s grace as a shield to hide your sins, or are you one who is living by faith believing in the righteousness of God as one who has already been made clean through the gospel of the water and the Spirit?” ☒



# CHAPTER

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# 6

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# Live Like Those Who Resemble Christ

[The Body Bought with a Price, He Who is Joined to the Lord]

**Are you a person who is currently living inside the community of faith?**

*“Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain to this life?” (1 Corinthians 6:1-3).*

A person who spiritually follows the word of God naturally comes to live a life trying to make his conduct upright. This is not simply decorating outward behavior, but it is a change that comes from a life of faith that considers the word of God as the standard of faith and at the same time tries to establish one's own faith uprightly.

The Bible says that a life following the word of God changes a person's behavior and attitude toward life.

Psalms 119:9 says, *“How can a young man cleanse his way? By taking heed according to Your word.”* This word means that when the word of God is taken as the standard of a life of faith, that person's conduct becomes upright.

Also, James 1:22 says, *“But be doers of the word, and not hearers only, deceiving yourselves.”* A person who follows the

word of God does not live a life that simply hears the word and remains in knowledge, but is one who tries to put the word of God into practice. Therefore, his words and actions, his attitude in treating people, and the direction of his life gradually tries to live in alignment with the standard of the word of God.

Discernment arises in a person who spiritually follows the word of God by faith. Through the word, he comes to judge what is right before God and what is wrong. Such discernment guides a person to a more careful and upright life. Therefore, he always looks back on himself to see if his actions are proper before God.

Also, a person who lives following the word of God comes to have a humble attitude. He does not take his own thoughts or desires as an absolute standard, but looks back on himself based on the standard of the word of God. This attitude leads a person of faith to a more careful and upright life of faith.

Of course, even if one is a person who follows the word of God, there is no righteous person who does not make mistakes. Because human beings still have weaknesses, they can sometimes make mistakes or show shortcomings.

However, the important difference is the direction of that life. Those who follow the word of God by faith try to return to the life of faith that God wants when they realize their life is wrong. Ultimately, a person who follows the word of God with faith believing in the word of the gospel of the water and the Spirit tries to align his life to the standard of the word, so he comes to live a life where his actions and attitude of faith gradually change uprightly. The reason his conduct becomes upright is because he tries to live by faith believing in the word of God.

## Why Do Those Who Unite with Unrighteousness Not Inherit the Kingdom of God?

*“Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God” (1 Corinthians 6:9-11).*

The Bible clearly says that a person who unites with unrighteousness and continues to follow that life cannot inherit the kingdom of God. This does not simply mean a one-time mistake or weakness, but it points to a state of setting unrighteousness as the purpose of life and continuously living together following sin.

The Apostle Paul says this in 1 Corinthians 6:9-10: *“Do you not know that the unrighteous will not inherit the kingdom of God?”* And he mentions various forms of sin such as sexual immorality, idolatry, adultery, greed, drunkenness, insult, and extortion. Paul is clearly stating that such a life is a life that is incompatible with the kingdom of God.

The important point here is the expression “unites with unrighteousness.” This is not a matter of whether a person has committed a sin once, but it means a state of accepting unrighteousness as one’s way of life and living together with it. Because the life of the kingdom of God is a life moving toward the righteousness and holiness of God, a life continuously combined with unrighteousness does not suit a person who lives by faith believing in the word of the gospel of the water and the Spirit.

Also, in Galatians 5:19-21, while explaining the works of the flesh, Paul warns that those who continue to follow such a life will not inherit the kingdom of God. This shows that the kingdom of God is not a simple religious affiliation, but is deeply connected to the direction of life and the state of the mind.

However, the Bible simultaneously adds an important fact. In 1 Corinthians 6:11, Paul says, *“And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.”* This word shows the fact that even a person who previously lived in sin can be changed by the grace of God.

Therefore, the teaching of the Bible is not simple condemnation, but has the following meaning. The life of the kingdom of God is not a life together with unrighteousness, but a life living according to the righteousness of God. If a person continuously chooses a life united with unrighteousness, he walks a path opposite to the direction of the kingdom of God. However, God always wants a person to turn from that path and return to the path of righteousness and truth.

Ultimately, the life that inherits the kingdom of God is not a life following unrighteousness, but a life living for the preaching of the gospel of the water and the Spirit that pleases God, which is a life that continues to be newly transformed within the word of God.

Paul draws an uncompromising line. *“Do you not know that the unrighteous will not inherit the kingdom of God?”* He lists a specific catalog of sins, which is not to threaten the saints, but to remind them of what kind of beings they were in the past.

And a decisive reversal follows. *“And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.”* This passage is the part where the gospel of the water and

the Spirit shines most clearly.

“Washing” refers to the event where the sins of the world were transferred onto the body of Jesus through His baptism; “sanctification” refers to being set apart as God’s possession; “justification” is the result of the judgment of sin ending on the cross; and “in the Spirit of our God” is God’s evidence confirming that salvation.

The transformation of a saint is not a gradual moral improvement, but a transfer of the identity of salvation that has already occurred.

## **Must the Body of the One Who Has Received the Removal of Sins Exist for the Lord?**

*“All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power” (1 Corinthians 6:12-14).*

According to the teaching of the Bible, the body of a person who has received the removal of sins must be used for a life that exists for the Lord. This means that a person’s body is not simply a tool to satisfy personal desires, but is given for a life that fulfills the will of God.

The Apostle Paul clearly explains this fact in 1 Corinthians chapter 6. He says, *“The body is not for sexual immorality but for the Lord, and the Lord for the body.” (1 Corinthians 6:13).* This word shows that a believer is not a being who uses his own body however he pleases, but a being related to the Lord. God

does not only save a person's soul, but He sees the person's entire life as belonging to God.

Also, Paul continues and says, "*Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God*" (1 Corinthians 6:19). This word means that the body of a believer is not a simple physical flesh, but a being like a temple where the Spirit of God dwells. Therefore, a believer must not use his body without any purpose, but must use it for a life that gives glory to God.

In Romans 12:1 as well, Paul exhorts, "*Present your bodies a living sacrifice, holy, acceptable to God.*" What is spoken here does not mean a simple religious ritual, but an attitude of offering one's entire life to God. It means to live in the awareness that our bodies, time, actions, and the direction of life belong to God.

Therefore, the direction of life that appears in a person who has received the extinction of sins is clear. He no longer tries to use his body as an instrument of sin, but comes to have a heart to use it for a life that fulfills the will of God. This is not forced against one's will, but is an attitude of gratitude and dedication that naturally appears in a person who realizes the grace bestowed by God.

Ultimately, the teaching of the Bible is this. The body of a person who has received the blotting out of sins by believing the word of the gospel of the water and the Spirit is no longer just for himself, but is an instrument of life belonging to God. So, a believer tries to live giving glory to God through his life and body. This is the new direction of life that appears in a person who has received the removal of sins.

The people of the Corinthian church used to say, "All things are lawful for me." Paul does not entirely deny this saying, but

immediately establishes a standard of control. *“All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.”*

The gospel of the water and the Spirit does not drive the saints back into the slavery of the law, but neither does it leave them to mistake indulgence for freedom. Paul resolutely declares: *“Now the body is not for sexual immorality but for the Lord, and the Lord for the body.”* The reason is clear. *“And God both raised up the Lord and will also raise us up by His power.”* The body of a saint is neither an instrument of sin nor a personal possession. Hoping for the resurrection, it belongs to the Lord. Because it is a body already saved from sin, it cannot be used as if it still belongs to sin.

## **Must We Live as Belonging to Christ?**

*“Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her? For “the two,” He says, “shall become one flesh.” But he who is joined to the Lord is one spirit with Him” (1 Corinthians 6:15-17).*

The Bible clearly teaches that a believer must live as belonging to Christ. This is not a simple religious expression, but means the fact that the affiliation and direction of life of a person who has received salvation belong to Jesus Christ.

The Apostle Paul says this in Romans 14:8: *“For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s.”* This word shows the fact that the life of a believer is no longer a life only for himself,

but a life belonging to the Lord. It means that for a person who has received salvation, the center of his life has become Jesus Christ, not himself.

Also in 1 Corinthians 6:19-20, Paul says that you are not your own, for you were bought at a price; therefore glorify God in your body. Here, the expression “bought at a price” explains that believers have come to belong to God through the sacrifice of Jesus Christ. Therefore, it means that a saint is not a being who uses his life however he pleases, but must live as a person belonging to God.

In Galatians 2:20 as well, Paul expresses his life like this: *“I have been crucified with Christ; it is no longer I who live, but Christ lives in me.”* This word shows the fact that the life of a person of faith has changed from self-centered to Christ-centered. A believer still lives in this world, but the purpose and center of that life become a life directed toward Christ.

Living as belonging to Christ includes several meanings. First, the center of life is not oneself, but the preaching of the gospel of the water and the Spirit. Second, it is trying to live one’s life within the will of God for the preaching of the gospel of the water and the Spirit. Third, it is a life that conveys the direction of life of trying to live according to the gospel and teachings of Jesus Christ.

However, such a life of faith is not a life lived by being forced against one’s will, but a phenomenon that naturally appears in the heart from the day one realizes the truth of God’s gospel of the water and the Spirit. A person who deeply realizes the grace of salvation bestowed by God comes to accept with joy the fact that his life belongs to God.

Ultimately, the core of faith that the Bible speaks of is this. A believer is no longer a being who lives only for himself, but is one who must live a life for the preaching of His gospel as a

person belonging to Jesus Christ. This is the life of living as belonging to Christ that the Bible speaks of.

Paul throws a question carrying an immense weight. *“Do you not know that your bodies are members of Christ?”* The gravity of this question cannot be overemphasized. A saint who has been saved from sin by the gospel of the water and the Spirit is a being whose physical body itself is united with Christ, not just the soul belonging to Christ. Paul makes this clear. He who is joined to a harlot becomes one body with her, but he who is joined to the Lord is one body with Christ.

## **Must One Offer One’s Body as Belonging to Christ?**

*“Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s” (1 Corinthians 6:18-20).*

The Bible says a believer must offer his body as belonging to Christ. This does not simply mean a religious ritual or outward dedication, but refers to an attitude of faith that acknowledges one’s entire life as belonging to God.

The Apostle Paul exhorts like this in Romans 12:1: *“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”* What is spoken of here is offering a person’s life itself to God, unlike the old sacrifices of

offering up offerings. A believer is called to serve God and give glory to God through his body and life.

Also, 1 Corinthians 6:19-20 says, “*Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.*” This word shows that a believer’s body is not simply a personal possession but an instrument of life belonging to God.


Offering one’s body as belonging to Christ includes several meanings.

First, it is acknowledging the fact that the master of one’s life is not oneself, but belongs to Christ. Second, it is having the heart to use one’s body for the work of preaching God’s gospel, rather than using it as an instrument of sin and fleshly desires. Third, it is living a life that gives glory to God through words, actions, and the direction of life. Such dedication of faith is not done by force, but is a faith that appears in a person who has realized the word of God’s gospel of the water and the Spirit.

A person who deeply realizes the word of the gospel of salvation bestowed by God lives joyfully just by the single fact that his life belongs to God.

Ultimately, the life of faith that the Bible speaks of is not simply believing in God only with the heart, but a life of offering one’s body and entire life to God. A believer is one who is called to serve God by offering his body as belonging to Christ, and to live a life that reveals God’s glory through that life.

Paul concludes. “*Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?*” A saint is not one who goes seeking God, but a temple where God Himself dwells. Because

they have become “bought at a price.” That price was paid because they obtained salvation by believing in the Lord by believing in the Lord who had the sins of the world transferred to Him through the baptism Jesus received from John, received the judgment of sin on the cross, and resurrected from death. Paul ends with an exhortation of faith. “*Therefore glorify God in your body.*” This is not a condition for obtaining salvation, but the direction of a life of faith given to those who are already saved. 1 Corinthians 6 asks us today: “Are you still living considering your body as your own, or are you living as the Lord’s body which was bought by paying the price of sin through the gospel of the water and the Spirit?” 



# CHAPTER

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# 7

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# Live a Life Worthy of the Calling

[The Place of Calling and Christian Freedom]

## **Isn't it right to do whatever you do for the glory of the Lord?**

*“Now concerning the things of which you wrote to me: It is good for a man not to touch a woman. Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband. Let the husband render to his wife the affection due her, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does. Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control. But I say this as a concession, not as a commandment. For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that” (1 Corinthians 7:1-7).*

The Bible teaches that it is right for a believing person to live a life by faith, doing whatever they do for the glory of the Lord. Because the faith of one who is saved from sin is not limited only to specific activities of faith, but the person's entire life is related to the righteous God.

The Apostle Paul says this in 1 Corinthians 10:31: *“Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.”* This word means that all actions, big and small, in our lives are not separated from God, but have become a life that gives glory to God. It is not simply religious acts like worship or prayer, but a pilgrim’s life of looking to the Savior God even in everyday life and living according to His will.

Living for the glory of the Lord is, first, an attitude of acknowledging that the center of life is in God.

People easily become those who live following their own interests, honor, or desires, but a person who believes the word of the gospel of the water and the Spirit lives believing that the purpose of his life is in the glory of God. So, even when choosing any work, he comes to think about whether it is right before God, and whether it becomes a glory to God.

Also, living for the glory of the Lord makes one think about whether it is revealing God’s glory through a life of faith.

Jesus also said in Matthew 5:16, *“Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”* A person who believes the word of the gospel of the water and the Spirit chooses the life of one who lives so that God’s glory may be revealed more through the devotion of faith, going beyond a moral life.

Also, Colossians 3:17 says, *“And whatever you do in word or deed, do all in the name of the Lord Jesus.”* This word means that all our words and actions are connected to the glory of the Lord.

The faith of one who believes the word of the gospel of the water and the Spirit is a life that remembers the propagation of God’s gospel in all areas, not an area separated from God. A person who deeply realizes the grace of salvation bestowed by God

comes to want to use his life in the direction of giving glory to God.

Ultimately, the teaching of the Bible is clear. The life of a believing person is not simply a life lived for oneself, but a life lived for the glory of God, whether eating or drinking or whatever they do. This life of faith can be said to be the correct direction of faith for one who lives within faith in relationship with God.

Paul exhorts that to avoid sexual immorality, each man should have his own wife and each woman her own husband, that husband and wife should fulfill their duties to each other, and that they should not deprive each other except by agreement for a short time to have time for prayer.

The core here is that marriage is not a means to wash away sin. The removal of sins was already able to be received as salvation by faith believing in the Lord who had the sins of the world transferred to Him through the baptism Jesus received from John, received the punishment of sin on the cross, and resurrected from death. Marriage does not supplement salvation, but is merely a way of life to maintain the order of the already saved body.

## **Isn't it right to be bound to God rather than being bound to people?**

*“But I say to the unmarried and to the widows: It is good for them if they remain even as I am; but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion” (1 Corinthians 7:8–9).*

According to the teaching of the Bible, it is right to obey the word of God rather than being bound to people. Because the

center of faith is not humans, but God.

A person cannot become a greater standard than God, and the ultimate responsibility of a believing person is to God. The apostles stated this principle very clearly.

In Acts 5:29, Peter and the apostles say, “*We ought to obey God rather than men.*” At that time, religious leaders commanded the apostles not to preach the gospel of Jesus Christ, but the apostles declared that following God’s will is more important than human commands.

Also, the Apostle Paul says in Galatians 1:10, “*For do I now persuade men, or God?*” and says that if he were one who seeks to please men, he could not be a bondservant of Christ. This word shows that a person of faith must not live bound by human evaluation or pressure, but must live by faith for the propagation of God’s gospel of the water and the Spirit.

Being bound to people often means a state of considering human demands more important than God’s will because of human recognition, fear, authority, or relationships. However, being bound to God does not mean an oppressive sense, but means a life of faith belonging to God.

A person belonging to God tries to choose the path of faith that pleases God. The standard of that faith is always to follow and obey the word of God.

Of course, the Bible does not teach to ignore people or treat relationships lightly. The Bible teaches to respect and love one another and to keep order within the community. However, all those relationships and order of faith must also be accomplished under the purpose of the propagation of God’s gospel.

If human demands conflict with God’s will, a person of faith must make the choice of faith believing in God. Ultimately, the center of a believing person’s life is clear. It is not living bound

to human evaluation or demands, but living according to the faith that believes the word of God's gospel of the water and the Spirit as a person belonging to God. This is the correct direction of faith that the Bible speaks of, and the appearance of faith living within a relationship with God.

While Paul recommends celibacy, he immediately clarifies the limit of that recommendation. *“But each one has his own gift from God, one in this manner and another in that.”* Celibacy is not a higher form of spirituality, nor is marriage a mark of a lower level of faith. Within the gospel of the water and the Spirit, the status of all believers is equal, and they only differ from one another in their given gifts.

## **Shouldn't we act according to the benefit of soul salvation?**

*“Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband. But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife. But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her. And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy. But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace. For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will*

*save your wife?” (1 Corinthians 7:10-16).*

According to the teaching of the Bible, it is right for a person who believes the word of the gospel of the water and the Spirit to choose the direction of their actions and life according to the benefit of soul salvation. Because one of the most important missions God has entrusted to humans must be a life related to the propagation of the gospel of the water and the Spirit that saves human souls.

The Apostle Paul clearly stated the standard of his life. He says in 1 Corinthians 10:33, *“Just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.”* Paul considered the benefit of many people receiving salvation more important than his own comfort or personal profit.

Also in 1 Corinthians 9:22, Paul says, *“I have become all things to all men, that I might by all means save some.”* This word shows that the standard of his life was focused on the work of saving people’s souls. For Paul, the standard of action was not simple personal freedom or rights, but the benefit of the gospel and soul salvation.

This attitude also appears in the life of Jesus. Jesus said that He did not live for His own comfort or honor, but came to seek and to save the lost souls (Luke 19:10). The center of Jesus’ life was always under the purpose of soul salvation that God the Father desires.

Therefore, the important question for a believing person is this. It is to think whether the work or choice I am about to do is simply for my own satisfaction, or for the salvation of people’s souls and the benefit of the gospel of the water and the Spirit. Even when a person of faith uses their freedom, they must think about what impact it will have on other people’s faith or souls.

However, this does not mean a life of forcibly sacrificing oneself, but it means understanding a life for the propagation of God's gospel. God considers people's souls precious and wants them to be saved. Therefore, a person who follows God gradually escapes from a self-centered life and is transformed into a life living according to God's purpose.

Ultimately, the teaching of the Bible is clear. A believing person must not act based only on their own profit, but must live a life acting while thinking of the benefit of soul salvation and the purpose of the gospel. This is the direction of life that pleases God, and an important attitude that a person of faith should have.

Paul carefully distinguishes between the Lord's command and his own exhortation. Believers must not separate from each other, and if an unbelieving spouse wants to leave, they are not under bondage, and the believing spouse exerts an influence that sanctifies the family. The essential point is this. Salvation does not depend on whether one maintains their married life. Because salvation has already been received through the gospel of the water and the Spirit, marriage is not a condition for salvation, but an area that those who are already saved must responsibly choose and handle.

## **Isn't a life for the Lord's gospel in each person's called position the right thing to do?**

*“But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches. Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised. Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God*

*is what matters. Let each one remain in the same calling in which he was called. Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it. For he who is called in the Lord while a slave is the Lord's freedman. Likewise he who is called while free is Christ's slave. You were bought at a price; do not become slaves of men. Brethren, let each one remain with God in that state in which he was called" (1 Corinthians 7:17-24).*

According to the teaching of the Bible, it says it is right for a person to serve the Lord in the place and position where God has called them. Because God does not call everyone to the same role, but guides each person to serve God in different places and environments.

The Apostle Paul says in 1 Corinthians 7:20, "*Let each one remain in the same calling in which he was called.*" Following this, he also exhorts in verse 24, "*let each one remain with God in that state in which he was called.*" This word tells us that serving God is not only done in a specific office or special environment, but that each person can serve God in the place where they were called.

Also, the word of the Bible compares God's church to a body and explains that all members have different roles. Some people take on the work of teaching, some take on the work of serving, and some help the community in other ways.

In this way, God entrusts different places and missions to each person. The important thing is not whether that place looks big or small, but to be faithful in the place God has entrusted.

Jesus also said that a person who is faithful in a small matter is also faithful in a large matter. Rather than looking at what position a person is in, God looks at how much they are living with a heart toward God in that place. Therefore, a life of serving

God does not only exist in a specific office, but can also be accomplished in everyday life.

Also, the fact that God has called a person in whatever place means that there is God's purpose in that place as well. It may look like an ordinary place in human eyes, but God can work through the person in that place and cause them to exert an influence of faith on other people.

Therefore, a person who believes the word of the gospel of the water and the Spirit should accept their position as a place given by God, rather than taking it lightly, and try to propagate God's gospel within it.

Ultimately, the principle the Bible speaks of is clear. God calls people in respectively different places, and it is right for a believing person to live serving God in that place of calling.

The important thing is not the size of the place, but the heart of loyalty to God in that place and the place of a life of faith. When living like that, that person's life of faith becomes a life that God uses.

Paul presents a principle that penetrates this entire chapter. *"But as God has distributed to each one, as the Lord has called each one, so let him walk."* Any social or religious distinction, such as circumcised or uncircumcised, slave or free person, cannot determine salvation.

Because salvation has already been completed within the saving work of Jesus Christ. As the text declares, *"You were bought at a price,"* therefore, there is no need to struggle to change one's current situation to obtain salvation. Salvation does not change; rather, the current situation becomes that good place to serve the Lord.

## **Isn't it right to set the direction that God will be most pleased with in the current circumstances and make up one's mind?**

*“Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy has made trustworthy. I suppose therefore that this is good because of the present distress—that it is good for a man to remain as he is: Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife. But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you. But this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none, those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, and those who use this world as not misusing it. For the form of this world is passing away” (1 Corinthians 7:25-31).*

According to the teaching of the Bible, finding the direction that God will be most pleased with in the current circumstances and making up one's mind is a very right attitude. Because faith does not simply remain in thoughts or emotions, but is deeply related to discerning God's will within life's situations and setting one's mind in that direction.

The Apostle Paul says in Ephesians 5:10, *“Finding out what is acceptable to the Lord.”* This word means that a believing person must have an attitude of heart that tries to discern what becomes a joy to God within their own situation.

A life of believing and following God does not simply act habitually, but begins from an attitude of trying to find the direction of faith that God is pleased with.

Also, Proverbs 3:5–6 says, “*Trust in the Lord with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths.*” This word means that rather than a person making decisions following only their own thoughts, when they acknowledge God’s gospel word of the water and the Spirit and set the direction of gospel propagation, God guides that path.

Finding the direction that God will be pleased with in the current circumstances includes several important attitudes. First, it is not making decisions based solely on one’s own desires or emotions. People can be easily shaken depending on the situation, but a person who believes and follows God’s gospel tries to think whether their choice is right before God.

Also, it is judging by the standard of faith that believes in God’s gospel word. Because God’s word becomes the standard for judging the direction of life, a person who believes the gospel word of the water and the Spirit comes to think about what God’s will is. And the attitude of making up one’s mind is also important. A life of faith is not living with a constantly shaking heart, but requires a determination to establish the heart in one direction while trusting God’s gospel word of the water and the Spirit. When there is such a determination of heart, the direction of life is also clearly set.

Ultimately, for a believing person to find the direction of gospel propagation that God will be most pleased with in the current circumstances and to set their mind in that direction is an expression of faith trusting God. This attitude leads a person’s life away from a self-centered path and into a life lived according to God’s will.

Paul records: “*But this I say, brethren, the time is short... For the form of this world is passing away.*” Marriage or sorrow, joy or

possession, none of these can be an eternal standard. When viewed through the lens of the gospel of the water and the Spirit, only salvation is the eternal reality, and everything else is merely a passing situation.

The reason Paul exhorts not to be bound by all these things is not to obtain salvation from sin, but because salvation has been obtained by believing the already received gospel word of the water and the Spirit.

## **Are you truly one who wants to pursue the benefit of God's gospel?**

*“But I want you to be without care. He who is unmarried cares for the things of the Lord—how he may please the Lord. But he who is married cares about the things of the world—how he may please his wife. There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please her husband. And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction” (1 Corinthians 7:32-35).*

If one is a person who truly wants to pursue the benefit of God's gospel, the direction of his heart and life naturally turns toward the gospel being preached and people's souls gaining benefit. Pursuing the benefit of the gospel means a life where the purpose and choices of life are connected to gospel propagation, going beyond simply acknowledging the gospel with words. The Apostle Paul showed this kind of appearance through his own life.

He says in 1 Corinthians 9:23, “Now this I do for the gospel's

*sake, that I may be partaker of it with you.*” For Paul, the standard of life was not his own comfort or personal profit, but in the work of the gospel being preached. Therefore, depending on the situation, he sometimes lowered himself and laid down his rights.

Also, a person who pursues the benefit of gospel propagation comes to escape from a self-centered life. A person’s heart easily moves centered on their own desires or profit, but a person who considers the gospel precious gradually comes to think of God’s will and the benefit of souls first. Therefore, they come to think about what kind of influence their words and actions will give to other people’s faith or souls.

Several characteristics appear in a person who pursues the benefit of gospel propagation. First, there is a heart that considers the gospel precious. It is because they know the fact that the gospel is not simple knowledge or religious doctrine, but the power of God that makes a person’s soul receive salvation from sin. Therefore, he does not take the gospel of the water and the Spirit lightly.

Also, he tries to connect the purpose of the gospel of the water and the Spirit with the purpose of his own life. Even when deciding the choices and direction of life, he comes to think of the benefit of the gospel. This is not an attitude of forcefully sacrificing oneself, but becomes a phenomenon that naturally appears when deeply realizing the gospel word of salvation that God has accomplished. And a person who pursues the benefit of the gospel considers God’s will more important than himself. The center of his life is not his own honor or profit, but the work of salvation that God accomplishes.

Ultimately, a person who truly wants to pursue the benefit of God’s gospel does not do so only with words, but the direction

of their life and heart comes to move centered on the gospel. In his thoughts, choices, and actions, the gospel becomes the most important value, and that life gradually runs forward toward God's will and the purpose of the gospel.

Is the reason Paul exhorts celibacy based on simple observation? He who is married cares about the things of the world—how he may please his wife, but he who is unmarried cares about the things of the Lord—how he may please the Lord. This is not a hierarchy of spiritual achievement, but a structural difference in serving. The depth of salvation is the same for everyone, but the direction of focusing on gospel propagation is different for each heart.

## **Do the righteous have the freedom to choose for the benefit of God?**

*“But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry. Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well. So then he who gives her in marriage does well, but he who does not give her in marriage does better” (1 Corinthians 7:36-38).*

According to the teachings of the Bible, the righteous have the freedom to choose for the benefit of God. However, this freedom of faith is not the freedom to follow one's own desires as one pleases, but the freedom to be able to choose according to God's will.

A person who has become reconciled with God through the

salvation of Jesus Christ is no longer a being bound as a slave to sin, but a person who has obtained the freedom to be able to serve God by faith. The Apostle Paul says in Galatians 5:1, “*The liberty by which Christ has made us free.*” This freedom is not intended to make a person self-indulgent, but refers to the freedom to be able to follow God’s will by faith.

Therefore, Paul continues and says this in Galatians 5:13: “*For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.*” This word means that the freedom of a believer should not be for a simply self-centered choice, but should be used as a choice for God’s will and the benefit of others.

Also, in 1 Corinthians 10:23, Paul says, “*All things are lawful for me, but not all things are helpful.*” A believer has the freedom to make various choices, but it means that when using that freedom, they must think about what becomes glory to God and what becomes a spiritual benefit.

The righteous is not a person who follows God by force, but a person who follows God’s will by faith believing in the gospel word of the water and the Spirit. God is not one who moves a person by force, but gives faith and free will to a person so that they choose God’s work for themselves. Therefore, the righteous comes to choose while thinking about what direction of faith becomes a joy to God in their own life.

Ultimately, the freedom of the righteous is not a simple personal freedom, but a freedom that can be used for the benefit of the propagation of God’s gospel. Through his choices, he tries to live in a direction that gives glory to God and preaches the gospel of the water and the Spirit to other people.

Therefore, the freedom of the righteous that the Bible speaks of can be said to be not the freedom to follow one’s own desires, but the faith to be able to choose the direction that pleases God.

Within this kind of faith, the righteous comes to choose a life that lives according to God's will.


Paul concludes the issue of marriage like this. Marrying is not a sin, and not marrying is not a sin. The power of this declaration is mighty. Marriage is neither the evidence of salvation, nor the evidence of losing salvation. The gospel of the water and the Spirit does not measure a person by external norms, but guides them by the faith that believes in the gospel word of salvation He gave in Christ.

## **Final Conclusion: Freedom of Faith in the Lord**

*“A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord. But she is happier if she remains as she is, according to my judgment—and I think I also have the Spirit of God” (1 Corinthians 7:39-40).*

Paul concludes. *“A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.”* Even the freedom to marry is in the Lord. This is not restriction, but the order of salvation.

And Paul adds a final declaration. *“And I think I also have the Spirit of God.”* All the exhortations of faith provided in this chapter are not legal duties, but faith flowing out from the guidance of the Holy Spirit.

1 Corinthians chapter 7 asks us today: “Are you trying to explain salvation by the circumstances of your life, or are you choosing a life of faith upon the foundation of the already completed gospel of the water and the Spirit?” 

# CHAPTER

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# 8

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# Knowledge Puffs Up, but Love Builds Up

[The Freedom of Love that Surpasses Knowledge]

## **Does knowledge make one arrogant, and love build up virtue?**

*“Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies” (1 Corinthians 8:1).*

The Bible clearly teaches the principle that knowledge can make one arrogant, but love builds up virtue. This word was spoken by the Apostle Paul while explaining the problem of the Corinthian church, and it is recorded in 1 Corinthians 8:1 as, *“Knowledge puffs up, but love edifies.”*

At that time, there were people in the Corinthian church who had much knowledge about faith. They had the knowledge of faith that an idol is nothing, and based on that knowledge, they argued that certain actions were free. However, Paul pointed out an important problem to them. It is that knowledge itself may be right, but if knowledge is not accompanied by a heart that loves one's neighbor, it can make a person arrogant.

Because knowledge gives a person the conviction that he is right, it can sometimes lead to an attitude that does not consider others. When a person begins to boast of his knowledge, it is easy for a heart arises that judges or ignores others, thinking that he knows more. Therefore, Paul said that a community cannot be built up

by knowledge alone.

On the other hand, love has the power of faith to build up a community. Love makes one think of the faith and state of others, and enables one to lay down one's own rights or freedom. When there is love, a person comes to think of the benefit of others first rather than boasting of his knowledge or rights. Therefore, Paul said that it is the most important element for building up a community.

This principle of faith is applied to the overall life of faith. Knowing the word of God a lot and being rich in religious knowledge itself is important. However, if that knowledge does not share the same purpose as the preaching of the gospel of the water and the Spirit, faith can gradually change into a self-centered appearance. Conversely, a believer who has faith believing in the gospel of the water and the Spirit makes people humble and moves forward in the direction of building up the community.

Therefore, the Bible does not deny knowledge itself, but teaches the fact that knowledge must be accompanied by love. Knowledge allows one to understand the truth of God, but love shows how one should live by faith in the gospel word of that truth.

In the end, the principle the Bible speaks of is clear. Knowledge alone cannot make a person perfect, but when accompanied by faith that believes in the gospel word of the water and the Spirit, knowledge is used correctly. Therefore, in the life of faith, it causes the community of faith to be built up so that knowledge does not flow into arrogance.

Paul begins with the following words: *“Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies.”* The “knowledge” spoken

of here means accuracy regarding factual relationships. Many among the Corinthian believers knew well the fact that an idol is nothing in the world, and that food offered to idols is simply just food. This knowledge itself is not wrong. However, Paul throws a deeper question. It is the point of whether that knowledge is being used in accordance with the purpose of preaching the gospel of the water and the Spirit. The gospel of the water and the Spirit is not a knowledge system designed to prove what is right and wrong, but the power of the gospel of salvation that gives salvation and new life to the believer and builds up a person of faith.

**If one follows by faith the gospel of the water and the Spirit which the word of God’s truth testifies, would one not become a person who lives a life of faith that pleases God and then meets the Lord?**

*“And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. But if anyone loves God, this one is known by Him” (1 Corinthians 8:2-3).*

According to the teaching of the Bible, a person who lives following the gospel word of the water and the Spirit within the truth of God lives a life of faith that pleases God and eventually meets the Lord. This is because the life of faith does not simply end with a momentary confession, but is a journey of life lived by faith within God’s gospel of the water and the Spirit.

Jesus said in John 14:6, *“I am the way, the truth, and the life.”* This word means that the way to go to God is within the truth of the gospel word of the water and the Spirit of Jesus Christ, and that the life lived following that word of truth is exactly the way heading toward God. Therefore, the life of a believer does not

mean simply repeating religious acts, but means the direction of a life lived within the truth.

Also, the Bible emphasizes a life that pleases God. Ephesians 5:8-10 says, *“Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord.”* A believer must live thinking about what becomes a joy to God in his own life. Such a life of faith begins from a heart directed toward God, and appears within an attitude trying to live a life of faith for the preaching of the gospel of the water and the Spirit following the word of God.

And the Bible speaks of the hope of meeting the Lord of the Second Coming on the last day. Hebrews 12:14 says, *“Pursue peace with all people, and holiness, without which no one will see the Lord.”* This does not mean that a person becomes perfect by his own strength, but that it must be a direction of living by faith believing in the gospel word of the water and the Spirit given by God.

There are several characteristics that appear in a person who lives within the truth of the gospel of the water and the Spirit. He tries to think and act based on the word of God and the preaching of the gospel of the water and the Spirit, and tries to see and follow the purpose of preaching God’s gospel as more important than his own desires. Also, he tries to live following the will of God within the life of faith. Such a life of faith is not simply outward actions, but becomes a life where the center of the heart is directed toward God.

In the end, the way of faith the Bible speaks of is clear. A person who lives following the way of the gospel word of the water and the Spirit within the truth of God comes to live a life of faith that pleases God, and comes to have the hope of meeting the Lord at the end of that life. Such a life is not made by force,

but becomes a way of faith following the Lord within a heart trying to serve God's purpose within the faith that believes in God's gospel word of the water and the Spirit.

Paul redefines the essence of 'knowing'. *"And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. But if anyone loves God, this one is known by Him."* The core transition here is who the 'knowing subject' is. The problem is not whether I know God, but whether God knows me. This change occurs only through the gospel of the water and the Spirit. Through the baptism Jesus received from John, the sin of the world is transferred onto Jesus' body, the judgment of that sin is completed on the cross, and when one becomes a child of God through believing faith, only then does the believer become one who receives the Holy Spirit as a gift.

### **In eating or in all things, is it not the right thing to act for the benefit of brothers and sisters?**

*"Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live" (1 Corinthians 8:4-6).*

According to the teaching of the Bible, whether it is eating or any action, acting while considering the benefit of brothers and sisters is the right thing. Faith is not simply living based only on personal freedom, but must be lived as a life that considers the faith and spiritual benefit of others together.

The Apostle Paul clearly explains this principle in 1 Corinthians 10. He says, “*Let no one seek his own, but each one the other’s well-being*” (1 Corinthians 10:24). This word means that a person of faith is not one who insists only on his own rights or freedom of faith, but must live using his faith in a direction that is helpful to others.

At that time within the church, there was a controversy over the issue of food offered to idols. Some people thought that because idols are nothing, it is free to eat such food. However, Paul did not see that issue simply as a matter of knowledge or freedom. He considered it more important whether a certain action becomes a stumbling block to the faith of others.

Therefore, Paul says in 1 Corinthians 8:13, “*Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.*” This word shows that in the life of a believer, love must become a more important standard than freedom.

Also, Paul says in 1 Corinthians 10:31, “*Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.*” A life for the glory of God is simultaneously connected with a life that considers the benefit of others. Because a person who loves God naturally comes to love brothers and sisters.

Therefore, the important standard in the life of a believer is not simply “Can I do it?” but “Is this beneficial to others?” Even when using one’s own freedom, thinking about what kind of influence it gives to the community is the attitude of a mature believer.

Ultimately, even if it is an everyday matter like eating, a life acting for the benefit of brothers and sisters is a life that pleases God. Such an attitude of faith is an attitude of faith coming from love toward the Lord’s people, and it becomes the strength that builds up that community of faith and makes each other’s faith grow.

Paul clearly reveals the reality of faith. *“Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one.”* Following this, he confesses: *“Yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ.”* This confession exactly matches the structure of the gospel of the water and the Spirit. All things came from the Father, salvation was accomplished through the ministry of Jesus Christ, and through the Holy Spirit the truth of that gospel of salvation is testified by faith within us.

Paul is not denying the content of the knowledge itself, but is dealing with how that knowledge is used.

### **Is it not right to act with restraint for the sake of those whose faith is weak?**

*“However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled. But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. But beware lest somehow this liberty of yours become a stumbling block to those who are weak” (1 Corinthians 8:7-9).*

According to the teaching of the Bible, acting for the sake of those whose faith is weak is a very right thing, and it is a characteristic of a mature believer. This is because faith is not simply asserting the freedom of one’s own faith, but is deeply connected to the consideration of faith that considers the faith and spiritual state of others.

The Apostle Paul says in Romans 15:1, *“We then who are*

*strong ought to bear with the scruples of the weak, and not to please ourselves.*” This word means that the more mature a person’s faith is, rather than putting their own rights or comfort first, they are in the role of helping and building up those whose faith is weak.

Also in Romans 14, Paul explains an important principle by taking an issue like food as an example. Some people, having strong faith, think they can freely eat any food, but a person with weak faith might feel uncomfortable in their heart or fall into temptation because of it. At this time, rather than simply asserting “I have freedom,” Paul teaches that restraining that freedom for the sake of a brother is the way of love.

The same principle appears in 1 Corinthians 8 as well. Paul says that knowledge can puff up but love builds up, and explains that if a certain action becomes a stumbling block to the faith of others, a heart willing to lay down that action is needed. He says that it is better to give up his own rights than to make a brother stumble.

This attitude also appears in the life of Jesus. Rather than asserting His own rights, Jesus lived a life of caring for weak people with little faith and building up their faith. Therefore, the Bible teaches that the maturity of faith is not judged by the mere abundance or lack of knowledge, but is manifested through the consideration of faith and a life of faith.

Ultimately, acting for the sake of those whose faith is weak is an action of love that builds up the community, going beyond simple consideration of faith. A person with strong faith becomes one who has the responsibility to help those with weak faith not to fall, rather than asserting only their own freedom. Therefore, the correct attitude of faith that the Bible speaks of is clear. Acting for those whose faith is weak and building them up

is a life of faith that pleases God, and this is an important principle of faith that makes the community healthy.

Paul turns his eyes to the pastoral reality. “However, this knowledge is not in everyone.” Some believers still have habits of past idol worship remaining, so when they eat the sacrifice, they even feel guilt as if the idol were real.

Thus, Paul warns. *“But beware lest somehow this liberty of yours become a stumbling block to those who are weak.”* The gospel of the water and the Spirit proclaims freedom, but it never places that freedom above love.

## **Would it not be right to discard the act of causing a brother to stumble?**

*“For if anyone sees you who have knowledge eating in an idol’s temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? And because of your knowledge shall the weak brother perish, for whom Christ died?”* (1 Corinthians 8:10-11)

The exhortation to “discard the knowledge that causes a brother to stumble” is deeply connected to the principle of faith taught by the Bible. What is important in the life of faith is not simply what one knows, but what kind of influence that knowledge of faith has on others.

The Apostle Paul, dealing with this issue in 1 Corinthians 8, says, *“Knowledge puffs up, but love edifies”* (1 Corinthians 8:1). At that time, some people had the knowledge of faith that an idol is nothing, so they thought there was no problem eating food offered to idols. However, Paul did not judge simply based on the rightness or wrongness of knowledge. He considered it

more important how that action influenced a brother whose faith was weak.

To some people, that food might not be a problem at all, but to a person with weak faith, it can become a cause of confusion in faith or stumbling. Therefore, Paul said that just because one has knowledge, putting that knowledge directly into action is not always right.

He says this in 1 Corinthians 8:13: *“Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.”* This word shows that the love that protects a brother’s faith is more important than asserting one’s own knowledge of faith or freedom.

Here, the saying “discard knowledge” does not mean to give up the truth, but it means to discard the attitude of boasting of knowledge or causing a brother to stumble based on it. Knowledge is necessary for faith, but if that knowledge is used without love coming from within faith, it can rather cause people to stumble instead of building them up.

The Bible teaches that the center of faith is not simple knowledge of faith, but a life of faith that builds up the community through faith. Therefore, a believer must think about what kind of influence it will have on the faith of others even when using their own freedom or knowledge.

Ultimately, the saying “discard the knowledge that causes a brother to stumble” is an exhortation to prioritize love that comes from faith. The maturity of faith is not manifested by how much one knows, but is manifested by the love of faith that can restrain one’s own rights and freedom to build up the faith of others.

Paul presents a specific situation. *“If anyone sees you who have knowledge eating in an idol’s temple,”* the result is severe.

*“And because of your knowledge shall the weak brother perish, for whom Christ died?”* Here, “perish” does not mean the cancellation of salvation, but means the destruction of faith and the collapse of conscience.

And Paul adds a decisive sentence. He is saying not to make vain His ministry, in which Jesus received the transfer of the sins of the world through the baptism He received from John and became our Savior by receiving the judgment of sin on the cross.

### **Is not injuring the conscience of a brother’s faith sinning against Christ?**

*“But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ” (1 Corinthians 8:12).*

According to the teaching of the Bible, it can be said that injuring the conscience of a brother’s faith is sinning against Christ. The Apostle Paul clearly explains this fact in 1 Corinthians 8.

In 1 Corinthians 8:12, Paul says this: *“When you thus sin against the brethren, and wound their weak conscience, you sin against Christ.”* This word shows the fact that the relationship between believers is not a simple human relationship, but a relationship formed within Christ.

At that time, in the Corinthian church, there was a conflict over the issue of eating food offered to idols. Some people thought that because an idol is nothing, eating such food was not a problem. However, to those whose faith was weak, that action could cause great confusion in faith. Therefore, Paul taught that just because one has knowledge, one should not use one’s freedom as one pleases, but must consider the conscience and faith of the brother.

The reason Paul said this is because the saints within the church form the body of Christ. Injuring one brother is not simply injuring an individual, but injuring a person who belongs to Christ. Therefore, Paul explained that an action that causes a brother to stumble is ultimately the same as sinning against Christ.

Also, this teaching shows an important principle of faith. In the life of faith, not only the question “Can I do it?” is important, but the question “What kind of influence does this have on the brother’s faith?” is also important. It is because the love that protects another person’s faith is more important than asserting one’s own freedom or knowledge.

Therefore, Paul said that if there is an action that causes a brother to stumble, he would willingly lay down his freedom. This is not an attitude of forcibly restricting oneself, but a choice coming from love.

Ultimately, the principle the Bible speaks of is clear. People who believe the gospel word of water and the Spirit are one community connected to each other by faith, and one person’s action can influence another person’s faith. Therefore, an action that injures a brother’s conscience or destroys his faith is not a simple personal issue, but also becomes an important issue within the relationship of faith with Jesus Christ.

Therefore, in the life of faith, putting the love of faith before knowledge and acting in the direction of faith that builds up the brother’s faith is the way that pleases God.

Paul reveals the essence of the problem. “*When you thus sin against the brethren, and wound their weak conscience, you sin against Christ.*” Why is that so? It is because they are members saved from sin by believing the gospel word of water and the Spirit, and a temple where the Holy Spirit dwells. The freedom that tears down a brother is also committing a sin.

## **Conclusion: Is there not a reason to choose the brother's benefit?**

*“Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble” (1 Corinthians 8:13).*

According to the teaching of the Bible, there is a clear reason why a person who believes the gospel word of water and the Spirit must choose the brother's benefit. It is because faith is not simply an individual life, but a life of a community connected to each other within Christ.

First, it is because the saints are a community that forms the body of Christ. The Bible compares the church to the body of Christ. Like members of one body, the saints are connected to each other. Therefore, one person's action can influence another person. Considering the brother's benefit is not simple consideration, but the work of building up the whole body.

Second, it is because the love of faith coming from faith is the principle of faith that builds up the members. Jesus said that loving God and loving one's neighbor is the greatest commandment. Choosing the brother's benefit by faith is exactly the appearance of practicing this love in actual life. The attitude of thinking of another person's benefit first rather than one's own freedom or profit is a life that manifests the love of Christ.

Third, it is to protect the believing faith of the brother. Among the saints, there are people whose faith is strong, and there are also people who are still weak. A certain action might not be a problem for me, but it can become a stumbling block of faith for another person. Therefore, the Bible teaches that rather than asserting one's own rights, it is important to be considerate so that the brother's faith does not fall.

Fourth, it is because it is a life that follows the heart of Christ.

Jesus did not seek His own rights or glory first, but lowered Himself to save people from sin. The saints living a life that chooses the brother's benefit is the appearance of living following the heart of Christ.

Fifth, it is for the benefit of the propagation of the gospel of water and the Spirit. When the lives of the saints appear as an appearance of considering each other and loving by faith, the community becomes healthier and the gospel of water and the Spirit is also revealed more beautifully. Conversely, if one pursues only one's own profit, the community is divided and the influence of the gospel of water and the Spirit can also be weakened.

Ultimately, the reason a believing person chooses the brother's benefit is not a simple moral reason, but because of the life of the community united within Jesus Christ and the principle of the love of faith. This attitude builds up the church, makes each other's faith grow, and fulfills a life that aligns with God's will.

Paul concludes this chapter with a powerful conclusion. *"Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble."* This is not the voice of the law. It is a voluntary choice flowing out from the faith that believes the gospel word of water and the Spirit. It is not to obtain salvation from sin, nor to keep rules, but to preserve the life of the brother's faith. Because one has already possessed all freedom through the gospel of water and the Spirit, one can rather willingly and joyfully lay down that freedom of faith. 1 Corinthians 8 asks us today: "Is your rightness saving the brother's faith, or is it merely proving your freedom of faith?"

## A Sermon by Paul C. Jong – 1 Corinthians Chapter 8

Beloved saints, today through the word of 1 Corinthians 8, we would like to examine how we should use the knowledge of the gospel of water and the Spirit, the love of Christ, and the true freedom of faith. This word does not simply deal with the issue of sacrifices offered to idols, but is a word that clearly shows with what attitude of faith a person who knows the gospel of water and the Spirit must live.

Paul first speaks like this: *“We know that we all have knowledge. Knowledge puffs up, but love edifies.”* This word brings very many lessons. Faith requires knowledge, but if that knowledge is used incorrectly, it makes that person arrogant. Inside the Corinthian church, there were many people who had the knowledge that “an idol is nothing.” The knowledge itself that they had is not a wrong saying. In reality, an idol has nothing to show off before God. God is only God the Father, God the Son Jesus Christ, and the Holy Spirit, who have become the Holy Trinity. However, although they received salvation by the faith that believes in Jesus Christ with this knowledge, regarding the issue of idols, they did not consider other people. This was the problem.

Beloved everyone, you must know the fact that a person who has believed the gospel of water and the Spirit and been saved from sin can also fall into arrogance. Therefore, the Apostle Paul says. He said knowledge puffs up, but love builds up a person.

In the following word, Paul says, *“For some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled.”* That is, even the same action is no problem for some people, but for other people, it can become a thing that destroys faith.

What is important here is not the ‘action itself’ but ‘what influence that action gives to another person’s faith’. A person who knows the gospel has the freedom of faith. However, they do not use that freedom of faith only for their own benefit.

Why is that so? A person who knows the gospel of water and the Spirit received salvation by believing that their salvation was entirely because Jesus received baptism from John, had the sins of the world transferred to Him, received the judgment of sin on the cross, and resurrected from death, thereby becoming our Savior. Because of that, we are no longer those under the curse of the law, but those who have been delivered from all sins.

However, Paul warns like this: “Therefore, be careful so that your liberty does not become a stumbling block to those who are weak in faith.” This is the principle of the life of faith within the gospel. It does not mean that a believer can live however they want, but rather, as one who has the faith that can deliver other people from sin, it is accompanied by a deeper responsibility.

Paul speaks more strongly: *“If food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.”* This is an extreme expression. But it also becomes a word that he considers other souls that precious.

Beloved saints, a person who knows and believes the truth of the gospel of water and the Spirit needs a life of faith that must exercise self-restraint for those who have not yet been saved. They must consider the salvation of other people’s souls more important than asserting their own rights of faith. Because they know that they too are those who have been saved from sin by the grace of God’s gospel of water and the Spirit.

Here we must make one thing clear. This is not a saying to return to the law again. It is not a matter of “Can I do this, or can I not?” We are already those who have obtained salvation by faith within the gospel of water and the Spirit. However, when that freedom

of faith is used as self-indulgence, it causes the neighbor's soul to be lost.

A person who does not know the gospel word of water and the Spirit tries to cover themselves with their own good deeds. Therefore, they judge a believing person's faith through what they eat and what they do not do. However, a person who believes the gospel of water and the Spirit is different. As one who has already been saved from all sins, he is a person who has the faith that can restrain himself to build up other people.

Ultimately, the core of 1 Corinthians 8 is this. If the knowing knowledge of a person who believes the gospel of water and the Spirit is not manifested as love, it cannot give true benefit to others.

Beloved everyone, is your life of faith perhaps staying only in knowledge? Are you judging other people or elevating yourself with the fact that you know the gospel of water and the Spirit? If so, you must return to the Lord again.

What ministry did Jesus do for us? Because He had the sins of the world transferred to Him through the baptism He received from John for our sins, received the judgment of sin on the cross for us, and resurrected from death, we could be saved by faith. A person who believes the gospel of water and the Spirit is a person who lives a life of saving other people's souls and building up their faith by propagating the gospel of water and the Spirit.

Now our standard of faith must be clear. It is not "Is this possible?" but "Does this save another person's soul?" This becomes the guideline of faith that we must live by within the gospel word of water and the Spirit. I pray in the name of the Lord that this gospel takes deep root in your hearts, so that abundant knowledge leads to love, and that love manifests as a life that builds up the faith of other people. ☒



# CHAPTER

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# 9

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# Live a Life for Preaching the Gospel

[The Surrender of Rights for the Gospel and the Attitude  
of a Mission-Bearer]

## **Does an apostle have the freedom to choose actions for the benefit of the gospel?**

*“Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working?” (1 Corinthians 9:1-6)*

According to the teaching of the Bible, an apostle has the freedom to act for the benefit of faith for the propagation of the gospel of water and the Spirit. However, that freedom is not a freedom for one's own desires or personal profit, but is for preaching the gospel word of water and the Spirit and benefiting the souls of other people.

The Apostle Paul clearly explains this principle in 1 Corinthians 9. He says that he himself has various rights as an apostle. For example, a person who preaches the gospel had the right to receive living assistance from the gospel, and also had the

freedom to enjoy a comfortable environment like other apostles. However, although Paul could have used all these rights, he also decided to exercise self-restraint and not use them so as not to become a hindrance to the gospel.

Paul says in 1 Corinthians 9:12, *“We have not used this right, but endure all things lest we hinder the gospel of Christ.”* This word shows that although an apostle has freedom, even when using that freedom, he chooses based on the benefit of the gospel as the standard.

Also, Paul says in 1 Corinthians 9:22-23, *“To the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel’s sake, that I may be partaker of it with you.”* The standard of Paul’s life of faith was not his own rights or comfort, but its purpose was that the gospel of water and the Spirit being preached and people’s souls obtaining salvation.

This means that the freedom of an apostle is not a self-centered freedom, but a freedom of faith for propagating the gospel of water and the Spirit. He could choose his own actions, but the standard of that choice was always decided before the gospel of water and the Spirit. Sometimes Paul used his own rights, and sometimes he laid down those rights for the gospel. Ultimately, the freedom of faith given to an apostle is not simply a freedom to do anything, but a freedom to choose actions for the propagation of the gospel. This freedom is not for oneself, but is a freedom for the purpose of God’s work and the propagation of the gospel of water and the Spirit.

Therefore, the freedom of an apostle that the Bible speaks of is clear within faith. An apostle has the freedom to act for the benefit of the propagation of the gospel of water and the Spirit, but that freedom is a freedom of faith that is always used within

the purpose of building up the gospel and saving people's souls.

Paul begins by firmly establishing the justification for his apostleship. *“Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?”* He met the resurrected Lord, and the Corinthian church itself was the fruit of his apostolic ministry. Therefore, Paul had ample qualification to enjoy all the privileges granted to an apostle, such as the right to receive economic support and the right to be accompanied by a believing wife. From the perspective of the gospel of water and the Spirit, this point is very important. Paul laying down his rights was never because he lacked the qualifications. While fully possessing those rights, he voluntarily surrendered them solely for the propagation of the gospel of water and the Spirit.

### **A life lived with self-restrained actions according to the benefit of the gospel without using all the rights of an apostle**

*“Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, ‘You shall not muzzle an ox while it treads out the grain.’ Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ” (1 Corinthians 9:7-12).*

According to the teaching of the Bible, the apostle did not use all his rights but did self-supporting mission work according to the benefit of the gospel. The Apostle Paul explains this very principle in detail in 1 Corinthians 9.

Paul says that he himself has various rights as an apostle. A person who preaches the gospel of water and the Spirit has the right to receive living assistance from the saints, and also has the freedom to receive regular support like other apostles. This is also a principle established by God. However, Paul did not always use these rights, but also laid them down himself for the benefit of the gospel.

In 1 Corinthians 9:12, Paul says like this:

*“We have not used this right, but endure all things lest we hinder the gospel of Christ.”*

This word shows that the reason Paul gave up his rights was not because of simple humility, but to ensure that the propagation of the gospel would not be hindered. If people misunderstood the gospel or it became a stumbling block due to asserting his rights, Paul willingly laid down those rights.

The reasons Paul gave up his rights are as follows:

First, it is to prevent the gospel of water and the Spirit from appearing as if it is connected to human profit or purpose. When an apostle does not put his rights first, people can look at the gospel more purely and believe it in their hearts.

Second, it becomes an example of love and sacrifice to the saints. When a leader shows an appearance of thinking of the benefit of the community before his own rights, the church is built up as a healthier community.

Third, it plays a role in reducing disputes and misunderstandings within the church. When thinking of the benefit of the community before asserting one's own rights, the church can be built up more peacefully.

Paul ultimately stated the standard of his life like this:

In 1 Corinthians 9:23, he says, “*Now this I do for the gospel’s sake, that I may be partaker of it with you.*” To Paul, what was important was not his own rights, but that the gospel of water and the Spirit was preached and God’s church was built.

Ultimately, the apostle not using all his rights and acting according to the benefit of the gospel is for the purpose of building the church and revealing the gospel purely. This can be said to be not a weakness of giving up rights, but a choice of faith that considers the gospel as the most important.

Paul proves his own rights by borrowing common sense and the authority of the words of the Bible. Would a soldier serve at his own expense? Would one plant a vineyard and not eat its fruit? Would one tend a flock and not drink its milk? Following this, he quotes the Law. “*You shall not muzzle an ox while it treads out the grain*” This confirms that it is God’s will for those who preach the gospel to live by the gospel. The right of a minister is not a privilege that undermines grace, but an order for the benefit of the church directly approved by God.

## **Would it not be proper to receive help for the benefit of the gospel?**

*“If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ. Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel. But I have used none of these things, nor have I written these things that it should*

*be done so to me; for it would be better for me to die than that anyone should make my boasting void” (1 Corinthians 9:12-15).*

According to the teaching of the Bible, it is a proper thing for an evangelist to receive help for the benefit of preaching the gospel. This is because God established a principle of helping one another within the community so that the ministry of preaching the gospel would continue to be accomplished.

The Apostle Paul explains this fact in 1 Corinthians 9. He says that a person who preaches the gospel of water and the Spirit has the right to receive service from the saints. In 1 Corinthians 9:14, it is recorded, *“Even so the Lord has commanded that those who preach the gospel should live from the gospel.”* This word means that it is a principle pleasing to God for the community of faith to help the person who preaches the gospel of water and the Spirit.

Also, Paul explained this principle by giving several examples. Just as a farmer expects a harvest when plowing a field, a person doing God’s work also has the right to receive necessary help through that ministry. This is not so much a privilege for the minister, but rather to ensure that the propagation of the gospel of water and the Spirit continues.

This appearance was also seen in the early church. The saints helped materially for the ministers who preached the gospel, and cooperated so that the ministry would continue to be accomplished. Paul also gave thanks that the Philippian church helped him, and said that their service was something that brought joy to God.

However, the Bible also emphasizes one important principle together with this. It is that the purpose of receiving help must not be personal profit, but the benefit of the gospel. If it is help to fulfill personal desire rather than ministry for the gospel, that

does not align with the principle the Bible speaks of.

Therefore, although Paul sometimes had the right to receive help, depending on the situation, he also did not use that right of an apostle. That was a choice to prevent the gospel from being misunderstood. Like this, receiving help itself is proper, but its standard must always be the propagation of the gospel and the benefit of the church.

Ultimately, the principle of the Bible is clear. It is a thing pleasing to God and a proper thing for the community to help and support one another for the ministry of preaching the gospel. However, all that help must be accomplished not for personal profit, but within the purpose of the gospel being preached and God's work being accomplished.

Nevertheless, Paul declares. *“Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.”* Here, the core reason is revealed. The gospel of water and the Spirit is not a gospel that goes forward demanding something, nor is it a gospel that is preached only when a price is paid. It is a gospel that testifies by faith to the word of the gospel of salvation already completed by grace. The reason Paul voluntarily refused to receive support was not because receiving support itself was unjust. It was an intentional decision to block in advance all possibilities of the gospel being misunderstood as a ‘message that requires a price to be paid.’

## **It was right that an apostle should fulfill the office of an apostle, and a saint should fully bear the office of a saint**

*“For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! For if I do this willingly, I have a reward; but if against*

*my will, I have been entrusted with a stewardship. What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel” (1 Corinthians 9:16-18).*

According to the teaching of the Bible, it is right that an apostle should faithfully bear the office of an apostle, and a saint should fulfill the role of a saint. God has entrusted different offices and roles to each person within the church, and when those roles are faithfully borne, the church is built up healthily.

The Apostle Paul says in Ephesians 4:11-12 that God gave various offices to the church. *“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.”* This word shows that God gave diverse roles and missions to build up the church. The office of an apostle is especially deeply connected to the mission of preaching the word of the gospel of water and the Spirit and building God’s church on this earth. The apostles were entrusted with the important role of preaching the gospel of Jesus Christ and establishing the foundation of the church. Therefore, the Apostle Paul considered the mission entrusted to him very important and made the work of preaching the gospel the center of his life.

On the other hand, saints are also not simply beings belonging to the church, but people who have their respective roles. Saints play the role of building up each other’s faith, serving with love, and practicing faith in the place of faith entrusted by God. God’s church is not built up by only a few leaders, but is a community that is built up healthily when all saints participate together.

The Bible explains this fact by comparing the church to a body. The body has many members and each has a different

function, but when all members play their roles, the whole body moves healthily. Like this, in the church as well, when each person faithfully bears their entrusted role, the community is well built up.

Therefore, an apostle must faithfully bear the mission for the propagation of the gospel and God's church entrusted to him, and a saint must play the role of building up the community with faith and love in the place entrusted by God. This is the order of faith that God established for the church.

Ultimately, the principle the Bible speaks of is clear. God has entrusted different roles to each person within the church, and when an apostle faithfully bears the mission of an apostle, and a saint the role of a saint, God's church becomes firmly built up within God's will.

Paul clearly says. *"For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me"* The propagation of the gospel is not a symbol of honor, nor an achievement, nor an optional service. It is a mission God entrusted to him. Thus, his only boast is this: *"When I preach the gospel, I may present the gospel of Christ without charge."* Because the gospel of water and the Spirit has become a gospel that can be received by faith, since Jesus already had the sins of the world transferred to Him through the baptism He received from John, took the judgment for those sins on the cross, and resurrected from death. Preaching the gospel without charge is an act of respecting the essence of that gospel.

## **Is it not right that one who lives for the propagation of the gospel should act for the benefit of the propagation of the gospel?**

*“For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel’s sake, that I may be partaker of it with you” (1 Corinthians 9:19-23).*

According to the teaching of the Bible, it is right that a person who lives for the propagation of the gospel acts for the benefit of the propagation of the gospel of water and the Spirit. Living for the propagation of the gospel does not simply mean preaching the gospel of water and the Spirit only with words, but it means living in alignment with the purpose of the gospel as a life accompanied by life’s choices and actions.

The Apostle Paul clearly showed this principle through his own life. He says in 1 Corinthians 9:23, *“Now this I do for the gospel’s sake, that I may be partaker of it with you.”* The standard of Paul’s life was not his own comfort or personal profit, but that the gospel be preached and people’s souls receive salvation.

Therefore, depending on the situation, Paul sometimes used his rights, and sometimes laid those rights down. If a certain action was helpful to the propagation of the gospel, he chose it, and

conversely, if it could become an obstacle to the gospel, he gave it up. At the center of his life, there was always the benefit of the propagation of the gospel.

Also, Paul says in 1 Corinthians 9:22, *“I have become all things to all men, that I might by all means save some.”* This shows a flexible attitude that can adjust his way of life for the propagation of the gospel. His purpose was not to reveal himself, but for people to hear the gospel and reach salvation.

For a person who lives for the gospel, a few important standards arise.

First, they come to think of the benefit of the propagation of the gospel before their own profit.

Second, even when using their freedom, they consider whether it is helpful to the gospel.

Third, they try to act in a direction that is beneficial to people’s souls and faith.

Such a life is not created by force, but is an attitude that naturally appears in a person who has deeply realized the value and grace of the gospel. A person who considers the gospel precious comes to want their life to be used in a direction that helps the gospel rather than hinders the gospel.

Ultimately, for a person who lives for the propagation of the gospel, the standard of action is clear. It is not their own comfort or rights, but the benefit of the gospel and the purpose of saving people’s souls. Thus, their life naturally moves in a direction that helps the gospel.

Paul records: *“For though I am free from all men, I have made myself a servant to all, that I might win the more.”* Paul did not alter the gospel itself. He merely restricted his own freedom voluntarily according to the needs of each situation—like a Jew to the Jews, like one under the law to those under the law, and

like a weak person to the weak. This was not a compromise. It was a meticulous strategy to preserve the core wholeness of the gospel. The gospel is only one and does not change, but the channel through which that gospel is delivered is adjusted in love to reach each person.

## **What should be the attitude of mind of a person who lives for the propagation of the gospel?**

*“Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified” (1 Corinthians 9:24-27).*

The attitude of mind of a person who lives for the propagation of the gospel appears very clearly in the Bible. A life lived for the gospel does not mean a simple activity, but a life in which the attitude of mind and the direction of life are set centered on the gospel.

First, it must be a humble mind. A person who preaches the gospel must know the fact that it is not their own ability or wisdom that changes people, but God who works. Therefore, rather than exalting oneself, one must exalt God and minister with a humble mind. The Apostle Paul also called himself a “slave of Christ” and maintained a lowly posture as a worker of the gospel.

Second, there must be a mind that loves people’s souls. The

propagation of the gospel is not simply the act of delivering words, but it begins from love toward people's souls. The Apostle Paul said in Romans 9 that he feels great sorrow and pain for the salvation of his kinsmen. In the mind of a person who lives for the gospel, there must be deep interest and love toward souls.

Third, a mind that considers the gospel as the most precious is needed. A person who lives for the gospel thinks of the value of the gospel as more important than their own profit or comfort. Therefore, depending on the situation, they may lay down their rights, and they continue the work of preaching the gospel even in the midst of difficulties. Paul suffered many hardships for the gospel, but he undertook that work with joy.

Fourth, a mind that lays down self-centeredness is needed. A person who lives for the gospel does not obsess over their own honor or recognition. The center of their life is not "how I look," but how the gospel is preached. Therefore, they can willingly lay down their rights or freedom for the benefit of the gospel.

Fifth, there must be a mind that relies on God. The propagation of the gospel is not something accomplished by human power, but a work in which God operates. Therefore, a person who lives for the gospel lives with a mind that relies on God's guidance and help rather than relying on their own abilities.

Ultimately, the mind of a person who lives for the propagation of the gospel manifests as a mind of humility, love, dedication, and reliance on God. At the center of their life is always the gospel, and that mind manifests as an attitude that thinks of people's souls and God's will first, rather than their own profit. Paul brings in the image of an athletic competition. "*Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.*" This verse does not mean to compete to obtain salvation. Salvation has

already been secured through the gospel of water and the Spirit. The self-control and strict training spoken of here are neither to obtain the removal of sins, nor to maintain salvation. It is the attitude of a mission-bearer who desires to have no shame before the Lord as one entrusted with the gospel. When Paul said, “*lest, when I have preached to others, I myself should become disqualified.*” it does not mean an anxiety trembling over losing salvation, but a deep sense of responsibility that one who is entrusted with a sacred mission must have. 1 Corinthians 9 asks us today: “Are you using the gospel to assert your rights, or are you willingly laying down your freedom for the sake of the gospel?”

## A Sermon by Paul C. Jong – 1 Corinthians Chapter 9

Beloved saints, today through the words of 1 Corinthians 9, we will deeply examine what kind of attitude of faith a person who knows the gospel of the water and the Spirit should live with, and how they should use their rights for the sake of the gospel. This chapter is a very important word that shows the practical attitude of faith of a person who believes in the gospel of the water and the Spirit, through the life of the Apostle Paul himself.

Paul first speaks about his apostleship. He speaks clearly: “Am I not an apostle? Am I not one who has been saved from sin?” Paul was a person who labored for the propagation of the gospel more than anyone else, and he also had the right to receive material support from the church of God. This was a legitimate right for him.

However, surprisingly, Paul said he did not use that right. He says: “*We have not used this right, but endure all things lest we hinder the gospel of Christ.*” This is the core of today’s word.

Beloved, why did Paul lay down his rights? It was for the propagation of the gospel. If asserting his rights hindered the propagation of the gospel, he willingly gave it up.

Here we see the characteristic of a person who knows the gospel of the water and the Spirit. He no longer lives centered on “my rights.” Because he is already a person who has been saved from the most important sin.

Because Jesus was baptized by John, had the sins of the world transferred to Him, received the judgment of sin on the Cross, resurrected from death, and gave salvation to those who believe. Therefore, the one who believes in this gospel is one who has already received the removal of sins and new life in their heart.

Because of this, they no longer obsess over worldly rights or recognition.

Paul subsequently says this: *“For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me.”* This is a very deep confession of faith. He did not make preaching the gospel a benefit for the flesh. Because the propagation of the gospel is a mission entrusted by God.

Beloved saints, a person who knows and believes the truth of the gospel of the water and the Spirit does not reveal themselves. Rather, they want the gospel to be revealed. However, if one does not know the gospel, a person ultimately wants to reveal their own rightness. This is the difference.

So Paul says: *“I have become all things to all men, that I might by all means save some.”* He said he became like a Jew to the Jews, like one under the law to those under the law, and like one without the law to those without the law.

This is not a compromise. He did not change the gospel, but lowered himself to preach the gospel. A person who knows the gospel of the water and the Spirit absolutely does not compromise on the content of the gospel, but is a person who can lower their position as much as possible.

Because they already abide in Christ.

In the following words, Paul uses the metaphor of an athletic competition. *“Everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.”* The self-control spoken of here is not an effort to obtain salvation. As one who is already saved from sin, it means a life of governing oneself for the propagation of the gospel of the water and the Spirit.

Many people misunderstand this part. They think, “I must live diligently to maintain salvation.” However, Paul’s words are not

that. Because they are already a saved person, they are one who exercises self-control not for that salvation, but for the propagation of the gospel.

So Paul says this at the end: *“But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.”* This word is also easy to misunderstand. This does not mean fearing that one will lose salvation. It is guarding against one’s life becoming inconsistent with it while preaching the gospel, thereby blocking the power of the gospel.

Beloved saints, 1 Corinthians 9 speaks clearly to us. A person who knows the gospel of the water and the Spirit can become a person of faith. However, they do not use that faith only for themselves. Rather, they willingly lay down their rights for the propagation of the gospel.

Is your faith perhaps still lingering on “my rights of faith,” “my standard of faith,” and “the satisfaction of my heart”? If so, you must re-examine the depth of the gospel of the water and the Spirit.

A person who fully believes the gospel of the water and the Spirit is different. Because they are a person who has already received everything from God, there are no longer many worldly things to hold onto. Rather, they become a person who can give.

Now the direction of our life of faith must be clear. It is not “what will I gain,” but “how will I offer myself for the propagation of the gospel.” This was Paul’s life, and the life of one who knows the gospel.

Beloved, Jesus shouldered our sins through His baptism, and completely resolved those sins on the Cross. The one who believes this perfect gospel is one who has already received the greatest thing.

Therefore, now we must live for that gospel. Sometimes laying down our rights, sometimes lowering ourselves, and sometimes living with self-control. However, that is not forced, but a natural life that comes out from within the gospel.

I hope this gospel becomes your center. So, I bless you in the name of the Lord that you may come to live a life living for the propagation of the gospel like Paul, a life willingly laying down yourself for the gospel. ✉

# CHAPTER

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# 10

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# You Must Live for the Glory of God

[History Recorded as an Example and Freedom that Builds Up]

**Are not all of those who believe and follow the gospel of the water and the Spirit becoming those who reach the destination?**

*“Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. But with most of them God was not well pleased, for their bodies were scattered in the wilderness” (1 Corinthians 10:1-5).*

From the perspective of the Bible, it appears through the Word that even among the people who believe and follow the word of the gospel of the water and the Spirit, not all are those who reach the same result to the end. This is not that the gospel of the water and the Spirit itself is lacking, but it is related to whether a person lives by faith within that gospel.

Jesus explained this fact through various parables. In the parable of the sower in Matthew 13, the same seed was sown, but four different results appear. Some seed falls on the path and fails to bear fruit, some falls on rocky ground and grows for a while before drying up, and some is blocked by thornbushes and fails to grow. However, it was said that the seed that fell on good

soil bore fruit. This parable shows the fact that even if one hears the same word of the gospel of the water and the Spirit, the result of faith can vary depending on the heart condition of the one who receives that word.

Also, Hebrews emphasizes the importance of keeping faith to the end. Hebrews 3:14 says, *“For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end.”* This word means that the life of faith does not end with its beginning, but the faith that holds on to the end is important.

Jesus also said in Matthew 24:13, *“But he who endures to the end shall be saved.”* Rather than meaning that God abandons a person, this is a word emphasizing that faith is the life of one who follows the Lord’s word with the faith that believes the word of the gospel of the water and the Spirit.

Also, the fact appears in the Bible that even within the church community, there can be people who outwardly confess the same faith but actually follow with different purposes. Even among the many people who followed Jesus, some decided to give up halfway. So Jesus said in John 8:31, *“If you abide in My word, you are My disciples indeed.”*

Ultimately, the core of this question is that believing the gospel of the water and the Spirit is not a matter of simple knowledge or a beginning, but a matter of life’s direction and continuous faith. A person who believes and follows God’s truth comes to live continuously relying on God within that faith, and when they remain in that faith, God takes responsibility for that life to the end.

Therefore, the Bible always gives the same exhortation to those standing on the path of faith. It is to consider the gospel precious, abide in the word of that truth, and hold onto faith until the end of the world. A person who lives like that is ultimately guided to

a life that reaches the destination God has prepared.

Paul summarizes the Exodus generation as follows. They were all under the cloud and passed through the sea, were baptized into Moses, and all ate the same spiritual food and drank the same spiritual drink. Looking at their outward appearance, they were a generation that experienced all the models and shadows of the gospel.

The Red Sea was a prefiguration of water (baptism), the water that came out of the rock was a prefiguration of Christ, and the Manna was a prefiguration of the bread of life. Nevertheless, Paul declares very directly: “Nevertheless, with most of them God was not well-pleased.” The reason is clear. It is because, although there was form, the word of God to live by faith was not in their hearts.

The word of the gospel of the water and the Spirit is not a list of religious experiences or a series of rite-of-passage ceremonies. It is a relationship of salvation truly and personally connected with Christ Himself.

## **Is it not a right thing to take failures as a mirror, receive lessons, and follow the Lord?**

*“Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. And do not become idolaters as were some of them. As it is written, “The people sat down to eat and drink, and rose up to play.” Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; nor complain, as some of them also complained, and were destroyed by the destroyer. Now all these things happened to them as*

*examples, and they were written for our admonition, upon whom the ends of the ages have come” (1 Corinthians 10:6-11).*

From the perspective of the Bible, it is a very right thing to take the cases of people who failed on the path of faith as a mirror to gain lessons and follow the Lord. God recorded many histories and events in the Bible, and one of the purposes among them was precisely so that people of later generations could gain lessons.

The Apostle Paul speaks this fact clearly. In 1 Corinthians 10:11, he says, *“Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.”* This word is a word saying that the failures and stumblings that occurred in the history of the people of Israel are not simple past events, but were recorded to become a warning and lesson to the people living today.

Even though the people of Israel experienced God’s grace, they left God multiple times, and experienced many failures because of disobedience and desire. Mentioning these events, Paul exhorts believing people to be warned and learn so as not to repeat the same mistakes.

The Bible does not only record the stories of people who lived by faith and passed away. Many weaknesses and failures, such as David’s mistake, Peter’s denial, and Israel’s disobedience, are also recorded together. This is because the Bible is not a book intending to glorify humans, but the Word that leads us to believe and follow God’s Word.

Through the cases of failures, we can gain a few important lessons. First, we come to learn the fact that because anyone can be weak, we must always rely on God. Second, we come to realize that pride and a self-centered heart can ultimately bring about stumbling on the path of faith. Third, we come to know

that the path of believing in God and living according to God's Word is the safe path.

Therefore, a believing person must not view the failures of others simply as objects for criticism or judgment, but must take them as a mirror to look back on oneself. The Bible also teaches exactly this attitude.

Ultimately, receiving lessons through the cases of failures and following the Lord is a very important attitude on the path of faith. Such a posture is a right attitude that does not make a person proud, but makes them humble and leads them to rely on God even more.

Paul lists the sins committed by Israel: craving evil, idolatry, sexual immorality, testing God, and grumbling. Following this, he declares: "These things became our examples... and were written to enlighten us who have met the end of the age." The core is this: It is not that they failed because they lacked a longing for salvation. They were destroyed because they treated salvation lightly.

The gospel of the water and the Spirit is not a gospel that conceals sin, but a gospel word that ends sin and establishes a person upright before God.

## **Pride is the vanguard of failure. Is it not a right thing to follow the Lord with a humble heart?**

*"Therefore let him who thinks he stands take heed lest he fall. No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (1 Corinthians 10:12-13).*

According to the teachings of the Bible, it speaks that pride is a heart that stands before failure and stumbling, and that it is right to follow the Lord with a humble heart. This is because a proud heart before God makes a person distant from God, but humility and faith that believes in God's Word allow a person to step closer to God.

Proverbs 16:18 says, "*Pride goes before destruction, And a haughty spirit before a fall.*" This word shows that pride is not a simple problem of personality, but a spiritual problem that ultimately makes a person stumble. If a person becomes proud, they come to rely on themselves rather than relying on God, and as a result, they advance onto the wrong path.

Conversely, the Bible teaches humility as a very important attitude of faith. In 1 Peter 5:5, it says, "*God resists the proud, But gives grace to the humble.*" God bestows grace and love upon a person who acknowledges their weakness and relies on God, rather than a person who tries to elevate themselves on their own.

Jesus Himself also showed an example of humility. Philippians chapter 2 says that although Jesus is equal with God, He lowered Himself and came to us as a man, had the sins of the world transferred to Him through the baptism received from John, and even took the punishment of sin for us on the cross to become our Savior. Jesus' life shows that the path of humility and obedience is the path that God is pleased with.

Following the Lord with a humble heart has a few meanings. First, it is having a heart that relies on God without considering one's own wisdom or ability as absolute. Also, it is having an attitude of trying to live with God's Word as the standard, rather than stubbornly insisting only on one's own thoughts.

Also, a humble heart and faith appear in the attitude of treating

other people. A proud heart tries to elevate oneself and lower others, but a humble heart makes one act in the direction of respecting others and building up the community.

Ultimately, the path of faith that the Bible speaks of is not the path of pride, but the path of humility. Pride makes a person stumble, but humility makes a person step closer to God. Therefore, a life of following the Lord with a humble heart can be said to be the correct posture of faith that God is pleased with.

Paul offers a warning and comfort at the same time. *“Therefore let him who thinks he stands take heed lest he fall.”* This is not a threat that one will lose salvation, but a warning against a faith based on the confidence of one’s own belief. And he immediately adds a promise. *“God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape.”* Those who stand on the gospel of the water and the Spirit are not those exempted from the tests of faith, but those who have the faith that even in the middle of a test, there is already a prepared way.

## **All things belong to the Lord. Therefore, is it not right to use and eat them for the benefit of the Lord?**

*“Therefore, my beloved, flee from idolatry. I speak as to wise men; judge for yourselves what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread. Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar? What am I saying then? That an idol is anything, or what is*

*offered to idols is anything? Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. Or do we provoke the Lord to jealousy? Are we stronger than He?" (1 Corinthians 10:14-22)*

According to the teachings of the Bible, all things belong to the Lord, and therefore, it can be said that using them for the benefit and glory of the Lord is the right attitude. This is because God is the one who created all things, and everything ultimately belongs to God.

Psalm 24:1 says this: *"The earth is the Lord's, and all its fullness, The world and those who dwell therein."* This word clearly shows the fact that everything in the world is not the absolute possession of humans, but belongs to God.

Also, the Apostle Paul speaks the same principle while explaining the issue of food in 1 Corinthians chapter 10. In 1 Corinthians 10:26, he says, *"The earth is the Lord's, and all its fullness."* This word means that the things God created are not inherently dirty or evil in themselves. The things God has given can be eaten with thanksgiving and faith.

However, Paul presents an important standard at the same time. He says that a person should not simply think only of the standard, "Can I use it?", but must think of God's glory and the benefit of others together. So, in 1 Corinthians 10:31, he exhorts, *"Therefore, whether you eat or drink, or whatever you do, do all to the glory of God."*

This word means that everything we use must ultimately be used in the direction for the glory of God. It is the correct attitude to use what God has given not only for one's own desires, but in a

direction that pleases God while being thankful to God. Also, Paul says in 1 Corinthians 10:24, “*Let no one seek his own, but each one the other’s well-being.*” This means that even when using what God has given, one must consider the benefit of the community and the faith of brothers together.

Ultimately, the principle the Bible speaks of is clear. All things belong to God, and the things God has given can be used with thanksgiving. However, the standard for using them must not be simple personal satisfaction, but a heart that thinks of God’s glory, the benefit of the gospel, and the benefit of others. This attitude of faith is the right posture of life that God is pleased with.

Paul throws the most severe warning. “*Flee from idolatry.*” This problem is not a simple moral issue, but an issue of union. The cup of blessing is the participation in the blood of Christ, and the bread is the participation in the body of Christ. This exactly matches the structure of the word of the gospel of the water and the Spirit with Jesus’ baptism and the cross. Through the baptism Jesus received from John, the sins of the world were transferred to Jesus’ body, and through the blood of the cross, the judgment of sin was completed, and through the Holy Spirit, the believer became one with the body of Jesus Christ. Therefore, one who is united with Christ cannot be united with idols at the same time. “*You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s table and of the table of demons.*”

## Would it not be right to act while seeking the benefit of all people?

*“All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. Let no one seek his own, but each one the other’s well-being. Eat whatever is sold in the meat market, asking no questions for conscience’s sake; for ‘the earth is the Lord’s, and all its fullness.’ If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience’s sake” (1 Corinthians 10:23-27).*

According to the teachings of the Bible, the faith of acting while seeking the benefit of all people can be said to be the right attitude. This is because the life of faith is deeply connected not to a self-centered life, but to a life of faith that considers the benefit of others.

The Apostle Paul says this in 1 Corinthians 10:33: *“Just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.”* This word shows that the standard of Paul’s life was not his own profit, but had the purpose of bringing about the benefit and salvation of people. Also, in 1 Corinthians 10:24, Paul says, *“Let no one seek his own, but each one the other’s well-being.”* This shows the principle that a person of faith should act in a direction that is helpful to others, rather than merely asserting their own rights and freedom.

Seeking the benefit of all people does not simply mean acting to cater to people’s feelings. The benefit that the Bible speaks of does not mean simple human satisfaction, but spiritual benefit and the good direction of life. Therefore, a person of faith tries to act in a direction that is helpful to people and builds up their faith and life.

Such an attitude also appears in the righteous life of Jesus. Jesus did not seek His own comfort or rights first, but lived a life of ministry for the salvation of sinners. Therefore, Jesus said, *“Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”*

Also, a life that seeks the benefit of all people becomes a life that builds up the community. If each pursues only their own profit, the community will experience conflict and division, but if they consider each other’s benefit, the community is built up more healthily.

Ultimately, the life of faith that the Bible speaks of is clear. A believer must not be one who lives centered only on their own profit, but must live a life acting while considering the salvation of others and the benefit of the community. This life is a life of faith that pleases God, and it can be said to be the appearance of revealing the gospel word of the water and the Spirit in actual life.

Once again, the argument *“All things are lawful for me”* appears. Paul’s response is consistent. Just because something is permitted does not mean it is all helpful, and just because something is permitted does not mean it all builds others up. Thus, he says: *“Let no one seek his own, but each one the other’s well-being.”* The gospel of the water and the Spirit is not a gospel given to show off faith, but a gospel given to save neighbors from sin.

## **Is Paul a person who wants to act while also considering the conscience of others?**

*“But if anyone says to you, ‘This was offered to idols,’ do not eat it for the sake of the one who told you, and for conscience’*

sake; for *‘the earth is the Lord’s, and all its fullness.’* *‘Conscience,’* I say, not your own, but that of the other. For why is my liberty judged by another man’s conscience? But if I partake with thanks, why am I evil spoken of for the food over which I give thanks?” (1 Corinthians 10:28-30)

Looking at the Bible, it can be said that the Apostle Paul was a person who wanted to act while considering not only his own conscience but also the conscience of others. This is because the standard of his life was not simple personal freedom, but the benefit of spreading the gospel and the faith that builds up the faith of others.

Paul directly explains this issue in 1 Corinthians 10. He knew the fact that no food is inherently unclean or forbidden. However, he did not act solely on the knowledge of knowing that fact. He says that one must consider the conscience of others.

In 1 Corinthians 10:28–29, Paul says this:

*“But if anyone says to you, ‘This was offered to idols,’ do not eat it for the sake of the one who told you, and for conscience’ sake; for ‘the earth is the Lord’s, and all its fullness.’ ‘Conscience,’ I say, not your own, but that of the other.”*

This word shows a very important principle. Paul taught that while there may be no problem with his own conscience, if another person’s conscience could be hurt or experience confusion, it is right to restrain that action.

For Paul, the important standard was not simply “Am I free?” but “What impact does this action have on others?” Therefore, he said that even though he has his rights and freedom, he can restrict them.

In 1 Corinthians 9 as well, Paul speaks of the same principle of faith. He says that he has become all things to all men, that he might by all means save some. This shows his attitude of trying

to act while considering the situations and consciences of the people at that time.

Ultimately, the characteristic of Paul's life was an attitude that prioritized faith over freedom. He had knowledge and faith, but he tried to use it in a direction that builds up the faith of others. Therefore, looking at the Bible, it can be said that Paul was an apostle who wanted to act while considering the conscience and faith of others together, rather than a person who simply acted based only on his own conscience. This attitude of faith is an important principle of faith that builds up the community and achieves the benefit of the gospel of the water and the Spirit.

Paul provides practical and specific guidelines. Meat sold in the market is not a problem. However, if someone says, "This is a sacrifice," you must not eat it. The governing standard here is not the food itself, but a matter of conscience. It is not one's own conscience, but the conscience of others. This is because a person who has already obtained freedom through the gospel of the water and the Spirit does not need to prove that freedom.

## **Is not the purpose of Christians' lives all to live for the glory of God?**

*"Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved" (1 Corinthians 10:31-33).*

According to the teachings of the Bible, it can be said that the ultimate purpose of Christians' lives is the faith of living for the glory of God. This is because the life of a believer is not

simply for their own success or satisfaction, but they are called to a life that reveals the righteousness of God and gives glory to God.

The Apostle Paul says this in 1 Corinthians 10:31:

*“Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.”*

This word shows that the life of faith is not limited only to special religious activities, but that all areas of everyday life must be connected to God.

Also, in Ephesians 1, it says that one of the purposes for which God saved people is to manifest the glory of God. When the gospel word of salvation accomplished by God is revealed through people’s lives, glory returns to God.

Living for the glory of God includes several meanings.

First, the center of life becomes God, not oneself.

Second, it is living while thinking about whether one’s choices and actions are in a direction that pleases God.

Third, it is living so that God’s salvation and grace are revealed through the life of faith.

Such a life is not a life of forcibly suppressing oneself, but a direction of life that naturally appears to a person who has realized God’s grace. A person who deeply realizes the grace of salvation bestowed by God comes to want to live their life in a direction that gives glory to God.

Also, the life of faith for the glory of God does not appear as an abstract life that simply thinks only of God, but as a life that loves people and builds up the community. When one thinks of the benefit of others and lives according to the values of the gospel, the glory of God is revealed in life.

Ultimately, the core of faith that the Bible speaks of is clear. A Christian’s life is not a life for oneself, but a life lived for the

glory of God. A believer is called to live as a being who remembers God in all areas of life and reveals who God is through that life.

Paul summarizes this entire chapter with one sentence. *“Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.”* He makes this concrete. Give no offense, either to the Jews or to the Greeks or to the church of God. This is the way Paul himself lived. *“Just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.”* 1 Corinthians 10 asks each of us today: “Are you living to prove your freedom, or are you living for the salvation of others as one who has already obtained salvation from sin by believing in the gospel word of the water and the Spirit?” ☒



# CHAPTER

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# 11

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# The Order of Worship and the True Meaning of the Lord's Supper

[The Order of Worship and the True Meaning  
of the Holy Communion]

## **Is it not right for a true saint to live following the faith of Paul?**

*“Imitate me, just as I also imitate Christ” (1 Corinthians 11:1).*

According to the teaching of the Bible, it can be said that it is right for a true saint to live following the example of faith shown by the Apostle Paul. This is because Paul was not simply a person who spoke the doctrines of faith, but a person who showed what kind of path the path of spreading the gospel is through his own life of faith.

The Apostle Paul himself also spoke to the saints like this. In 1 Corinthians 11:1, he exhorts, *“Imitate me, just as I also imitate Christ.”* This word does not mean to follow Paul himself, but means to live following the example of the life that follows Christ. Because Paul's life was a life of faith and dedication toward Christ, it could become an example to the saints.

Looking at the characteristics of Paul's faith, several important aspects appear.

First, it is a faith that places the spreading of the gospel of the

water and the Spirit at the center of faith. Paul placed the purpose of his life on spreading the gospel, and he laid down even his rights and comfort for the sake of spreading the gospel.

Second, it is a faith that considers God's will before oneself. Paul considered God's work and the salvation of people more important than his own benefit.

Third, it is a faith that does not waver even in the midst of hardships. While spreading the gospel of the water and the Spirit, Paul experienced many difficulties and persecutions, but he did not give up his mission.

Fourth, it is a faith that relies on the righteousness of God with a humble heart. He did not boast of his own abilities and attributed everything to God's grace.

However, the purpose of our following Paul is not to elevate the person named Paul, but to believe and follow Jesus Christ whom Paul followed, and to learn the gospel word of the truth of salvation. Paul's life was a model showing how the gospel of Jesus Christ appears in a person's life.

Ultimately, a true saint believes that the right path is not simply understanding faith only through knowledge, but following the attitude of faith shown by Paul, that is, the direction of life that lives centered on the gospel of the water and the Spirit and lives for God. This life of faith ultimately leads to a life of following Christ.

Paul begins with the following exhortation: "*Imitate me, just as I also imitate Christ.*" Here, the standard is not Paul as an individual, but the way of faith that believes in the gospel of the truth of salvation that Christ accomplished.

The Jesus Christ whom Paul believes and follows is the One who received baptism from John, had the sins of the world transferred to His own body, received the judgment of sin on the cross, and confirmed that He Himself is the Savior of mankind through

death and resurrection.

Paul's entire life was a life of lowering himself in order not to obscure or distort the gospel of the water and the Spirit, and he is the one who told us to imitate exactly such an attitude of faith.

## **Is it not right to live by faith doing one's best according to the order set by God?**

*“Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you. But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonors his head. But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man. For this reason the woman ought to have a symbol of authority on her head, because of the angels. Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. For as woman came from man, even so man also comes through woman; but all things are from God. Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering. But if anyone seems to be contentious, we have no such custom,*

*nor do the churches of God” (1 Corinthians 11:2-16).*

According to the teaching of the Bible, it is a very right thing to live by faith doing one’s best according to the order set by God. This is because God is not a God of confusion but a God of order, and He has established order so that human life and community may be built up rightly within God’s will.

The Apostle Paul says in 1 Corinthians 14:33, “*God is not the author of confusion but of peace.*” Also, in verse 40 of the same chapter, he exhorts, “*Let all things be done decently and in order.*” This word shows that the community following God and the life of faith must be carried out within order and responsibility.

There are various domains in the order set by God. Even within the church, there are roles and offices entrusted to each person, and in the family and the place of life, there are responsibilities and positions permitted by God. This order is not for suppressing people, but a structure for building up the community and helping one another.

Also, a life lived within the order set by God is a life connected to faith. Faith is not simply thinking with the mind, but it appears as a life that faithfully lives in the place entrusted to oneself while trusting God and God’s word by faith. Therefore, the Bible exhorts each person to live together with God in the place where they were called.

Several important attitudes are needed for such a life.

First, it is a heart that respects God’s will. Rather than following only one’s own thoughts, an attitude of acknowledging the principles established by God is needed.

Second, it is a heart with faith that is loyal in the entrusted place. God looks at how much one lives by believing faith in that place, rather than the size of a person’s position.

Third, it is an attitude of living by faith that believes in God and the gospel word of the water and the Spirit. It is a life that lives trusting God's word rather than relying only on one's own strength.

Ultimately, the faith that lives by faith believing the gospel word of the water and the Spirit, doing one's best according to the order set by God, is the appearance of a life that pleases God. Such a life not only establishes the individual's faith uprightly, but also makes the community healthy, and becomes a faith that allows God's will to be fulfilled in life.

This passage is often misunderstood, but its core is not a matter of clothing or cultural customs. Paul is speaking about order. *"The head of every man is Christ, the head of woman is man, and the head of Christ is God."* This order is not a hierarchy of intrinsic value, but means the flow of salvation and the structure of responsibility.

When viewed through the lens of the gospel of the water and the Spirit, God is the designer of salvation, Jesus Christ is the One who completed salvation through the sacrifice of baptism and the cross, and the believer is one who receives that gospel word of salvation and lives the life of a witness.

Danger arises when this order of faith is destroyed under the pretext of faith. At that point, is the worship offered to God becoming a witness to the gospel? Or is it revealing oneself?

Paul is throwing this sharp question by borrowing the cultural language of wearing or not wearing a veil at the time. "Is your worship revealing the gospel word of the water and the Spirit, or is it revealing yourself?"

## **Did the early church hold the Holy Communion every time they had a gathering?**

*“Now in giving these instructions I do not praise you, since you come together not for the better but for the worse. For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. For there must also be factions among you, that those who are approved may be recognized among you. Therefore when you come together in one place, it is not to eat the Lord’s Supper. For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you” (1 Corinthians 11:17-22).*

It is difficult to conclude that the early church necessarily held the Holy Communion every time they gathered, but it is clear that the Holy Communion was practiced very frequently in early church gatherings. Looking at the New Testament and early church records, we can know that the Holy Communion occupied an important part in the gatherings of the saints.

First, Acts 2:42 explains the basic life of faith of the early church like this: *“And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.”* Here, “breaking of bread” is understood by many theologians to mean table fellowship including the Holy Communion. It seems that the early church saints gathered together to eat and had a time to commemorate the Lord’s Supper.

Also, in Acts 20:7, there is a record saying, *“Now on the first day of the week, when the disciples came together to break bread.”* This word shows that the early church made the

breaking of bread, that is, the Holy Communion, an important element of worship when gathering on Sunday.

However, the Holy Communion of the early church was not merely a format simply practiced within the order of worship like today's churches. At that time, it was often done together with a communal meal (Agape meal). While the saints ate together, they shared the Holy Communion commemorating the death of the Lord.

But as time passed, various problems related to the communal meal arose. In 1 Corinthians 11, Paul rebukes that there were instances where some people came first and ate a lot, and some people starved. So Paul re-emphasized the meaning of the Holy Communion and taught them to rightly keep the holy meaning of commemorating the Lord's body and blood.

In the history after the early church, the frequency of the Holy Communion varied slightly from church to church. Some churches practiced it every week, and some churches practiced it once a month or on special occasions.

To summarize, it is as follows. First, the Holy Communion was a very important element in the early church gatherings. Second, it is clear that there were frequent occurrences of breaking bread when the saints gathered. Third, however, the Bible does not clearly stipulate that there was necessarily a Holy Communion at every gathering. Fourth, in the early church, the Holy Communion was often done together with a communal meal.

Ultimately, to the early church saints, the Holy Communion was not a simple ritual but a communal act of faith remembering the baptism, death, and redemption of Jesus Christ. So, every time they gathered, they considered the Lord's Supper very important along with God's word, fellowship, and prayer.

Paul speaks unusually sharply. *“Now in giving these instructions I do not praise you, since you come together not for the better but for the worse.”* The reason is clear. It is because there are factions among them, the poor are alienated, the rich are fallen into self-satisfaction, and the Communion has degenerated into a private meal. This is not a simple failure of etiquette. It is a worship from which the substance of the gospel has drained away.

In front of the gospel of the water and the Spirit, all people were equally sinners, and it proclaims that through the baptism of Jesus, the sins of the world were transferred to Jesus’ body, and by the blood of the cross, everyone was equally redeemed. However, when there are classes and discrimination among those who come to church, it becomes a denial of the gospel word itself.

## **The Essence of the Communion: Not a Ritualistic Act, but Commemorating the Gospel Word of the Water and the Spirit**

*“For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me.’ In the same manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes” (1 Corinthians 11:23-26).*

Paul declares the Communion again with solemn authority. *“I received from the Lord that which I also delivered to you”—*

the Communion is neither a ritual to wash away sins again, nor a means to obtain new grace. It is an ‘evidence’ that remembers and proclaims the salvation that has already been fully accomplished.

The bread symbolizes the body of Jesus, that is, the body of Jesus to which the sins of the world were transferred through the baptism received from John, and the cup speaks of the blood shed on the cross, that is, the blood that satisfied the judgment of sin.

The word “*in remembrance of Me*” is a word telling us to never forget but believe in the completed gospel of the water and the Spirit. As Paul declares, “*For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.*” the Communion is by its essence an act of worship that proclaims the gospel word of the water and the Spirit by faith.

### **In the Holy Communion ceremony, shouldn’t one who eats while ignoring its meaning be considered as committing a sin against the Lord?**

*“Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body” (1 Corinthians 11:27-29).*

According to the teachings of the Bible, participating recklessly without realizing the meaning of the Holy Communion can be considered as committing a sin against the Lord. The Apostle Paul explains and warns about this issue very strictly. In 1 Corinthians 11:27, Paul says this: “*Therefore*

*whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.”*

This word shows that the Holy Communion is not a simple meal or a religious ritual, but a holy act of remembering the body and blood of Jesus Christ, that is, the baptism and sacrifice of the Lord. Therefore, participating while ignoring or making light of the meaning of that faith is not a simple mistake, but can be an attitude of making light of the Lord's sacrifice.

Also, Paul subsequently exhorts in 1 Corinthians 11:28-29 like this: *“But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.”*

What is important here is the heart of faith that examines oneself. The Holy Communion is not a place to participate formally, but a place where one must participate with a heart of reverence by faith, remembering the grace of salvation and sacrifice that the Lord accomplished.

In the early church, the Holy Communion was not a simple ceremony, but a time when the saints gathered together to commemorate the Lord's baptism and death on the cross, and to reaffirm the meaning of the gospel of the water and the Spirit. So Paul saw it as a very serious problem that the Holy Communion was treated lightly within the community.

Participating worthily in the Holy Communion does not mean that one must become a perfect person, but it speaks of the faith of participating by believing in that gospel word of salvation and remembering the gospel word of the Lord. When participating with a humble heart before God, looking back on one's life, the Holy Communion becomes a precious time to build up the community of faith.

Ultimately, the principle of faith that the Bible speaks of is clear. The Holy Communion is not a simple formality, but a place to remember and give thanks for the baptism of Jesus Christ, the sacrifice of the cross, and the redemption from sin. Therefore, it is not right for one to participate while ignoring the meaning of the Communion ceremony, and a believer must participate in the Holy Communion with a reverent heart remembering the body and blood of the Lord.

## **What do the bread and wine mean during the Holy Communion ceremony?**

In the Holy Communion ceremony, the bread and wine speak of the body and blood of Jesus Christ, and are signs that make us remember the work of salvation accomplished by the Lord. Jesus Himself explained its meaning while sharing the last supper with His disciples.

First, the bread means the body of Jesus Christ. Jesus broke bread with His disciples and said this: *“This is My body which is broken for you; do this in remembrance of Me”* (Luke 22:19, 1 Corinthians 11:24).

This word, rather than meaning that the bread itself literally becomes His body, is commemorating with the bread the work of Jesus, who took the sins of the world transferred onto His body and washed them away through the baptism received from John in order to save sinners from sin. While sharing the bread, the saints engrave in their hearts the fact that Jesus gave Himself up for us.

Next, the wine means the blood of Jesus Christ. Jesus gave the cup and said this: *“This cup is the new covenant in My blood,*

*which is shed for you” (Luke 22:20).* The blood of Jesus points to the blood shed on the cross, and we must know that because the price of man’s sin was paid through that blood, a relationship of faith to gain new life by faith has been established.

We must have the faith that believes the fact that God’s new covenant has been established in our hearts by the baptism Jesus received from John and the price of His blood.

Therefore, the bread and wine in the Holy Communion contain three important meanings.

First, the work of having the sins of the world transferred through the baptism of Jesus Christ and the Holy Communion commemorate the fact that Jesus took the judgment of sin on the cross and gave us salvation by paying the price of new life with His blood. Second, it has the meaning of confirming the new covenant. It indicates that a new covenant relationship has been established between God and man through the baptism of Jesus and the blood of the cross. Third, it has the meaning of representing the communal unity of the saints.

Sharing one bread shows the fact that the saints are a community united as one in Christ.

The Apostle Paul also explains the meaning of the Holy Communion in 1 Corinthians 11:26 like this: *“For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.”* Ultimately, the bread and wine in the Holy Communion are not simple food, but marks of salvation that make us remember the body and blood of Jesus Christ, that is, the sacrifice and redemption of the Lord. Through this ceremony, it becomes an opportunity for the saints to remember again the baptism the Lord received from John and the sacrifice of the cross.

## **The bread of the Holy Communion is to commemorate the flesh of Jesus. That is, it is to commemorate the fact that Jesus had the sins of the whole world transferred to Him by receiving baptism from John**

That the bread used in the Holy Communion means the flesh of Jesus is clearly what the Bible says. Jesus broke bread at the last supper and said, *“This is My body which is given for you”* (Luke 22:19). Also, in John chapter 6, Jesus spoke of Himself as *“the living bread which came down from heaven,”* and said, *“Whoever eats My flesh and drinks My blood has eternal life”* (John 6:51–54). These words show the fact that Jesus’ body is connected to the work of salvation for people.

In the New Testament, that Jesus’ body was given for people can be understood as the gospel that completed Jesus’ entire redemptive work, that is, the work of salvation in which He received the baptism given by John to have the sins of the world transferred to Him, and completed our salvation through His death on the cross and resurrection.

Jesus received baptism from John at the beginning of His public ministry (Matthew 3:13–17), and after that, by hanging on the cross and bleeding to death, He received the judgment of our sins in our place and gave the salvation of the removal of sins to those who believe. All of this was the completed evidence of the new covenant that God promised to mankind. Therefore, the Holy Communion is a sign of faith that commemorates this baptism and cross ministry of Jesus.

So, when understanding the bread of the Communion as the body of Jesus, it does not simply mean the physical body, but we must remember the baptism Jesus received from John for us.

The Communion explains the reason why we must

commemorate the ministry of Jesus' baptism and the ministry of the cross.

The Apostle Paul also says this in 1 Corinthians 11:26:

*“For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.”* This word shows that the Communion is not a simple ritual but an act of remembering and proclaiming Jesus’ redemptive event.

Therefore, the bread of the Communion commemorates that the sins of the world were transferred through Jesus’ baptism, and the baptism Jesus received from John explains the reason for Jesus’ sacrifice on the cross. The event of Jesus receiving the baptism given by John is an important event that shows Jesus had to receive the judgment of sin on the cross.

So through the Communion, the saints can keenly know the fact that Jesus saved us who believe through the baptism He received from John and the sacrifice of the cross.

We must know that the ministry of the baptism Jesus received from John and the sacrifice of the cross are connected to each other, and by faith we must become those who eternally believe, remember, and commemorate Jesus’ ministry consisting of these two axes.

Paul throws a stern warning. *“Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.”* Here, the word *“in an unworthy manner”* does not mean a sinless state or moral perfection. It is eating without understanding whether the sins of the world passed onto Jesus’ body through His baptism, accepting the cross merely as a simple religious symbol, or approaching the Communion out of habit or as an empty formality; this is exactly what becomes the sin of eating and drinking without discernment.

## **Would it not be right to participate in the Holy Communion with faith believing in the baptism Jesus received from John and the precious blood of the cross?**

*“For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world” (1 Corinthians 11:30-32).*

According to the teaching of the Bible, it is right for those who participate in the Holy Communion to participate with faith believing in the salvation ministry of Jesus Christ. This is because the Holy Communion is not a simple ritual, but a place to remember and accept by faith the work of salvation accomplished by Jesus.

Jesus gave the bread and the cup at the last supper and said this: *“This is My body which is given for you; do this in remembrance of Me,”* and *“This cup is the new covenant in My blood” (Luke 22:19–20).* These words show that the Holy Communion is a ceremony to remember the event of redemption that Jesus accomplished for us.

So the Holy Communion is not simply an act of eating bread and wine, but an act of faith that commemorates the ministry of Jesus by faith.

Jesus’ salvation ministry began from the start of His public ministry, that is, the event of receiving baptism from John, and was completed by the blood shed on the cross and the resurrection.

Through baptism, the public ministry was opened, and through the death on the cross, the redemptive event that completely

solved the problem of mankind's sin was accomplished. The Holy Communion is exactly the place to remember and confess this entire salvation ministry of Jesus.

The Apostle Paul also gives a very important exhortation regarding the Holy Communion. In 1 Corinthians 11:28, he says, "*But let a man examine himself, and so let him eat of the bread and drink of the cup.*" This tells us that the Holy Communion should not be a simple formal participation, but must be participated in with faith and a reverent heart.

The faith to participate in the Holy Communion was the ministry of the Savior that makes us know that Jesus had our sins transferred to His body through the baptism He received from John, received the judgment of sin on the cross, shed His own blood to pay the price of our sins for us, and gave us salvation. Whenever we perform the Communion ceremony, we must become those who know the importance of Jesus' ministry and participate in the Communion ceremony with faith believing in our hearts, thereby receiving spiritual blessings. The saints must have a time to remember again the Lord's sacrifice and redemption through the bread and the cup, and to renew their saved faith.

Therefore, it is proper that the Holy Communion should be participated in with faith believing in the salvation ministry of Jesus Christ, becoming those who give glory to the Lord. For a person who believes the gospel word of the water and the Spirit, it can be said that the right attitude is to remember the Lord's baptism and the sacrifice of the cross, and by faith become those who give glory to the Lord by believing in the righteousness of the Lord.


Paul observes: "*For this reason many are weak and sick among you, and many sleep.*" He immediately adds: "*But when*

*we are judged, we are chastened by the Lord, that we may not be condemned with the world.*” Therefore, proper discipline is not a device to cancel salvation, but a means of grace to turn those who have lost their way back to the gospel of the water and the Spirit.

## **Conclusion: The Holy Communion shared while waiting for one another**

*“Therefore, my brethren, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come” (1 Corinthians 11:33-34).*

Paul concludes with a very practical exhortation. Wait for one another. Do not use the gathering to satisfy personal hunger. Do not take the Holy Communion lightly. Because the Holy Communion is the evidence of a community united by the gospel of the water and the Spirit.

1 Corinthians 11 asks us today: “Is your worship and participation in the Holy Communion a place to remember the already completed gospel word of the water and the Spirit, or is it merely a religious ritual without substance?” 



# CHAPTER

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# 12

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# Gifts and Community in the Holy Spirit

[The Gifts Given in One Spirit and the Community  
of One Body]

**In the early church days, did they not participate in the Holy Communion ceremony with faith believing in the baptism the Lord received from John and the blood on the cross?**

*“Now concerning spiritual gifts, brethren, I do not want you to be ignorant: You know that you were Gentiles, carried away to these dumb idols, however you were led. Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit” (1 Corinthians 12:1-3).*

It is a clear fact that when the saints of the early church participated in the Holy Communion, they participated with faith believing in the salvation ministry of Jesus Christ. Because the Holy Communion was not a simple religious ceremony, but an act of faith remembering and proclaiming the redemptive event of Jesus.

Jesus’ salvation ministry started from the beginning of His public ministry, that is, the event of receiving baptism from John, and was completed by the blood shed on the cross and the resurrection. Through baptism, the public ministry was opened, and through the death on the cross, the redemptive event in

which the sin problem of humanity was completely resolved was accomplished. The Holy Communion is the very place to remember and confess this entire salvation ministry of Jesus.

Acts 2:42 explains the life of faith of the early church like this: *“And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.”* Here, “breaking of bread” shows the image of the Holy Communion remembering and sharing the salvation ministry of Christ whenever they gathered.

Paul also explains in 1 Corinthians 11:26, *“For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.”*

Paul declares, *“No one can say that Jesus is Lord except by the Holy Spirit.”* The first and most primary evidence showing the ministry of the Holy Spirit is not speaking in tongues, nor mystical experiences, nor performing miraculous powers.

It is the very confession of faith in the gospel of the water and the Spirit. This confession—that Jesus had the sins of the world transferred to His body through the baptism He received from John, completely paid the penalty for those sins on the cross, and that salvation was confirmed through the resurrection—must be the faith of the worshiper at the Holy Communion. Therefore, the work of the Holy Spirit always begins together with the confession of the gospel of the water and the Spirit.

## **Do not the gifts appearing in the born-again person appear diversely for each person?**

*“There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in*

*all” (1 Corinthians 12:4-6).*

The gifts appearing within the gospel of the water and the Spirit appear diversely for each person. God does not give all the gifts to one person, but gives different gifts to various people, working so that the church community is built up together.

Paul emphasizes that although the gifts are diverse, there must always be love at their center. This is the reason why he says in 1 Corinthians 13 that no matter how many gifts one has, if there is no love, it is nothing.

Paul repeatedly emphasizes this truth. There are various gifts, but the same Spirit; there are various offices, but the same Lord; and there are various ministries, but it is the same God who accomplishes all things. This shows that the gifts of the Holy Spirit are not given to rank believers according to their level of spiritual achievement.

The gifts are sovereignly arranged by God to make the one gospel known through various diverse expressions. The gospel of the water and the Spirit is one, and the Holy Spirit testifies to that one gospel through the diversity of the members of the body.

## **Are the gifts of the Holy Spirit intended to give profit to the church?**

*“But the manifestation of the Spirit is given to each one for the profit of all” (1 Corinthians 12:7).*

The purpose for which the Holy Spirit gives gifts to each person is not to elevate or make the individual boast, but to build up the church community and give profit to the saints.

The Apostle Paul clearly declares this fact in 1 Corinthians 12:7. Gifts must necessarily be used with a heart of love. Paul says in 1 Corinthians 13 that no matter how great a gift is, if there is no

love, there is no profit.

Only when gifts are used in the direction of building up the community do they accomplish the purpose given by God.

Paul summarizes the purpose of all spiritual gifts in one sentence. *“The manifestation of the Spirit is given to each one for the profit of all.”* The “profit” spoken of here is not an individual’s spiritual satisfaction or sense of religious superiority, but the building up of the church. The gifts of the Holy Spirit are the means to more clearly visualize the community that has already become one through the gospel of the water and the Spirit.

## **Can it be said that the church of God is accomplished within the gifts given by God?**

*“For to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills” (1 Corinthians 12:8-11).*

The church of God is built up and accomplished within the gifts given by God. God gave diverse gifts to the saints to build up the church, and when those gifts work together, the church is built up healthily. However, the center of the church is always Jesus Christ. The church does not exist by human ability or the gifts themselves, but is a community with Christ as the head.

Paul lists gifts such as the word of wisdom, the word of

knowledge, faith, gifts of healings, the working of miracles, prophecy, discerning of spirits, speaking different kinds of tongues, and the interpretation of tongues. However, the emphasis is not on the list itself. *“But one and the same Spirit works all these things, distributing to each one individually as He wills.”* Gifts are not something an individual chooses, nor are they a rank won through training and effort.

They are a sovereign bestowal that the Holy Spirit distributes individually according to His own will. For this reason, no spiritual gift whatsoever can ever become a legitimate ground for boasting.

### **Is it not through the gifts of the Holy Spirit that the fact that all saints have become members of one body is shown?**

*“For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit” (1 Corinthians 12:12-13).*

The fact that all saints have become members of one body is actually revealed through the gifts given by the Holy Spirit. God called the saints with respectively different gifts and made them cooperate with each other, thereby making the appearance of the church, which has become one body, manifest.

The gifts of the Holy Spirit are not a simple expression of power, but a sign showing the fact that the saints are one body connected to one another. When people with different gifts cooperate together, the church becomes a living and moving community as the body of Christ.

Paul makes an extremely important declaration. *“For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free.”* Here, the order is crucial. The body is already one. The gifts appear subsequently upon that foundation. The foundation of this united oneness is none other than the gospel of the water and the Spirit. By Jesus receiving baptism, sin was transferred, and on the cross, the judgment of that sin was completed, and through the Holy Spirit, salvation was confirmed.

Gifts do not make the church one. The gospel of the water and the Spirit has already made the church one, and the gifts of the Holy Spirit merely reveal and express that oneness.

## **Does the church of God need the gifts possessed by many saints?**

*“For in fact the body is not one member but many. If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body? And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body” (1 Corinthians 12:14-20).*

The church of God needs the diverse gifts possessed by many saints. This is because God did not cause the church to be built up by the ability of one person, but gave different gifts to various saints so that they may cooperate together to build up the church. This diversity is not a weakness of the church, but a wise order

and structure given by God to build up the church.

Paul gives the metaphor of the body. If the foot should say, “*Because I am not a hand, I am not of the body,*” would it not be a member of the body? If the ear should say, “*Because I am not an eye, I am not of the body,*” would it be useless? This passage resolves the sense of inferiority that arises from comparing gifts.

Within the gospel of the water and the Spirit, there is no less important salvation, nor does a more important believer exist. The salvation received is the same for everyone, only the roles are different.

## **In the church of God, can we not see that there are many weak people who hold honorable offices?**

*“And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.” No, much rather, those members of the body which seem to be weaker are necessary. And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it” (1 Corinthians 12:21-26).*

In the church of God, there are many cases where people who are weak from a worldly perspective rather hold honorable offices. This is because the way God chooses and uses people is different from the standards of the world.

The Apostle Paul says this in 1 Corinthians 1:27-29: *“But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence.”* God does not look at a person’s external conditions but looks at the heart and faith, and uses people.

Paul now points out the opposite error. *“The eye cannot say to the hand, ‘I have no need of you’”* Conspicuous or prominent gifts cannot monopolize the center of the church. Rather, God added preciousness to the members that seem lacking, and clothed the weakest-looking parts with special honor. This is the very principle of the gospel of the water and the Spirit. Power is made perfect in weakness, and God’s wisdom is revealed through lowliness.


### **Since the church is the body of Christ and the saints are members of that body, is it not a community that needs those who have many gifts?**

*“Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way” (1 Corinthians 12:27-31).*

Because the church is the body of Christ and the saints are members of that body, it is a community where people with diverse gifts are needed together. It is not a community made up of only one member, but the body of Christ where various members cooperate together with different gifts; that is the essence of the church.

Paul proclaims, “*Now you are the body of Christ, and members individually.*” After establishing the order of gifts, he concludes the chapter with the following words: “*And yet I show you a more excellent way.*” That best way is exactly ‘love,’ and this is the theme of the next chapter.

Love does not replace gifts. Love is the standard that keeps gifts remaining within the gospel, holding them so that the gifts themselves do not become the purpose.

1 Corinthians 12 asks us today: “Are you trying to prove yourself through your gifts, or are you serving by fulfilling your entrusted role as a member of the body already made one by the gospel of the water and the Spirit?” 



# CHAPTER

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# 13

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Tablet or Smartphone.

# The Love of Christ that Completes the Gifts

[The Reality of Love that Completes the Gifts]

**Do you see that it indicates that among the many gifts the church has, the love that comes from faith is the greatest gift?**

*“Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing” (1 Corinthians 13:1-3).*

Looking at the Bible, it clearly shows the fact that there are many gifts in the church, but the greatest among them is love. After explaining the various gifts of the Holy Spirit in 1 Corinthians 12, the Apostle Paul immediately follows by emphasizing the importance of love in 1 Corinthians 13. Paul says this in 1 Corinthians 13:1–2: *“Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.”*

This word shows that no matter how great the gifts and abilities are, if there is no love, they cannot become of true value. Gifts are tools to build the church, but if there is no love, those gifts can rather bring confusion to the community.

Also, Paul concludes like this in 1 Corinthians 13:13: “*And now abide faith, hope, love, these three; but the greatest of these is love.*” This word clearly indicates that love is the most important thing among all gifts and elements of faith. Love is not a simple emotion, but a heart that seeks the profit of others and builds the community.

The gifts of the Holy Spirit are different from one another, but for all those gifts to be used correctly, faith must be at the center of the heart. When the faith that believes in the baptism the Lord received from John, His death on the cross, and His resurrection is in our hearts, gifts are used in the direction of building the community, and the church is built more healthily. Therefore, the Bible emphasizes gifts, but at the same time repeatedly teaches the fact that gifts without faith lose their true meaning. The greatest gift in the church is not the ability to exalt a person, but the love that makes us build up and serve one another.

Ultimately, there are many gifts in the church, but the Bible clearly indicates the fact that the center that makes us use all those gifts correctly is love, and love is the greatest gift.

Paul opens with a series of extreme examples. Even if one speaks with the tongues of men and angels, has the ability to prophesy to know all mysteries and knowledge, has faith to remove mountains, and even gives his body to be burned, he firmly declares: “*But have not love, I am nothing... it profits me nothing.*” The love spoken of here is the love that flows out from the faith that believes in the Lord who, by receiving baptism

from John, had the sins of the world transferred to Him, shed His blood and died on the cross, and then resurrected.

This does not deny the gifts themselves. The problem occurs at the very moment the gifts deviate from the anchorage which is the purpose of the gospel.

The gospel of the water and the Spirit is the gospel that through Jesus receiving baptism from John, the sins of the world were transferred to Jesus' body, the judgment of those sins ended on the cross, and by resurrecting from death, our salvation was completed.

Gifts and devotion performed without 'love', which is the fruit that this gospel of the water and the Spirit must necessarily bear, are nothing but simple religious performances, and cannot testify to the power of salvation.

## **Is not the love that Christians have fundamentally come from Jesus Christ?**

*“Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things” (1 Corinthians 13:4-7).*

According to the teachings of the Bible, it can be said that the true love that Christians have is fundamentally a love that came from Jesus Christ. Human love is limited and incomplete, but because the love that God has shown appears through Christians, it is perfect love.

1 John 4:10 says this: *“In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our*

sins.” This word shows the fact that the beginning of love is not in man but in God. God loved man first, and through that love, by Jesus Christ’s baptism, blood on the cross, death, and resurrection, He became our Savior.

Also, 1 John 4:19 says, “*We love Him because He first loved us.*” The reason Christians can love souls is not because human beings originally have much love, but because they are the ones who first received the love of salvation given by God.

Jesus directly showed that He became our Savior because, by the baptism He received from John, He had the sins of the world transferred to Him, took the judgment of sin by hanging and shedding blood on the cross, and resurrected from death.

Jesus had the sins of the people of the world transferred to His own body through baptism, and manifested His love to us through His death and resurrection on the cross. Therefore, in John 15:13, He said, “*Greater love has no one than this, than to lay down one’s life for his friends.*”

For this reason, those who believe in the word of the gospel of the water and the Spirit can say that the love coming from their hearts is not a human emotion but a love flowing out from Christ. When the love of salvation given by God appears in the lives of the saints, they serve one another within the church and the community is built up.

Therefore, the Bible says that the gospel of the water and the Spirit manifests the love of Jesus Christ. In Galatians 5, it is recorded that the first among the fruit of the Spirit is love. This love is true love, that is, the love manifested by Jesus receiving baptism from John to have the sins of the world transferred to Him, shedding His blood and dying on the cross, and then resurrecting from death. Therefore, the love that comes out from within the faith that believes in the gospel of the water and the

Spirit is the love that flows out from those who believe in the salvation accomplished by Jesus Christ.

Ultimately, the source of the love that Christians have is not within man, but in the love of salvation within the gospel of the water and the Spirit given by the Lord, that is, in Jesus Christ. Because the saints have experienced the love of Christ and accepted that love, that love flows to other people through the lives of the believers.

The love that Paul describes is the love that comes from the faith that believes in the gospel of the water and the Spirit. Love suffers long and is kind, does not envy, does not parade itself, is not puffed up. It does not behave rudely, does not seek its own, is not provoked, and thinks no evil. It does not rejoice in iniquity, but rejoices with the truth, bears all things, and endures all things.

This love does not occur naturally from within human beings. This describes the redemptive work itself performed by Jesus Christ. Jesus receiving baptism from John to have the sins of the world transferred to Him, being crucified to receive the judgment of sin on our behalf, and then resurrecting from death—that is exactly love. The Lord did not give up on the salvation of sinners to the very end. The love within that work of salvation is true love. In a deep sense, love is the actual manifestation of the gospel of the water and the Spirit in a person's life.

## **Are the gifts of God and the love of Jesus Christ eternal?**

*“Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is*

*knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away” (1 Corinthians 13:8-10).*

According to the teachings of the Bible, the love of salvation and the grace of salvation given by the grace of God is a love that eternally appears to those who believe. It can be said that the love of Christ is eternal. This is because the love of salvation that God and Jesus gave us is not a temporary love but an eternal love.

Therefore, the love of Jesus Christ appears to us eternally. In Romans 8:38-39, the Apostle Paul says this: *“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.”*

This word is a declaration that nothing can separate the love of God manifested in Jesus Christ. It shows the fact that neither persecution, nor suffering, nor death, nor anything else can separate us from the Lord’s love. This is because that love is not a love that disappears according to human merit or condition, but the love of God that does not change eternally.

Also, because the gifts of God are given to us by God, they belong to the faithful God. Romans 11:29 says, *“For the gifts and the calling of God are irrevocable.”* It is the fact that God is not one who capriciously gives and takes away like a person, but one who faithfully fulfills His promises.

Especially regarding love, the Bible speaks more clearly. In 1 Corinthians 13:8, Paul says, *“Love never fails.”* He explains that although gifts such as tongues or prophecies may end within times and circumstances, love is what remains eternally.

This word means that among the gifts given by God, love is the greatest and holds eternal value. It means that because love is connected to God's own character, it does not disappear.

Ultimately, the important truth that the Bible shows is this: The grace of salvation and the calling given by God are based on God's faithfulness, and the love of God manifested in Jesus Christ is a love that does not change eternally. Those who believe in that love of salvation—where Jesus received baptism from John to have the sins of the world transferred to Him, and took the judgment of sin on our behalf on the cross—live within that love and harbor eternal hope in their relationship with God.

Paul proclaims the love of salvation. *“Love never fails,”* but prophecies will fail, tongues will cease, and knowledge will vanish away. Gifts, by their nature, are tools suitable for a specific season and are necessary for a person's life. However, love is a reality that continues even after that long journey ends. The gospel of the water and the Spirit has already embraced us with the love of salvation, but on this earth, that salvation continues to be revealed through a process of testimony and growth. In that process, gifts are needed, but the substance of its completion is only love.

## **Does not the growth of faith manifest as maturity?**

*“When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known” (1 Corinthians 13:11-12).*

According to the teachings of the Bible, it is correct that the

growth of faith ultimately manifests as a mature appearance. This is because faith is not simply an increase in knowledge, but a process in which faith toward God and the attitude of life gradually mature.

The Apostle Paul explains the growth of faith like this in Ephesians 4:13-14: *“Till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children.”* This word shows that the goal of faith is not simply in starting the belief, but in the mature faith that reaches the measure of the stature of Christ.

Also, Hebrews 5:12-14 emphasizes the maturity of faith. It says that at first, one is like a child drinking milk, but as time passes, one must grow into a mature faith that can eat solid food. This means that faith does not simply stay at the beginning, but gradually deepens and comes to manifest as the fruit of perfected love.

The maturity of faith manifests in several forms. First, it is growing in the ability to understand and discern the word of God. Second, it is moving from a self-centered life to a God-centered life. Third, it is the manifestation of a life of love, humility, and service. Fourth, it is a stable faith that does not waver even in difficulties.

Especially, the Bible emphasizes that the maturity of faith manifests as love. Ephesians 4:15 says, *“But, speaking the truth in love, may grow up in all things into Him.”* As faith matures, a person becomes more of a person of faith and lives a life of raising others as another disciple of Jesus.

Ultimately, the growth of faith is not simply an increase in religious activities, but the transformation of the appearance of life in the direction of resembling Jesus Christ through the

growth of faith. Therefore, it can be said that the growth of faith spoken of by the Bible ultimately manifests as mature faith and the propagation of the gospel.

Paul contrasts a child and a mature man. When he was a child, his speaking, thinking, and understanding were like a child. The decisive characteristic of a child is ‘partial understanding.’ “*For now we see in a mirror, dimly.*” This verse points out a partial state of faith buried in gifts, subjective experiences, or self-assurance. The gospel of the water and the Spirit leads us from the partial to the perfect, and from self-centeredness to the Christ-centered propagation of the gospel. The evidence of that maturity is precisely the gospel of salvation in Jesus Christ, and its fruit is the fruit of salvation.

## **Faith, hope, love, the greatest of these is love**

*“And now abide faith, hope, love, these three; but the greatest of these is love” (1 Corinthians 13:13).*

The Bible clearly says that the greatest among faith, hope, and love is love. The Apostle Paul says this in 1 Corinthians 13:13: “*And now abide faith, hope, love, these three; but the greatest of these is love.*” This word speaks of three important elements in the life of faith. First, faith is believing and relying in the heart on the gospel of the truth of salvation through God the Father and Jesus Christ. Through faith, a person begins a relationship with God and comes to accept the love of God’s grace into their heart.

Next, hope is the faith that looks toward the future and salvation promised by God. The saints live looking beyond their present life to the day when Jesus Christ will come as the Lord of the Second Coming and take His people to the eternal kingdom the

Lord will establish. And it is hope to be called by the Lord while propagating the gospel word of God by faith in the love coming from God. Love is not a simple emotion, but it is hope to live establishing a community of faith by believing in the word of truth coming from Jesus Christ and the salvation He gave.

There are several reasons why Paul said love is the greatest. First, it is because love is deeply connected with the faith that believes in the righteousness of God. The Bible says, “*God is love*” (1 John 4:8).

Second, love comes forth by believing in the gospel word of the water and the Spirit. However, even if there are gifts, if there is no center of the heart wanting to live in obedience to the Lord’s word, everything can become in vain.

Third, it is because love lasts forever. 1 Corinthians 13 says that gifts like prophecy or tongues will eventually disappear, but God’s love will never pass away.

Therefore, the Bible teaches that faith and hope are also important, but love must be at the center of all those things. Love begins from God, manifests within the faith of the righteous, and is the greatest power that builds God’s church and binds the community together as one.

Paul concludes chapter 13. “*And now abide faith, hope, love, these three; but the greatest of these is love.*” The hope of faith is firmly holding onto the salvation already received through the gospel of the water and the Spirit.

Hope is the heart waiting for the day when the promise of the Lord’s word will be fully manifested. And love is that salvation manifesting visibly in the present life. The reason love is the greatest is because love is the fruit of salvation and, at the same time, the faith that proves the gospel word of the water and the Spirit.

1 Corinthians 13 asks us an insightful question today. “What is your faith revealing? Is it your gifts, or the salvation of souls brought to fruition by the gospel word of the water and the Spirit?”

## A Sermon by Paul C. Jong – 1 Corinthians Chapter 13

Beloved saints, today, through the words of 1 Corinthians 13, we are going to look deeply into what the essence of love is and where that love comes from, from the perspective of the gospel of the water and the Spirit. This chapter is commonly called the “Love Chapter,” but it does not speak of a simple emotional love; rather, it is a word that shows the essential aspect of life that appears within a person who knows the gospel of the water and the Spirit.

The Apostle Paul first declares very strongly: *“Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.”*

This word is shocking. Even if one has many gifts, even if one’s knowledge is deep, and even if one’s faith seems great, if there is no love, it is nothing. Then what is the love spoken of here? It is not a simple human emotion. This love is the love that God first bestowed upon us, that is, the love revealed within the gospel.

Jesus took all our sins upon Himself by being baptized by John, was judged on the Cross with those sins, and completed salvation by resurrecting from death. This is exactly the love of God. This love is not a love of words only, but an event where He actually took our sins upon Himself in our place. Therefore, the love spoken of in 1 Corinthians 13 is not something we create, but something that flows out from the love we have already received.

Paul then continues to explain the character of love. *“Love*

*suffers long and is kind; love does not envy; love does not parade itself, is not puffed up.*”

Many people accept this word as a standard that “we must live like this.” However, this is not the law. This is an aspect that naturally appears in a person who knows the gospel.

Why is that? Because a person who knows the gospel of the water and the Spirit no longer tries to prove himself. He is one who has already received the blotting out of sins in Jesus. For that reason, there is no reason to envy, no need to boast, and no basis to be proud.

Also, he says, “*Does not seek its own, is not provoked, thinks no evil.*” This too is not an attitude created by force. If one does not know the gospel, a person will inevitably live self-centeredly. However, for a person who knows the gospel, the center changes. They are no longer directed toward themselves, but toward God and other people.

And Paul says, “*Does not rejoice in iniquity, but rejoices in the truth.*” The important word here is “*truth.*” Love cannot be separated from the truth. Clouding the gospel, treating sin lightly, or compromising the truth in the name of love is not true love. True love exists only on the truth of the gospel. That is, the love that appears on the gospel of the water and the Spirit is true love.

So Paul says in conclusion like this: “*Love never fails...*” Gifts, knowledge, and tongues will eventually end, but love is eternal. Because this love came from God.

And Paul explains our current state like this: “*For now we see in a mirror, dimly, but then face to face.*” We are not perfect now. Our knowledge is limited, and our understanding is partial. However, there is one clear thing. It is the fact that we are ones who have already received the love of God. And because that love is in us, we have become ones who can live by that love.

Lastly, Paul says this: “*And now abide faith, hope, love, these three; but the greatest of these is love.*” Why is love the greatest? Faith is for receiving salvation, and hope is looking at what will be fulfilled in the future, but love is what God has already given us, and because it lasts forever.

Beloved saints, 1 Corinthians 13 is not a word that simply commands us to “love.” Rather, it is asking this: “Do you truly know that love?” If we are still struggling to love, it may be because we do not yet know the gospel deeply. However, a person who fully believes the gospel of the water and the Spirit is different. Because he is one who has already received the love of God, that love naturally flows out.

Jesus took all your sins upon Himself through baptism, completely resolved those sins on the Cross, and completed salvation through resurrection. He who believes this love is no longer a person who lives for himself, but becomes a person who lives by that love.

Now our faith must change. It should not be struggling to love, but it must become a life living within the love already received. I pray in the name of the Lord that this gospel will take deep root in your hearts, so that true love will naturally appear in your lives. ☒

# CHAPTER

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# 14

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# The Gifts that Build Up the Benefit of the Church

[Gifts that Build Up and the Order of Worship]

## **Did the Apostle Paul exhort us to desire prophecy especially among the gifts of the Holy Spirit?**

*“Pursue love, and desire spiritual gifts, but especially that you may prophesy. For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. But he who prophesies speaks edification and exhortation and comfort to men. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification” (1 Corinthians 14:1-5).*

Looking at the Bible, it is correct that the Apostle Paul exhorted us to desire prophecy especially among the gifts of the Holy Spirit. He did not deny gifts, but taught that it should be a life of testifying the word of God that brings benefit to the church.

In 1 Corinthians 14:1, Paul says this: *“Pursue love, and desire spiritual gifts, but especially that you may prophesy.”* In this word, Paul first says to set love as the most important standard, and then he exhorts to desire spiritual gifts, but especially to seek prophecy.

The reason Paul emphasized prophecy is because prophecy gives direct benefit to the church community. He explains it like this in 1 Corinthians 14:3: *“But he who prophesies speaks edification and exhortation and comfort to men.”* That is, he explains that prophecy plays the role of building up the church, exhorting the saints, and comforting the saints. Also, Paul speaks of the difference while comparing tongues and prophecy. He says that tongues can be a benefit to the individual, but prophecy is a gift that builds up the whole church (1 Corinthians 14:4). However, the important point in Paul’s teaching is that he emphasized love before prophecy. After he says in 1 Corinthians 13 that love is more important than all gifts, he then explains the principle of using gifts.

Paul’s teaching is as follows: The most important thing is love, and the gifts of the Holy Spirit can be desired. Even among them, he exhorted to desire the gift that builds up the church, especially prophecy. And all gifts must be used for order and the benefit of the community.

Therefore, looking at the Bible, it is clear that Paul exhorted us to desire prophecy especially among the gifts of the Holy Spirit. However, at the center of all that was the fact that the word of the gospel of the water and the Spirit, which brings salvation to souls, must be preached.

Paul clearly states: *“Pursue love, and desire spiritual gifts, but especially that you may prophesy.”* ‘Love,’ established as the governing norm in chapter 13, is the standard that makes all gifts function as tools. Tongues can give benefit to the individual, but prophecy builds up the edification of the church.

When viewed through the lens of the gospel of the water and the Spirit, the ministry of the Holy Spirit is not to amplify personal experiences, but it is a ministry that helps the community clearly understand the already completed gospel of salvation by

testifying to the baptism of Jesus, the Cross, and the gospel of the Spirit.

## **Is not explaining and testifying the word of God what gives the greatest benefit to the saints?**

*“But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching? Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played? For if the trumpet makes an uncertain sound, who will prepare for battle? So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. There are, it may be, so many kinds of languages in the world, and none of them is without significance. Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me. Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel” (1 Corinthians 14:6-12).*

According to the teaching of the Bible, it can be said that explaining and testifying the word of God gives a very great benefit to the saints. This is because the word of God is the most important foundation that builds up faith and makes faith grow.

The Apostle Paul says this in 2 Timothy 3:16–17: *“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly*

*equipped for every good work.”*

This word shows that the word of God is not a simple religious text, but has the power to set a person’s faith upright and change their life. When they understand and accept the word, the saints come to grow within their faith.

Also, in Acts 20:32, Paul says this to the elders of the Ephesian church: *“So now, brethren, I commend you to God and to the word of His grace, which is able to build you up...”* Here, Paul says that the prophetic word of God becomes the power that builds up the faith of the saints.

In the early church as well, the work of testifying and explaining the word of the gospel of God was a very important ministry. Acts 2:42, explaining the life of faith of the early church, records, *“And they continued steadfastly in the apostles’ doctrine...”* The saints devoted themselves to the apostles’ teaching, that is, the work of hearing and learning the word of God.

Also, in Nehemiah 8, it is recorded that when the word of God was read and its meaning was explained and interpreted, the people came to understand the word. This shows the fact that it is important not just to simply read the word, but to explain it so that it can be understood.

Therefore, the work of correctly explaining and testifying the word of the gospel of the water and the Spirit of God within the church brings benefit to everyone. First, it correctly builds up the faith of the believers. Second, it allows them to discern between the word of the gospel of the water and the Spirit and falsehood. Third, it makes them change the direction of their lives to be God-centered. Fourth, it builds up the church of God healthily.

Ultimately, at the center of the faith that the Bible speaks of, the

saints always gain new strength when the word of God is testified. When the word of God is correctly understood and testified, the saints come to grow within faith and the church also becomes more solid. Therefore, the work of explaining and testifying the word of God can be said to be an important ministry that gives the greatest benefit to the saints.

Paul brings in the imagery of musical instruments and human language. *“For if the trumpet makes an uncertain sound, who will prepare for battle?”* The core is simple. Incomprehensible words cannot convey the word of the gospel of the water and the Spirit. The gospel of the water and the Spirit is not a mystery to be hidden in ambiguity, but the word of the gospel that must be proclaimed and understood. This is exactly the reason why Paul told the believers to desire gifts, but above all, to strive to prophesy.

## **Should not all spiritual gifts be something that gives benefit to others?**

*“Therefore let him who speaks in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say ‘Amen’ at your giving of thanks, since he does not understand what you say? For you indeed give thanks well, but the other is not edified. I thank my God I speak with tongues more than you all; yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a*

*tongue” (1 Corinthians 14:13-19).*

The Apostle Paul says this in 1 Corinthians 12:7: *“But the manifestation of the Spirit is given to each one for the profit of all.”* This word explains the purpose for which the gifts of the Holy Spirit are given very clearly. Gifts are not for exalting the individual, but for the benefit of the community. God gave the saints different gifts so that they may serve one another and build up the church.

Also, 1 Peter 4:10 speaks of the same principle: *“As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.”* Here, it teaches that a gift is a gift of grace entrusted by God, and the person who has received it must use it to serve others like a steward.

Therefore, the Bible presents important standards when using gifts.

First, one must consider whether it fulfills the duties entrusted in the church of God. Second, one must consider whether it becomes a benefit to others. Third, one must examine whether it is used within faith. In particular, the Apostle Paul says in 1 Corinthians 13 that no matter how great a gift may be, if it is used without love, it has no meaning. This means that only when a gift is used within the benefit of the community and love, does it achieve the purpose intended by God.

Ultimately, the principle the Bible speaks of is clear. All gifts given by God must be used not for oneself, but to build up others and give benefit to the community. The use of gifts in this way becomes the way to build the church healthily and give glory to God.

Paul does not forbid speaking in tongues. *“Therefore let him who speaks in a tongue pray that he may interpret.”* The problem is not the gift of tongues itself, but the way it is used within the community. Tongues without interpretation might be

helpful for personal prayer, but in public worship, interpretation is essential. Paul makes this clear: “*Yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.*” This is not limiting the ministry of the Holy Spirit, but a standard to protect the communicative ability of the gospel.

## **Would it not be beneficial for born-again believers to serve with God’s wisdom and faith within the church?**

*“Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature. In the law it is written: ‘With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me,’ says the Lord. Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind? But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you” (1 Corinthians 14:20–25).*

According to the teachings of the Bible, it is a very beneficial thing for born-again believers to serve with God’s wisdom and faith within the church. This is because God did not leave the saints merely as beings gathered together, but called each person to serve one another and build up the church with faith and gifts.

The Apostle Paul explains the purpose for which God placed various offices and ministries within the church in Ephesians 4:12 like this: *“For the equipping of the saints for the work of ministry, for the edifying of the body of Christ.”* This word shows that the saints are called to play the role of building up the church through the work of service.

Also, 1 Peter 4:10 says, *“As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.”* The gifts and faith given by God are not for personal boasting, but for serving one another and building up the community.

There is an important standard when a born-again person serves within the church. It is service done with God’s wisdom and faith. When serving according to God’s word and faith, not human thoughts or one’s own will, that service brings true benefit to the church.

Also, such service brings several important fruits. First, the church community is built up more solidly. Second, the saints help one another and grow within faith. Third, glory is given to God. Even in the early church, the saints did not merely participate in worship, but served one another and built up the community. Looking at the records of Acts, we can see the appearance of the saints helping and serving one another, and the church being built up more strongly.

Ultimately, for born-again believers to serve with God’s wisdom and faith within the church is a very important matter that builds up the church and gives benefit to the saints. God gave each person faith and gifts so that they may cooperate with one another and build up the church, which is the body of Christ.

Quoting the prophet Isaiah, Paul shows that while tongues primarily function as a sign for unbelievers, prophecy is a tool

that makes one realize sin and leads to conversion. The decisive scene is this: *“And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.”* This is precisely the ministry of the Holy Spirit that the gospel of the water and the Spirit aims for. That is, it is not a ministry that overwhelms with amazing experiences, but a ministry that reveals sin through the word and makes one clearly realize the salvation of Christ, leading to conversion.

### **Is it not right that the worship God desires is to praise God, pray, and proclaim the Lord’s will through the Word in accordance with order?**

*“How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God. Let two or three prophets speak, and let the others judge. But if anything is revealed to another who sits by, let the first keep silent. For you can all prophesy one by one, that all may learn and all may be encouraged. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion but of peace, as in all the churches of the saints” (1 Corinthians 14:26-33).*

According to the teachings of the Bible, it can be said that the worship that pleases God is worship that praises God, prays, and proclaims the word of God in order. This is because worship is not a simple religious ceremony, but a holy gathering that

exalts God and reveals God's will.

First, at the center of worship is praise toward God. The Psalms repeatedly exhort us to praise God. Psalm 100:2 says, "*Serve the LORD with gladness; Come before His presence with singing.*" Praise is an important element of worship that acknowledges and exalts who God is.

Also, worship includes prayer. The saints of the early church prayed together and relied on God whenever they gathered. Acts 2:42, describing the appearance of the early church, says, "*And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.*" Prayer is an important part of fellowshiping with God during worship.

And one of the most important elements in worship is the proclamation of God's word. God reveals His will through the word. In 2 Timothy 4:2, Paul exhorts, "*Preach the word! Be ready in season and out of season.*" The proclamation of the word is a central ministry that builds up the faith of the saints and guides the church rightly.

Furthermore, the Bible emphasizes that worship should be conducted in an orderly manner. In 1 Corinthians 14:40, Paul says, "*Let all things be done decently and in order.*" Because God is not a God of confusion but a God of order, worship must also be conducted in order and harmony.

Therefore, the worship God desires includes several important elements. First, praise that exalts God. Second, prayer that approaches God. Third, the proclamation of the word that reveals God's will. Fourth, an orderly progression that builds up the community. Such worship is not a mere formality, but worship filled with heart and faith toward God, and through that worship, the saints come to know God more deeply and grow in faith. So, it can be said that the worship that pleases God is worship that praises God, prays, and reveals God's will through

the word within order.

Paul presents the governing principle of worship: *“Let all things be done for edification.”* Tongues should be spoken by two or at most three, in turn, and only when there is an interpreter, and prophecy must also be done by two or three in turn with discernment. The reason is clear: *“For God is not the author of confusion but of peace.”* Order is not opposed to the ministry of the Holy Spirit, but is the very way the Holy Spirit makes the gospel clear and understandable.

## **Do you not think it is proper that when doing God’s work in the church, both men and women work equally according to the gifts received from God?**

*“Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. Or did the word of God come originally from you? Or was it you only that it reached?”* (1 Corinthians 14:34-36).

Looking at the teachings of the Bible, it can be said that it is a proper thing for both men and women to serve according to the gifts received from God when doing God’s work in the church. This is because God created humans as male and female, and even within the church, He gave gifts to each saint so that they may build up the church together.

First, the Bible says that before God, men and women have an equal status within the grace of salvation. In Galatians 3:28, the Apostle Paul says this: *“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.*” This word shows the fact that in Christ, all saints are a community that has become one in the same faith.

Also, the gifts of the Holy Spirit are not given only to men, but to all saints. Acts 2:17-18 says, *“And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy.”* This indicates the fact that God gives the work and gifts of the Holy Spirit to both men and women.

In fact, even in the early church, there were women who were used by God. Figures such as Priscilla, Phoebe, and the four daughters of Philip appear in the Bible, and they also played a role in helping God’s work within the church.

Additionally, 1 Peter 4:10 says, *“As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.”* The important standard here is not the difference between men and women, but how one uses the gift received from God. Therefore, when doing God’s work in the church, what is important is to serve the community with the gift and faith given by God. God gave various gifts to many saints so that they may cooperate with one another and build up the church. Ultimately, the church is not built by the ability of one person, but is a community built when men and women, various saints, serve together according to the gifts received from God. In such cooperation, the church is built more healthily and glory is returned to God.

This passage deals with the order of public worship within a

specific cultural and situational background. The point is not a hierarchical structure of gender, but the principle that speech causing disorder in public gatherings must be carefully governed. The gospel does not exist to silence anyone, but exists so that everyone may be built up in understanding.

### **Is it not right to use all gifts properly but do so according to order?**

*“If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. But if anyone is ignorant, let him be ignorant. Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. Let all things be done decently and in order” (1 Corinthians 14:37-40).*

According to the teachings of the Bible, it is right that all gifts are used properly and used in order. This is because the purpose for which God gave the gifts of the Holy Spirit to the church is not to create confusion, but to build up the church and give benefit to the community.


The Apostle Paul explains an important principle when using gifts in 1 Corinthians 14. He emphasizes that using gifts is not wrong, but that it must be used in the direction of building up the edification of the church. So in 1 Corinthians 14:26, he says, *“Let all things be done for edification.”*

Also, Paul clearly says that order is important when gifts are used in worship and church gatherings. In 1 Corinthians 14:33, he says, *“God is not the author of confusion but of peace.”* God is not one who wants confusion, but He wants worship and community that are accomplished in peace and order.

So Paul concludes like this in 1 Corinthians 14:40: *“Let all things be done decently and in order.”*

This word means that no matter how good the gifts of the Holy Spirit are, they must be used within a proper method and order. If gifts are used in a way that competes with each other or causes confusion, they will not be able to give benefit to the church.

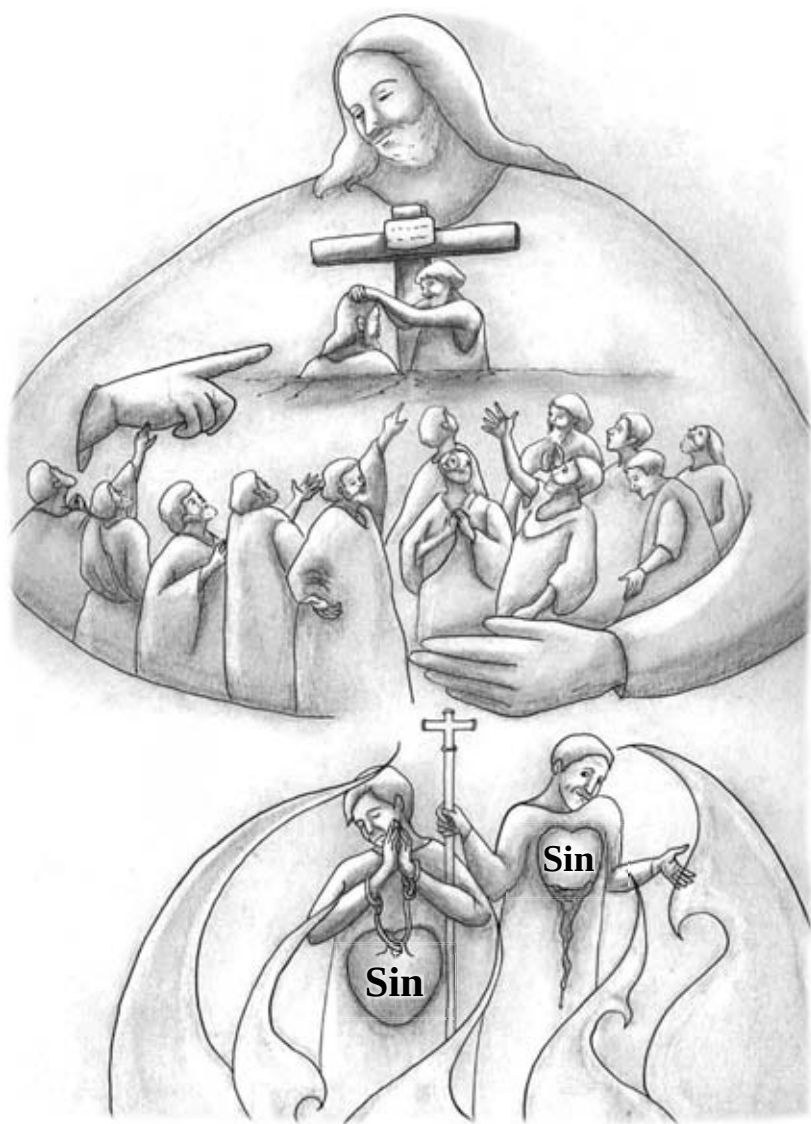
Therefore, the principle presented by the Bible is clear. First, gifts are precious presents given by God. Second, gifts must be used for the benefit of the church. Third, gifts must be used in order and harmony. When gifts are used in this way, the church is built more healthily, and the saints build up each other’s faith and return glory to God. So the Bible teaches that using all gifts properly and acting in order is the right attitude.

Paul declares authoritatively: *“If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.”* And then he concludes this chapter with a balanced conclusion. It is to not forbid speaking in tongues, but to do all things properly and in order. This exhortation is comprehensive yet clear. Do not suppress the gifts, nor let the gifts become the cause of confusion. 1 Corinthians 14 asks us today: “Is the work of the Holy Spirit that you earnestly desire something that makes people marvel with amazing experiences, or is it making them understand the gospel word of the water and the Spirit so that by believing in the Lord they are saved from all sins and receive the Holy Spirit as a gift?” 

# CHAPTER

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# 15



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# **The Lord's Resurrection is the Completion of the Gospel of the Water and the Spirit**

[Resurrection, the Completed Evidence of the Gospel  
of the Water and the Spirit]

**If one believes the gospel of the water and the Spirit preached by the Apostle Paul, is one saved from all sins and becomes God's people?**

*“Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures” (1 Corinthians 15:1-4).*

The core of the gospel preached by the Apostle Paul is the news that God solves the problem of sin and justifies people through Jesus Christ. Paul taught that a person who believes this gospel receives the removal of sins and becomes reconciled with God.

Paul says this in Romans 3:23–24: *“For all have sinned and fall*

*short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus.*” This word shows that although all people are sinners, they receive salvation by God’s grace through the redemptive work of Jesus Christ.

Also, in Romans 10:9, it 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.”* That is, through faith believing in the gospel word of the water and the Spirit, one receives salvation from sin.

In the New Testament, the expression “water and the Spirit” is an expression spoken by Jesus in John 3:5, and it is understood as gaining new life through the salvation accomplished within the gospel of the water and the Spirit. The core of Paul’s gospel proclamation is as follows:

First, all people are under sin. Second, Jesus Christ was baptized by John, had the sins of the world transferred to Him, received the judgment of sin on the cross, resurrected from death, and became the Lord of salvation. Third, a person who believes that gospel of the water and the Spirit receives the blotting out of sins and becomes reconciled with God. Fourth, a person saved in that way comes to live as God’s people.

So Paul says in Ephesians 2:8, *“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God.”* To summarize, the Bible teaches that a person who believes the gospel preached by the Apostle Paul receives the extinction of sins by God’s grace and becomes a people belonging to God. Salvation is not human merit or deed, but a gift of salvation obtained through God’s grace and faith believing in Christ.

Paul begins by restating the content of the gospel very carefully and precisely. *“For I delivered to you first of all that which I also*

*received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.*” This is not simply a story of a man who died and came back to life. Within this, the Old Testament sacrificial system and the complete meaning of ‘water’ are implied as the laying on of hands.

The phrase “for our sins” means that before Jesus’ death has redemptive meaning, all sins must be transferred to the body of Jesus Christ through the baptism received from John. The baptism Jesus received from John was that all sins of humanity were passed onto Jesus’ body, and He received the judgment of sin on the cross to become the Savior. The punishment of the cross was God’s judgment of sin upon the sins transferred by baptism. The resurrection is God’s declaration that the judgment of that sin is completely and finally finished, and the Holy Spirit is the One who makes us believe and testify to all of this. Therefore, the gospel of the water and the Spirit proclaimed by Paul proves and explains that it is not a cross where the word of baptism Jesus received from John is excluded, but a gospel in which baptism, the cross, and resurrection are bound together as one that can never be divided.

## **Was the Apostle Paul a person who could fulfill the duty of an apostle by receiving salvation through God’s mercy?**

*“And that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of*

*due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. Therefore, whether it was I or they, so we preach and so you believed” (1 Corinthians 15:5-11).*

Looking at the records of the Bible, it is clear that the Apostle Paul is one who received salvation from sin by God’s mercy and came to fulfill the duty of an apostle. Paul himself also confessed multiple times that his ministry was not due to his own merit or ability, but due to God’s grace and mercy.

First, Paul speaks of his past like this. He was initially a person who persecuted the church. In 1 Timothy 1:13, Paul confesses, *“Although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief.”* Paul says that although he was a person who opposed God, he was transformed by receiving God’s mercy.

Also, he says that he received the office of an apostle by God’s grace as well. In 1 Corinthians 15:9–10, Paul says this: *“For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain.”* This word shows that Paul acknowledges he received his apostleship not by qualification or merit, but by God’s grace. Also, in Romans 1:5, Paul says, *“Through Him we have received grace and apostleship,”* emphasizing that the office of an apostle is a mission given by God’s grace.

Looking at Paul’s life, two important facts appear.

First, he is one who became an evangelist chosen by God’s mercy. Second, he was one who came to be entrusted with the

mission of an apostle due to the grace of salvation given by God. Therefore, Paul did not boast of his own ministry but always emphasized the merciful love of God. He confessed that both his being transformed and his being used as an apostle were all works done by God. Ultimately, the image of Paul shown by the Bible is clear. Paul was not a person who became an apostle by his own ability, but a person who received salvation by God's mercy and grace, and came to fulfill the duty of an apostle by that grace.

Paul lists the witnesses of the resurrection: Cephas, the twelve disciples, over five hundred brethren, James, all the apostles, and finally himself. The purpose of this list is not to boast of extraordinary personal experiences. It is to prove that the resurrection is a historical fact and to solidify that this event is the foundation of the gospel proclamation. Paul adds regarding himself, "*By the grace of God I am what I am.*" Therefore, the resurrection is not a private experience or a religious myth for only a few, but a publicly proven, confirmed gospel regarding the salvation accomplished by God.

## **If there is no resurrection of Jesus Christ, has not all of His ministry become a failure?**

*"Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. For if the dead do not rise, then Christ is not risen.*

*And if Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable” (1 Corinthians 15:12-19).*

According to the teachings of the Bible, the Apostle Paul clearly states that if there is no resurrection of Jesus Christ, His ministry would have been something that could not be completed. Emphasizing the importance of the resurrection, Paul explained that if there is no resurrection, the gospel itself cannot be established.

In 1 Corinthians 15:14, Paul says this: “*And if Christ is not risen, then our preaching is empty and your faith is also empty.*” Also, in verse 17, he says, “*And if Christ is not risen, your faith is futile; you are still in your sins.*”

This word means that Jesus’ resurrection is not a simple miraculous event, but the core of the gospel and an event that shows the completion of salvation. It means that it did not just end with Jesus dying on the cross, but through the resurrection, it was confirmed that the ministry is the work of salvation acknowledged by God.

Jesus’ resurrection has several important meanings.

First, it was confirmed that Jesus is the Son of God. Romans 1:4 says that Jesus was declared to be the Son of God by the resurrection from the dead.

Second, it is the evidence that Jesus became our Savior because He had the sins of the world transferred to Him by the baptism He received from John, received the punishment of sin on the cross, and resurrected from death. The resurrection shows that Jesus’ death was not a defeat, but that He became the victor who overcame sin and death.

Third, it gives new life to believers. Jesus’ resurrection becomes

the basis of the hope that believers in the future will also gain new life in God.

Therefore, when Paul explains the gospel in 1 Corinthians 15, he speaks of Christ's death and resurrection together. He summarizes the core of the gospel like this: Jesus Christ was baptized by John to have the sins of the world transferred to Him, was crucified and died on the cross, and resurrected from death to live again and become our Savior.

Ultimately, the important truth of the gospel that the Bible speaks of is this: If there is no baptism of Jesus, the cross, and the resurrection from death, the gospel of the water and the Spirit would not have been completed. And the faith we believe would also have become empty. However, because Jesus actually resurrected from death, His ministry of salvation did not become a failure, but a history of complete victory and salvation.

Paul continues his argument with logical strictness. *“And if Christ is not risen, then our preaching is empty and your faith is also empty.”* The wages of sin is death. If there is no resurrection, it means that the problem of sin was not resolved. When looking through the lens of the gospel of the water and the Spirit, if the sins of the world were transferred to Jesus' body through Jesus' baptism and that sin was judged on the cross, the resurrection is God's 'receipt' and declaration that the price of that sin was completely paid. If there is no resurrection, there is no imputation of the sins of the world, no judgment of sin, and no completion of salvation. Everything collapses.

## **Is the Lord, who is the firstfruits of the resurrection, our Savior?**

*“But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death. For “He has put all things under His feet.” But when He says “all things are put under Him,” it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all” (1 Corinthians 15:20-28).*

The Bible refers to Jesus Christ as the firstfruits of the resurrection, and teaches that there is a very important relationship between Him and us. The Apostle Paul says this in 1 Corinthians 15:20: *“But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.”* Here, the expression “firstfruits” is a word that comes from the fruits of agricultural products in the Old Testament era. The firstfruits signify the beginning and guarantee of the entire harvest that will follow. In other words, the reaping of the firstfruits is a sign showing that more fruits will follow after it. Applying this meaning, the resurrection of Jesus Christ is not just a resurrection event of one person, Jesus Christ, but it becomes an event that guarantees the resurrection of all people who believe in Him. Jesus Christ first resurrected from death,

and those who belong to Him will also participate in that resurrection in the future.

Paul then explains this relationship more clearly in 1 Corinthians 15:22–23. *“For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming.”*

This word shows two important facts.

First, Jesus Christ is the one who becomes the beginning of the resurrection. His resurrection indicates that the history of God’s new life has begun.

Second, the people who belong to Jesus Christ will participate in that resurrection. The resurrection of Jesus Christ is an event connected to the future of the people who believe in Jesus as their Savior.

Therefore, the relationship between Jesus Christ and us can be said to be not a simple relationship of teacher and disciple, but a relationship of the source of life and those who participate in that life. Because Jesus Christ resurrected first, the people who belong to Him also come to participate in that life of resurrection.

Ultimately, the expression “Jesus Christ, who is the firstfruits of the resurrection” has the meaning that Jesus’ resurrection is not just a past event, but becomes the promise and guarantee of the new life that will be given to the people who currently believe in Jesus as their Savior. Christ’s resurrection can be said to be an event that confirms the new life and the hope of resurrection to the people who believe in Him.

Paul proclaims. *“But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.”* Here, the term ‘firstfruits’ is taken from the feasts of the Old Testament. The firstfruits are a guarantee for the harvest to come.

Jesus' resurrection is the certainty that the resurrection of the saints will surely follow. The order is like this. Through the baptism Jesus received from John, He had all the sins of the world transferred to Him, received the judgment of sin on the cross, and through the resurrection from death, the power of death was broken, life works within the believers through the Holy Spirit, and on the last day, the resurrection of the saints is completed. Therefore, the resurrection is not an isolated event, but the pinnacle of history proving that the gospel of the water and the Spirit has been fully completed.

### **If there is no resurrection for us who believe in Jesus as our Savior, do we not become failures?**

*“Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead? And why do we stand in jeopardy every hour? I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, ‘Let us eat and drink, for tomorrow we die!’ Do not be deceived: ‘Evil company corrupts good habits.’ Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame” (1 Corinthians 15:29-34).*

According to the teachings of the Bible, the Apostle Paul clearly states that if there is no resurrection for us who believe in Jesus Christ, we cannot continue our faith itself. This is because the resurrection is the center of the faith that believes in the gospel word of the water and the Spirit, and it is the foundation of faith.

The Apostle Paul emphasizes this fact very strongly in 1

Corinthians chapter 15. He says this in 1 Corinthians 15:17: *“And if Christ is not risen, your faith is futile; you are still in your sins!”* This word means to us that if there is no resurrection from death, the foundation of faith collapses. This is because it is completed and confirmed through His death and resurrection, having been crucified on the cross after receiving the transfer of the sins of the world through the baptism Jesus received from John. Also, Paul says this in 1 Corinthians 15:19: *“If in this life only we have hope in Christ, we are of all men the most pitiable.”* This word means that if there is no resurrection, faith merely becomes a worldly religion that seeks comfort in this world. However, the Christian faith is not a simple ethics or philosophy, but the gospel of faith built upon the hope of resurrection from death.

Jesus’ resurrection gives three important assurances to those who believe. First, it is the confirmation that Jesus’ redemptive work has been completely accomplished. The resurrection shows that the death on the cross is not a defeat, but the victory of resurrection that overcame sin and death.

Second, it gives the hope of gaining a new life to those who believe. Because Jesus Christ resurrected from death, the people who believe in His work also come to have the hope of a new life.

Third, it gives the strength to keep belief and faith until the end of the world. Even in the midst of present sufferings or difficulties, because there is the hope of resurrection, one can continue their faith.

Therefore, Paul says this at the end of 1 Corinthians chapter 15: *“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord” (1 Corinthians 15:58).* Ultimately, the resurrection from death is not just doctrinal content, but the most important foundation that

sustains a Christian's faith. Because there is the resurrection of Jesus Christ, believers can continue their faith with hope and live a life directed toward God.

Paul asks an insightful question. *“Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?”* The core of this passage is not in the ritual itself, but in the motive. If there is no resurrection, there is no reason to endure persecution, and no reason to die daily. However, Paul confesses, *“I die daily.”* It was because he was already living within the faith of the gospel where the resurrection was confirmed. The gospel of the water and the Spirit frees a person from the fear of present loss, and makes one adjust their life to the standard of eternity.

## **Is it not normal that our perishable body comes back to life as a resurrected body?**

*“But someone will say, ‘How are the dead raised up? And with what body do they come?’ Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it*

*is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, 'The first man Adam became a living being.' The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man" (1 Corinthians 15:35-49).*

According to the teachings of the Bible, it is a certain promise that the perishable body comes back to life as a resurrected body. The Apostle Paul explains the resurrected body very clearly in 1 Corinthians chapter 15, and explains the difference between the present physical body and the resurrected body to be received in the future.

Paul says this in 1 Corinthians 15:42–44: *“So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body.”*

This word shows that although the body we have now is a perishable body, God will change it into an imperishable body in the future. The present body is weak and affected by death, but the resurrected body becomes a glorious, strong, and imperishable body.

Also, Paul says this in 1 Corinthians 15:53: *“For this corruptible must put on incorruption, and this mortal must put on immortality.”* This word shows the fact that resurrection is not a simple spiritual concept, but an actual change that God will

accomplish. It means that it does not end with death, but God gives a body of new life.

This assurance of resurrection originates from the resurrection of Jesus Christ. Because Jesus first resurrected from among the dead, the people who believe in Him as Savior will also participate in the same life of resurrection in the future. Therefore, the Bible calls Jesus the firstfruits of the resurrection. Ultimately, the truth of resurrection that the Bible speaks of is this: Currently, our body is weak and affected by death, but God will change it into an imperishable and glorious resurrected body in the future. This is not a human thought, but a hope promised by God, and it can be said to be a promise confirmed through the resurrection of Jesus Christ.

Paul explains the resurrected body by using the parable of the seed. What is sown is perishable, but what comes back to life will be imperishable. The present body carries the remnants of sin, so it is weak and yields to death. However, the resurrected body is not contaminated by sin, is glorious, and is not ruled by death. The basis for this change is only one. *“The last Adam became a life-giving spirit.”* The first Adam brought sin and death, but Jesus, the last Adam, ended the sins of the world through the baptism He received from John and the blood shed on the cross, and allowed us to receive the Holy Spirit as a gift.

**We, who have come to enter the Lord’s kingdom by suddenly resurrecting in an instant at the last trumpet, come to have the faith of resurrection while living in this world**

*“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.*

*Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’ ‘O Death, where is your sting? O Hades, where is your victory?’ The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ” (1 Corinthians 15:50-57).*

According to the teachings of the Bible, if one is a person who has the hope of being suddenly changed in an instant and resurrected at the last trumpet, it is a proper thing to live a life serving the Lord while living in this world. This is because the hope of resurrection is not merely a future promise, but the basis of faith that determines the direction of present life.

The Apostle Paul says this in 1 Corinthians 15:51–52: *“Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.”*

This word shows that resurrection and change will clearly be accomplished at God’s time in the future. It means that the day is coming when the perishable body will change into an imperishable body, and the power of death will no longer be able to hold us.

Therefore, after explaining the truth of resurrection, Paul exhorts like this in 1 Corinthians 15:58: *“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.”*

This word means that a person who has the hope of resurrection must strive in the work of spreading the Lord's gospel in their present life. This is because all the work done for the Lord is not in vain.

Several important attitudes appear in the lives of the saints who have the hope of resurrection. First, it is an unshakable faith. Even if there are difficulties or hardships in the world, faith is not shaken because there is the hope of resurrection. Second, it is a life of undertaking the Lord's work with joy. This is because there is a certainty that serving the Lord is not in vain. Third, it is a life of faith looking toward the kingdom of God. One lives looking toward the eternal kingdom that God will accomplish, rather than the present life being everything. Ultimately, if one is a person who has the hope of resurrecting at the last trumpet and entering the Lord's kingdom, living a life of loving the Lord and serving according to the Lord's will while living in this world can be said to be the natural appearance of faith. The hope of resurrection becomes the greatest strength and motivation that makes the saints live serving God on this earth.

Paul reaches the victorious climax of chapter 15. *"O Death, where is your sting? O Hades, where is your victory?"* The sting of death is sin, and the power of sin is the law. However, sin was transferred through Jesus' baptism, the power of sin ended on the cross, and death was defeated through the resurrection. And that victory was testified within us through the Holy Spirit. Thus, Paul declares with overflowing gratitude: *"But thanks be to God, who gives us the victory through our Lord Jesus Christ."*

## **In the life of faith, shouldn't we testify to the gospel of the Lord with boldness?**

*“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Corinthians 15:58).*

According to the teachings of the Bible, it can be said that it is a proper thing for saints living a life of faith to testify to the gospel of the Lord with boldness. This is because the gospel is not a human thought or philosophy, but the news of new life given by God to save the world.

The Apostle Paul says this in Romans 1:16: *“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes.”* This word shows the fact that the gospel is not merely religious words, but the power of God that saves people from sin. Therefore, Paul was not ashamed of the gospel in any situation and preached it boldly. Also, looking at the Book of Acts, the saints of the early church showed the same attitude. In Acts 4:29, they pray to God like this: *“Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word.”* This prayer shows not that the saints were people without fear, but that they tried to preach the gospel boldly by relying on the power of God.

There are several reasons why the gospel must be testified boldly.

First, because the gospel is the power of God that saves people. Second, because Jesus Christ commanded the disciples to preach the gospel. Third, because through the gospel, people come to know God. However, the Bible does not emphasize only speaking strongly when preaching the gospel.

1 Peter 3:15 teaches to give the reason for our hope with meekness and fear. That is, when preaching the gospel, an attitude of humility and love is also needed along with boldness. Ultimately, saints living a life of faith must live a life of believing in the power of God and testifying boldly, rather than hiding or being ashamed of the gospel. Through such a life, the gospel of God is preached and the way is opened for many people to come to know God.

Paul concludes with a final exhortation. *“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord”*

What is the reason we must stand steadfast and not be shaken? It is neither because salvation is incomplete, nor because we must prove it by deeds. It is because salvation has already been completely fulfilled through the gospel of water and the Spirit.

1 Corinthians 15 asks each of us today: “Is the resurrection you believe in merely one of the miracles, or does it prove through resurrection that the gospel of water and the Spirit has been completed?”

## A Sermon by Paul C. Jong – 1 Corinthians Chapter 15

Beloved saints, today through the words of 1 Corinthians 15, we are going to deeply examine what the core of the gospel is, what relationship that gospel has with our salvation, and what the meaning of the resurrection is. This chapter is not simply explaining the doctrine of resurrection, but it is the word that most clearly reveals what we must believe to reach true salvation.

The Apostle Paul first declares like this: *“Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.”* This word is very important. Salvation is not achieved by a vague belief, but it is achieved when believing the exact gospel.

Then what is that gospel? Paul continues to say: *“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.”*

This word summarizes the core of the gospel. However, we must go deeper here. We must know how this word *“died for our sins”* was fulfilled.

Jesus did not simply die on the cross, but first took upon Himself the sins of the world by being baptized by John the Baptist. Through that baptism, all our sins were transferred to Jesus, and in the state of bearing those sins, He received judgment on the cross. And by resurrecting, that salvation was completely fulfilled. This is exactly the gospel of water and the Spirit.

Beloved saints, if one does not know this structure, a person still

cannot be free from the problem of sin even while believing in the cross. Because they do not know “how my sins were transferred to Jesus.” However, when we know the gospel where the baptism and the cross are connected as one event, we come to know clearly. The fact that our sins have already completely passed to Jesus, and were completely judged on the cross.

Therefore, Paul says, “*by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.*” If you do not know the gospel of water and the Spirit accurately, it seems like you believe, but in reality, it can become a vain belief.

In the following words, Paul emphasizes the importance of the resurrection. Some people said there is no resurrection. However, Paul speaks firmly: “*And if Christ is not risen, then our preaching is empty and your faith is also empty... you are still in your sins!*”

This word is very powerful. If there is no resurrection, our faith completely collapses. Because the resurrection is God’s evidence that Jesus’ ministry was completely fulfilled.

Jesus bore the sins through the baptism received from John, received the judgment of that sin on the cross, and by resurrecting from death, God acknowledged that salvation. Therefore, the resurrection is not a simple miracle, but an event that confirms the completion of salvation.

Paul continues to say, “*For as in Adam all die, even so in Christ all shall be made alive.*” We were originally born as sinners in Adam. However, now we have become righteous in Christ.

This change was not made by our efforts. It is possible because Jesus bore and resolved our sins on our behalf.

Also, Paul explains about the resurrected body. “*The body is*

*sown in corruption, it is raised in incorruption... It is sown a natural body, it is raised a spiritual body...*” Our current bodies are weak and limited, but in the future, we will be transformed into completely new bodies.

This is not a simple future hope. It is a certain promise that is possible because salvation has already been completed.

So Paul declares at the end like this: “*O Death, where is your sting? O Hades, where is your victory?*” The sting of death is sin, and the strength of sin is the law. However, because Jesus already resolved that sin, death can no longer rule over us.

Beloved saints, this is the gospel. We are no longer those who are under sin. We are no longer beings who should fear death. We are those who have already been victorious in Jesus Christ. So Paul says in conclusion like this: “*Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord.*” Why can we not be shaken? Because our salvation has already been completed. Because our faith does not depend on our condition, but depends on the fact that Jesus fulfilled.

Beloved, 1 Corinthians 15 is asking us like this: “Do you accurately know this gospel of water and the Spirit?” If we are still in fear of sin, we must check the gospel again. Jesus already bore all your sins through the baptism received from John, completely resolved that sin on the cross, and completed salvation with the resurrection.

He who believes this gospel is no longer a sinner but a righteous person. No longer one who belongs to death, but one who belongs to life.

Now we must stand firmly on the gospel of water and the Spirit. With a faith that does not shake in any situation, we must live holding onto the salvation that has already been fulfilled.

I pray in the name of the Lord that this gospel will firmly take root in your hearts, so that you will come to live with a bold faith that does not even fear death. ☒

# CHAPTER

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# 16

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# The Fruit of Love, which is the Fruit of Preaching the Gospel

[Love and the Fellowship of Saints,  
which are the Fruits of the Gospel]

**Is it not right to believe that it is proper for saints to make offerings for the gospel evangelism ministry or when God's church is in difficulty?**

*“Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come. And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem. But if it is fitting that I go also, they will go with me” (1 Corinthians 16:1-4).*

According to the teachings of the Bible, it can be said that it is a proper thing for saints to help with offerings for the gospel evangelism ministry or when God's church is in difficulty. This is because an offering is not an act of giving something to God in return, but an expression of service offered to God as a sign of gratitude by those who have received God's grace.

In the early church as well, the saints showed the appearance of helping one another for the gospel ministry and the needs of the church. Acts 2:44–45 says like this: *“Now all who believed*

*were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need.*” This word shows that the saints of the early church voluntarily shared and served for the needs of the community.

Also, the Apostle Paul speaks about the attitude of offering in 2 Corinthians 9:7 like this: *“So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.”*

This word teaches that offerings should not be given out of coercion or obligation, but should be given with a joyful heart. God looks at the attitude of the heart rather than the amount. Also, helping the ministry of preaching the gospel appears as an important matter in the Bible as well. The churches that helped Paul’s ministry, especially the Philippian church, supported materially the gospel ministry. Paul remembered their help and gave thanks in Philippians 4:16.

The Bible also says that it is important to help one another when there are difficulties within the church. Galatians 6:10 teaches, *“Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.”*

Therefore, for saints to make offerings for the gospel evangelism ministry and to help with material things when the church is in difficulty can be said to be an act of faith to accomplish God’s work together. Such service plays an important role in building up the church and allowing the gospel to be spread more widely. Ultimately, the meaning of offering is not simply a matter of material things, but can be said to be an expression of faith that shows gratitude for God’s grace and love toward the community.

Paul gives guidelines regarding the collection for the saints in Jerusalem. It is that on the first day of every week, each person should save up a certain amount according to their income, so

that there will be no cumbersome collections when Paul goes there. This offering is neither a condition for obtaining the removal of sin, nor is it a price paid for the apostle's demand. This is the fruit of love.

That is, it is the appearance of the church, which has already become one through the gospel of water and the Spirit, taking responsibility for each other's needs. Because the sins of the world were transferred to Jesus' body through His baptism, the punishment for sin was carried out on the cross, and the believers were united into one body through the Holy Spirit, the distance or ethnic difference between the Corinthian church and Jerusalem has become a community whose distance has been narrowed within the gospel.

### **Is it not right that it is proper to desire the church's participation and prayer in Paul's missionary ministry?**

*“Now I will come to you when I pass through Macedonia (for I am passing through Macedonia). And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go. For I do not wish to see you now on the way; but I hope to stay a while with you, if the Lord permits. But I will tarry in Ephesus until Pentecost. For a great and effective door has opened to me, and there are many adversaries” (1 Corinthians 16:5-9).*

Looking at the records of the Bible, it is a very proper thing for the church to participate together and help with prayers in the Apostle Paul's missionary ministry. This is because Paul's ministry was not an individual's work, but the joint ministry of the church preaching God's gospel.

Paul requested the churches to pray for him in various epistles. In Ephesians 6:19, he says like this: *“And for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel.”*

Also, in Colossians 4:3, he asks, *“Meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ.”* This word shows that Paul considered the church’s prayer very important while carrying out his missionary ministry.

Not only that, but the church also participated in the missionary ministry materially. The Philippian church sent help several times for Paul’s missionary ministry. Paul mentioned their help and gave thanks in Philippians 4:15–16. He expressed their devotion as a sweet-smelling sacrifice offered to God.

This appearance shows an important fact. It is that the propagation of the gospel is not the ministry of one person, but a ministry in which the whole church participates together.

There are several ways the church participates in the missionary ministry. First, it is helping with prayer. Prayer is the most important participation of asking God to open the door of the gospel. Second, it is helping with material and practical help. The church can support together so that the missionary ministry can continue to be accomplished. Third, it is being together with heart and faith. It is having an interest in the work of the gospel being preached, rejoicing together, and cooperating.

Therefore, it is a very natural and proper thing to desire the church to participate in Paul’s missionary ministry and help with prayer. Because the propagation of the gospel is a mission God entrusted to the whole church, the church can be said to be a community that cooperates with each other and accomplishes the ministry of the gospel together.

Paul explains his missionary plan. *“For a great and effective door has opened to me, and there are many adversaries.”* This verse shows an important principle. An open door is a place where the Holy Spirit works, and many adversaries are evidence that the gospel is advancing truthfully. The gospel of water and the Spirit is not a gospel that simply provides only comfort, but a lively movement of life that breaks through resistance and advances.

## **What was the heart of the Apostle Paul looking at the co-workers of the gospel?**

*“And if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also do. Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren. Now concerning our brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time” (1 Corinthians 16:10-12).*

Looking at the Bible, the heart of the Apostle Paul caring for the co-workers of the gospel was the heart of a shepherd with very deep love and a strong sense of responsibility. Paul did not consider the co-workers as mere workers, but regarded them as brothers and co-workers laboring together for the same gospel. First, Paul had deep love and affection toward the co-workers. He says like this in 1 Thessalonians 2:7–8: *“But we were gentle among you, just as a nursing mother cherishes her own children. So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us.”*

This word shows that Paul had a love like the heart of parents caring for their children toward the saints and co-workers. Also, Paul respected the co-workers as ministers like himself. For example, when introducing Timothy, he says in Philippians 2:22, “*as a son with his father he served with me in the gospel.*” This was not a simple relationship, but a deep co-working relationship living together for the gospel.

Also, Paul always remembered the co-workers and prayed. He records in various epistles that he mentioned the names of the co-workers, gave thanks, and prayed to God.

Also in Philippians 1:3–5, Paul says that he thanks God whenever he thinks of them. And Paul also had a heart to protect and encourage the co-workers. When there were difficulties or persecutions in the ministry, he exhorted and encouraged them so that they would not be discouraged.

Looking at these appearances, several characteristics appear in Paul’s heart. First, deep love for the brothers who preach the gospel together. Second, respect as co-workers who bear the ministry together. Third, a heart that always remembers and prays. Fourth, the heart of a shepherd who encourages and builds up even in difficulties. Ultimately, to Paul, the co-workers of the gospel were not mere collaborators but precious brothers living together for the gospel of God. Therefore, he had the heart of a shepherd and the heart of a father, caring for them with love, encouraging them, and laboring together for the gospel.

Paul mentions Timothy and Apollos. Since Timothy is one who does the Lord’s work like Paul, he must be received without fear or contempt, and regarding Apollos, Paul did not strongly urge him, but says that he will go when he has an opportunity. This is not authority, but gospel-centered co-working. In the gospel of water and the Spirit, the apostle is not a master, and

the co-worker is not a competitor. All are merely servants who serve one gospel.

## **What words of exhortation did the Apostle Paul give to his co-workers in faith and to his juniors?**

*“Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love” (1 Corinthians 16:13–14).*

In 1 Corinthians 16:13–14, the Apostle Paul left very important exhortations of faith to his co-workers in faith and juniors. *“Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love.”*

The contents that Paul exhorted in this word can be summarized into four things.

First, it is an exhortation to stay awake. Being *“Watch”* means not to let one’s guard down spiritually. The most dangerous thing in the life of faith is spiritual sleep and indifference. Paul exhorted the saints to live looking at God by being spiritually awake even amidst the temptations and false teachings of the world.

Second, it is an exhortation to stand firm in the faith. Faith must not be shaken depending on the situation, but must be a faith standing firmly on the gospel. To the Corinthian church, which had various problems and confusion inside the church, Paul emphasized to stand firm on the truth of the gospel.

Third, it is an exhortation to be bold and strong. The saying *“be brave, be strong”* does not simply refer to gender, but means to keep the faith courageously and boldly. There may be difficulties and persecutions in a life following the gospel, but it is an exhortation not to fear and to live with strong faith.

Fourth, it is an exhortation to do all things with love. Paul emphasized that love must be at the center of all actions of faith. No matter how right a thing one does, if there is no love, it cannot be the appearance of true faith. It means that everything—serving and volunteering, ministry and relationships within the church—must be accomplished based on love.

Ultimately, the core of the exhortation Paul left to his co-workers and juniors in this word is this: It is to be spiritually awake, stand firm on the faith, live boldly, and do all things with love. Such a life is exactly the right attitude of saints following the gospel, and the appearance of faith that builds the church healthily.

Paul continues with short but weighty exhortations. “*Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love.*” The “*be strong*” spoken of here is not physical power or victory in an argument. It means the firmness of faith that never shakes, standing on the gospel of water and the Spirit. And that firmness must necessarily be expressed with love.

## **What is the heart of the Apostle Paul exhorting his juniors in faith?**

*“I urge you, brethren—you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints— that you also submit to such, and to everyone who works and labors with us. I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore acknowledge such men” (1 Corinthians 16:15–18).*

In 1 Corinthians 16:15–18, we can clearly see what the heart of the Apostle Paul was like, exhorting his juniors in faith and the saints. Paul’s heart appearing in this word is the heart of a shepherd trying to build the church and a heart of love that considers his co-workers precious.

First, Paul mentions the household of Stephanas and says like this:

*“I urge you, brethren—you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints.”*

Here, Paul shows that he considers those who have devoted themselves to serving the saints very precious. The household of Stephanas did not simply remain as believers, but was a family devoted to the work of serving the church and caring for the saints. Paul highly evaluated this devotion.

And Paul subsequently exhorts the saints like this: *“Submit to such, and to everyone who works and labors with us.”* This word is an exhortation that one must respect and cooperate with those who labor and serve for the gospel inside the church. Paul saw that in order for the church to be built up in order, a heart that considers the laboring workers precious and cooperates is needed.

Also, Paul considers the visit of Stephanas, Fortunatus, and Achaicus to him very joyfully and says like this: *“For they refreshed my spirit and yours.”* This word shows the fact that Paul gained great comfort and joy through the visit and service of his co-workers. Rather than asserting his authority as an apostle, Paul had a heart that treated the co-workers who labored together for the gospel with love.

To summarize Paul’s heart appearing in this text, it is as follows. First, a heart that considers those who devote

themselves for the church precious. Second, a heart that exhorts to respect and cooperate with the workers who labor for the gospel. Third, a heart that rejoices and gives thanks for the service of the co-workers. Fourth, the heart of a shepherd who hopes the church will be built up in love and order.

Ultimately, Paul's heart appearing in 1 Corinthians 16:15–18 can be said to be the heart of a shepherd who encourages his juniors in faith and co-workers with love, and exhorts them to mutually respect and cooperate to build the church.

Paul praises the household of Stephanas. *“You know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints.”*

The work of the Holy Spirit does not simply grow the power of speech, but guides people to a life of service. The gospel of water and the Spirit does not make one focus on the individual, but sends a person to a position where they can help and support brothers or sisters.

## **What does it mean for the church of God to greet the church of God mutually?**

*“The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand—Paul’s” (1 Corinthians 16:19-21).*

In 1 Corinthians 16:19–21, the Apostle Paul records the words that the church of God greets the church of God mutually. This word is not a simple formal greeting, but an expression representing the love and fellowship of the church community

that has become one in Christ. In the text, Paul says like this: *“The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand—Paul’s.”*

Here we can see several important meanings.

First, it is the fact that the church is an interconnected community. Paul says that various churches in Asia greet the Corinthian church. This shows that each church does not exist separately, but is a community connected as one within the same gospel.

Second, it is an expression of brotherly love in Christ. The saying *“Greet one another with a holy kiss.”* means a greeting in the church of that time welcoming each other with love and respect as brothers and sisters. This was not simple etiquette, but a mark indicating that they had become one family in Christ.

Third, it is fellowship and encouragement within the gospel. By delivering the greetings of various churches, Paul made the saints remember and encourage one another. This shows that even though the churches are separated from each other, they are in a relationship of praying for and encouraging one another within the same faith.

Fourth, it is the apostle’s sincere pastoral concern. At the end, Paul says, *“The salutation with my own hand—Paul’s.”* This is an expression emphasizing that his greeting is not a simple formality but a sincere heart conveyed directly.

Therefore, the church of God mutually greeting the church of God spoken of in 1 Corinthians 16:19–21 can be said to be an expression of spiritual unity where churches that have become one in the same gospel love, remember, and fellowship with one another. This shows the fact that the church is not a simple organization but a community forming one body in Christ.

The greetings of the churches of Asia, and of Aquila and Prisca and the church in their house follow. This is not a simple lip service. It is living evidence of the fact that the churches around the world are already one body through the gospel of water and the Spirit. Even if the regions are different, the languages are different, and the situations are different, the gospel is one and the body is also one.

### **Is not the word of exhortation to all co-workers as an apostle appropriate?**

*“If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!” (1 Corinthians 16:22)*

In 1 Corinthians 16:22, the Apostle Paul, as an apostle, delivers a very solemn yet love-filled word of exhortation to his co-workers and the saints.

Outwardly, this word seems like a strong expression, but inside it, Paul’s love toward the church and his heart to protect the gospel are contained. First, Paul emphasizes the fact that loving the Lord is the most fundamental standard of faith. Inside the church, there are various gifts and offices and many activities, but at the center of all those things, there must be love toward Jesus Christ. Paul clearly states that if a person does not love the Lord, that faith cannot become a true faith.

Here, the expression *“let him be accursed”* is not a word that came from personal emotion, but a word warning how serious the state of leaving the gospel and rejecting the Lord is. Paul presented a very clear standard so that the church would not deviate from the gospel.

Two important exhortations are contained in this word.

First, the center of faith must be a heart that loves Jesus Christ.

Second, the saints must live keeping their faith while waiting for the coming of the Lord.

Ultimately, the word Paul delivered in 1 Corinthians 16:22 is not a simple warning but a sincere exhortation that came from the heart of an apostle who loves the church. He left this word with a heart hoping that his co-workers and the saints would love the Lord to the end and stand firm in the gospel.

Paul speaks exceptionally solemnly. *“If anyone does not love the Lord Jesus Christ, let him be accursed.”* This is not demanding a sentimental affection. It is a declaration regarding the attitude of treating the gospel itself. Denying that Jesus took on the sins of the world through His baptism, making light of the completion of the Cross, and rejecting the testimony of the Holy Spirit—that is exactly the state of not loving the Lord.

## **What is the word of benediction by the Apostle Paul for the church of God?**

*“The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen” (1 Corinthians 16:23-24).*

In 1 Corinthians 16:23–24, the Apostle Paul concludes his letter with a word of benediction toward the church of God. Contained in this benediction are the shepherd’s heart and the love in the gospel that Paul had toward the church.

First, Paul blesses that the grace of the Lord Jesus be with you. The grace of Jesus Christ spoken of here does not mean a simple word of blessing, but the fundamental grace that makes the saints receive salvation and live within faith. Paul delivers this blessing with a heart hoping that the saints will live not by their own strength but within the grace of the Lord.

And subsequently, Paul says, “*My love be with you all in Christ Jesus.*” This word is an expression of the deep love and affection that Paul had toward the Corinthian church. The Corinthian church was a church that had various problems and conflicts, but Paul had the heart of a shepherd who, while rebuking them, cared for them with love to the end.

In particular, Paul emphasizes that his love is not a simple human emotion but a love that appears “*in Christ Jesus.*” This means that the love is a love coming out from within the gospel and a love connected to Christ.

Therefore, this benediction contains two important contents. First, it is a blessing hoping that the grace of the Lord Jesus Christ be with the saints.

Second, it is a heart hoping that the apostle’s love coming out from within Christ be with the church.

Ultimately, at the end of 1 Corinthians, after exhorting on the problems of the church, Paul concludes everything with the grace and love of the Lord. This shows the fact that the church is ultimately a community built up within the grace and love of Jesus Christ.

Paul concludes the letter. “*The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus.*” All doctrines, all exhortations, and all stern warnings ultimately find rest within grace and love. Grace is the salvation already given through the gospel of the water and the Spirit, and love is the way that grace continuously lives and moves within the community of faith.

1 Corinthians 16 speaks quietly but clearly. The salvation completed by the gospel of the water and the Spirit lives and moves as practical love and true order within the church. Hallelujah!

## A Sermon by Paul C. Jong – 1 Corinthians Chapter 16

Beloved saints, today through the word of 1 Corinthians 16, we are going to look at the practical life of those who know the gospel, the image of the church, and the attitude of faith standing on the gospel until the end, from the perspective of the gospel of the water and the Spirit. This chapter seems like the conclusion of the letter, but in fact, it is a word that shows very specifically how the life of one who knows the gospel should appear.

First, Paul speaks about the collection for the Jerusalem church. *“On the first day of the week let each one of you lay something aside, storing up as he may prosper...”* This is not a simple offering regulation. It shows the life of sharing that naturally appears in the life of a person who knows the gospel. A person who knows the gospel of the water and the Spirit is someone who has already received the greatest thing. Jesus took all our sins by being baptized by John, was judged on the Cross with those sins, and completed salvation through His resurrection. A person who has received this salvation no longer lives a grasping life. Rather, they come to live a life of sharing. Because their center is no longer in material things or circumstances, but in God.

In the following word, Paul speaks of his ministry plans. Staying in Ephesus, he says, *“For a great and effective door has opened to me, and there are many adversaries.”* This is a very important principle. Where the gospel is preached, a door surely opens, but at the same time, there is hindrance.

Beloved saints, you must not think that if you live following the gospel, it will always be smooth. Rather, the clearer the gospel becomes, the forces trying to block it also appear together.

However, a person who knows the gospel is not shaken. Because their center is not the situation, but the salvation that has already been accomplished.

Also, while mentioning Timothy and Apollos, Paul respects and builds up his co-workers. This is an important image of the church. A community that knows the gospel does not compete with each other. They build each other up and move forward together for the gospel.

And Paul gives a very important exhortation. *“Watch, stand fast in the faith, be brave, be strong.”* This word is not speaking of simple courage. It means to stand firm on the gospel.

People are shaken according to circumstances. They collapse according to emotions. However, a person who accurately knows the gospel of the water and the Spirit is different. They are not shaken because they stand not on their own condition, but on the fact that Jesus accomplished.

So Paul continues to say. *“Let all that you do be done with love.”* This is the life of a person who knows the gospel. As seen earlier in 1 Corinthians 13, love is not something forcedly created, but something that naturally flows out from within the gospel.

If we know what Jesus did for us, we can no longer live self-centeredly. We come to build others up and act in love.

Also, Paul acknowledges devoted people like the household of Stephanas, and tells them to be subject to such people. This shows the order of the church. A person who knows the gospel does not act according to their own will, but lives within the order established by God.

Lastly, Paul says this. *“If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!”* He concludes the letter with a blessing, saying, *“The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus.”*

This final greeting is not a simple greeting. It is the conclusion of the gospel. Everything starts with grace and ends with grace. Our faith is the same. It did not start with our effort, nor is it maintained by our strength.

Through the baptism Jesus received from John, He took our sins, completely resolved those sins on the Cross, and completed salvation by His resurrection. This grace is our beginning and our end.

Beloved saints, 1 Corinthians 16 says this to us. “How should one who knows the gospel live?” He lives a life of sharing the word of the gospel of the water and the Spirit. He stands on an unshakable faith. He acts in love. He lives together within the community. And he remains in grace until the end.

Is your faith perhaps still being shaken according to circumstances? Are you bound to material things or situations? If so, you must return to the gospel again.

Jesus already took all your sins, completely resolved them on the Cross, and completed salvation by His resurrection. The one who believes in this gospel is no longer a lacking person. He is a person who has already received perfect salvation.

Now we must live for this gospel. We must live a life of not being shaken, sharing, loving, and standing together.

I hope that this gospel of the water and the Spirit becomes the center of your lives. Therefore, I bless you in the name of the Lord that you will come to live in the Lord until the end with an unchanging faith in any circumstance. ☒



**“Sermon viewed**  

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**from the perspective**  

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**of the gospel**  

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**of the water and the Spirit”**



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# God's Church

< 1 Corinthians 1:1-9 >

**“Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, that you were enriched in everything by Him in all utterance and all knowledge, even as the testimony of Christ was confirmed in you, so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.”**

**The community of those who have received the removal of sins is God's church**

There are God's people who, having received the removal of sins in their hearts, gather together and preach the word of the gospel of the water and the Spirit. The Corinthian church that the Apostle Paul speaks of was a place that existed for the purpose of preaching the gospel, where those who had received the removal of sins in their hearts gathered in one place. God's church is a gathering of those who are sanctified in Christ Jesus

and called to be saints. Although they also had fleshly weaknesses and shortcomings, in their hearts they are those who believe the word of the gospel of the water and the Spirit.

God planned to establish His church through them. According to that plan, the Lord was baptized by John, received the sins of the world transferred onto His own body, died on the cross, and rose again, and He bestowed salvation upon those who believe in the word of salvation accomplished through these things.

## **Just as a grub becomes a cicada, we too have been born again by believing the word of the gospel of the water and the Spirit**

Everyone, do you know how lacking we humans are before God? No matter how much we examine ourselves, we come to realize that there is not the slightest bit of good in us. That such lacking people have been born again, received the removal of sins, and become God's people is truly done by God's amazing work of salvation. This is exactly like a grub becoming a cicada, and a water bug becoming a dragonfly. When the time came in Christ Jesus, we came to know the gospel of the water and the Spirit, and became those who are born again by faith.

If God had taken away only a little of our sins, we would not have been able to receive the perfect removal of sins in our hearts. Because the Lord was baptized by John, had the sins of the world passed onto Him, was crucified to bleed and die, and resurrected, we could receive salvation by faith. The Lord declared that He has saved us through the word of the gospel of the water and the Spirit. Because of the faith that believes this word, we could become those who are called saints before God.

However, even for those who have received the removal of

sins, the weakness of the flesh still remains. That is so that there would be nothing to boast about before God. There is only one thing: it is because God loved us this much.

By being baptized by John to bear the sins of the world and being crucified to receive the judgment of sin for us, Jesus made us who believe into God's children. We are those who have become God's people, saved by believing the gospel of the water and the Spirit.

## **The gospel of the water and the Spirit that must be proclaimed every day**

In the Old Testament times, the people could receive the removal of sins by offering cattle, sheep, goats, and various sacrifices to God inside the tabernacle. Likewise, inside the New Testament church, because the gospel of the water and the Spirit is proclaimed every day, those who believe can receive salvation from their sins.

Because the Lord was baptized by John the Baptist and had the sins of the world passed onto Him, He could shed His blood on the cross, pass away while saying, "It is finished." Now, by hearing and believing the word of the gospel of the water and the Spirit, we receive the removal of sins in our hearts.

On God's side, He opened wide the door of the removal of sins through the way of the cross and gave salvation to those who believe.

However, even now, there are many who are deceived by false prophets and are dying bound by their own sins. Just 20 years ago, churches spoke about the sin in people's hearts, but in this present age, it is not so. Today, in the sermons of many pastors, those who mention the problem of sin and try to solve it

with the word of the gospel of the water and the Spirit have become extremely few. People these days merely call them sinners as spoken of in theological doctrines, but they do not mention a deeper awareness of sin and the word of God. They even say that asking whether or not there is sin in the heart ruins the atmosphere of the church.

However, the word of the Bible speaks clearly about the sin of man in Mark 7:21-23: *“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man.”*

The law points out man’s sin and only declares the judgment of sin. Through the word of the law, we realize our own sins, go to Jesus Christ, and receive the removal of sins in our hearts.

Jesus Christ had the sins of the world passed onto His own body through the baptism He received from John, was crucified to shed His precious blood, and resurrected from death, bringing true salvation as a gift to all who believe now.

Therefore, inside God’s church, the word must be proclaimed that teaches about human sin, and that all sins are removed at once by the faith that believes in the Lord who was baptized by John to have the sins of the world passed onto Him, hung on the cross to shed His blood, and resurrected.

## **There is a joy enjoyed only by those who have received the removal of sins in their hearts**

Inside the hearts of the saints, there is the joy of salvation from having received the removal of sins. The word of the Bible says to rejoice always, pray without ceasing, and give thanks in

all circumstances. This word is spoken to those who have received the removal of sins by faith. However, for those who have not received the removal of sins, there is no such joy. It is because they are those who have not had the problem of sin in their hearts resolved, not knowing the righteousness of Jesus Christ who came to this earth by the water and the Spirit.

Those who believe the baptism the Lord received from John and the word of the cross as the truth of salvation could be saved. God the Father sent Jesus Christ to this earth and eliminated the sins of the world. Jesus was baptized by John to have the sins of the world passed onto Him, was crucified to receive the judgment of sin and die, and resurrected to become the Savior of those who believe. Those who believe this word of truth could be saved from all the sins of the world at once. Therefore, they can always enjoy the joy of salvation.

## **Salvation from sin is God's gift of love**

Let us examine the word of verse 4 of the main text. *"I thank my God always concerning you for the grace of God which was given to you by Christ Jesus."* Here, the grace of God points to the gift of salvation. What is the gift that God gives us? It is that Jesus Christ saved us from all the sins of the world at once, and gave the removal of sins and eternal life to all who believe. God the Father sent Jesus Christ to us, gave the gift of salvation to those who believe in Him, and we came to be saved from all sins by believing in the righteousness of Jesus Christ. Salvation from sin is the grace of God. It is not by keeping the law, but the gift given by Jesus.

He who tries to be saved from sin by other methods, instead

of receiving this gift of salvation by the faith that believes the word of the gospel of the water and the Spirit, becomes a foolish person. There are those who say, “I should receive it by at least offering a donation.” Because of human face (pride), they are trying to receive the blessing of salvation given by God by paying a price.

The gift of salvation is coming to live forever with the Lord by receiving the elimination of sins in the heart by the faith that believes in the baptism and blood of Jesus Christ. It is because we have been saved from all sins by the faith that believes the word of the gospel of the water and the Spirit. Until the day we stand before the Lord, we must live by the faith that believes the word of the gospel of the water and the Spirit.

## **Preaching the gospel with God’s word and gifts**

*“That you were enriched in everything by Him in all utterance and all knowledge, even as the testimony of Christ was confirmed in you, so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ” (1 Corinthians 1:5-7).* The righteous enjoy the abundance of faith inside the word of God. If we are to receive salvation from sin, we must receive it by the faith that believes the word of the gospel of the water and the Spirit given by the Lord. The knowledge of the world can rather become a hindrance to receiving salvation from sin. Only when we come to know the word of the water and the Spirit do we obtain salvation from all our own sins.

When we receive the blotting out of sins and are inside the church, God gives talents to each person. Some people explain and testify well the word of the gospel of the water and the Spirit.

Some serve the Lord with prayer, some with material things, and some with service and teaching. Inside the church, all members have different gifts and receive help from one another. The Lord is the One who fills the lack of the church by giving us various gifts until the day of His second coming.

## **Fellowship with the faithful God**

*“God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord” (1 Corinthians 1:9).* The people who have fellowship with God are those who have received the removal of sins in their hearts. God who has worked in such a way is a faithful One. He is truthful, unchanging, and One who does not lie.

We can walk together with the Lord by the faith that believes the word of the gospel of the water and the Spirit. God always wants to have fellowship together with the righteous. He is the God who protects us when we are in danger, blocks the wicked, and works together with us. God says that He will answer before you call. God is working together with the righteous.

## **What is the church of God?**

Today, 1 Corinthians chapter 1 is speaking about the church of God. What kind of place is the church of God? It is a place where those who are sanctified in Christ and called to be saints gather and preach the word of the gospel of the water and the Spirit. We do not receive the elimination of sins by doing a lot of prayers of repentance, or by living a lot of an ascetic life. We are those who have become holy solely by believing the word of

the gospel of the water and the Spirit given in Christ Jesus. The church means 'Ecclesia', that is, those who are called out from the world. This speaks that the kingdom of God has been built on this earth. The saints inside the church of God are God's soldiers. If the church of God is in this world, it means there are also those who have received the blotting out of sins in their hearts. The church of God is the place where the word of the gospel of the water and the Spirit is. We must be able to discern between the church of God and the churches of the world.

Those inside the church of God are those who believe the word of Jesus' baptism and the word of the cross as the Lord's gospel. The church of the world is a gathering of those who have not yet been saved from their own sins. Therefore, we must believe the word of the gospel of the water and the Spirit through which we can be clothed with holiness in Christ Jesus.

## **The peace given in Christ**

True peace of mind is inside the word of the gospel of the water and the Spirit given by the Lord. Do you think that peace will come if material needs are filled? It is not so. True peace of mind is inside the word of the gospel of the water and the Spirit which is in Jesus Christ, and it appears when we follow the Lord with the faith that believes in the righteousness of the Lord. Salvation is in the faith that believes as our Savior the Lord who was baptized by John to bear the sins of the world, was crucified and shed blood, and resurrected from death. True being born again is contained inside the word of the gospel of the water and the Spirit given by the Lord. He who believes the word of Jesus' baptism, death on the cross, and resurrection as the gospel of salvation will receive salvation in his heart.

However, the Lord is not One who gives us only the elimination of sins. He also gives the gift of knowledge, the gift of discerning spirits, faith, and power. We must live by the faith that believes the word of the gospel of the water and the Spirit given by the Lord. We must be saved from sin by believing the word of the gospel, and live preaching the gospel until the day the Lord comes again to this earth.

In verse 9, it said, *“God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.”* Faithful means being truthful. The heart of a sinner who has sin realizes that even if he wants to go forward before God, he cannot go forward.

Those who want to be saved from their own sins must believe the fact that Jesus Christ was baptized by John to have the sins of the world passed onto Him, was crucified and shed blood, and resurrected from death to become our Savior. We receive the removal of sins in our hearts and obtain eternal life by the faith that believes in the baptism of Jesus who was baptized by John and the blood of the cross. Only then do we become those who can commune with the Lord.

God is One who speaks the word of promise and surely keeps it. We must bear the work of preaching the gospel by the faith that believes the gospel of the water and the Spirit until the day Jesus comes again to this earth.

The people who believe and preach the gospel of the water and the Spirit must be of one mind and one will. They must live having the exact same purpose in the work of preaching the gospel of the water and the Spirit. When the Lord came to this earth, was baptized by John, had the sins of the world passed onto Him, was crucified, and resurrected, we must become those who believe Him as our Savior. ✉

# Seek the Benefit of God's Church

< 1 Corinthians 1:1-17 >

**“Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, that you were enriched in everything by Him in all utterance and all knowledge, even as the testimony of Christ was confirmed in you, so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord. Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, 'I am of Paul,' or 'I am of Apollos,' or 'I am of Cephas,' or 'I am of Christ.' Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I**

**baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.”**

## **What was the problem of the Corinthian church?**

The Apostle Paul sent 1 Corinthians and 2 Corinthians to the Corinthian church and gave various exhortations. The Corinthian church was the church with the most problems. Because it was located in a port city, the sin of sexual immorality overflowed, and even among the believers, they could not become one, and it was full of confusion due to charismatic (spiritual gift-related) problems. In the preface of 1 Corinthians, the Apostle Paul gave thanks that God called souls from every place to receive the elimination of sins and to have fellowship in Christ.

And in verse 8, Paul’s sincere heart is contained. *“Who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.”* Although the Corinthian saints were still young in faith and had many things to be reproached for, Paul gave glory to God who would confirm them firm to the end.

## **The Corinthian church was much too young spiritually**

The problem of the Corinthian church starts from verse 10. It is exactly that factions arose. In verse 12, it said, *“Now I say*

*this, that each of you says, 'I am of Paul,' or 'I am of Apollos,' or 'I am of Cephas,' or 'I am of Christ.'"* It means that even while being inside God's church, their hearts could not be united. The Apostle Paul was established as an apostle to preach the word of the gospel. If such disputes arise inside God's church, the preaching of the gospel is bound to lose its spiritual power.

The arising of factions saying "I am of Paul's faction" or "I am of Cephas's faction" was due to those who seek the benefit of their own flesh. If a certain leader seems to understand them, they come to follow that person. Such a person is young in faith, and is one who has not yet realized the fact that he is someone who must live with the purpose of preaching the gospel of the water and the Spirit.

True fellowship must be dedicating oneself to the preaching of the gospel by gathering strength with one mind and one will inside the gospel of the water and the Spirit. Saints must eat the bread of truth spoken by God by faith, and must grow up by faith.

## **You must unite your heart with the leader who wants to preach the gospel of the water and the Spirit**

Even if you do not say whose faction you belong to like the Corinthian church, you must gather strength in preaching the gospel of the water and the Spirit following the purpose of the church. The brothers and sisters staying inside God's church must bear their respectively entrusted work with the purpose of preaching the gospel. When asked to gather strength for the preaching of the gospel, the members must unite and run forward by faith.

Even when Moses led the people of Israel and crossed the Red Sea, some people were too far in distance from Moses and could not receive his instructions on time.

Those who live having a purpose in preaching the gospel receive the help of the Holy Spirit when they receive and act upon the Lord's commands. Because the preceding people of faith live making the preaching of the gospel their purpose, we too must follow behind the Lord by believing the Lord's word.

## **The challenge of the gospel toward the whole world**

Today, the Book of Acts was published as a Bible study book. We are expecting that those who live scattered across the whole world will receive and read this book.

This book is the word testifying that because Jesus was baptized by John, had the sins of the world passed onto Him, and shed blood on the cross for the elimination of our sins to complete the word of the gospel, we must now live with the purpose of preaching the gospel. Because people around the world have different languages and different cultures, we intend to give help by publishing the Bible study book.

We have been preaching the word of the gospel of the water and the Spirit through the Internet until now. If we challenge by faith with the purpose of preaching the gospel to the whole world, God will bless us much more greatly than now. It is to send the Bible study books for people around the world, and to let them read this book to bear the fruit of soul nourishment and gospel preaching. You and I are bearing together the ministry for the workers who are used in preaching the gospel.

Looking at the word of 1 Corinthians, we see Paul correcting the disputes of the church and renewing the fellowship. I hope that God's church will be filled even more with co-workers who have set their purpose on preaching the gospel. Thus, when we finish all this work and stand before God, I want us to receive the praise from the Lord, *“Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things”* (Matthew 25:21).

Because Jesus Christ brought us the word of the gospel of salvation, we must surely bear this work of preaching this gospel to the whole world by faith. What we hope for is that the word of the gospel of the water and the Spirit is preached to the whole world, so that many souls receive salvation from sin and become those who thank God. ☒

# The foolishness of preaching

< 1 Corinthians 1:18-31 >

**“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: ‘I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.’ Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— that, as it is written, ‘He who glories, let him glory in the Lord.’”**

## About the message of the cross that Paul preaches by faith believing in the word of the gospel of the water and the Spirit

The message of the cross does not simply mean only the death of Jesus. The message of the cross implicitly contains the truth that Jesus Christ saved mankind through the baptism He received to save sinners from sin and His sacrifice on the cross.

The Apostle Paul wrote a letter in 1 Corinthians 1 to the church of God in Corinth, that is, to those who are sanctified in Christ Jesus and called to be saints. The church of God is a gathering established for the preaching of this gospel, gathered by those who are saved by believing the word of the gospel of the water and the Spirit given by the Lord.

Paul confesses the faith of believing the message of the cross in Galatians 3:27 like this: *“For as many of you as were baptized into Christ have put on Christ.”* Jesus, who received the transfer of the sins of the world by receiving the baptism given by John the Baptist, was crucified to receive the judgment of sin, and resurrected from death.

Paul said that the faith believing in this very salvation accomplished by the baptism and cross of Jesus is the ‘message of the cross’. Namely, the ministry of the Lord where Jesus was baptized by John, had the sins of the world transferred onto His own body, shed blood by being crucified, and resurrected from death is exactly the message of the cross.

*“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18).* The Jews did not believe in the crucified Jesus as their Savior. It is because they did not accept Jesus as their Messiah. The people of Israel were those who desperately

wanted a Messiah who could perform miracles. However, they did not believe that Jesus received the baptism given by John the Baptist, had the sins of the world transferred to Him, hung on the cross, shed blood, and resurrected from death.

They were greatly disappointed seeing only that death where Jesus received the death sentence at Pilate's court, was beaten with a whip of forty lashes minus one, carried the cross to receive the judgment of sin, went up the hill of Golgotha, and was crucified. All of this was the truth fulfilling the prophecy of the Passion of the Messiah recorded in Isaiah 42 of the Old Testament. Because they did not accept Jesus Christ as their Messiah, they are still waiting for a new Messiah to come. However, they must know that before the second coming of Jesus, the time is approaching for them to turn away from the sin of being disobedient and unbelieving until now, and to acknowledge Jesus Christ as their Messiah. God will allow difficult circumstances for them to make them realize that Jesus Christ is the Messiah they have been waiting for.

Through the ministry where Jesus was baptized by John, received the transfer of the sins of the world, was crucified, and resurrected from death, it was clearly revealed that He is the true Savior.

By crying out on the cross, *“Eli, Eli, lama sabachthani?”* that is, *“My God, My God, why have You forsaken Me?”* Jesus made it clearly known that He is the Savior who bore the sins of all sinners on their behalf. Before taking His last breath, He said lastly, *“It is finished,”* and passed away. At that time, many people who followed Jesus fell into sorrow and despair, but He was truly the Savior of us sinners.

It was the same for the Greek people. Even in the era when Greek philosophy displayed its prestige, they had to accept Jesus

Christ, who came to save sinners through the message of the cross, as their Savior. They had to accept as the Savior Jesus, who was baptized by John, received the transfer of the sins of the world, was killed on the cross, and resurrected from death. However, that era saw the truth of faith—that one obtains salvation by believing in Jesus Christ as their Savior—as foolish. But God is the One who is pleased to save those who believe through the foolishness of preaching.

What is the purpose of preaching the word of the gospel of the water and the Spirit? It is to proclaim the word of truth that, according to the prophetic words delivered through the servants of the Old Testament, Jesus was baptized by John, received the transfer of the sins of the world, resurrected from death, and saved all sinners from sin. This is exactly the message of the cross. Our salvation is accomplished in this message of the cross. Now we call the faith believing that Jesus Christ, the Son of God, became the Savior of sinners according to the prophecy of the Old Testament, the way of truth. The One who caused the number of those who received the elimination of their sins by believing in the baptism of Jesus and the blood of the cross in this world to become countless is Jesus Christ.

1 Corinthians 1:26, *“For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.”*

Among those who believed the message of the cross in the early church, there were not many noble ones. It was because at that time, the people of Israel were in a situation where they had to live a colonial life. Among those whom Jesus called and made disciples, there were many boatmen. Both Peter and John were fishermen. Peter met Jesus and confessed like this in Matthew 16:16: *“You are the Christ, the Son of the living God.”*

Now, those who are saved from their sins by believing the message of the cross are those who have received the grace of God. In this world, there are many who believe in philosophical ideologies. To them, the people of faith who believe in the message of the cross of Jesus only looked foolish. However, rather than believing the words of philosophers, we have become those who possess the faith that Jesus was baptized by John, received the transfer of the sins of the world, was crucified, and became the Savior of sinners.

Objectively looking, we might look foolish in the eyes of people who cannot believe the word of God. However, those who believe the message of the cross believe that the foolishness of God is better than the wisdom of men, and is a more certain truth of salvation. That is because they believe in their hearts that this word of the gospel of the water and the Spirit is the truth of being born again.

No matter how wise the people of the world are, they cannot reach the faith of believing as the Savior the Lord who was baptized by John, received the transfer of the sins of the world, hung on the cross, was killed on behalf of all sinners, and resurrected. We have now become the children of God who believe the word of the gospel of the water and the Spirit. Therefore, we have become the righteous who take pity on the people of the world. If we preach the word of the gospel of the water and the Spirit to sinners by faith, many people will obtain salvation from their sins.

No matter how much knowledge the other person has, if they do not know the truth of this gospel of the water and the Spirit, they cannot be born again. Worldly knowledge is something anyone can know if they learn it, but the truth of the gospel of the water and the Spirit revealed in the word of God is the word of truth that one cannot discover no matter how hard they try on their

own. The moment anyone discovers the way of salvation hidden inside the word of the gospel of the water and the Spirit delivered by the evangelists, they receive salvation from their sins. Even now, there are many who have heard and believed the word of the gospel of the water and the Spirit that we preach, and have joined the ranks of the righteous.

**Now, you must break your stubbornness, believe the word of the gospel of the water and the Spirit as the truth of salvation, and be saved**

Now, those who show off inside God's church and do not believe the word of the gospel of the water and the Spirit have left the church and are no longer here. Those who stubbornly insist that their own thoughts are the best and despise the faith of their brothers and sisters have a hard time living a life of faith inside God's church. On the other hand, for those who were captivated by a sense of inadequacy or an inferiority complex, if they know and believe the gospel of the water and the Spirit, all those inferiority complexes will disappear.

The Lord is the One who has saved the poor in heart in this world from the sins of the world. The glory of God is revealed even more clearly in the hearts of those who are certain of the elimination of their sins by believing the word of the gospel of the water and the Spirit.

What does it mean to break one's own thoughts? Even if one has their own thoughts, if they discover through the word of the Lord that the word of the gospel of the water and the Spirit is the truth and believe it in their heart, they will receive the removal of sins in their heart.

He who follows the word of God becomes a disciple of the Lord.

The one who breaks his own thoughts inside the church and follows the word of the Lord is the one who denies himself. “*I have been crucified with Christ; it is no longer I who live, but Christ lives in me*” (Galatians 2:20). Before the Lord, the one who follows as the word of the Lord leads is the one who believes and serves the preaching of the gospel. One must try breaking their own heart in small matters to become someone who can obey the will of God in greater matters as well.

## **We must make all boasting the purpose of preaching the Lord’s gospel**

“*He who glories, let him glory in the Lord*” (1 Corinthians 1:31). Jesus became righteousness, sanctification, and redemption for those who believe. Whatever we do, whether we eat or drink, we must do it all for the glory of God. Even if we receive persecution, we must receive it for the preaching of the Lord’s gospel, and even if we hear unfair words, we must hear them for the preaching of the Lord’s gospel. The life of faith is a life of faith that believes the word of God. Faith that is not accompanied by life (action) is dead faith. When we follow the Lord’s word by faith, we can become those with whom the Lord is pleased.

Those who follow the Lord’s will can obey with all their hearts if it is a matter of the Lord’s will being fulfilled. Those who go ahead must have something to be an example to those who follow behind. The people of the world can live even without the word of the gospel of the water and the Spirit, but the born-again are those who cannot live without believing and serving that gospel.

We must know where the strength for us to live in this world

comes from. The faith believing in the Lord and the Lord's word, that is, the faith believing the word of the gospel of the water and the Spirit, becomes our strength both spiritually and physically. This gospel preaching ministry is the driving force of the strength by which we can live.

The reason why a person who believes the word of the gospel of the water and the Spirit lives united with God's church is because they want to live for the preaching of this gospel. We can live praising the Lord through the faith and service of believing the word of the gospel of the water and the Spirit. ✉

# **Jesus Christ took all the judgment for sin**

< 1 Corinthians 1:17-31 >

**“For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: ‘I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.’ Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things**

**that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—that, as it is written, ‘He who glories, let him glory in the Lord.’”**

## **What is the message of the cross**

“The message of the cross” collectively refers to the method by which Jesus was baptized by John, had the sins of the world transferred to Him, and hung on the cross to save sinners. It was said, *“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18).*

What is the message of the cross? It is believing the word that Jesus made us God’s people through the baptism He received from John, His shedding of blood on the cross, His death, and His resurrection. Therefore, the message of the cross implies the truth that He saved us through the word of the gospel of the water and the Spirit. In Romans, the Apostle Paul spoke like this: *“Oh, the depth of the riches both of the wisdom and knowledge of God!” (Romans 11:33).*

Looking at the word in Numbers chapter 19, it explains this part in detail. God called Moses and Aaron and told them to bring a red heifer without blemish, on which a yoke had never come, outside the camp and slaughter it. And He told them to take some of its blood with a finger and sprinkle it seven times toward the front of the tabernacle of meeting, and to burn the hide, flesh, blood, and everything in the fire. At the same time, He told them to take cedar wood, hyssop, and scarlet thread and throw them into the midst of the fire burning the heifer.

And He told them not to throw away the ashes but to keep them, so that when the people of Israel committed uncleanness, they could mix the ashes with water to make water of purification and use it. He said that if the people of Israel touched a dead body or broke God's law, dipping a hyssop branch in that water and sprinkling it on the person would make them clean.

## **The sacrifice of the heifer points to the ministry of Jesus Christ**

Then, what does this water of purification speak of spiritually? When we saints live in this world and commit sins out of weakness, making our hearts dirty, if we try to return before God, our conscience and God's justice demand judgment for those sins. Because the wages of sin is death.

The red heifer is a holy, set-apart animal; although it has no blemish of its own, it bears the sins of the people of Israel, is killed as a sin offering, sheds its blood, and is burned in the fire. This foreshadows 'the message of the cross,' which collectively refers to the fact that Jesus Christ was baptized by John, had the sins of the world transferred to Him, was killed on the cross, and resurrected.

Jesus Christ is the Savior who saved believers from their sins once and for all by being baptized by John, having the sins of the world transferred to Him, and taking the judgment for sin on the cross. Therefore, you and I can confirm that we have been saved by coming before God through believing the word of the gospel of the water and the Spirit in our hearts.

## **Whom should you and I look to when we fall into the world?**

Even if you and I have believed the word of the gospel of the water and the Spirit, we can fall into our own weaknesses. At such times, we must have faith to look to and believe in the Lord, who was baptized by John, had the sins of the world transferred to Him, took the judgment for our sins in our place, and saved us. Only then can we cleanse our hearts and follow our righteous Lord. And then, with the faith that believes in the word of the gospel of the water and the Spirit, we must return before God and serve the work of preaching the gospel.

If we do not use the faith that believes the word of the gospel granted by the Lord, we will fall into spiritual destruction. The Bible says, *“The just shall live by faith”* (Romans 1:17). We must always live with the faith that believes the word of the gospel of the water and the Spirit. If we do not use the faith that believes in the righteousness of the Lord, the forces of darkness will try to cover our souls.

If we live having received the blotting out of sins by believing the word of the gospel of the water and the Spirit in our hearts, Satan the devil begins to attack the weaknesses of our flesh from then on. When we fall into the world and our hearts become dirty, we must not leave that dirtiness to take over your hearts. At such times, we must become victors by looking at the ministry of the Lord, who was baptized by John, had the sins of the world transferred to Him, took all the judgment for sin on the cross, and saved us who believe.

## **Jesus Christ gives the removal of sins and holiness to those who believe**

The Apostle Paul spoke like this in 1 Corinthians 1:30: *“But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption.”* Jesus Christ came from God the Father and became our Savior. Because He gave us the word of the gospel of the water and the Spirit that delivers us from the sins of the world. Jesus Christ allowed those who believe the word of the gospel of the water and the Spirit to obtain the elimination of sins and new life by faith.

Even if Satan tries to drag those who believe the gospel of the water and the Spirit into the world and disappoint them, that work can never succeed. Because Jesus Christ not only washed away all of your and my sins once and for all by being baptized by John, but He also has already taken all the judgment for all sins. We must look at that fact with the eyes of faith. The Lord has made us into those who cannot live apart from Jesus Christ. Even if we try to leave the Lord and go to destruction, the Lord has worked so that He beckons to us at any time to live embraced in the Lord’s bosom. Therefore, we must live by faith, looking at the righteousness of Jesus Christ who made us perfect. Hallelujah!

## **Return to the faith that believes the word of the gospel of the water and the Spirit**

Because Jesus Christ was baptized by John, had the sins of the world transferred to Him, took the judgment for sin on the cross, and resurrected from death, He became the eternal Savior

to us who believe.

Jesus Christ washed away all our sins once and for all through the baptism He received from John, and He took the judgment for all sins once and for all by being crucified on the cross.

Even when Satan the devil brings a sense of condemnation into our hearts, we must defeat Satan by believing in the righteousness of Jesus Christ. “In the name of Jesus Christ, step back, Satan. In order to grant me the blotting out of my sins, the Lord was baptized by John, had the sins of the world transferred to Him, and took the judgment for sin on the cross, thereby saving me now from all sins and judgment.” We can use the faith that believes this word to defeat Satan and return to God.

To do so, our hearts must first be armed with the word of the gospel of the water and the Spirit. Because while we live in this world, we can fall into the world at any time. Therefore, we must always live firmly with the faith that believes Jesus Christ was baptized by John, took the judgment for sin on the cross in our place, resurrected from death, and became our Savior. Then, by believing in the Lord’s righteousness, we can become those who give glory to the Lord and please God. Hallelujah! ✉

# Let us believe and boast in the righteousness of Christ

< 1 Corinthians 1:30-31 >

**“But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— that, as it is written, ‘He who glories, let him glory in the Lord.’”**

## **Preach the word of the gospel of the water and the Spirit by faith**

We must keep in mind that we must live preaching the word of the gospel of the water and the Spirit, thinking of those in this world who are dying because of their sins. All over the world, there are still many people living as sinners because they do not know the truth of the baptism the Lord received from John and the cross. They are falling into the emptiness and darkness caused by sin and are dying spiritually and physically. Chasing after the world and running to places they do not want to go, they are living a very difficult life. They too can receive the removal of sins by believing the word of the gospel of the water and the Spirit, but they are dying, falling into sin without knowing the truth of being born again. Therefore, there is so much work for us to do.

Until all those people receive salvation from sin and obtain eternal life, we must not stop the work of preaching the word of the gospel of the water and the Spirit. Until the day of Jesus’

second coming, this word of the gospel of the water and the Spirit must continue to be preached.

The Apostle Paul speaks to the church in Corinth: *“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18)*. The message of the cross implicitly speaks of the word of the gospel of truth that the ‘Logos,’ that is, the Word who became flesh and dwelt among us, Jesus Christ, was baptized by John, had the sins of the world transferred to Him, took the judgment for sin on the cross, and saved us from all sins.

In the Old Testament, God gave the sacrificial law inside the tabernacle. In order to receive the elimination of his sins, a person who became a sinner lays his hands on the sacrificial offering according to the sacrificial law set by God, passes his sins over, and as that sacrificial offering sheds blood, is killed, is burned in the fire, and is offered to God on the altar of burnt offering on behalf of the sins, the sinner receives the blotting out of sins. ‘The message of the cross’ refers to the ministry of Jesus that concretely fulfilled this word of Old Testament prophecy. Because Jesus took on the sins of the world by being baptized by John, He was crucified on the cross, shed the blood of life, resurrected from death, and saved all sinners from sin. This is exactly the message of the cross. People today speak of ‘the message of the cross,’ but in reality, it speaks of the gospel of the water and the Spirit. The fact that Jesus was baptized by John, had the sins of the world transferred to Him, and saved all sinners by shedding blood on the cross is the message of the cross.

## Human wisdom and God's wisdom

*“For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe” (1 Corinthians 1:21).* The Jews are a people who seek signs. They want miracles like the miracle of the five loaves and two fish or the scene of Jesus walking on water. On the other hand, the Greeks seek the wisdom of the world. However, God has destroyed all human wisdom. Human wisdom refers to the religious doctrine that one receives the removal of sins daily by believing in Jesus and praying prayers of repentance daily. Such faith and doctrine are a religion of theology made by people of the world.

The word of the gospel of the water and the Spirit, which is God's wisdom, does not say so.

Jesus is the Lord who was baptized by John, had the sins of the world transferred to His body once and for all, was crucified, shed blood, died, and resurrected on the third day, granting salvation to those who believe this word of the gospel of truth. Therefore, by hearing the message of the cross with the ears and believing it with the heart, one receives salvation from all sins. Those who believe in the mercy of the Lord, who was baptized by John, had the sins of the world transferred to Him, and even took all the judgment for sin on the cross, can receive salvation from all sins once and for all.

## **We are those who believe in the ministry of Jesus who was baptized by John and the ministry of shedding blood on the cross**

The word evangelism (preaching) comes from the Greek

word ‘kerygma’. It means a herald. It contains the meaning of a proclaimer, one who declares, one who preaches.

Evangelism is proclaiming the fact that God sent His Son Jesus to this earth, had Him baptized by John the Baptist to have the sins of the world transferred to Him, and saved mankind by paying the price of their sins once and for all with the blood shed by being crucified on the cross.

The Apostle Paul met philosophers and evangelized in their way, but he said he was disappointed. From then on, he did not use the wisdom of human words, but simply became one who preaches the baptism Jesus received from John and the ministry of the cross.

Paul was one who realized in advance the word that God the Father loved mankind and sent His only begotten Son Jesus Christ to this earth as the Savior, and that Jesus was baptized by John, had the sins of the world transferred to Him, was crucified, shed blood, and saved believers from their sins.

In the past, I was a person who did not know the reason why Jesus was baptized by John and only believed in the cross of Jesus. In the Old Testament, human sins were being passed over to the sacrificial offering through the laying on of hands. In the words of the New Testament Bible as well, it said that Jesus bore the sins of the world in that way, was crucified on the cross, and saved us from death.

The word in Matthew 3:15, “*For thus it is fitting for us to fulfill all righteousness.*” gave realization to my heart. From that time, I came to know the fact that Jesus is the Lord who was baptized by John, bore the sins of the world, went to the cross, and solved our sin problem, so I decided to preach this word of the gospel of the water and the Spirit to the people of the whole world. From then on, hearing the word of the gospel of the water and the Spirit that I believe and preach, many people began to be saved. The

faith arose in my heart that if Jesus was baptized by John and took away my sins, I have no sin, and by testifying the word of the gospel of the water and the Spirit to the whole world, I could see the blessed work happening where many souls were freed from their sins.

## **First of all, an evangelist must have the assurance of being saved from his own sins of the world**

After receiving the blotting out of sins, spiritual faith arises. Wisdom arises regarding how it is right to live and what one should live for. Therefore, we must become evangelists who preach with the faith that believes the word of the gospel of the water and the Spirit.

Sinners become righteous by receiving the elimination of their sins by believing the word of the gospel of the water and the Spirit. A person who believes the word of the gospel of the water and the Spirit is one who receives the salvation from sin given by God, and also becomes one who obtains eternal life. A person who does not evangelize becomes a person who fails to fulfill the command given by God. The Holy Spirit dwelling in our hearts tells us that if we preach the word of the gospel of the water and the Spirit, those who believe will be saved, rejoice, gain spiritual strength, and obtain eternal life.

Preaching the word of the gospel of the water and the Spirit to people is not a very difficult task. A true gospel evangelist is one who does the work of testifying to those who are falling into the sins of this world about the One who was baptized by John, had the sins of the world transferred to Him, was crucified, shed His precious blood, resurrected from death, and has now become the Savior of those who believe. *“He who glories, let him glory*

*in the Lord” (1 Corinthians 1:31).*

We boast in the fact that we have received salvation from all sins by believing the message of the cross in our hearts. Jesus Christ gave us the word of the gospel of the truth of salvation, made us who believe righteous, and gave us new life.

As I conclude the message I am delivering today, I earnestly request of you. Are you not holding onto it as a gospel only for yourself without preaching it, even after believing the word of the gospel of the water and the Spirit?

There are still many people living in this world who have not received salvation from their sins. Even among the Christians living in this world right now, there are many who live as sinners, trapped in their own thoughts and theological doctrines. Therefore, you must become those who believe God’s word of the gospel of the water and the Spirit and testify to this word of the gospel.

Those who are saving souls from the sins of the world right now are those who are faithful to God. If we live for the preaching of the gospel of the water and the Spirit, our God is also for you and me.

This is exactly the word, *“But seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Matthew 6:33).* The Apostle Paul said, *“And how shall they hear without a preacher? And how shall they preach unless they are sent?” (Romans 10:14-15).*

We must live fulfilling the mission of an evangelist who preaches the gospel of the water and the Spirit by faith for our entire lives. We must strive for even one more soul to be saved. There are many sinners living around us. If we preach the word of the gospel of the water and the Spirit to people all over the world, our God is the One who loves us. ☒

# **The person who believes in the righteousness of God is a wise person**

< 1 Corinthians 1:18-25 >

**“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: ‘I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.’ Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.”**

## **Gratitude that arises in the cold**

The cold weather makes us miss the warm spring even more. I am truly thankful that this time, two brothers entered the gospel

class, heard the gospel, and received salvation. I hope those who have not yet attended the gospel class will attend it once. There, the word of the gospel of the water and the Spirit is preached. It speaks only about sin, about judgment, and about the righteousness of God.

Whenever I experience such cold weather, I remember the things I experienced at the training center in the early days. In the middle of winter, while sleeping shivering in the cold inside a tent, when the time for dawn prayer came, everyone would gather in the small chapel to hear the word of God and pray. At that time, when we woke up after sleeping in the tent, icicles were frozen on our heads. Even the brothers who had received extreme cold weather training in the military said, after attending the winter retreat, that it was colder than the military's extreme cold weather training. However, the brothers and sisters who actually attended the winter retreat did not say that they were cold. This is because they engraved the word of the gospel of the water and the Spirit in their hearts and focused on attending the dawn prayer and listening to the word. I give thanks to the Lord who has allowed us a good environment now, and I hope you will put even more effort into testifying the word of the Lord's gospel to the whole world.

*“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18).*

What is the message of the cross? The entire process in which Jesus, in order to save sinners from sin, was baptized by John, had the sins of the world transferred to Him, hung on the cross, shed His precious blood, was killed, and resurrected from death to save us, is called the message of the cross.

To enter the kingdom of God, one must absolutely believe in the baptism Jesus received from John and the ministry of Jesus

Christ who shed blood on the cross and resurrected from death to save us. In other words, it means that one must receive the word of the gospel of the water and the Spirit given by the Lord into one's heart, obtain the removal of sins, and enter the path that goes into the kingdom of heaven.

The message of the cross demands that anyone, without exception, must absolutely acknowledge three things. First, we must believe that Jesus is the God of creation who made us. Second, we must acknowledge that we, as sinners who inherited the sin of Adam and Eve, have become those who must receive the judgment for sin before God. Third, on behalf of us who are sinners, Jesus Christ took charge of all our sins once and for all by being baptized by John the Baptist, and we must acknowledge and believe in our hearts the fact that He was crucified, shed blood, and resurrected from death on our behalf to become our Savior, thereby obtaining salvation.

By being born into this world, we became sinners, and we were those who had no choice but to die once and receive the judgment for sin. If so, how can a sinner be born again? I am asking how one can enter the kingdom of heaven while still keeping the old self exactly as it is. We must become those who obtain new life by believing in the Lord—who was baptized by John, had the sins of the world transferred to Him, was crucified, shed His precious blood, and resurrected from death—as the Savior of mankind.

## **Human Wisdom and God's Wisdom**

The Apostle Paul asked, "*Where is the wise? Where is the scribe? Where is the disputer of this age?*" (1 Corinthians 1:20).

He declared that God's wisdom cannot be compared with human wisdom, and that human wisdom cannot replace God's wisdom. He said that the foolishness of God is wiser than men, and the weakness of God is stronger than men.

If so, what is needed for us to obtain salvation from all sins? Jesus Christ was baptized by John the Baptist, had our sins of the world transferred to His own body, was crucified, shed blood and was killed, and by resurrecting from death, He became the Savior who saved those who believe from all sins. Believing in this Lord with the heart and obtaining salvation is believing according to God's will. This is exactly the wisdom of salvation that God has given to you and me.

## **Obtain salvation by believing in your heart the word of the gospel of the water and the Spirit given to us by Jesus Christ**

The reason Jesus Christ came to this world was for the purpose of saving you and me from the sins of the world. The reason Jesus Christ was baptized by John the Baptist was to have the worldly sins of you and me transferred to His own body, and to receive the judgment of sin on our behalf, in order to save us who believe.

The reason Jesus Christ was baptized by John, bore the sins of the world, and was crucified was to pay the price of our sins and save us. And the Lord who resurrected from the death on the cross was to give you and me the removal of sins and new life right now.

The person who accepts into their heart the word of the gospel of the water and the Spirit, which was accomplished through the baptism the Lord received from John, becomes a person saved

from their sins. They are now children of God, those who have become God's people.

Everyone, how could we not believe the baptism the Lord received from John and the ministry of the cross in order to save us from the sins of the world? We were those who were born with sin from birth. And we were sinners who had no choice but to live committing many sins while living in this world.

However, our Lord Jesus Christ took charge of the sins of you and me in His own body, was crucified, shed His precious blood, and resurrected from death to become our Savior. That word of God is living and working inside our hearts as the gospel of the water and the Spirit even at this very moment.

The one who ignores the ministry of Jesus Christ, who accomplished such an amazing history of salvation, is truly a foolish person. The Apostle Paul speaks like this in 1 Corinthians 1:27-29: *“But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence.”*

For us who are sinners, accepting the word of God with faith is wisdom, and rejecting it is foolishness before God. It is God's will that each and every one of you and me receives salvation from the sins of the world by believing the word of God, follows the Lord's will, and then enters the Lord's kingdom to live enjoying eternal life.

Are there perhaps any among you here who, while staying inside God's church, live as sinners and will receive the judgment of sin? Hoping that there is not even one such person among you, I would like to conclude today's message.

I desire that those who are here and all those living in the world

will be saved from all the sins of the world by believing the word of the gospel of the water and the Spirit given by the Lord, and dwell in peace. Hallelujah! ☒

# **The Lord gave the gift of salvation to sinners with the word of the gospel of the water and the Spirit**

< 1 Corinthians 1:18-31 >

**“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: ‘I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.’ Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;**

**and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— that, as it is written, ‘He who glories, let him glory in the Lord.’”**

While living on this earth, the Apostle Paul preached the gospel of the water and the Spirit wherever he went. He recorded letters with the intention of nurturing and building up the saints of the Corinthian church, at the same time preaching the gospel that Jesus Christ came to this world as the Savior, took charge of all the sins of the world at once through the baptism He received from John, and died on the cross to fully receive the judgment for all sins.

Because the transportation conditions of that time were so poor that they could not be compared to today, the scope in which one person could minister was very limited. From this very point, we can well know how precious and useful letters were as a means of ministry.

The recipients of these letters were the leaders of each church, and other churches passed the letters around to read and were nurtured by the word. Because we cannot meet everyone in the whole world directly today, it can be said to be the same principle as compiling letters of nurture into a book to propagate the word. Even in those old days, God’s ministry was being accomplished in this very way.

## **It was said that the message of the cross is foolishness to those who do not believe**

*“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18).* Some people believed the word of the gospel of the water and the Spirit, were saved from the sins of the world, and became children of God. However, some other people despised and rejected that same gospel of the water and the Spirit, and ended up becoming those who will receive the judgment of sin.

The Apostle Paul quotes the Book of Isaiah in verse 19 and says this: *“I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.”* This means that those who are considered wise through the eyes of this world could not receive the salvation given through the message of the cross and came to perish. On the other hand, to those who believe the foolishness of the message preached, that is, the word of the gospel of the water and the Spirit, He bestowed the grace of making them children of God.

*“For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified” (1 Corinthians 1:22-23).*

The Jews were those who constantly demanded God’s miracles, and the Greeks, who produced numerous philosophers, were those who longed for the wisdom of the world. However, those who believe in Christ—who was baptized by John, had the sins of the world transferred onto His body, and was crucified—could be saved from all sins and become children of God. Although this truth became a stumbling block to the Jews and looked foolish to the Gentiles, to those who believe the word of the gospel of the water and the Spirit, it became the

truth that saves them from all sins and the judgment of sin.

## **The reason He chose the foolish things of the world and saved them is**

Looking at the word from 1 Corinthians 1:26, it is recorded like this: *“For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.”* When I first read this word, my heart was uncomfortable. Even when preaching this word to the saints, it was a burden. However, this is a word spoken toward those who were in a state where they could not enjoy the benefits of worldly education while losing their country or living in hiding at that time. The Jews of that time were refugees who had lost their country and fled.

However, since today in the 21st century has become a world where the benefits of education are given to everyone, you can accept this word as applying to everyone who does not know Jesus Christ.

While living in this world, because we did not rely on our own thoughts but believed the baptism Jesus received from John and the blood of the cross as the word of the gospel of salvation, we could be saved.

We could know through Jesus Christ that God’s word is more right than our thoughts. We were those who thought that we had to live kindly in this world to become the people of the Kingdom of Heaven. However, such people could not become those who succeed in their life of faith before God.

The very person who quickly acknowledges that he is a sinner before God can believe the word of the gospel of the water and the Spirit given by the Lord in his heart, be saved from his sins,

and become a thankful person. The one who acknowledged the fact that he was a sinner before God and one to receive the judgment of sin can believe the word of the gospel of the water and the Spirit, be saved, and become an evangelist. To those who knew they were sinners before God and wholly rely on God's word, God saved them from their sins and even granted them the gift of eternal life.

## **Jesus Christ became the Savior to those who believe**

It is recorded like this in 1 Corinthians 1:30: *“But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption.”* We could become truly wise people through the faith that believes in the righteousness of Jesus Christ as the Savior.

By Jesus receiving baptism from John, being crucified and shedding blood, and resurrecting from death, He became the Savior who saved me and you who believe now from all the sins of the world.

Because you and I were born with sin from birth, we were those who were bound to live always committing sin, but Jesus Christ received baptism from John the Baptist, had the sins of the world transferred to Him, shed His precious blood on the cross, and resurrected from death to grant salvation to those who believe. Thus, He made us, who are saved from sin, worthy to be called saints.

Jesus Christ gave us faith so that we would lack nothing to become God's people through the faith that believes the word of the gospel of the water and the Spirit.

The Apostle Paul said he considered all the things he learned in the world as rubbish. Therefore, he said that the knowledge of

knowing Jesus Christ is the most excellent.

Jesus received baptism from John the Baptist, had the sins of this world transferred onto His body, was crucified and shed His precious blood, and resurrected from death to become the Savior who made those who believe now into children of God. The Lord is the One who finished the ministry of saving sinners from sin on this earth, made those who believe into children of God, and finished the preparation to come as the Lord of the Second Coming sitting on the throne of judgment.

## **Our Bridegroom is Jesus Christ**

It is not because we had much worldly knowledge that we could be saved from all sins. Rather, if we had much worldly knowledge, we would not have believed in our hearts the fact that Jesus Christ became the Savior by receiving baptism from John and hanging on the cross, and would have tried to resolve our own sins by ourselves. Because we were worldly religious people who tried to resolve our sins by ourselves, we could easily have become those who oppose the Lord's love.

Therefore, the people who believe the message of the cross are extremely wise people. This is because they are those who have obtained salvation from their sins through the faith that believes in the baptism Jesus received from John and the cross.

Now, we who believe the word of the gospel of the water and the Spirit have become the brides of Jesus Christ. Now, although we are men in the flesh, spiritually we are people of faith who have become the brides of Jesus Christ. In the spiritual world, you and I have become children of God who obtained salvation from all sins by believing in the ministry of Jesus Christ's baptism and blood.

## **Give thanks to the Lord who chose us, who were sinners, and gave us salvation from the sins of the world**

Because we were saved from all sins by believing the word of the gospel of the water and the Spirit given by the Lord, we could become God's people. Therefore, you and I could become the happiest people in this world. Our true happiness lies in the fact that we became His children by believing in the righteousness of God who saved us from all sins.

And it is because we can live in this world with the purpose of preaching the gospel by believing the word of the gospel of the water and the Spirit that pleases God. We have become happy people through faith in Jesus Christ.

Before God, because we were physically sinners, we were those who were placed under the judgment of sin. However, God had compassion on such as us and personally came to us, had our sins transferred to Him through the baptism He received from John, received the judgment of sin on our behalf, and resurrected from death to give eternal salvation and new life to us who believe. The Lord met us through the message of the cross, completely saved us from the judgment for our sins, and even gave us the faith to believe.

I give thanks to the Lord for all these things. You and I, while doing the work of preaching the gospel word with the purpose of preaching the word of the gospel of the water and the Spirit, have come to stand in the ranks of those who meet the Lord and live enjoying the blessing of eternal life. ☒

# **Let us live the life of an evangelist of the gospel of the water and the Spirit**

**< 1 Corinthians 1:18-31 >**

**“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: ‘I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.’ Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to**

**bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— that, as it is written, ‘He who glories, let him glory in the Lord.’”**

## **We must live while thinking of the sinners who have not yet been saved from their own sins**

In this world, there live numerous souls who have not yet received salvation from their own sins. They are the ones who must receive the removal of sins in their hearts through the faith that believes in the ministry of the baptism the Lord received from John and the ministry of shedding blood by hanging on the cross, in order to save them from the sins of the world. The word of the gospel of salvation from sins given by the Lord is, when you come to know it, a truly clear and certain truth of salvation. However, there are still those who live without having escaped from their own sins.

While living in this world, their problem of sin can only be resolved if they meet those who testify to the word of the gospel of the water and the Spirit. Because they are sinners who have not yet been rescued from their own sins, they are the ones who must meet the word of the gospel of the water and the Spirit given by the Lord and receive the removal of sins by faith. When we think of the people who have not yet been saved from their own sins, we realize how vast the ministry of preaching the gospel left before us is.

They are fallen into the sins of the world, and are living and dying in emptiness, futility, and darkness. Those who have not been saved from their own sins are trapped in the sins of this

world, living a painful life due to committing unwanted sins. We have the responsibility to preach the word of the gospel of the water and the Spirit to them. Until the day all those people hear the word of the gospel of the water and the Spirit, believe it in their hearts, and are saved, we must continue the ministry of literature missions. Until the day the second coming of Jesus Christ takes place in this world, we must be those who preach the gospel of the water and the Spirit.

## **We must preach the message of the cross, not the wisdom of words**

Seeing that there were many factions within the Corinthian church, the Apostle Paul spoke like this: *“For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God”* (1 Corinthians 1:17-18). Here, the expression “wisdom of words” comes from the Greek word *sophia*, meaning trying to save people by persuading them with skilled eloquence and academic logic. What Paul intends to say is this: “It is not because I spoke well that you received salvation.”

In this world, there are many people who believe in and preach Jesus as the Savior. Some propagate the gospel of Jesus’ cross through fluent eloquence. People hear their words saying, “Jesus was crucified and hung on the cross on behalf of your sins,” and come to believe while shedding tears. However, those who are certainly saved by believing the word of the gospel of the water and the Spirit are extremely few. Among the people who came to believe in Jesus as the Savior

due to the words of human wisdom, there are also many who end up living fallen into worldly religion. Because their faith is the belief that original sin is removed when believing in Jesus, and actual (personal) sins are removed daily through prayers of repentance, they are placed under the situation where they must have their sin problem resolved again with the truth of the gospel of the water and the Spirit.

They must meet the word of truth by which God saved us from the sins of the world through the word of the gospel of the water and the Spirit.

To do so, many books in which the word of the gospel of the water and the Spirit is recorded are needed. Even after becoming a worldly religious person by believing in Jesus, if one meets the word of the gospel of the water and the Spirit, one can have the problem of sin resolved.

It is through going through such a process that one becomes born again. The truth of receiving salvation by having your sins removed is all recorded within the gospel of the water and the Spirit given by the Lord. The word of salvation given by God has been fully manifested and shown within the ministry of the baptism the Lord received from John and the cross.

## **What is the message of the cross?**

The ‘message of the cross’ does not simply point only to the death of Jesus. It is an implicit statement of how Jesus saved sinners from the sins of the world.

The message of the cross is fully contained within the ministry of truth completed by the ministry of the baptism Jesus received from John and the ministry of the cross. The message of the cross implicitly speaks of the truth of salvation accomplished by the

baptism Jesus received from John and the blood of the cross, meaning that it gives salvation to those who believe. The message of the cross means that Jesus took upon Himself the sins of humanity in detail through the baptism He received from John, went to the cross and shed blood, and resurrected from death to save those who believe from the sins of the world.

In other words, the message of the cross is the word of truth that He opened the way to the Kingdom of Heaven through the harsh judgment of sin. The message of the cross speaks of the way to receive the removal of sins that is within the word of the gospel of the water and the Spirit spoken by the Lord, that is, the core truth of the gospel. It is that Jesus Christ came as the Savior to save sinners from judgment and saved those who believe. This word is the message of the cross.

The message of the cross is the gospel word in which human salvation is materialized. In the Old Testament times, God promised to give us the removal of sins through the sacrificial law. He told us that when a sinner lays his hands on the sacrificial offering, his sins were passed onto that sacrificial offering, and thus by that offering shedding blood and being burned in the fire on the altar of burnt offering, the sins of those who believe would be removed. The message of the cross is the content that implies the truth of salvation that materialized all the prophetic words of the Old Testament.

In the Old Testament, when a person committed a sin, he could receive the removal of sins in his heart by laying his hands on the head of an unblemished sacrificial offering to pass on his sin, and the priest receiving the blood of that sacrifice and putting it on the horns of the altar of burnt offering to offer a peace offering.

This truth of salvation is that Jesus received baptism from John

the Baptist, the representative of humanity, to have all the sins of the world transferred onto His own body, was crucified to receive the judgment for those sins once and for all, and resurrected from death to give true salvation to those who believe (Matthew 3:13-17). Such a gospel of salvation is the message of the cross.

What existed only as a concept in the human mind appearing materialized into action, the truth that salvation was accomplished by the baptism Jesus received from John and His blood, and that the way to enter the Kingdom of Heaven was opened, is precisely the message of the cross.

The reason Jesus could die on the cross was because Jesus, who came to this earth, took on flesh and received baptism from John the Baptist to have the sins of the world transferred to Him, thereby establishing the basis upon which He could receive the judgment of sin. Therefore, Jesus could bestow eternal salvation upon those who believe by being crucified, shedding blood, dying, and resurrecting.

Today, because people try to understand the message of the cross without the gospel of the water and the Spirit, they are failing to have their own sins concretely removed. The true removal of sins is accomplished by Jesus receiving baptism from John to have the sins of the world transferred to Him, being crucified to shed blood, and resurrecting from death. That name is Jesus Christ. He came with three offices and saved His people from their sins.

## **Jesus Christ who saved us from all sins through the foolishness of preaching**

The Apostle Paul speaks thus: *“For since, in the wisdom of*

*God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe” (1 Corinthians 1:21).*

What is the foolishness of preaching? It is that Jesus came to this earth, received baptism through John the Baptist to have the sins of the world transferred onto His own body, was crucified, resurrected from death in three days, and gave the removal of sins to those who believe. The Bible has told us that the message of the cross is the gospel of the water and the Spirit.

How did people view this word of the gospel of the water and the Spirit? There are those who think they must do something themselves or realize some discipline to receive salvation. However, because it says one is saved from sin simply by accepting the ministry of Jesus Christ, who is the Master of truth, by faith, people thought it was a false deception.

Because they did not see with their own fleshly eyes the event of Jesus receiving baptism from John and having the sins of the world transferred to Him, the claim that believing that fact in the heart washes away sins and eliminates all sins felt too unfamiliar to them. But if we think a little more deeply, the faith that believes in the fact of the ministry of baptism Jesus received from John, the ministry of the cross, His death, and resurrection was a gospel that is more than enough to become the true truth of salvation.

The word “preaching” (evangelism) is kerygma in Greek, which means proclamation, the cry of a herald.

The content of the proclaimed gospel is this: God sent His Son Jesus Christ to this earth and made Him receive baptism from John the Baptist, who was established as the representative of humanity, thereby transferring the sins of all humanity onto His body once and for all. And Jesus, having received the transfer of

all the sins of the world once and for all, was crucified, shed blood, was killed, and resurrected, thereby becoming the Savior of those who believe. Jesus Christ accomplished salvation for us through the message of the cross. Proclaiming this gospel message of salvation is precisely preaching.

The Jews wanted signs. They wanted miracles such as bread piling up like a mountain when Jesus gave thanks, or Him walking on water.

The Greeks wanted wisdom that fit perfectly logically and scientifically. However, God abolished all human wisdom and miracles, and permitted those who believe the message of the cross spoken of in the gospel of the water and the Spirit through preaching to receive true salvation.

## **God's Wisdom and Human Wisdom**

It is said that the foolishness of God is better than human wisdom, and the weakness of God is stronger than man.

Man-made theological doctrines say that one is saved from one's sins by making them pray prayers of repentance every day, and that by living like that, one ascends to Heaven step by step. However, the message of the cross, which is the word of the gospel of the water and the Spirit given by God, says that by faith we enter the eternal Kingdom of Heaven once and for all. God the Father sent John the Baptist, transferred the sins of the world onto Jesus' body through the baptism given by John, and completed our salvation by having Him shed blood on the cross and resurrect from death. Through the baptism He received from John, the Lord took charge of our sins of the world once and for all, received the judgment for our sins on the cross, and by resurrecting from death, allowed those who believe to receive

eternal salvation.

The Apostle Paul was someone who could interact with the intellectuals of the world. However, he did not do so with the wisdom of human words, but testified to Jesus who completed the message of the cross by preaching the word of the gospel of the water and the Spirit. “The Son of God, Jesus Christ, loved me and you, and came to this earth as the Savior of sinners. By receiving baptism from John the Baptist, He received the transfer of the sins of the world once and for all, and after receiving the judgment for those sins by being crucified, Jesus Christ who resurrected from death has now given eternal salvation as a gift to those who believe.” Paul proclaimed such a message of the cross.

God once stirred up a thirst for the truth concerning the gospel of the water and the Spirit within my heart in order to meet me. I always harbored the question of why Jesus received baptism from John.

Then one day, my question was resolved by the word in Matthew 3:15, “*For thus it is fitting for us to fulfill all righteousness.*” I realized then the fact that Jesus went to the cross after receiving the transfer of the sins of the world by receiving the baptism given by John. I had only known Jesus as the Savior who hung on the cross and received the judgment for my sins. Therefore, when I came to know Jesus who received baptism from John, received the transfer of all my sins, and received the judgment of the sins of the world in my place, the shock was so great that I had to sit down for a long while.

From that time on, I came to know that sin had been eliminated from my heart, peace came to my heart, and I came to preach this word of the gospel of the water and the Spirit to all people in the world.

I preached this gospel word of truth, and to those who said they could not believe it, I preached the gospel word again and again from the beginning. In the midst of that, the realization came, “If my sins passed onto Jesus’ body when Jesus received baptism from John, then now I have no sin,” and the number of believers also increased. I came to know by faith the fact that the Lord saved me from the sins of this world, and now I have become an evangelist who preaches to the whole world.

## **The Reason He Chose the Foolish Things of the World**

It is written like this in 1 Corinthians 1:27-29: *“But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence.”*

This is not a saying that all the people inside the Corinthian church were lacking. When seen through God’s eyes, all people are lacking. In fact, even those who consider themselves to have a lot go empty-handed when they leave this world. Wearing a single shroud and covered by a single coffin, they enter into a small plot of land. Everything achieved through a lifetime of toil eventually returns to dust.

Therefore, the Apostle Paul speaks like this in verse 30: *“But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption.”*

The Lord came to this earth, received the baptism given by John,

was crucified to receive the judgment of the sins of the world for us, resurrected from death, and became our Savior. Therefore, we all have become able to receive salvation through the faith that believes in the baptism Jesus received and the blood of the cross as our salvation.

*“He who glories, let him glory in the Lord.” (1 Corinthians 1:31).* The gospel we can boast of is the gospel of the water and the Spirit. By believing the message of the cross in our hearts, we were able to receive salvation from all sins once and for all. We are by no means those who received salvation because human wisdom was outstanding.

## **The Evangelist Must Preach the Lord’s Gospel Word, the Gospel of the Water and the Spirit, by Faith**

It is not God’s wisdom for us to pursue only succeeding and living well in this world after receiving the removal of sins in our hearts. A person who has received the removal of sins must become an evangelist who preaches the word of the gospel of the water and the Spirit. It is not a wise life to live trapped in one’s fleshly desires even after receiving the removal of sins in one’s heart. A life of preaching the gospel with the faith that believes in the word of the gospel of the water and the Spirit, which is God’s wisdom, is the life of a wise person.

If we preach the gospel of the water and the Spirit to the whole world, God blesses sinners and bestows the faith to be saved. This is precisely the meaning of the word, *“But seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Matthew 6:33).*

Preaching the word of the gospel of the water and the Spirit is

both an easy and difficult task. From the perspective of those who are still fallen in sin, it might seem impossible. However, preaching that “the Son of God came to this earth, received the transfer of the sins of the world once and for all through the baptism He received from John, was crucified and died to receive the punishment for the sins of the world, and resurrected three days after His death to save us who now believe,” is something anyone who believes can do. It is a gospel word that anyone who has received the removal of sins can testify to.

Feeling the work of evangelism as a burden in the heart is because one tries to preach with one’s own wisdom. No matter how well one speaks and explains logically, if the Holy Spirit does not give realization to that person’s heart, he cannot receive salvation.

If you come to have the faith that Jesus, who came to us with the word of the gospel of the water and the Spirit, received baptism from John to have the sins of the world transferred to Him, shed blood on the cross, and resurrected from death, the salvation the Lord gives is yours. Then, that person will receive salvation through the word of the gospel of the water and the Spirit.

The Apostle Paul spoke like this: “And how can they hear without someone preaching to them? How can they receive salvation?” Those who are born again must now all become evangelists. When you evangelize, the Holy Spirit is pleased and gives you strength. If you do not evangelize, you lose strength, have distracting thoughts, and spiritually lose vitality. Even if there are difficulties and pains for you, if you run forward toward the gospel of the water and the Spirit, God will resolve all the remaining problems.

The flame of gospel evangelism that we must do must not cool down. The work of preaching the word of the gospel of the water

and the Spirit is so beautiful. There are so many people who have not yet been saved. Preach the gospel of the water and the Spirit so that even one more soul may be saved. When you preach the gospel of the water and the Spirit, God gives the blessing of receiving salvation to those who hear. ✉

# Be Faithful to Preaching the Gospel of Jesus Christ

< 1 Corinthians 1:30-31 >

**“But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— that, as it is written, ‘He who glories, let him glory in the Lord.’”**

## Jesus Became the Christ for Us

The Son of God, Jesus, became the Christ for you and me. The word “Christ” has the meaning of being anointed by God. In the Old Testament era, those who were anointed were when establishing a king, establishing a prophet, and establishing a high priest. Oil symbolizes the Holy Spirit and is poured upon them. Jesus received baptism from John to have the sins of the world transferred onto His body, and by sacrificing His body, He saved us from all sins. Jesus Christ Himself became our King, and became our High Priest.

Everyone, you must never forget the fact that Jesus Christ became our Savior. Jesus received baptism from John at the Jordan River to have the sins of the world transferred to Him, received the judgment of sin on the cross, shed His precious blood, resurrected from death, and has now become our Savior. You must absolutely not forget that Jesus Christ saved us from the sins of this world through the word of the gospel of the water and the Spirit.

## Through the Gospel of the Water and the Spirit, Not Human Wisdom

It is written in the word like this: “*For since, in the wisdom of God, the world through wisdom did not know God*” (1 Corinthians 1:21). Through human wisdom, one could not know God.

If so, how did we come to know God? How did we come to meet Jesus Christ? It is because those who preceded us made us know through the word of the gospel of truth, by the foolishness of preaching and through the proclamation of the gospel, who our Savior is, how He received the transfer of our sins onto Jesus’ body, and how He saved us from all the sins and judgment of the world.

Preaching truly looks foolish. However, what we proclaim when we preach is Jesus Christ and His ministry.

God, the Creator, the Son of God the Father came to this earth. He received baptism from John at the Jordan River and had all the sins of the world transferred onto His body. And He received the judgment for those sins on the cross. And He resurrected from among the dead and became the One sitting at the right hand of the throne of God. Thus, Jesus permitted the salvation of the removal of sins to those who believe in that ministry of righteousness.

Jesus made those who believe the word of the gospel of the water and the Spirit into sinless ones. This proclamation of the gospel of salvation makes those who believe become children of God, but to those who do not believe this gospel, it only looks foolish.

However, we did not directly witness with our own eyes Jesus who did this ministry of the gospel of the water and the Spirit.

Were you at that place when Jesus Christ came to this earth? Did you see with your eyes the sins of the world being transferred onto the body of Jesus as He received baptism from John at the Jordan River? Were we beside Him when He received the judgment of sin and died on the cross? Believing what is unseen looks foolish to the people of the world, but before God, it is wisdom. That is God's salvation and God's truth.

*“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18).*

Because Jesus Christ received the transfer of all our sins through the baptism He received from John, received the judgment of sin on the cross, and resurrected from death, thereby paving the way for us to go to the kingdom of heaven, this is called the “message (Way).”

## **The Only One We Are to Believe and Boast in is Jesus Christ Himself**

If we think about what you and I have to boast about, there is only one thing. It is Jesus Christ Himself, who saved us, who were sinners, from the sins of the world. Jesus became the King, the High Priest, and the Prophet for all of us. He is fundamentally the God who made me. He is my Creator.

Jesus Christ is the One who brought me the faith to believe the truth of the gospel of the water and the Spirit. He is the One who saved me from all the sins of the world once and for all. Jesus received baptism from John the Baptist to have all the sins of the world transferred onto His body once and for all, received the judgment of sin on the cross, resurrected from death, and saved us who believe from all sins.

If I have anything to boast about, it is the Lord and the word of the gospel of the water and the Spirit. The Lord received baptism from John to have my sins transferred to Him, was killed on the cross on my behalf, resurrected, and became my Savior. Other than the baptism Jesus Christ received from John, the blood He shed on the cross, His death, and His resurrection, there is nothing more to boast about by faith.

Whether for a pastor, an evangelist, workers, or saints, there must necessarily be one boast. That is the fact that Jesus became your Savior. Jesus is the One who became my King, my Prophet, and my High Priest.

We have nothing to boast about other than that. We can boast of the Lord's ministry of righteousness wherever we go in this world. We can boast because it is worthy of boasting. No matter how knowledgeable a person we meet in the world, we can boast. If we boast of Jesus Christ, whether the other person is a philosopher, a scientist, an intellectual, or an artist, they cannot be as noble as Jesus Christ, so they become those who have no choice but to listen.

In our church, there was a sister who graduated from the Department of Philosophy at the top university in our country and came to God's church. Our church has a time of fellowship among the saints after the worship service. That sister came to have fellowship with a young brother who had not yet finished mission school, and she said that at first, that brother felt too ridiculous to her. She said that she felt displeased, thinking, "I graduated from the Department of Philosophy at the top university, and yet I have to have fellowship with this young man." However, when that brother preached the gospel of the water and the Spirit, words she had never heard in her life flowed out of that young man's mouth. She was surprised and listened

attentively, and afterward received the removal of sins in her heart. At the place where that sister was giving her testimony of salvation, she said this: “Even in the Department of Philosophy where I studied, I did not learn the wisdom and truth of salvation consisting of this gospel of the water and the Spirit. But I came here, heard the word of the gospel of the water and the Spirit, believed it in my heart, and received salvation.”

The Jesus Christ we preach is the Savior of true salvation in this world. Jesus Christ is the true Savior of sinners and the truth that gives true new life.

## Look at Those Whom God Has Called

Please know that the reason you and I have been established as office-bearers in the church is not because we have accumulated much knowledge in this world. “*For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.*” (1 Corinthians 1:26). Please know the fact that God chose those who are considered foolish in this world, and after saving them from all sins, He established them as God’s servants. The meaning of these words is this: Because we do not pursue the material things and methods of the world, we appear foolish in the eyes of the world. Those who have not received the removal of sins pursue the world, thinking that the things of this world are everything, and view us, who do not pursue them, as foolish. However, the foolishness of God is wiser than the wisdom of men. When you come to know it, we are indeed the wise ones before God.

God has chosen a weak person like me and has made the strong ones ashamed countless times. We are not those who are

powerful worldly or fleshly. We are neither those who overflow with wealth, nor those who possess unusually outstanding knowledge. However, God, who leaves those better than us and chooses us to put to shame the strong ones in the world, is truly a wise God. All of this is solely to manifest the glory of God.

## **Preach Only the Righteousness of Christ by Faith for a Lifetime**

*“For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God” (1 Corinthians 1:22-24).*

Paul said that he preaches Christ. Whether in an individual church or anywhere, the single thing we must do for our entire lifetime is to preach Christ. What must we preach going out into the world? We must preach Christ. When we preach Christ, the greatest power works. Do not go out to preach other things. Do not try to preach your own knowledge, brilliance, or the things of the world. No matter how much we preach and preach again, there is always something to say. The only thing to be preached is Christ.

If you intend to boast, you must boast in Christ. I hope you become those who boast that He saved lacking us from all the sins of the world, that He put to shame those who are called wise in the world through lacking us, and that He manifested the glory of God, and who believe and preach only the righteousness of Christ.

Boast of the righteousness of the Lord. People of the world boast of the things that are on the earth. However, the people of Christ

have nothing to boast of except the baptism and blood of Jesus Christ. Jesus became our Savior. We believe and boast that He became our Lord. I hope the grace of the Lord is always with you. ✉

# **Preach the Gospel Word of Water and the Spirit by Faith**

< 1 Corinthians 2:1-5 >

**“And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified. I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God.”**

## **Not by the Wisdom of Words but by the Power of God**

The Apostle Paul says that when he preached the testimony of the gospel word of God, he did not preach with his own wisdom like the words of a philosopher. He declared that while he was in Corinth, he determined not to know anything except Jesus Christ and His being crucified on the cross.

Also, he spoke like this: *“My speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the*

*wisdom of men but in the power of God” (1 Corinthians 2:4-5).* When Paul preached, he did not beg people to please believe in Jesus. Nor did he try to make them understand by giving various examples. When he preached the way of the cross, he spoke very simply. He testified that Jesus received baptism from John, had the sins of the world transferred onto His own body, was crucified on the cross to receive the judgment of sin, and resurrected from death, thereby becoming the Savior of sinners. He testified that because Jesus received baptism from John and had the sins of the world transferred onto His own body, He could go to the cross, and through that, He could become the Savior of sinners.

Therefore, we must think deeply about the method of evangelism. People try to make other people believe in Jesus with their own eloquence. However, it must not be done that way. Whether one believes or does not believe in Jesus Christ as the Savior—who, by the ministry of the baptism the Son of God received from John, had the sins of the world transferred onto His body at once, received the judgment of sin on the cross, and resurrected from death—does not depend on the skill of the preacher.

When preaching the gospel word of water and the Spirit, it is easy to think, ‘I cannot speak well...’ However, the preaching of the gospel word of water and the Spirit depends on the power of God’s gospel, not on the skill of man.

If one believes in the heart and preaches that ministry in which God the Father made Jesus receive baptism from John and go to the cross in order to eliminate our sins, if the listener believes, they receive the elimination of sins, and if they do not believe, they cannot receive the elimination of sins.

## A Sinner Is Not Rescued from Sin Just Because the Evangelist Speaks Well

Everyone, the world-renowned gospel evangelist of the 20th century is Pastor Billy Graham. He is a person who has very outstanding speaking skills. He preaches so well that people of all classes, from laborers to intellectuals, listen to his sermon, nod their heads, and sympathize.

However, no matter how well he speaks, with a sermon that omits the gospel of water and the Spirit, one cannot receive the true removal of sins. One may believe in Jesus, but by believing while still having sin in the heart, one can become a church member. However, if there is sin in the heart, one cannot enter the Lord's kingdom where the Lord is.

Then, what does a person who believes in Jesus entering the kingdom of heaven depend on?

It depends on the fact that our Lord, through the baptism He received from John, had our sins transferred onto His own body, and facing death crucified on the cross, said "*It is finished,*" giving salvation as a gift to those who believe. Jesus received baptism from John to take charge of the sins of the world, was crucified on the cross to shed His precious blood, and resurrected from death to become our Savior. By believing in the baptism Jesus received from John and His blood, one becomes a child of God and obtains the authority to enter the kingdom of heaven.

Does believing in Jesus correctly depend on theological doctrine? Or does it depend on the power of faith that believes in the baptism Jesus received from John and His blood? By believing the gospel word that Jesus eliminated our sins through the baptism He received from John and the blood of the cross, we become sinless saints.

This does not depend on the words of men. It depends on the faith that believes in the death on the cross and the resurrection, where the Lord took charge of our sins through the baptism He received from John and completely eliminated them.

People think that if one becomes a pastor, one must speak well. However, a true evangelist is not made by speaking well. The work of salvation occurs when one believes the truth that God made Jesus receive baptism from John and hang on the cross to receive the punishment of sin to eliminate our sins, and preaches the power of that gospel.

Many pastors ministering in the world must realize this gospel word of truth. Without accurately understanding the gospel word of water and the Spirit oneself, no matter how much one strives to preach the gospel of the elimination of sins with fluent words, the fruit of salvation is not borne.

First, one must oneself know the truth of the gospel that Jesus received the baptism bestowed by John and went to the cross. Thus, by believing in the righteousness of Jesus Christ, one must have become a person who has completely received the blotting out of sins.

## **Knowing and Believing the Reality of the Lord's Ministry is True Faith**

Everyone, this is an Orient watch. But if I made a mistake and said this is a Rolex watch, you would believe those words because you trust me. However, would that faith be true faith? No. This watch is not a Rolex but an Orient.

Likewise, to truly believe in Jesus Christ, you must believe together the fact that the Lord received baptism from John and took the punishment for sin by being crucified and shedding

blood on the cross. This gospel is exactly the gospel of water and the Spirit.

We must know how Jesus received baptism from John and had all the sins of the world transferred onto His own body, and we must know and believe the fact that He shed blood on the cross to receive the judgment of sin and resurrected from death to save us who believe now from all sins.

Without knowing the fact that Jesus Christ took our sins onto His own body by receiving baptism from John, if one tries to be saved by believing only in the cross, that faith is not a faith that wholly believes in the salvation ministry of Jesus.

We must absolutely know the reality of the gospel of water and the Spirit and believe it in our hearts. Because people think they can be rescued from their sins even if they believe in Jesus hanging on the cross without knowing how their sins were passed onto Jesus Christ, they are failing to become born-again ones now.

The Apostle Paul did not try to testify to Jesus' ministry with words and wisdom. By the way, what a person with outstanding speaking skills Paul was? He was one who had cultivated the highest learning of the time. Even if he met a philosopher, his knowledge was not pushed back in the slightest. Nevertheless, the Apostle Paul preached the gospel of water and the Spirit very simply.

In Galatians 3:27, he said, "*For as many of you as were baptized into Christ have put on Christ.*" The New Testament testifies that Jesus, who had the sins of humanity transferred to Him through the baptism He received from John, took the judgment of sin and resurrected from death to save those who believe from sin. The gospel of truth that Paul preached was entirely the gospel word of water and the Spirit. He did not give science or philosophy as examples. His method was simple and clear.

If you want to pass the sins in your heart onto Jesus' body and be saved from sin to become a righteous person, you must believe in the ministry of Jesus, who received baptism from John to have the sins of the world transferred to Him, was crucified on the cross, and resurrected from death.

You must know the fact that not other people's sins, but your very own sins were passed onto Jesus' body through the baptism Jesus received from John, and you must believe that He received the judgment for those sins on the cross and resurrected from death to save those who believe. Only after that, when you preach the gospel word of water and the Spirit, can you become a true evangelist.

## **To Preach the Gospel Word of Water and the Spirit to People, Let Them Know Their Sins First**

The preaching of the gospel of water and the Spirit is not such a complex message. There are people who say they cannot preach the gospel properly because they cannot speak well. Such a thought is wrong. Whomever you meet, preach the gospel word of water and the Spirit to that person.

Then, if he accepts it, he will be saved from sin, and if not, his sin will remain as it is. In order to preach the gospel word of water and the Spirit, you must first let him know what kind of sinner he is before God.

Only when one knows what kind of sinner one is before God, can one accept the word that Jesus, who became the Savior, had the sins of the world transferred to Him through the baptism He received from John, took the judgment of sin on the cross, shed blood, and resurrected from death, and thereby be saved.

If one does not know how great a sinner one is, even if one hears

the word that Jesus received baptism from John and took away the sins of the world, it will not touch one's heart.

Did the Lord not speak of this in the parable of the steward? He explained by bringing up the one who owed 50 denarii and the one who owed 500 denarii. It was said that because the one who owed 500 denarii had no ability to repay the debt, when the master forgave the debt, he rejoiced and thanked him much more.

Like this, we must know what kind of sinners we were before God. After that, we must preach the gospel of water and the Spirit so that the other person can believe in their heart and receive the elimination of sins.

If so, how should we preach the gospel of water and the Spirit?

We must testify to the truth that Jesus received baptism from John and took charge of the sins of the world at once.

In the Old Testament, the sacrificial offering took charge of people's sins through the laying on of hands, and in the New Testament, Jesus took charge of the sins of the world through the baptism He received from John, went to the cross, shed blood, said "*It is finished,*" and saved those who believe from those sins.

At that time when Jesus received baptism from John, all the sins of the world were transferred onto Jesus' body. And Jesus was crucified on the cross, took the judgment for those sins, and resurrected from death. Therefore, we must believe the fact that we can be saved by the faith that believes in Jesus' baptism and blood. The faith that believes like this and is saved is exactly the truth of salvation within the gospel of water and the Spirit.

## **Our Life of Faith Must Not Be Done in Hypocrisy**

We must not live our life of faith in hypocrisy that is only seen on the outside. If sin remains in the heart, receiving the elimination of that sin is the most urgent matter.

Even if a person who has not even received the elimination of sins strives to tithe or evangelizes, because he himself is one who has not received the elimination of sins, he must realize the fact that he needs the gospel of water and the Spirit for himself first before anyone else. If one has not received the elimination of sins oneself, even if one preaches the gospel to others, one cannot give the assurance of the perfect elimination of sins.

Prayer is the same. No matter how fluently one prays, without having the sin in one's heart resolved, one cannot become a true evangelist.

It is said that God does not listen to the prayer of a sinner. Only when one is saved by the faith that believes in the gospel word of water and the Spirit given by God and seeks God's help, will God then listen to his prayer.

When food is placed in front of you, a prayer like this is a truly sincere prayer. "God, thank You for giving so much food. There might be brothers and sisters somewhere who are starving and have nothing to eat. Please give food to them as well." To that prayer, God says like this: "Understood. I will listen to your prayer."

It is the same in the aspect of evangelism. "God, in this school, in this workplace, there are many who have not received the elimination of sins. Please let them receive the elimination of sins. I pray that You give help and realization so that when I first believe the gospel word of water and the Spirit and preach it to them, they can also believe the gospel word." If one prays like this, God listens to his prayer. We must know that we do not

become those who preach the gospel of water and the Spirit by speaking well.

Even if the other person seems not to accept the gospel word of water and the Spirit in their heart, I hope you continue to preach while praying to God and hoping that He will open the door of their sinful heart.

You must teach what they do not know, and guide them step by step while praying so that they can receive the elimination of sins. If they still cannot accept the word of God, it means the field of their heart is not yet sufficiently plowed, so we on our side will have to do more plowing of that heart.

The Apostle Paul preached the gospel all his life and established the seven churches of Asia, but even among them, there were people who did not accept the gospel word of water and the Spirit in their hearts. To those who accepted it, it is a blessing, and to those who did not accept it, judgment comes. Those who say they still have sin even while believing in Jesus are those who do not know the gospel word of water and the Spirit. And those who fully know the gospel yet do not accept it in their hearts are those who choose destruction for themselves. God does not have lingering attachments to such people either. Because faith is not for everyone.

## **Nevertheless, We Must Testify to the Gospel Word of Water and the Spirit**

Jesus eliminated the sins of the world by receiving baptism from John.

He says that when this is preached, the listener comes to receive the elimination of sins by faith. Those who have accepted the

gospel word of water and the Spirit in their hearts are those who have been saved from their own sins.

Preach the gospel of water and the Spirit plainly. It is difficult because you try to preach the gospel in a difficult way. Simply preach it to the other person with faith. If he does not accept it, go to another person and preach the gospel word of water and the Spirit. If they do not accept the gospel at a certain school, you can just go to another school and preach.

It was said that our Lord will come to this world before we have gone through all this world. Our God has made us evangelists of the gospel to let us preach the word of truth of the gospel of water and the Spirit. I give praise to our Lord. I hope you testify to the gospel of water and the Spirit boldly. ✉

# The Mystery of the Gospel Revealed to the Righteous

< 1 Corinthians 2:1-16 >

**“And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified. I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. But as it is written: ‘Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.’ But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in**

**words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 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. But he who is spiritual judges all things, yet he himself is rightly judged by no one. For 'who has known the mind of the Lord that he may instruct Him?' But we have the mind of Christ."**

## **With the Gospel of Water and the Spirit, Not with the Wisdom of Words**

The Apostle Paul tells us about the situation when he preached the gospel in the city of Corinth, and how he preached the gospel to that church.

He records that when he testified the gospel of Jesus Christ to the souls in Corinth, he did not do it with fluent speech or human wisdom. The Apostle Paul was a man who received the highest education of his time. He was a man who learned under Gamaliel, the greatest teacher of the Law. He was a man well-versed in all fields, including world history, politics, philosophy, and literature, as well as the Law. If the Apostle Paul had wanted to preach the gospel with words of human wisdom, he would not have lacked anything even if he debated with Greek philosophers. However, he declares that he did not do it with fluent speech or human wisdom.

When Paul went to Athens, seeing that the people there offered sacrifices to an unknown god, there was a time when he preached the word very fluently in a philosophical way. However, looking back on himself later, he said that there was no fruit gained from preaching to them with learned words. From

then on, he determined never to boast of anything else again except the baptism Jesus received from John and His crucifixion.

We can see Paul testifying like this. “Jesus is God. Jesus is the Savior of mankind. Jesus received baptism from John to have the sins of the world passed onto Him, received the judgment of sin on the Cross, shed His blood, and resurrected from death to become the Savior.”

When he preached this gospel word, people accepted and believed it, bearing the fruit of salvation, and churches were established. On the other hand, when he mixed philosophy and theology in his speech, people praised him, saying he spoke well and was amazing, but the fruit of evangelism was not borne.

## **With the Demonstration and Power of the Gospel of Water and the Spirit**

When the Apostle Paul preached the gospel, he spoke like this: *“And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God” (1 Corinthians 2:4-5).*

The power of the gospel of water and the Spirit removes the sins of those who believe. The power of the gospel does not come from speaking well. By the power of God’s word, the gospel of water and the Spirit is preached, and people believe in their hearts and receive salvation. We preach the word of God, but we must know that the One who actually works is God the Holy Spirit.

The Holy Spirit works together with the content of the gospel of water and the Spirit preached by evangelists. When we preach

the gospel to others, the Holy Spirit stands as a guarantee within their hearts. He confirms, “Yes, just as this servant of God preaches, Jesus has removed your worldly sins through the baptism He received from John.” The Holy Spirit causes people to believe.

Preaching the gospel is the power of the Holy Spirit. It is not by human means or methods. Whether preaching the gospel domestically or going abroad to preach, it is all the power of the Holy Spirit.

If our gospel books had gone abroad and failed to properly preach the word of the gospel of water and the Spirit, countless souls would not have received salvation from sin by now. Because we truly relied on the word of God, held onto the word of the gospel of water and the Spirit, and preached it, many people have received salvation.

We know and preach like this: “Jesus has removed your sins through the word of the gospel of water and the Spirit. Were you not originally a sinner? I have spoken to you about sin, about righteousness, and about judgment.” Before that word preached for such a short time, it works even in the heart of a person who has steadily lived a religious life in the world for five years, leading them to acknowledge that they are a sinner, accept this gospel word, and receive the blotting out of sins in their heart. That is exactly the gospel of God and the power of the Holy Spirit.

## **The Word of the Gospel of Water and the Spirit is Like God’s Storehouse of Mysteries**

The word of the gospel of water and the Spirit is the word of truth. This gospel is a mystery that can never be fathomed by the

wisdom of the world. This is a mystery that God kept hidden before the foundation of the world, and when the time was fulfilled, He revealed it to this world through Jesus Christ and the servants of Jesus Christ.

It can never be realized by human wisdom. There are people who say they have read the Bible hundreds of times. Even reading it like that, they are ones who read without realizing the meaning contained within it. For most books, you can understand the content to some extent just by reading them twice. However, even after reading the Bible, which is the word of God, hundreds of times, they do not know the mystery of the gospel of water and the Spirit within it.

How old are the theological doctrines passed down by theologians today? It has been 1,700 years, yet religious leaders still do not know the word of the gospel of water and the Spirit. They know in detail what the population of the port city of Corinth was, what goods were mainly traded there, and what religions flourished in that city. Even while knowing such things in detail, they do not know the actual content of the gospel of water and the Spirit that the words of the Bible proclaim. They do not know the reason why Jesus received baptism from John. This is precisely because the word of the gospel of water and the Spirit is a word of mystery. Even though it is recorded in the words of the Old and New Testament Bibles, they do not know. The Bible proclaims that Jesus came as our Savior. It says that this Savior had the sins of the world passed onto Him through the baptism He received from John, died on the Cross, and resurrected from death to become our Savior, but even seeing this, they do not realize it. This word itself testifies that there is a mystery.

Think of this analogy. Let's say I have hidden something in

my hand. If I have hidden something you have never seen before, you can only know it if I open my hand and show it to you. In the same way, we can only know when God opens His hand and shows us the word of the gospel of water and the Spirit. I, too, only realized the word of the gospel of water and the Spirit within the word of God ten years after I believed in Jesus. While completely absorbed in one thing, I came to know that the word of the gospel of water and the Spirit is God's mystery.

## **He Opens and Shows the Word of the Gospel of Truth Only to Those Who Are Worthy in God's Eyes**

God has hidden this for those whom He loves. He hides this from everyone, and shows it to certain people. Therefore, not just anyone believes the word of the gospel of water and the Spirit and receives the removal of sins in their hearts.

It is truly heartbreaking to see people heading for destruction even while believing in Jesus because they do not accept this word of the gospel of truth of water and the Spirit into their hearts.

Our God shows this only to those who look beyond the things of this earth, place their expectations on God, and have hope in the kingdom of heaven. However, for those who love this world, love honor, and live with their purpose set only on visible material things, He has closed the door of their hearts so that they cannot realize the word of God.

There are some people who, even while hearing the word of the gospel of water and the Spirit from you, do not believe it at all, but rather oppose it by putting their own knowledge first. Those who give irrelevant answers even after hearing all the words

concerning God's gospel do so because the doors of their hearts and ears are firmly closed, and their own thoughts are blocking the word of God.

## **The Holy Spirit Searches Even the Deep Things of God**

The Apostle Paul says that because he first met the Lord and preached the gospel word of God by faith, he was able to raise up the brothers and sisters of the Corinthian church.

We who have received the removal of sins have the Holy Spirit. It is said that the Holy Spirit "*searches all things, yes, the deep things of God*" (1 Corinthians 2:10). He who has the Holy Spirit of God can realize what the word is saying while reading the word of God. Because the Holy Spirit who is in us knows the deep things of God, He teaches us the mysteries of truth hidden within the word of God.

Once we receive the blotting out of sins, the Holy Spirit dwells in our hearts, makes us realize the word of mystery from time to time, and guides us. Therefore, the servants of God do not need any other books besides the Bible, a Bible dictionary, and a word dictionary. The Holy Spirit of God is together in their hearts, letting them know what God is saying when they look at the word of God.

The Holy Spirit fully knows the will of God the Father and the will of the Lord. He teaches that will to the servants of God and to the saints. Furthermore, the Holy Spirit who is in us knows all the problems of the brothers and sisters and all the problems of us humans, teaches them to us, and guides us.

## **The Holy Spirit is a Gift Given to Those Who Have Received the Removal of Sins**

*“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).* The Holy Spirit is the guarantee and receipt that comes upon those who have received the removal of sins. The Holy Spirit is the Spirit of God. Only those who have this Spirit are the people of God.

There is freedom for those who have the Spirit of God (Acts 2:37–41). When we receive the blotting out of sins, we receive the Holy Spirit. When you agree with the gospel of water and the Spirit, the Holy Spirit comes in and becomes your guarantee. “That is right. The Lord has removed all your sins at once and has become your Savior.” At that moment, the Holy Spirit comes in and stands as a guarantee. “That is correct. You have no sin.” The Lord comes into the heart of the one who believes the word of the gospel of water and the Spirit, and the Holy Spirit stands as a guarantee for the word of God.

## **Because the Holy Spirit is in the Heart, Only the Words of the 66 Books of the Old and New Testaments are Needed**

I exhort you not to read too many other books besides the Bible. I exhort you not to read books or commentaries written by people who are not born again, that is, people who do not have the Holy Spirit. The reason is this. Because the Holy Spirit is in your hearts, and while you stay in this church, listen to the word, and grow, when the time comes, the Holy Spirit will teach you everything and supply what is needed. Even if you do not

understand it at first, if you read the word and store it in your heart, when the time comes, the Holy Spirit will make you realize what that word is saying. The Holy Spirit seeks order and the benefit of the kingdom of God, and He is the Spirit who guides us to the word of the gospel of water and the Spirit.

## **Spiritual Things are Discerned Spiritually**

*“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. But he who is spiritual judges all things, yet he himself is rightly judged by no one” (1 Corinthians 2:14-15).*

For us to truly receive salvation from sin and become born-again people comes by receiving salvation through believing the word of the gospel of water and the Spirit given by the Lord. A spiritual person judges all things, but he himself is judged by no one. Why is that? Because that person is one who has received salvation by believing the gospel of water and the Spirit, he is being guided by the Holy Spirit and realizing the work of God. Because he is one who is judged and guided by God, the judgment of man is not important to him. Furthermore, a person who has the Holy Spirit in his heart discerns even the deep things of God. Therefore, our discerning and judging false prophets is a correct judgment.

## We Have the Mind of Jesus Christ

*“For ‘who has known the mind of the Lord that he may instruct Him?’ But we have the mind of Christ” (1 Corinthians 2:16).* Saying that we have the mind of Christ means that we are those who have the Spirit of Christ. This is because the Holy Spirit of God dwells together in us who believe the gospel word of water and the Spirit. It means we now have His mind and know His thoughts.

The Holy Spirit is in the hearts of us born-again saints. Therefore, we can discern the will of God’s word. We know that God is one who hates sin. We know that God is pleased when the one who believes the gospel word of water and the Spirit lives within that faith. And we know where He is guiding us.

Some people say, “If you have received the removal of sins, you do not need a guide,” but this is not true. Rather, it is necessary. Because there is work that the Holy Spirit desires, we must receive His guidance.

1 John 2:27 says, *“But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.”* However, they say this because they have misunderstood the Bible word. For those who believe in their hearts the gospel word of water and the Spirit given by the Lord, because the Holy Spirit dwells in their hearts, the Holy Spirit Himself teaches them the will of God. Because the Holy Spirit teaches the word of God within their hearts, even if deceitful people try to deceive them, they cannot be deceived.

## **Believe the Gospel Word of Water and the Spirit and Minister Under the Guidance of the Holy Spirit**

God does not allow all people to perish. His heart is long-suffering and waiting, and He is one who waits because He wants all people to be saved from sin.

God's heart is the foundation of love. God is holy, righteous, and love. And that same heart is in us as well. Whether we can have the heart of God within the evil and weak human heart can be known if we try believing the gospel word of water and the Spirit.

We are truly thankful that God has saved us from all the sins of the world with the gospel word of water and the Spirit, dwells together in our hearts, and guides us. We are only thankful that the Holy Spirit makes us realize what God's heart is like, makes us preach the gospel word of God to them, and makes us testify to the truth of the gospel of salvation that is in our hearts.

When you and I preach the gospel of water and the Spirit, we are not preaching with human words. Because it is the word of salvation preached purely by faith believing in God's word of truth, the listener receives salvation from God by faith.

We must live remembering by faith the fact that a person who believes the gospel word of water and the Spirit is not a person belonging to this world but a person belonging to God, and the fact that we have become God's workers through the power of the Holy Spirit. I hope that you will fulfill your ministry by believing the word of God under the guidance of the Holy Spirit, and live as those who please God even more during the remainder of your life. ☒

# **By Water and the Spirit, Which is the Wisdom of God!**

**< 1 Corinthians 2:1-16 >**

**“And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified. I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. But as it is written: ‘Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.’ But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we**

**have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 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. But he who is spiritual judges all things, yet he himself is rightly judged by no one. For 'who has known the mind of the Lord that he may instruct Him?' But we have the mind of Christ."**

## **In the Autumn Scenery**

Because the chestnut tree is by the river, it is so picturesque. If only the full moon rises behind the chestnut tree, it is completely autumn. There was a chestnut tree behind the house where I used to live, and I remember those times. When autumn comes, if you go up the mountain with a long pole and shake the chestnut tree that ripened first, the chestnut burrs fall. I used to climb the tree, shake it, and pick up the fallen chestnut burrs with tongs. Later, if you put the peeled chestnuts on the briquette fire, they roast well. In the summer, we swam in the seawater, and in the autumn, we picked and ate chestnuts, and we also picked and ate the fruits of the fig tree right behind the chapel, and birds would come and eat them too. If you fish, a greenling about this big is caught. We immediately slice it into raw fish and dip it deeply into vinegared red pepper paste to eat. Everyone, you have to go to your hometowns soon, right? After having worship service this Sunday, the 16th is Chuseok. Songpyeon made by steaming them in a pot with pine needles laid down—please do

not eat them all by yourselves, but when you return, make sure to pack them in a bamboo basket and bring them. I hope you bring a lot so we can share and eat them together.

## **Apostle Paul's Method of Evangelism was by the Word of God**

Today, in 1 Corinthians chapter 2, Apostle Paul speaks about the wisdom of God and the wisdom of man. *“And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified”* (1 Corinthians 2:1-2).

Apostle Paul was a person who had studied under Gamaliel at that time. He was a servant of God who was born again by believing in the gospel word of the water and the Spirit. But let us look at verse 3. *“I was with you in weakness, in fear, and in much trembling.”* Apostle Paul was a person who had physically weak parts. Historians say he had an eye disease. Looking at Paul's epistles, it was to the extent that a saved brother had to write them on his behalf. So it is recorded that he was bold when writing letters, but when he met the saints, he treated them with a humble heart. Paul was one who lived with the thought that people might look down on him by looking at his outward appearance.

However, he was Paul who was appointed as an apostle. He was one who met the Lord on the road to Damascus. Apostle Paul's ministry was a ministry that the Holy Spirit was with. Paul, as one who believes in the gospel word of the water and the Spirit, testified the word of God.

Apostle Paul said he could not carry out the ministry without the

power of the Holy Spirit. Human wisdom could not replace the power and wisdom of the Holy Spirit. The preaching of God's gospel could only be carried out by the power of the Holy Spirit. In his ministry, the gospel word of the water and the Spirit was always working together with the work of the Holy Spirit.

## What is the Wisdom of God?

What is the wisdom of God? Wisdom refers to the ability to achieve one's purpose with the knowledge one has. It is wisdom to know through what process God accomplishes the work He ordained before the foundation of the world for our salvation, and to reach the purpose by doing it. *“Which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory” (1 Corinthians 2:8).*

The wisdom of God spoken of here is the wisdom of accomplishing in Jesus Christ the work of salvation that God planned for them from the time He created the universe and created Adam and Eve with the Word.

God the Father, in order to save mankind who fell into sin from the sins of the world before the foundation of the world, sent the Son of God, Jesus Christ, to us, made Him receive the baptism given by John the Baptist to have the sins of the world transferred to Him, made Him receive the judgment of all sins on the cross, and completed the work of saving those who believe from sin by resurrecting from death.

The wisdom of God the Father is that He manifested God's love by delivering those who believe from the sins and judgment of all mankind and making them God's people through the ministry of the baptism of His Son Jesus Christ and the shedding of blood on the cross. That is, God determined this work of making

sinners His people and accomplished it all within the ministry of Jesus Christ. Accomplishing such a work is the wisdom of God. We think of the gospel word of salvation received from God. How could a human born with sin become a person saved from sin? How could one who cannot live without committing sin become a sinless person? The one who did this work is the ministry of salvation accomplished in union by God the Father, Jesus Christ, and the Holy Spirit.

It is the gift of God that Jesus Christ delivers those who believe through the baptism He received from John, the blood of the cross, death, and resurrection. Jesus Christ is the Savior who delivered sinners from the sins of the world and the judgment of sin.

Now we are those who have been born again and become God's people by the faith that believes in the truth of the gospel of salvation that the Triune God planned and accomplished for us.

When Satan the devil made Adam and Eve commit sin and man became a sinner by disobeying the command of God's word, God gave the word of prophecy to the ancestors of mankind. In the word of Genesis 3:15, *"And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."* Like this, God gave the word of promise that He would send Jesus Christ as the seed of the woman to cleanly eliminate the sin in the heart at once.

That work was the prophetic promise that God the Father's Son, Jesus Christ, would receive baptism from John to have the sins of the world transferred to Him, receive the judgment of sin on the cross, and save those who believe by resurrecting from death. In the words of the Old Testament, God made the sacrificial law of the tabernacle and showed the way of salvation to sinners. In the sacrificial law shown in the Old Testament, there was a law of passing the sinner's sin to the sacrificial offering by the laying

on of hands. The sacrificial law of the tabernacle was the law of salvation that God made so that mankind would be saved through the sacrifice of the sacrificial offering instead of having to die as the wages of sin. This is the wisdom of salvation to deliver us from the sins of the world.

## **The Difference Between Human Wisdom and God's Wisdom**

How is human wisdom? It has limits. Human wisdom is not eternal. Man made theological doctrines, making it repeat the cycle that even if one is saved by believing in Jesus, if one commits a sin, one must wash it again with a prayer of repentance. So, within Christianity, it made people always live as sinners even after believing in Jesus.

However, God sent John the Baptist, the representative of all people, to this world to give baptism to the body of Jesus, thereby transferring the sins of the world to the body of Jesus, making Him pay the judgment of sin with the blood of the cross, and through the resurrection from death, He let those who believe obtain the blotting out of sins and eternal life. This is the wisdom of God.

It was God's purpose that Jesus Christ received baptism from John to have the sins of the world transferred to Him at once, received the judgment of sin on the cross to shed the precious blood, and resurrected from death to let those who believe be saved and made them children of God. Therefore, even if humans are lacking, if they believe in the baptism that the Son of God, Jesus Christ, received from John and the blood of the cross, they enter the path of being saved from all sins and judgment.

God established the law of salvation for mankind to receive the removal of sins by the faith that believes in the baptism and blood that Jesus Christ received from John. This is the wisdom of God.

If we believe the message of the cross in our hearts, we are saved. The message of the cross is the message of salvation that implies all the processes by which Jesus saved mankind from sin. The message of the cross, when explained, is the word of being born again that saves mankind from sin by the gospel word of the water and the Spirit, that is, the wisdom of God.

Religion made by man cannot eliminate man's sin, but the message of the cross prepared by God the Father is the truth of salvation that Jesus, who was baptized by John, had the sins of the world transferred to Him, shed blood on the cross, and resurrected from death to save us who believe from all sins.

## **Only the Gospel Word of the Water and the Spirit is the Truth that Can Save Sinners from Sin**

*“But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory” (1 Corinthians 2:7).* The baptism that the Lord received from John on this earth, His death on the cross, and His resurrection are the gospel of truth that saves sinners from sin. This message of the cross is the truth of the gospel of the water and the Spirit that God the Father prepared long ago in advance, and it was the word of salvation given to those who believe.

*“But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God” (1 Corinthians 2:10).* The Holy Spirit is the word of the truth of

salvation known only to the person who has received the removal of sins by believing the gospel word of the water and the Spirit in their heart.

However, He said, *“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”* (1 Corinthians 2:14). This means that no matter how smart and intelligent a person is in this world, a person who has not met the truth of the gospel of the water and the Spirit, which becomes the message of the cross, cannot realize it on their own.

It means that the message of the cross, which is within the words of the Old and New Testaments given by God to mankind, can only be met within the faith that believes in the word of truth of being born again by the faith that believes in the baptism Jesus received from John and the blood of the cross.

The gospel word of the water and the Spirit, which becomes the message of the cross testified by Apostle Paul, is recorded within the words of the Old and New Testaments. Such words of truth are not found in worldly philosophy and theological doctrine books, but are recorded only within the Word of God. Apostle Paul could not meet this truth even in the law he had learned in the past. He could only meet it within the gospel word that Jesus Christ is the Savior, and for the salvation of mankind, He received baptism from John the Baptist to have the sins of the world transferred to Him, received the judgment of sin on the cross, and resurrected three days after His death.

We have become those who, by believing in this path of the elimination of sins opened by Jesus, receive the blotting out of sins and, through faith in the Lord who let us obtain eternal life, obtain salvation from all sins at once, live as God’s people, and then enjoy eternal life. I give thanks to the Lord for all these things.

## **Preaching the Gospel of the Water and the Spirit Becomes Our Purpose**

Apostle Paul did not preach with man-made doctrines but preached only with the wisdom of God. Therefore, those who heard the gospel word of the water and the Spirit from Apostle Paul heard the message of the cross.

The message of the cross is the word concerning the baptism Jesus received from John and the blood of the cross, and it is the truth of receiving the removal of sins. Therefore, when we preach the message of the cross through the foolishness of preaching, God grants the salvation of the elimination of sins. We now give thanks to God by believing that we are saved from our sins and made into God's children through faith in God's gospel word of the water and the Spirit.

The message of the cross is not salvation achieved by human good deeds or faith in theological doctrines, nor is it achieved by human intelligence. It is merely the salvation of God's power that allows one to be saved only by believing in the heart the gospel word of the water and the Spirit, which becomes the message of the cross prepared by God.

God is the One who now grants perfect salvation to those who believe the gospel word of the water and the Spirit. The spiritual gospel of salvation that God gives us is the gospel word of the water and the Spirit, and the gift of salvation given to mankind is exactly this word of truth.

The message of the cross that we must believe is the gospel word of the water and the Spirit. Our faith is the faith that believes the gospel word of the water and the Spirit as the truth of salvation. What pleases God is that the gospel word of the water and the Spirit is preached to the whole world, so that those

who receive the blotting out of sins in their hearts, live the rest of their lives as God's people, and enter the Lord's kingdom become numerous.

There is a saying that a people without a dream will perish. Even as Christians, we must be people who have the word of evidence for our own faith. A person who does not believe and hold onto God's gospel word of the water and the Spirit with their heart is like one who is spiritually killed.

Everyone, you must know that the gospel of the water and the Spirit is the very message of the cross, and by believing this, you must live with the assurance of salvation. We must hold onto the Word of God and live in the assurance of salvation through faith. Only then will my heart and your hearts gain strength, and after living the life of faith that God desires, we will joyfully enter the Lord's kingdom. We must live by setting our purpose with the faith that receives salvation. ☒

# **Live as One United with God's Church Through the Faith that Believes in the Message of the Cross**

< 1 Corinthians 3:1-23 >

**“And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men? For when one says, ‘I am of Paul,’ and another, ‘I am of Apollos,’ are you not carnal? Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor. For we are God’s fellow workers; you are God’s field, you are God’s building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on**

**this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are. Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise. For the wisdom of this world is foolishness with God. For it is written, 'He catches the wise in their own craftiness'; and again, 'The Lord knows the thoughts of the wise, that they are futile.' Therefore let no one boast in men. For all things are yours: whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours. And you are Christ's, and Christ is God's."**

### **Those who are divided into "I am on Apollos' side" and "I am on Paul's side"**

Apostle Paul said that there are carnal Christians, and he stated that he treats them like spiritual infants. The reason is that they try to live by drawing church leaders to their own side. "I am on Apollos' side," "I am on Paul's side," "I am on Cephas' side"—by setting the boundaries of their own sides like this, they are trying to divide God's church, which is the body formed by Jesus Christ.

Therefore, Apostle Paul says, *"I fed you with milk and not*

*with solid food; for until now you were not able to receive it, and even now you are still not able” (1 Corinthians 3:2).* It is not that Apostle Paul does not want to speak higher-level words to them. Because they are forming factions within the church and disturbing the church, they cannot properly accept the words of the evangelists regarding whose side they are on. The church that Apostle Paul worries about the most is the Corinthian church. So Apostle Paul said, *“Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one?” (1 Corinthians 3:5).*

## **I planted, Apollos watered, but God gave the increase**

He said, *“I planted, Apollos watered, but God gave the increase” (1 Corinthians 3:6).* Apostle Paul preached the gospel of the water and the Spirit, which is the message of the cross, to them, and Apollos nurtured them.

Apostle Paul stated, *“So then neither he who plants is anything, nor he who waters, but God who gives the increase” (1 Corinthians 3:7).* It means that both he who plants and he who waters are the same workers of God. Therefore, each will receive a reward according to his own labor, and he said, *“For we are God’s fellow workers; you are God’s field, you are God’s building” (1 Corinthians 3:9).*

So, calming down the parts where division was about to occur in God’s church, he spoke like this: *“According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ” (1*

*Corinthians 3:10-11).*

It means that God, through Apostle Paul, gave the word of the gospel of the water and the Spirit, which is the message of the cross, and laid the foundation of the church with the grace of salvation of being born again. God washed away and completely removed the sins of their hearts through the faith that believes in the word of the gospel of the water and the Spirit, making them God's children and God's workers. However, that church was about to be divided.

## **Everyone is tested on the faith they believe in**

*“Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire” (1 Corinthians 3:12-15).* If it is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

We are looking at the phenomenon that appears in those whose faith is young after we are born again from sin and become God's people. The phenomenon that appears in those whose faith is like a child is distinct. However, those whose faith is mature lead the church to run toward the purpose of preaching the gospel of the water and the Spirit. Among the saints in the church, there are those who offer their lives to the Lord with the purpose of preaching God's gospel, while there are also those who live for their own flesh.

Apostle Paul is warning those who are forming factions and

fighting to cause disruption in the Corinthian church. He is saying that even today, those who do not run with one mind and one will for the preaching of the gospel of the water and the Spirit are the ones hindering the preaching of the gospel.

We can see those who claim to serve God's gospel in order to manifest their own purposes. Those who do not set the preaching of the gospel as the goal of their life of faith are those who live following the desires of their own flesh. We must know the fact that there is God's warning for such people.

### **Let no one deceive himself — The wisdom of the world is foolishness**

Therefore, Apostle Paul says in verse 18, "*Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise*" (1 Corinthians 3:18). God said that the wisdom of this world is foolishness, and rather, He allows those who claim to be wise in the world to be caught in their own craftiness and be destroyed.

Therefore, He said that no one should boast because of men or because of themselves. All things are yours, whether Paul or Apollos or Cephas, or all this world or life or death, or things present or things to come—all are yours. The ministers of God's church are those permitted for all the saints of God's church. Therefore, He said you must know that you are Christ's, and Christ is God's.

## **The problem of a person who thinks he is wise**

Those who think they are wiser than the Lord are arrogant. Those who say they are doing the Lord's work but do not set their purpose on preaching the gospel are not those who do the Lord's work, but rather destroyers. If one thinks it is acceptable to change the purpose of preaching the gospel word of the water and the Spirit to the whole world, that is foolish.

He said that whoever lays another foundation on top of the laid foundation will receive judgment for that sin. The message of the cross has appeared as the gospel of the water and the Spirit.

Jesus Christ received baptism from John to have the sins of the world transferred to Him, received the judgment for sin on the cross, and resurrected from death, enabling us to obtain salvation through the faith that believes in Jesus Christ.

There are many people in the church who do not receive the righteousness of Jesus Christ by faith. God has raised His servants and established God's church on this earth that preaches the message of the cross.

There are many who do not know what gospel the message of the cross is speaking of. The message of the cross is the word that implicitly explains the ministry of the Savior, where Jesus received baptism from John to have the sins of the world transferred to Him, received the judgment for sin on the cross, and resurrected from death to become our Savior.

You must believe this word in your heart, receive the complete removal of sins, and become God's people. God made those who believe and follow the word of the water and the Spirit His servants to preach God's gospel to the world.

Look at Peter among the servants of Jesus Christ. Peter said

in 1 Peter 3:21, *“There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ.”*

Apostle John also said 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 water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. —ASV)”* Apostle Paul also said in 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.”* and in Galatians 3:27, *“For as many of you as were baptized into Christ have put on Christ.”*

We must remember that Jesus’ disciples, the apostles, preached the gospel word of the water and the Spirit to the whole world with faith. The apostles were those who believed that Jesus received baptism from John, had the sins of the world transferred to Him, was killed on the cross, and resurrected from death to become our Savior.

It is a great comfort that even now in the 21st century, the faith of the apostles and our faith are the same. We must know the fact that the Lord implicitly spoke the message of the cross as the gospel word of the water and the Spirit, and we must follow it. One of the reasons God called and used Apostle Paul is that He considered Paul faithful and used him. Apostle Paul realized God’s word and followed the Lord with faith. He said he disciplined his own body and brought it into subjection to the will of Jesus Christ. Apostles are such people.

Even within this Corinthian church, there were many people causing such trouble. Saying “I am on Apollos’ side,” “I am on Cephas’ side,” “I am on Paul’s side,” what are they trying to do? Are they trying to form factions among themselves to gain fleshly benefits? Then when will they do the preaching of the gospel that the Lord desires? For such people who form factions to eat well and live well only among themselves, the work of preaching the gospel cannot help but be pushed aside.

Everyone, you and I must live thinking about what God’s purpose is. If one does not set preaching the gospel as their purpose and lives for their own flesh, that person is not a wise person. Such a person who only thinks of his own comfort is not a person of Jesus Christ. Such a person is a fleshly Christian who is a hindrance to the preaching of the gospel.

## **You must live your life for the purpose of preaching God’s gospel word**

What Apostle Paul speaks most essentially is that if you have received the blotting out of sins in your hearts, you should live with the preaching of the gospel as your purpose. He is telling us not to live a life only for ourselves. So Paul says that all things belong to the saints, and God’s people are those who exist for the preaching of the gospel.

It is said that if the sea surface temperature of this earth rises by 3 degrees, one-third of the trees on this earth will spontaneously catch fire. However, it is said that the global sea surface temperature has risen by 0.6 degrees, and in our country, it has risen by 1.6 degrees. As scientists say these days, wildfires occur frequently.

In my heart, I thought of the word in Revelation where one-third

is burned, and I felt that the word is being fulfilled. It is said that if the sea surface temperature rises by 3 degrees, the sea will become hot, countless fish will die, and thus the seawater will turn the color of blood. The global climate is being ruined. Perhaps because of this, fleshly speaking, my heart tends to become depressed. However, spiritually, I shout for joy by faith. The words the Lord spoke are being fulfilled; truly, the Lord's second coming will be soon. Therefore, the thought comes to me that I must preach the gospel of the water and the Spirit, which is the message of the cross, even more quickly now.

So, the heart arises that we must live by the faith that believes in God's word. I hope that there will be many in this world who believe the gospel word of the water and the Spirit and wait for the day of the Lord's second coming. I hope that, besides us, many more people who are saved from sin will arise. I desire that God will make you strong, and that you will become those who live a purposeful life, striving daily to preach the gospel with the faith that believes in the word of Jesus Christ. ☒

# Are we those entrusted with the mysteries of God?

< 1 Corinthians 4:1-5 >

**“Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful. But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one’s praise will come from God.”**

## **We are those entrusted with the mysteries of God**

Apostle Paul said, *“Let a man so consider us, as servants of Christ and stewards of the mysteries of God”* (1 Corinthians 4:1). This is truly a passage where we can know the heart of Apostle Paul.

Do the saints really consider the apostles as servants of Christ and stewards of the mysteries of God? Paul is commanding them to consider him as a servant of God and also as one entrusted with the mysteries of God. Who are the servants of Christ and those entrusted with the mysteries of God? Apostles like Apostle Paul are those entrusted with the mysteries of God.

Today, those who believe in the message of the cross are preaching the gospel word of the water and the Spirit. You can tell by looking at their fruits how much people have damaged the gospel of the water and the Spirit within Christianity up to this day. Truly, the gospel of the water and the Spirit appears as the fruit of true faith. You can see and know that God's servants are those who bear the fruit of the gospel.

### **The fruit of faith and the river of living water are flowing within the church**

You do not know how many people have damaged the message of the cross. Today, you will be able to find the fruit borne in those who have been saved from their own sins.

The souls of those who do not have the fruit of faith are those who have deviated from the message of the cross. In John 7:37-39, it says, *“On the last day, that great day of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.’ But this He spoke concerning the Spirit, whom those believing in Him would receive.”* It is the word that if you know and believe in the righteousness of the Lord, you will receive the removal of sins in your heart, and the living water of the Holy Spirit will overflow in that heart.

It is the word that once we believe the gospel word of the water and the Spirit, which is the message of the cross, in our hearts and receive the blotting out of sins, spiritual life will flow like a river in our lives. Jesus received baptism from John and washed away the sins of the world as white as snow, and thus He made us sinless people! Jesus has made us people of faith who can

come before God.

Everyone, are you experiencing the river of living water permitted by the Lord flowing within your hearts? When we think about how our Lord received baptism from John, received the judgment of sin on the cross, resurrected from death, and has now given us the faith to believe, joy overflows in our hearts.

## **What is required of stewards is faithfulness**

Everyone, you and I who believe in the gospel of the water and the Spirit are living as those entrusted with the mystery of the gospel of the kingdom of God in God's church. To have become a person with no sin in the heart by believing the gospel word of the water and the Spirit is to have received a tremendous blessing. What kind of gospel is the message of the cross on earth that it has eliminated human sins? The gospel that makes a person sinless like this is exactly the gospel of the water and the Spirit.

Apostle Paul said in verse 2, *“Moreover it is required in stewards that one be found faithful.”* We must become those who are faithful to the preaching of God's gospel. The people of the world have never even once heard the gospel of the water and the Spirit.

The ones entrusted with this precious mystery of God are you and I. Today, people attending Christianity also do not know the gospel word of the water and the Spirit. They know that if they pray asking for God's Holy Spirit in their hearts, they will receive it. So they know that after the sermon, they receive the Holy Spirit through loud, fervent prayer and prayer of repentance.

However, the Lord said that whoever is thirsty should come to

Him and drink. It means to drink the living water by faith in the gospel word of the water and the Spirit of the removal of sins given by the Lord.

Everyone, it is not that we are saved by doing something more besides believing the gospel word of the water and the Spirit. There is nothing more we have to do besides accepting in our hearts that the Lord received baptism from John for us, shed His blood on the cross for us, and received the judgment of sin for us.

We do not need to do anything other than the work of believing the gospel word of salvation by which the Lord took charge of our sins and eliminated them. The gospel we believe is the gospel word of the water and the Spirit. Even if we have done some right thing before God, we cannot obtain the assurance of the blotting out of sins in our hearts with that.

We are saved only by the faith that believes in the gospel word of the water and the Spirit. Our Lord is speaking to us in that way. He is telling us to preach the gospel word to the whole world.

## **Leave judgment only to the Lord**

As we read the Bible like this, we realize that Apostle Paul received the removal of sins by believing in the message of the cross. Apostle Paul is a precious servant of God. Perhaps because of this, he did not even marry for the purpose of preaching the gospel. It is because he had to travel to many places to preach the gospel word of the water and the Spirit. Because it is difficult for an evangelist to handle the work of preaching the gospel if tied down to a family, he intentionally did not marry. Because that was not a time when literature

mission could be done, he had to visit those regions in person. He had to offer his own body and preach and testify to the gospel word of the water and the Spirit with his own mouth.

Apostle Paul said, *“Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one’s praise will come from God”* (1 Corinthians 4:5). It means that Jesus Christ will bring to light the hidden things of darkness and reveal the counsels of the hearts.

## **Honorable workers of God**

Everyone, God knows all the center of our hearts. We, who believe in the gospel of the water and the Spirit, are now the workers of God and also those entrusted with the mysteries of God. Whether people recognize it or not, we are the ones who must preach this gospel word to the whole world. When looking at yourselves, do not forget the fact that you are doing the precious preaching of God’s gospel.

Because you and I believe the gospel word of the water and the Spirit in our hearts, we are preaching the gospel to the whole world. It is enough if God is with us. It is easy to say, but knowing this gospel, keeping this faith, and obeying God’s word and following His will for the preaching of this gospel is not an easy task. Since it is also a work that must be continued until death, it can never be taken lightly. Therefore, please do not say that our own salvation from sin and the work of preaching the gospel word of the water and the Spirit to the whole world is by any means an easy task.

Everyone, if one is a righteous person, one plays the role of a righteous person as one grows. Because of that, faith grows and

one comes to live as an evangelist. By uniting with God's church, one unites with the preceding servants and becomes the servants of God.

By all means, I believe that you are living as those entrusted with the mysteries of God. I know you as the workers of God. I also know myself as such a person and believe so. Let us faithfully handle the work entrusted to us before God. As those who do precious work before God, even if we have weak and lacking parts, I hope we do not look down on ourselves. God said of us, *"Let a man so consider us, as... stewards of the mysteries of God"* (1 Corinthians 4:1).

While I follow the Lord and do the Lord's work, sometimes when I lose strength, get exhausted, and fall, the Lord gives me strength through the Word. As I read the Song of Solomon like this, I realize that the Lord is loving me. Although there are no words about the gospel of the water and the Spirit in the Song of Solomon, it is speaking about the relationship between the Lord and us. It is about how much the Lord loves you and me!

It is that He has placed you and me as workers in the vineyard. It is that the Lord finds us lovely when you and I work in the Lord's vineyard. Even if we look like the tents of Kedar when others see us, the reason they should not look askance at us is that the Lord's love is upon us. In the Lord's eyes, there is no person so beautiful, no person so precious. We must live by the faith that knows and believes in the Lord's love.

## **The gospel of the water and the Spirit spreading to the whole world**

Everyone, we are doing literature mission right now, and we are indeed those doing a truly precious work. You do not know

to how many people you and I, as those entrusted with the mystery of God's gospel, are distributing the spiritual food of life. We are the ones preaching the gospel word of the water and the Spirit to the 8 billion people of the whole world.

We are the ones raising the Lord's flocks of sheep. It means that you and I are now acting as the calyx (support) for the gospel of the water and the Spirit. We are spreading the gospel through e-books, printed books, and audio. There is no one as precious before God as we are. There are many Christian organizations around the world, but there are no people who preach such a precious gospel word as our gathering does.

I think that just keeping this gospel word makes us very honorable people. Even without doing particularly great or massive things, just by preaching this gospel of the water and the Spirit without altering it, we have become precious people. It means that we can do all things through Him who gives us strength.

I edit the contents of my sermons on the gospel word of truth, which I realized by reading the Bible words alone, into documents, translate them into English, and put them out. We are preaching the word of God so that all pastors, missionaries, and laypeople can read our books, eat the food of life, and be transformed. Those who are currently weighed down by sin receive salvation from sin when they hear the word we preach. They are rejoicing after reading the gospel word of the water and the Spirit.

Those who thought God's work was nothing are now joyfully preaching God's gospel. They are preaching the gospel word of the water and the Spirit in their own regions and all over the world. This is not my work alone, but I am working together with coworkers all over the world right now. The work of preaching the gospel is the fruit of faith and the fruit of our service.

Everyone, does it make a sound when we do literature mission? It makes no sound at all. God knows that we are working. We are preaching the gospel word of the water and the Spirit like this by faith. We work very quietly, but this gospel is entering the whole world soundlessly.

How much is the gospel preached by pastors who boast loudly about how great they are being spread? At best, it is only being spread within their own churches and their own denominations. Even though they believe in Jesus, they still live as sinners. It means that the devil is deceiving people like an angel of light.

Jesus came 2,000 years ago, received baptism from John for you and me to take charge of the sins of the world, shed His blood on the cross, and resurrected to complete the work of saving you and me. And He ascended to the kingdom of heaven.

He left the gospel word of the water and the Spirit to God's servants on this earth, and through this word, the ministry that Jesus did on this earth is being testified. If by chance Jesus appears before you wearing white clothes, please know that he is not Jesus.

## **With faithfulness until the day the Lord comes**

I believe. I believe that "I am a servant of God, and all those who work with me are workers of God, we are those entrusted with the mysteries of God, and God does God's work through us." We met the Lord through the gospel word of the water and the Spirit, which is the word of God. It is to become those who are silently faithful until the day the Lord comes.

God wants to do what He wants through us. We are working with the faith that believes in the Lord and the Lord's word. If we go forward by believing the Lord's word, the Lord's will is all

accomplished. I believe that the Lord will work through you and me. We are honorable ones before God.

Everyone, although we had difficult things before God this year, all those things brought us precious blessings. I pray that wisdom be given to the leaders of our country, and that war does not break out in this country. We must serve this gospel more and preach it more, and I am praying so that such a thing does not happen. May God give the faith to believe the Lord's word and also give blessings within this church as well. Please let the work of preaching the gospel also go all well. Hallelujah! ✉

# Those entrusted with the mysteries of God

< 1 Corinthians 4:1-13 >

**“Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful. But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one’s praise will come from God. Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other. For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it? You are already full! You are already rich! You have reigned as kings without us—and indeed I could wish you did reign, that we also might reign with you! For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ’s sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst,**

**and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.”**

## **Consider us as workers of Christ**

Apostle Paul wrote a letter to the Corinthians in 1 Corinthians chapter 4. In verse 1, he said, *“Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful”* (1 Corinthians 4:1-2).

All the words that Apostle Paul spoke to us are deeply meaningful words. There is not a single ordinary word, and he spoke many deep, profound, and truly spiritual words. *“Let a man so consider us, as servants of Christ and stewards of the mysteries of God”* (1 Corinthians 4:1). Christ means that He became the King of kings, the High Priest, and the Prophet to us, becoming the Savior who removes our sins. It is the word that Jesus Christ became our Savior.

We must consider Apostle Paul or those who have the same faith as Apostle Paul as those entrusted with the mysteries of God. Now, we are those who believe in Jesus Christ as our Savior, who was baptized by John, had the sins of the world passed onto Him, was crucified to receive the judgment of sin, and resurrected from death.

Everyone, not just anyone becomes workers of Christ. Also, not just anyone knows the mysteries of God. The gospel word of the water and the Spirit that we know much about and preach is the truth of salvation and the mystery of the gospel. The gospel word

of the water and the Spirit is the mystery, and only those who know this gospel and believe it in their hearts are those who have received true salvation.

Apostle Paul also speaks: *“But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord”* (1 Corinthians 4:3-4).

Among the saints in the Corinthian church, there were also those who doubted Apostle Paul’s apostleship. However, Apostle Paul says that being judged by you or by other people is a very small thing to him, and he says that when the Lord comes, He will reveal the things hidden in darkness and manifest the intentions of the hearts, and there will be praise from God to each person. How must Apostle Paul’s heart have been? Sometimes, saints also break the hearts of the ministers. But since they do so because they have not grown spiritually, we must wait. Only Jesus knows why Jesus told us to work as soldiers of Christ, and why the soldiers of Christ are surrounded inside and out and suffer hardships.

We also preach the gospel word of the water and the Spirit to the whole world. People do not know that those who preach the gospel of the water and the Spirit are the ones who speak the message of the cross that Paul talks about. In reality, those who believe in the Lord have lived receiving many judgments in this world.

## **Jesus Christ is our High Priest, Prophet, and Savior**

Everyone, Paul said, *“Let a man so consider us, as servants*

*of Christ and stewards of the mysteries of God” (1 Corinthians 4:1).* What does the word saying workers of Christ mean? It is the word that Jesus, as our Savior, fulfilled the ministry of salvation through three offices.

First, it is the word that Jesus Christ is the High Priest of the kingdom of heaven. It is the word that Jesus was baptized by John the Baptist, took charge of the sins of the world in His body, and saved us by offering His body as a sacrificial offering for our sins on the cross. This is the role of the High Priest of heaven. And Jesus is the Prophet. He said, *“You shall know the truth, and the truth shall make you free” (John 8:32).* The One who preaches the message of the cross to the sinners of this world is Jesus Christ. The Bible, from Genesis to Revelation, is all prophesied words concerning Jesus Christ. It is because Jesus Christ came to this world as the Savior of sinners. Jesus is our Savior and also the King of kings, who came to this world to save His people from their sins.

Jesus, as the High Priest of the kingdom of heaven, is the Savior who was baptized by John to save us from the sins of the world and received the judgment of the sins of the world on the cross. He is the fundamental Creator, the Savior who saved us from our sins once and for all through the truth word of the gospel of the water and the Spirit, and the good Shepherd of our souls. He is our God.

Apostle Paul said, *“Let a man so consider us, as servants of Christ and stewards of the mysteries of God” (1 Corinthians 4:1),* and Jesus Christ came to this earth and became our Savior by performing the ministry of the three offices. This word is the word that He saved us through the message of the cross.

## The apostles lived on this earth as those entrusted with the mysteries of God

Apostle Paul spoke like this: *“For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it? You are already full! You are already rich! You have reigned as kings without us—and indeed I could wish you did reign, that we also might reign with you! For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men”* (1 Corinthians 4:7-9).

It is the word that those truly entrusted with the mysteries of Christ lived a life like Jesus Christ and then entered the Lord’s kingdom. Like Apostle Paul, the evangelists of that time lived receiving much persecution from adversaries.

It is recorded in the word: *“We are fools for Christ’s sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now”* (1 Corinthians 4:10-13).

It says that the saints received the removal of sins in their hearts, became children of God, and lived in glory, while the evangelists lived weak, lowly, hungry, thirsty, naked, beaten, and without a certain dwelling place. Apostle Paul was like that, and the apostles who believed in the message of the cross like Apostle Paul were also like that.

## **Just as Apostle Paul was a tentmaker, we also now serve the gospel at our own expense**

Now the world has changed a lot. In the 21st century, there are many pastors who work receiving a salary in the ministry field. In the old days, when Apostle Paul was an evangelist, far from receiving a large salary, he was busy preaching the message of the cross while being beaten and naked.

Apostle Paul was doing self-supporting mission work with the skill of setting up tents and receiving money. It means that in those days, evangelists were not those who did ministry receiving a salary. Apostle Paul's occupation was a tentmaker. He was a person who made a living by setting up tents and receiving money. So, wherever he went, he set up tents. There, he labored, worked, and received money to cover his living expenses. It means he earned money himself to serve the gospel. Now we are also doing self-supporting missions. Ministers all over the world are earning material wealth to serve the gospel. Paul and we do the exact same self-supporting mission. Paul and we now have the exact same gospel content, the exact same faith, and the exact same self-supporting mission.

## **The power of literature ministry is great**

In the old days, there was an evangelist named Watchman Nee in China, and that evangelist evangelized and nurtured that vast area of China by making a gospel newspaper. I heard that Watchman Nee was martyred when the Cultural Revolution broke out while he was preaching the gospel in China. I respect him. After he left, his co-worker Witness Lee took over his ministry and did mission work. They are doing literature

ministry most actively in the whole world. The power of literature ministry cannot be ignored.

Now, as we translate sermon messages and deliver them as e-books, paper books, and audio, people all over the world are reading them, believing the gospel word of the water and the Spirit, receiving the removal of sins in their hearts, and growing up.

## **Paul was a faithful worker of Christ**

He said, “*Being reviled, we bless; being persecuted, we endure; being defamed, we entreat*” (1 Corinthians 4:12-13).

We are workers of Christ. You and I are faithful workers. We are those who are loyal to God’s work as those entrusted with the mysteries of God’s gospel now in the 21st century. We are workers of Christ and those entrusted with the mysteries of God, and we are faithful and loyal servants of God before God. ✉

# **There are not many fathers of faith**

< 1 Corinthians 4:14-21 >

**“I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me. For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church. Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power. For the kingdom of God is not in word but in power. What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?”**

## **The Corinthian church was a church that had many problems**

Today, I intend to preach the word from 1 Corinthians chapter 4, verses 14 to 21. Apostle Paul said he gives exhortation to the saints of the church in Corinth.

Among the epistles of Apostle Paul, the Corinthian church was the church with the most problems. Among the churches Paul established, it was the church that had the most problems. In this church, there were also those who doubted Paul’s apostleship. It

seems there were also many problems because it had not been long since they accepted the word of the way of the cross into their hearts. During the communion service, everyone should break the bread of communion together, but since they did not do so, it also took a lot of time to solve that problem.

## **Though there are ten thousand instructors in Christ, there are not many fathers**

Perhaps because of that, Apostle Paul speaks this word. *“For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me. For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church”* (1 Corinthians 4:15-17).

Apostle Paul says that though there are ten thousand instructors in Christ, there are not many fathers. Everyone has their own instructor, and looking at each other, there are many things to respect and imitate. So, someone is precious in this aspect, and they are worthy of imitating each other.

However, *“For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel”* (1 Corinthians 4:15). It means Paul gave birth to spiritual children through the gospel of the water and the Spirit. Then, people think that anyone can become a predecessor if they preach the gospel, but that is not so. What Apostle Paul said here is that there are ten thousand instructors in Christ but not many fathers, which means one must be far ahead in faith and become someone who can be called a spiritual father.

## What is the heart of a father?

Everyone, being a father does not mean you can be called a spiritual father just because you preached the gospel of the water and the Spirit. A true father is one who, if his child is placed in a situation of dying, bears any labor to save that child. He is one who lives with such a heart as a spiritual parent.

A child cannot understand the heart of a father. However, one who has become a father is a person who can bear any labor for his child. In the heart of a parent, there is compassion and pity toward the child.

Apostle Paul did the work of nurturing with all his strength while establishing many churches such as the Corinthian church, the Thessalonian church, and the Colossian church until now. Paul traveled to each region and, together with the co-workers of that region, nurtured the saints and established them as workers. He is an itinerant evangelist.

He is not an evangelist who sits in one place, establishes a church, gathers saints, and nurtures them. He is one who preaches the gospel of the water and the Spirit for a few months here and a few months there to establish God's church, and establishes a leader to guide that church so that they can nurture the saints.

Among those who came into the church because you preached the gospel, there are also those who need to be specially managed. If you do not take care of such souls, they may leave the church and lose their faith. One who is in charge of a church can live comfortably if he only does his own role well, but if it is not the heart of one who has become a father, it is difficult to understand that heart.

One who is a father looks after all the church members both spiritually and physically. He is one who can look after them so

that all the family members in the house are comfortable, take care of a sick child if there is one, and ensure the whole church can live a life of faith. Therefore, what Apostle Paul says about a father is all appropriate.

There are ten thousand instructors in Christ, but not many fathers. If God's church intends to handle the work of properly propagating the gospel of the water and the Spirit, the one who has become a spiritual father bears all labors with faith. If only the saints can live well, he is one who is loyal to the work of looking after and nurturing them. He prays for God's children and does the work of solving problems. That is the ministry of one who has become a father.

Such a person who only looks after himself and only thinks of himself whether the same members die or not is still a spiritually young person. The one who thinks of the same members, thinks of God's church, thinks of the benefit of propagating the gospel, thinks of God's will, and leads them is the one who has become a true father. That is why there are not many fathers.

## **Apostle Paul did the work of a spiritual father**

What we are seeing now is that Apostle Paul wrote and sent nurturing epistles with the heart of a father. We are growing spiritually by receiving Paul's teachings while reading the nurturing epistles.

And we are also learning how God's church should be operated. If we remove the epistles of Apostle Paul from the 66 books of the Old and New Testaments, how much would be left? If we look at the words of the New Testament excluding Paul's epistles, the words of God are too few.

The reason God made Apostle Paul not marry is that if he

married, he would have to settle in one church and fulfill all his duties as a husband. So he could not marry. We can know that God specially lifted up and used Apostle Paul.

Paul had to record the epistles, and if he had even a little fault, the Pauline epistles themselves might later fail to obtain the qualification as the word of God. So, because God is the one who knows all of that, I feel that He filled Paul with the thoughts of the Holy Spirit and used him in that way.

## **The problem of those who ignore God's servants**

Those who ignore God's servants are mostly spiritually young ones. A certain group are those who are not yet born again. These do not recognize God's servants. They do not recognize whether that person is a precious person or not.

There were also those who ignored Paul, who was doing the ministry as God's servant. Those whose faith is too young cannot accept in their hearts that there is a leader above them, so they make many mistakes.

However, the people who truly have the heart of a father inside the church are those who prepare and supply much spiritual food for fear that some children's faith might become weak. Even while locked inside a prison, Apostle Paul prayed, wrote letters, and lived for them. He did not spare much labor to make their faith grow. Such a person is a spiritual father.

## **What is power? — Serving the gospel is power**

Apostle Paul intended to visit the Corinthian church to face and teach them. He said that when he goes to them, he intends

to test whether they have spiritual faith, not with words. What is the power of faith? Is speaking well God's power? No. Those who preach the gospel of the water and the Spirit all over the world and do the Lord's will are the ones who have the power of faith.

Everyone, when you experience spiritual difficulties, the servants of God who solve that problem with God's word and faith are the ones with power. Leaders who lead so that the word of the gospel of the water and the Spirit is well propagated, who consider co-workers precious, and who act as a support (calyx) for them are the ones with power.

When I call our ministers God's workers, I call them God's workers by looking at their hearts and the usage of their faith. If there are those who live for the propagation of the gospel, they are all God's workers. I believe that those who live for the gospel, even down to the young children of the Sunday school, are saints.

## **The one who becomes a foundation for the propagation of the gospel is God's worker**

Considering a precious person as precious, the person who knows how to consider God's workers, brothers and sisters, male and female ministers, and those who live for God as precious is a precious leader before God. A person who does God's work is a person who sees God's people as precious.

It was said that while there are ten thousand instructors in Christ, there are not many fathers. Such a person who only cares for himself and likes to form factions is still far from becoming a spiritual father.

The person who seeks the benefit of the gospel and becomes a single grain of wheat to become a foundation for the benefit of propagating the gospel is God's worker, God's servant, and a spiritual father. You and I are all working like that to become a foundation for God's work for the propagation of the gospel. Therefore, we are precious ones before God.

Truly, God's work is not in word but in power. You can know by seeing how much they sacrifice and try to become a foundation for the propagation of God's gospel of the water and the Spirit.

You must judge whether they are God's servants or not by seeing how precious the fruit is that the work they are doing bears before God. I believe that anyone who labors and makes an effort for the propagation of the gospel is a precious person. We must all live well by faith together for the propagation of the gospel. ✉

# Flee from sexual immorality

< 1 Corinthians 5:1-13 >

**“It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father’s wife! And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote to you in my epistle not to keep company with sexually immoral people. Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person. For what have I to do with judging those also who**

**are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore ‘put away from yourselves the evil person.’”**

Beloved saints, today through the words of 1 Corinthians 5, we are going to deeply examine how we should view and how we should handle sin inside the church. This word does not simply deal with moral issues, but it is a word that clearly shows where the difference lies between a church that knows the gospel of the water and the Spirit and a church that does not know it.

Inside the Corinthian church, there was a serious problem of sexual immorality. The saying “*has his father's wife*” was a sin that was not tolerated even in the world at that time. But what is more surprising is the fact that the church, far from mourning this matter, was rather arrogant. What does this mean? Outwardly they looked like they had faith, but in reality, they did not properly know the essence of the gospel of the water and the Spirit.

The Apostle Paul deals with this problem very strongly. “Deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.” This word is not a simple discipline. The ultimate purpose is restoration. Outwardly it looks like a strong measure, but in reality, it is God’s method of love to make that person return to the true gospel.

Here we see a very important standard. The church is not a community that treats sin lightly or overlooks it. However, at the same time, it is not a place that condemns and abandons sinners. The church that knows the gospel of the water and the Spirit is a community that exactly knows the essence of sin and clearly

knows where its solution lies.

Paul continues to speak like this: *“Your glorying is not good. Do you not know that a little leaven leavens the whole lump?”* Here, leaven means sin and its influence. However, you must not view this word simply as a moral lesson to “be careful of sin.” The deeper meaning is that when the gospel of the water and the Spirit is distorted, the entire church is affected. If the church exactly knows the gospel of the water and the Spirit, it is not confused about the sin problem. Because Jesus already took all sins through the baptism He received from John, and judged those sins on the Cross. A person who knows this fact does not treat sin lightly, but at the same time, is not bound by sin.

Therefore, Paul declares: *“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.”* This word is a very important gospel declaration. First, he says, “You are unleavened.” This does not mean “Become an unleavened person.” It is a declaration that you have already become an unleavened person. How did we become unleavened ones? Because Jesus Christ was sacrificed as the Passover lamb. Because Jesus received the transfer of the sins of the world by being baptized by John, and was judged on the Cross with those sins, those who believe in Him receive the washing of sins. This is the gospel of the water and the Spirit.

Therefore, the word *“purge out the old leaven”* does not mean to remove sins by yourself. As one who has already received the removal of sins, it means do not return to the way of thinking and the old faith that belong to sin anymore. In other words, it means do not return to legalistic condemnation or deed-centered faith.

Paul continues to say, “*Put away from yourselves the evil person.*” This word is a part that is very easy to be misunderstood. This does not simply mean to exclude a person who committed a sin. The core is not to leave as it is the state of rejecting the gospel of the water and the Spirit, justifying sin, and not repenting. Because the church is a community standing on the gospel, it cannot neglect the state that destroys the gospel of the water and the Spirit.

Beloved saints, 1 Corinthians 5 throws a very important question to us. “How do you understand sin?” Many people still focus on trying to solve their own sins, repeatedly repenting, and fighting against sin. However, this is a phenomenon that appears because they do not know the perfect structure of the gospel of the water and the Spirit.

A person who knows the gospel of the water and the Spirit is different. He believes the fact that his sins were already transferred by Jesus being baptized by John, and were completely judged on the Cross. Because of that, he no longer has a faith that struggles to solve sins, but he lives a faith that lives upon the already solved sins. Does that mean he treats sin lightly? Never. Rather, he recognizes sin more clearly.

Because he knows how heavy that sin was that Jesus had to take it upon Himself through the baptism He received from John and die on the Cross. In the end, the core of 1 Corinthians 5 is this. The church is not a community that covers up sin, nor is it a community that condemns sinners, but it is a community that discerns sin upon the already completed gospel of salvation and leads to restoration.

Beloved ones, is your heart perhaps still heavy due to the sin problem and are you staying in repetitive condemnation? If so, you must return to the gospel of the water and the Spirit again.

Jesus already took all your sins by being baptized by John, was judged on the Cross with those sins, and completed salvation with the resurrection. He who believes in this gospel of the water and the Spirit is already an unleavened one. Now you must live upon that identity. Do not return to the old faith anymore, but you must live a life that simultaneously enjoys freedom and holiness within the gospel of the water and the Spirit.

I hope that this gospel of the water and the Spirit will clearly settle in your hearts, so that you may advance to a life that enjoys a correct understanding of sin and true freedom. Hallelujah! ✉

# **Your body is the temple of the Holy Spirit**

**< 1 Corinthians 6:1-20 >**

**“Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain to this life? If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge? I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren? But brother goes to law against brother, and that before unbelievers! Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated? No, you yourselves do wrong and cheat, and you do these things to your brethren! Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God. All things are lawful for me, but all things are not helpful. All things are lawful for**

**me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her? For ‘the two,’ He says, ‘shall become one flesh.’ But he who is joined to the Lord is one spirit with Him. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.”**

Beloved saints, today through the word of 1 Corinthians 6, we are going to deeply examine what kind of being a saved saint is, and why their life must change. This word is not simply an ethical lesson, but a word that clearly shows the identity and direction of life of one who believes in the gospel of the water and the Spirit.

First, Paul points out the problem that existed within the Corinthian church. There were cases where saints sued one another and even went to secular courts. Paul strongly rebukes this. Because saints are not simply worldly people, but those who will judge the world in the future. A person who knows the gospel of the water and the Spirit must know his identity. We are

no longer beings under sin, but those who have been justified in Jesus Christ.

But why do saints quarrel with each other like worldly people and try to seek judgment from the outside? The reason is that they only knew the gospel of the water and the Spirit with their heads, and could not actually accept it with conviction in their hearts. A person who wholly believes in the gospel of the water and the Spirit does not try to solve his problems in worldly ways. Because the standard of his life is already in God.

Paul goes further and says this: *“Why do you not rather accept wrong? Why do you not rather let yourselves be cheated?”* This word is a difficult word to accept humanly. However, it is a possible attitude for a person who knows the gospel of the water and the Spirit. Because our righteousness is not something we protect, but something Jesus has already accomplished for us.

Following this, Paul makes a very important declaration. *“Do you not know that the unrighteous will not inherit the kingdom of God?”* And he lists various sins such as sexual immorality, idolatry, adultery, and greed. This is not simply listing a catalog of sins, but showing what the state of being under sin is.

But here the most important word follows. *“And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.”* This word accurately reveals the core of the gospel. The word “were” means the past.

That is, previously you were under sin, but now you are not. How did this become possible? It was not done by our effort. It is because Jesus shouldered all our sins by receiving baptism from John, and was judged on the cross with those sins. And by resurrecting, He completed that salvation. This is exactly the gospel of the water and the Spirit.

Therefore, Paul says, *“You were washed, but you were sanctified, but you were justified.”* This does not mean something that is gradually achieved, but an already completed state. He who believes in the gospel of the water and the Spirit is no longer a sinner, but one whose sins are already washed away, a holy one, and a righteous one.

For this reason, Paul subsequently deals with the issue of life. *“All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.”* If one does not know the gospel of the water and the Spirit, one will misunderstand this word. However, a person who knows the gospel of the water and the Spirit does not use freedom as self-indulgence. Because he is a person who has already been set free from sin.

Also, Paul speaks about the body. *“Now the body is not for sexual immorality but for the Lord, and the Lord for the body.”* This is a very important word. Our body is not simply flesh, but belongs to the Lord. Because Jesus vicariously shouldered our sins through the baptism He received from John, and bought us with a price.

So Paul speaks strongly. *“Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God?”* The Holy Spirit is not One who dwells just anywhere. He dwells in the one whose sins are resolved, that is, the one who believes in the gospel of the water and the Spirit.

Lastly, Paul concludes like this. *“For you were bought at a price; therefore glorify God in your body.”* This is the conclusion of the gospel of the water and the Spirit. We are no longer our own. Because Jesus took charge of our sins through the baptism He received from John, and paid that price on the cross, we are the Lord’s.

Beloved saints, 1 Corinthians 6 speaks to us clearly. “Who are you?” If we still remain in the consciousness of being sinners, our lives have no choice but to remain in continuously fighting against sin. However, a person who believes in the gospel of the water and the Spirit is different. He lives as one who has already been justified.

For this reason, his life is not changed by force, but naturally becomes different. It is no longer a life dragged around by sin, but becomes a life lived as one belonging to God. Does condemnation for sin perhaps still remain in your hearts? If so, you must return again to the gospel of the water and the Spirit. Through the baptism Jesus received from John, He already shouldered all your sins, and was completely judged for those sins on the cross. And He completed that salvation with His resurrection.

He who believes in this gospel of the water and the Spirit is no longer a sinner, but a righteous person. Now we must live upon that identity. We must live a life that glorifies God with our bodies and with our lives. I pray in the name of the Lord that this gospel of the water and the Spirit firmly takes root in your spirits, so that you may come to live in an identity and freedom that is no longer shaken. ✉

# **Abide with God according to the gift each person has received**

**< 1 Corinthians 7:1-40 >**

**“Now concerning the things of which you wrote to me: It is good for a man not to touch a woman. Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband. Let the husband render to his wife the affection due her, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does. Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control. But I say this as a concession, not as a commandment. For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that. But I say to the unmarried and to the widows: It is good for them if they remain even as I am; but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion. Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband. But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife. But**

to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her. And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy. But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace. For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife? But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches. Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised. Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters. Let each one remain in the same calling in which he was called. Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it. For he who is called in the Lord while a slave is the Lord's freedman. Likewise he who is called while free is Christ's slave. You were bought at a price; do not become slaves of men. Brethren, let each one remain with God in that state in which he was called. Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy has made trustworthy. I suppose therefore that this is good because of the present distress—that it is good for a man to remain as he is: Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife. But even if you do marry,

**you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you. But this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none, those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, and those who use this world as not misusing it. For the form of this world is passing away. But I want you to be without care. He who is unmarried cares for the things of the Lord—how he may please the Lord. But he who is married cares about the things of the world—how he may please his wife. There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please her husband. And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction. But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry. Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well. So then he who gives her in marriage does well, but he who does not give her in marriage does better. A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord. But she is happier if she remains as she is, according to my judgment—and I think I also have the Spirit of God.”**

Beloved saints, today through the word of 1 Corinthians chapter 7, we are going to look deeply into what kind of life attitude the saved saints should have on this earth. This chapter speaks about marriage and singleness, and life in the world, but at its center, there is one clear standard. It is exactly the life living upon the already completed gospel of salvation.

The Apostle Paul first speaks about marriage and singleness, acknowledging the state given to each person. Some people are married, and some people are living as singles. Paul does not set either side as an absolute standard. Rather, he says, “*But each one has his own gift from God.*” This is a very important principle. Faith is not evaluated by external forms, but is determined by the state before God.

If so, why does Paul deal with the issue of marriage like this? At that time, there were extreme thoughts within the Corinthian church. Some people viewed the flesh as evil and denied marriage itself, and conversely, some people thought that it was okay to follow the desires of the flesh however they pleased. Both of these are appearances that manifest when one does not know the gospel accurately.

If one does not know the gospel of the water and the Spirit, a person inevitably flows into two extremes. One is legalistic asceticism, and the other is self-indulgence. However, a person who knows the gospel of the water and the Spirit does not waver between these two. Because his standard is not in his own deeds, but in the salvation already accomplished by Jesus.

Paul says, “*Let each one remain in the same calling in which he was called.*” This word does not mean not to change, but it says that the starting point of faith is not in the circumstances. Whether one is married, single, a slave, or a free person, these external conditions do not determine salvation. Because

salvation has already been completed.

If so, how was that salvation accomplished? By receiving baptism from John, Jesus shouldered all our sins, was judged on the cross with those sins, and completed salvation by His resurrection. This is the gospel of the water and the Spirit. He who believes in this gospel is already a perfect person before God, no matter what state he is in.

Therefore, Paul applies the same standard to the married and to the single. That is to “live in the Lord.” The married serves the Lord within marriage, and the single serves the Lord in the state of singleness. What is important is not the state, but whom one looks at within that state.

Also, Paul says this: “*The time is short,... the form of this world is passing away.*” This is a very important insight. This world we are living in is not eternal. Marriage, wealth, and circumstances are all passing away in the end. Because of this, if we put the roots of our faith here, we will inevitably waver.

Beloved saints, many people are still bound to circumstances even while living a life of faith. They waver amidst marriage problems, economic problems, and human relationship problems. Why is that? It is because the center of salvation is not clear. A person who fully believes in the gospel of the water and the Spirit is different. He does not waver no matter what his state is. Because his salvation has already been completed, and his relationship with God has also already been perfectly established.

Therefore, Paul says, “*You were bought at a price; do not become slaves of men.*” This word does not simply speak of social independence. It is a declaration that our identity is not determined by people or circumstances. Because Jesus shouldered our sins and paid the price, we are already the Lord’s. Now our lives must change. It must no longer be a life dragged

around by circumstances, but a life standing upon the gospel of the water and the Spirit. Whether we marry or do not marry, no matter what situation we are in, our center must not change.

Beloved everyone, 1 Corinthians chapter 7 is asking us like this: “Where is the standard of your life?” If that standard is in circumstances or conditions, you have no choice but to continue to waver. However, if that standard is upon the salvation accomplished by Jesus, that is, the gospel of the water and the Spirit, you will not waver in any situation. Now we must return again to the gospel of the water and the Spirit. Through the baptism He received from John, Jesus shouldered all our sins, was judged for those sins on the cross, and completed salvation by His resurrection. This gospel must become the standard of our lives.

When we do so, we finally become free. We become free even within marriage, free even within singleness, and come to live a life living toward God in any circumstance. I hope that this gospel of the water and the Spirit becomes your center. So I hope that you come to live with a faith that does not waver in any situation. Hallelujah! ✉

# Concerning things sacrificed to idols

< 1 Corinthians 8:1-13 >

**“Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. But if anyone loves God, this one is known by Him. Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled. But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. But beware lest somehow this liberty of yours become a stumbling block to those who are weak. For if anyone sees you who have knowledge eating in an idol’s temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? And because of your knowledge shall the weak brother perish, for whom Christ died? But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.”**

## Ahead of the holidays

Please spend the holidays well. I hope those who visit their hometowns during the holidays will go and return in peace. I pray that He will protect the vehicles coming and going, and protect you like the apple of His eye from all risks of accidents. We must also pray for this country, asking Him to protect it so that it does not get swept up in a war. Because if a war breaks out, we will reach a situation where it is difficult to preach the gospel. In fact, the One who protects this country is also God. I expect that during the holidays, brothers and sisters will preach the word of the gospel of the water and the Spirit to their families, so that there will be the grace of receiving the removal of sins. If there are delicious things after spending the holidays, please do not eat them by yourselves, but share them with the brothers and sisters who cannot go to their hometowns. Please have eyes that look after our brothers and sisters.

## Should we eat things sacrificed to idols, or should we not?

As we welcome the holidays, I would like to speak about things sacrificed to idols. Everyone, should we eat things sacrificed to idols? Or should we not eat them? We should not eat them.

What kind of faith do we have? When the holidays come, the people of the world hold ancestral rites offering sacrifices before false gods. All things are clean, and just because it was offered to an idol does not mean the food itself is dirty.

However, the Apostle Paul is dealing with this issue. *“Now concerning things offered to idols: We know that we all have*

*knowledge. Knowledge puffs up, but love edifies” (1 Corinthians 8:1).* Although we may eat certain foods, there are also things we should not eat for the sake of the other person’s conscience. It means that knowledge makes a person arrogant, but love edifies and gives benefit.

When families gather together for the holidays, among them there will be those who believe in Jesus and those who do not believe. At times like this, what should we Christians do? It is okay to eat the food from the ancestral rites.

However, when unbelievers look at those who believe in Jesus, they know that one must not bow down to idols and must not eat sacrifices offered to idols. Because they know it like that, it means we must not eat it.

In my case, people around me all know that I am a pastor. There is a custom of sharing the leftover food with neighbors after holding ancestral rites at one’s house, and the things that were placed on the ancestral rite table show signs of it. Actually, as food, it is okay to eat. However, among us, there are those whose faith is weak. For a person who only knows to the extent that they have received the removal of sins and must not serve idols, if those who were first say it is okay and eat together, fear arises in their hearts and their conscience becomes defiled. Thinking, “It is okay to eat food offered to idols,” if they go a little further, it will flow in the direction of thinking, “It is okay to offer sacrifices to idols,” and “It is okay to bow down to idols.”

It means that although it is okay to eat, we must not eat for the sake of the other person’s faith. The apple itself that was placed on the ancestral rite table is not the devil. Because it is a fruit given by God, it is okay to eat, but for the sake of the other person’s conscience and faith, there are times when it is okay to eat and times when we must not eat.

When born-again people and non-born-again people are gathered together, we must not eat the food on the ancestral rite table together with them. If we eat, it makes them stumble. They will treat Christianity as just one of all religions, and exactly the same as believing in miscellaneous gods. If that happens, that person will consider there is no need to believe in Jesus, will not believe, and will end up going to hell.

The conclusion is that it is good not to eat.

As we welcome the holidays, you might have the thought, “Everyone else is eating, so how can I not eat all by myself?” At such times, just do not eat what was placed on the ancestral rite table, and because you believe in Jesus, you can ask for and eat the food that was not placed on the ancestral rite table. When they hold the ancestral rite, there is no need to sit together. You can join them when eating the food.

It means we must not eat in order to let souls receive salvation. The Apostle Paul says this: *“But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble”* (1 Corinthians 8:12-13).

## **To us, there is only one God who is the Holy Trinity**

Looking from verse 5, *“For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live”* (1 Corinthians 8:5-6).

Strictly speaking, there is only one God. The God who became

the Trinity, that is, God who became our Father, Jesus who became our Savior, and the Holy Spirit who helps us; there is only this one Triune God. Therefore, the one who knows the fact that only God is the true God is not greatly shaken by the issue of things sacrificed to idols.

Corinth is a port city. Port cities serve the sea dragon king god a lot. They offer sacrifices before that god, placing all the food on an enormous altar, and then people bring it out to the market and sell it. At this time, whether believers could buy and eat it, or whether they should not eat it, became an issue.

## **From which country did the ancestral rites offered to one's ancestors come?**

Ancestral rites originated from the Confucian ideology to honor one's parents. It is a Confucian tradition that indirectly taught that spirit through the method of holding ancestral rites in front of the ancestors' graves, in order to pass down the teaching of honoring living parents to the descendants. Setting up the ancestral rite table, "Even after your grandfather passed away, I serve him like this. Seeing this, you should serve me well." It is an educational process that teaches that.

Originally, the ancestral rites offered to ancestors originated in Confucianism. Confucius made it with good intentions, but people used this and utilized it for the purpose of educating their children. So, it is said that if they set up an ancestral rite table to commemorate the day the ancestors passed away, the souls come and eat. However, in reality, our ancestors do not come visiting the ancestral rite table on that day.

Christian believers solidify their reconciliation with God by

setting up food before God and offering a worship service. During the worship service, they offer hymns and invite a minister to preach the word.

Just think about it. If our ancestors were alive right now, what would they wish from us? Wouldn't they wish for us to believe in Jesus, receive the blotting out of sins, serve God, and then come before the Lord? Offering with exactly that kind of heart is the Christian-style memorial service. If we say we cannot eat the ancestral rite food because we believe in Jesus, unbelieving family members sometimes get angry. However, we must live according to the conscience of faith.

## Love edifies

Having correct knowledge is important. However, knowledge alone does not give benefit to a person. We must also know together what is truly beneficial.

When eating the ancestral rite food weighs on your mind, you can just ask for and eat the food that did not go up on the ancestral rite table. What we must know is the fact that all things are pure and clean. However, we do not eat in order to keep the faith we believe in, and for the souls who have not yet been saved from sin. Eating that food does not become a sin, but we do not eat out of consideration for the other person. *“But beware lest somehow this liberty of yours become a stumbling block to those who are weak” (1 Corinthians 8:9). “Knowledge puffs up, but love edifies” (1 Corinthians 8:1).* Holding onto this word, I hope you spend the holidays well. ☒

# Our life of faith is like a race

< 1 Corinthians 9:19-27 >

**“For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel’s sake, that I may be partaker of it with you. Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.”**

## **Apostle Paul who became a servant to all men**

Apostle Paul is speaking about how he conducted himself in order to win some people. *“For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to*

*those who are under the law, as under the law, that I might win those who are under the law” (1 Corinthians 9:19-20).*

Apostle Paul continued to say, *“To the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel’s sake, that I may be partaker of it with you” (1 Corinthians 9:22-23).*

Apostle Paul, while being together with the brothers and sisters in the church, conducted himself fittingly to each situation, whether to those under the law or to those not under the law. Because our desire to win people is something that cannot be achieved if we leave this world.

In this world, there are many people who are suffering because of sin. Therefore, for such a person to hear the gospel word of the water and the Spirit and become a believer is truly gaining a precious opportunity. We need the attitude to be able to conduct ourselves by faith like Apostle Paul. We must also be careful about unconditionally rejecting unbelievers. If we say we have truly received the removal of sins, we must be considerate of unbelievers. It means we must guide all people so that they may partake in the gospel.

## **It means not to run without a purpose**

Let us look at the Word of God. *“Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air” (1 Corinthians 9:24-26).*

Paul ran for the preaching of the gospel, but he did not do it like beating the air; he ran toward a clear purpose.

Our life of faith is also like a race. We must run toward the mark. That mark is exactly preaching the gospel of the water and the Spirit. We are those who have already received the removal of sins in our hearts. Therefore, the purpose of our faith on this earth is to preach the gospel of the water and the Spirit to many people, and running toward it must be our life.

## **The purpose of the life of faith is only one**

Where is the purpose for which we must build God's church? Preaching the gospel word of the water and the Spirit to the whole world, that is the purpose. There is no other purpose.

Where is the purpose of the life of faith? Is it to become a person with good faith? That is not it. Is it to become a person who knows the Bible a lot? Before God, rather than knowing the Bible a lot, believing the gospel word of the water and the Spirit and running for the preaching of the gospel is more important. The purpose the Lord has placed for us and God's church is in saving souls who have fallen into sin by preaching the gospel word of the water and the Spirit.

However, people place their purpose in the wrong place. They live making it their purpose to build their own church largely, to elevate their own honor, or to be sanctified by themselves.

However, where do the people who have received the removal of sins in their hearts place their purpose?

They place their purpose in making people receive the removal of sins, and they live a life of offering themselves for the preaching of the gospel of the water and the Spirit. Other than that work, there is no other purpose. They are greatly

disappointed when they cannot fulfill the work of evangelizing the gospel. This is like a marathon runner setting a goal and running only toward that place. The purpose of a person who believes in Jesus is to uphold the Lord's will. Such people are those whom the world cannot handle.

However, today numerous Christians place their purpose on sanctification. How they can live a sanctified life, how they can live a holy life to reveal the aroma of Christ to this world, they place their purpose exactly there.

However, humans try to live holily for a day or two, but they live a life of failing every day. Unless one is God Himself, living a holy life by one's own strength and maintaining it is an impossible thing.

For a person who has received the removal of sins, the faith that believes the gospel word of the water and the Spirit and preaching this gospel word is the purpose of life. For a person who truly believes the gospel word of the water and the Spirit, the heart wanting to live for the preaching of the gospel arises naturally.

The problem is that today, although those who believe in Jesus should fundamentally place their interest in the gospel word of the water and the Spirit, in reality they remain in trying to save themselves by their own efforts. Because of that, today's Christianity is becoming an existence that might as well not be in this world.

Apostle Paul did not boast of himself while testifying the gospel word of the Lord for his whole life. Apostle Paul said, "*Grace be with all those who love our Lord Jesus Christ in sincerity*" (*Ephesians 6:24*).

Paul preached the gospel word of the water and the Spirit that makes people receive the removal of sins, and he offered himself

to the Lord for his whole life for the preaching of the gospel. People who love the gospel and have the purpose of making people receive the removal of sins discipline themselves and offer themselves to the Lord for the preaching of the gospel.

## **Make a clear trumpet sound**

Let us read 1 Corinthians 14:8 and 9. *“For if the trumpet makes an uncertain sound, who will prepare for battle? So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air” (1 Corinthians 14:8-9).*

If we live with the purpose of making people receive the removal of sins, we must accurately preach the gospel of the water and the Spirit when we evangelize. At first, we listen to the other person’s words. However, while listening, we must open our mouths and clearly preach what the gospel word of the water and the Spirit is. The Bible says that Jesus told us He would make known about righteousness, about sin, and about judgment.

To say about righteousness is speaking of the gospel word of the water and the Spirit. It means that Jesus Christ was baptized by John, had the sins of the world passed onto Him, and took the judgment of sin on the cross for us.

To say about sin means that we must preach the fact that you were inevitably born as a seed of sin who had no choice but to commit sin.

To say about judgment is speaking of what comes upon those who do not believe the fact that Jesus was baptized by John, had the sins of the world passed onto Him, went to the cross, received the judgment of sin, and resurrected from death.

If you are to be saved from your sins, after knowing your own

sins, you must believe the gospel word of the water and the Spirit in your heart and receive the true removal of sins.

Sometimes, there are cases where one fails to preach the message of the cross and steps back after only laying out irrelevant words. We must clearly preach the fact that the gospel word of the water and the Spirit has eliminated our sins. If we do not accurately preach the gospel word of the water and the Spirit, even if that person wants to believe, they will not be able to believe.

Everyone, we all must know the gospel word concerning the message of the cross. We must clearly preach the Lord's word that spoke about God's righteousness, about man's sin, and about man's judgment. We must become those who accurately blow the trumpet of the gospel toward the Lord and toward the world. That is exactly the trumpet sound blown by a born-again person.

## **Run toward the purpose with the faith that believes the gospel word of the water and the Spirit**

The reason we all come out to God's church is to live with the purpose of preaching the gospel as those who have received the removal of their sins. We must lay down all other purposes. Just as a marathon runner runs looking only forward toward the goal, we must live like that as well.

Today as well, how much have we preached the gospel word of the water and the Spirit to the whole world? Tomorrow as well, we must preach the gospel word of the water and the Spirit that makes people receive the removal of sins. We must live with the purpose of testifying the gospel of the water and the Spirit until this year passes completely, and for 10 years, for 20 years, for

30 years, until the day our Lord returns. With that purpose, we must live our church life.

The purpose of our church is in making people receive the removal of sins by believing the gospel word of the water and the Spirit. I hope you run toward that goal this year as well. ✉

# Whether you eat or drink, do it for the glory of God

< 1 Corinthians 10:1-33 >

“Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. But with most of them God was not well pleased, for their bodies were scattered in the wilderness. Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. And do not become idolaters as were some of them. As it is written, ‘The people sat down to eat and drink, and rose up to play.’ Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; nor complain, as some of them also complained, and were destroyed by the destroyer. Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. Therefore let him who thinks he stands take heed lest he fall. No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it. Therefore, my beloved, flee from idolatry. I speak as to wise men; judge for

yourselves what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread. Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar? What am I saying then? That an idol is anything, or what is offered to idols is anything? Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. Or do we provoke the Lord to jealousy? Are we stronger than He? All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. Let no one seek his own, but each one the other's well-being. Eat whatever is sold in the meat market, asking no questions for conscience' sake; for 'the earth is the Lord's, and all its fullness.' If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake. But if anyone says to you, 'This was offered to idols,' do not eat it for the sake of the one who told you, and for conscience' sake; for 'the earth is the Lord's, and all its fullness.' 'Conscience,' I say, not your own, but that of the other. For why is my liberty judged by another man's conscience? But if I partake with thanks, why am I evil spoken of for the food over which I give thanks? Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved."

Beloved saints, today, through the word of 1 Corinthians 10, we will deeply examine how those who have received salvation should live, and why one can fall even while knowing the gospel word of the water and the Spirit. This word is not a simple warning, but a word that clearly shows the discernment that those who believe in the gospel of the water and the Spirit must possess.

The Apostle Paul first mentions the history of the people of Israel. They were baptized into Moses, ate the same spiritual food, and drank the same spiritual drink. This means that they were within God's grace of salvation.

However, Paul continues and says this: *"But with most of them God was not well pleased, for their bodies were scattered in the wilderness."* This is a very important warning. Just because there is an outward experience of faith, it does not mean that it is true faith.

Why did this happen? They experienced the work of salvation that God performed, but because they did not accurately know its meaning. In other words, they did not know the structure of salvation.

Beloved saints, the exact same thing happens today. Even while being born into this world, hearing God's word in the church, and serving, if one does not accurately understand the gospel word of the water and the Spirit, one has no choice but to be destroyed.

Paul shows the failure of Israel in four ways. The sins of idolatry, sexual immorality, testing God, and complaining. All of these are not simple problems of actions, but evidence that the center of the heart was not with God.

If one does not know the gospel of the water and the Spirit, a person will inevitably obsess over outward things. Faith is

shaken according to environment, emotion, and situation. And eventually, one comes to complain and tries to return to the world. However, a person who accurately knows and believes in the structure of the gospel of the water and the Spirit is different. He can know that his salvation does not depend on his weakness or the environment he is in. The gospel word of the water and the Spirit is that Jesus received baptism from John, had the sins of the world transferred to Him, received the judgment of sin on the Cross, resurrected from death, and completed our salvation. Because the one who believes in the gospel word of the water and the Spirit is saved from sin, that faith can no longer be shaken.

Still, Paul says: *“Therefore let him who thinks he stands take heed lest he fall.”* This is a warning given to a person who has faith believing in Jesus without knowing the gospel of the water and the Spirit. The moment one thinks, “I am fine,” or “I am believing well,” that person comes to believe in the church he attends or his own faith. And at that time, he falls to Satan the devil.

True faith is not relying on one’s own heart, but must rely on the word of truth of salvation that has already been accomplished.

In the following words, Paul delivers an important promise. *“No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.”* Many people accept this word simply as a comfort. However, a gospel meaning is contained here.

The reason we can overcome tests of faith that are difficult for us to bear is not because our will is strong. A person who believes in the Lord who already received baptism from John, had the sins of the world transferred to Him, went to the Cross,

received the judgment of our sins for us, resurrected from death, and became our Savior, does not collapse even in the midst of tests.

Paul then speaks again about idolatry. *“Therefore, my beloved, flee from idolatry.”* Idols do not simply mean images. Because there are many things in our hearts that we rely on more than God.

A person who does not know the gospel word of being born again will inevitably rely on other things more than God. However, a person who knows the gospel of the water and the Spirit comes to believe only in Jesus Christ and rely on His word. Because his salvation depends on the gospel word of the water and the Spirit that the Lord has already completed.

Also, Paul speaks about the Holy Communion, emphasizing that we are those united with Christ. We are not simply people who attend church, but those who have become one with Jesus Christ. He had our sins transferred to Him through the baptism received from John, received the judgment of sin on the Cross, resurrected from death, and became our Savior.

Therefore, Paul summarizes the standard of life like this. *“Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.”* This is the life of a person who believes the gospel.

This word is not a rule telling you what to do. As one who has already received salvation, it means that the center of that life must be with God. It is no longer a life lived for oneself, but that one has become a person who walks with God.

And finally, Paul says this. *“Let no one seek his own, but each one the other’s well-being.”* This is the fruit of the gospel. A person who knows the gospel escapes from self-centeredness and comes to live a life that saves others.

Beloved saints, 1 Corinthians 10 speaks clearly to us. Just because one knows the gospel does not mean one automatically lives correctly. Only when we know the gospel accurately and stand upon it can we live an unshakable life.

Is your faith perhaps still shaken by the environment, changing according to emotions, and collapsing according to situations? If so, you must return again to the gospel word of the water and the Spirit.

Through the baptism received from John, Jesus already bore the sins of the world, received the judgment of that sin once and for all on the Cross to solve it, and completed our salvation through resurrection from death. The one who holds onto this gospel is not shaken in any situation.

Now we must live upon this gospel of the water and the Spirit. We must not rely on ourselves, but rely on the righteousness of God. We must live the life of one who builds up the faith of others, not our own benefit.

I hope this gospel becomes the center of your life. Therefore, I bless you in the name of the Lord that you will not fall in any test, and will come to live a life directed toward God. ☒

# A life lived centered on Christ

< 1 Corinthians 11:1-34 >

**“Imitate me, just as I also imitate Christ. Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you. But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonors his head. But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man. For this reason the woman ought to have a symbol of authority on her head, because of the angels. Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. For as woman came from man, even so man also comes through woman; but all things are from God. Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering. But if anyone seems to be contentious, we have no such custom, nor do the churches of God. Now in giving these instructions I do not praise you,**

since you come together not for the better but for the worse. For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. For there must also be factions among you, that those who are approved may be recognized among you. Therefore when you come together in one place, it is not to eat the Lord's Supper. For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of Me.' In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.' For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. Therefore, my brethren, when you come together to eat, wait for one another. But if anyone is hungry, let him

**eat at home, lest you come together for judgment. And the rest I will set in order when I come.”**

Beloved saints, today through the words of 1 Corinthians 11, we are going to deeply examine the meaning of order, authority, and the true Holy Communion from the perspective of the gospel of the water and the Spirit. This word does not speak of a simple ceremony or outward regulations, but clearly shows with what heart and attitude a person who knows the gospel should stand before God.

First, Paul says, *“Imitate me, just as I also imitate Christ.”* This does not mean to follow Paul as an individual, but to imitate the direction of a life that lives centered on Christ. A person who knows the gospel does not make himself the standard, but makes only Jesus Christ the standard.

In the following words, he speaks about the issue of the head, that is, authority and order. He says the head of man is Christ, the head of woman is man, and the head of Christ is God. This word does not simply speak of outward culture or customs. It speaks of the order established by God.

However, what is important here is not the outward form but the inner center. If a person does not know the gospel word of the water and the Spirit, he becomes obsessed with outward regulations. He considers it important whether he covered his head or not, or whether he kept the formalities. But a person who knows the gospel of the water and the Spirit is different. Because he is one whose relationship with God has already been restored, he values the center of the heart more than the outward appearance.

Because his righteousness does not come from his own deeds, but comes from the true salvation in the gospel word of the water

and the Spirit that Jesus has already accomplished. Jesus received baptism from John, had the sins of the world transferred to Him, received the judgment of sin on the cross, and completed our salvation through His resurrection from death. He who believes in this gospel of the water and the Spirit becomes one who has already received the removal of sins before God.

Now Paul deals with another problem of the Corinthian church. It is the very issue of the Holy Communion. While keeping the Lord's Supper, they did not share with one another, and there were cases where some were full and some were hungry. This is not a simple matter of etiquette. It was a state where they had lost the essence of the gospel of the water and the Spirit.

Paul speaks strongly. *“Therefore when you come together in one place, it is not to eat the Lord's Supper.”* Why is that? Because their center was not the Lord but themselves. The Holy Communion is not a simple meal, but a place to remember the body and blood of Jesus Christ.

Paul explains the meaning of the Lord's Supper again. *“The Lord Jesus on the same night in which He was betrayed took bread;... this is My body which is broken for you;... This cup is the new covenant in My blood...”* This word is very important. The Lord's body and blood are not simple symbols, but represent what Jesus actually did for us. By receiving baptism, Jesus shouldered our sins onto His own body, and with those sins, He shed His blood on the cross and was judged. This is exactly the new covenant. This is the gospel of the water and the Spirit. Therefore, the Holy Communion is not a simple ritual. It is a place to reaffirm the salvation that has already been accomplished. It is not a place to try to resolve one's sins again, but a place to accept by faith that sins have already been

resolved.

So Paul says, *“But let a man examine himself, and so let him eat of the bread and drink of the cup.”* Many people misunderstand this word. They think of it as checking, “Have I become clean, am I qualified?”

However, the self-examination Paul speaks of is not that. It is to examine whether I am believing the gospel correctly and whether I accurately know the meaning of Jesus’ body and blood. If one participates formally without knowing this gospel, that is failing to discern the Lord’s body and blood.

So Paul says, *“For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body.”* This does not mean that the Holy Communion itself is dangerous, but it is a word warning against merely performing the form in a state of not knowing the gospel.

Beloved saints, 1 Corinthians 11 teaches us a very important fact. Faith is not an outward form, but must stand on the correct understanding and belief of the gospel.

Is your faith perhaps stuck in formalities? While offering worship, participating in the Holy Communion, and doing various activities, are you actually missing the center of the gospel?

If so, you must turn back. Jesus already shouldered all your sins through His baptism, completely resolved those sins on the cross, and completed salvation with His resurrection. He who believes this gospel is already a righteous person before God.

Now we must stand before God upon this gospel. We must go forward not with formalities but with truth, not with rituals but with faith, and with a center that looks to God rather than being conscious of people.

When we do so, our worship becomes true worship, the Holy

Communion becomes true fellowship, and our entire life becomes a life that gives glory to God. I hope this gospel becomes your center. Therefore, I bless you in the name of the Lord that you will not lose the essence in any form, and will always stand before God with sincere faith. ✉

# **You are the body of Christ, and each part of the members**

**< 1 Corinthians 12:1-31 >**

**“Now concerning spiritual gifts, brethren, I do not want you to be ignorant: You know that you were Gentiles, carried away to these dumb idols, however you were led. Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit. There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have**

all been made to drink into one Spirit. For in fact the body is not one member but many. If the foot should say, 'Because I am not a hand, I am not of the body,' is it therefore not of the body? And if the ear should say, 'Because I am not an eye, I am not of the body,' is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body. And the eye cannot say to the hand, 'I have no need of you'; nor again the head to the feet, 'I have no need of you.' No, much rather, those members of the body which seem to be weaker are necessary. And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way."

Beloved saints, today through the words of 1 Corinthians 12, we will deeply examine the gifts of the Holy Spirit, the essence of the church, and the meaning of a one-body community from the perspective of the gospel of the water and the Spirit. This word does not simply explain the types of gifts, but clearly shows how the Holy Spirit works and forms the church within those who believe in the gospel.

Paul first says, *“Now concerning spiritual gifts, brethren, I do not want you to be ignorant.”* The Corinthian church had much interest in spiritual things, that is, gifts, but they did not know their essence accurately. They were using gifts to reveal themselves, to compare with one another, and to divide superiority and inferiority.

Beloved, if you do not know the gospel accurately, gifts are also distorted. The gifts of the Holy Spirit are given by God, but if the center of the person using them does not stand upon the gospel, the gifts can rather become tools of pride and division.

Therefore, Paul first presents the standard. *“Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.”* This word makes clear what the standard of gifts is.

The work of the Holy Spirit necessarily appears in the direction of revealing Jesus Christ. And that Jesus is not a simple name, but the One who saved us. By receiving baptism from John, Jesus shouldered all our sins, and with those sins, He was judged on the cross, and He completed salvation by His resurrection. Testifying to this gospel is exactly the work of the Holy Spirit.

In the following words, Paul says, *“There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the*

*same God who works all in all.*” Here we see a very important principle.

The outwardly appearing gifts are diverse, but their source is one. That is, all gifts come from God, and their purpose is also one. It is to build the church and reveal the gospel.

Paul speaks of various gifts such as the word of wisdom, the word of knowledge, faith, gifts of healings, working of miracles, prophecy, discerning of spirits, and tongues. However, the important thing is not the type of gift, but where that gift comes from and for what it is used.

A person who knows the gospel of the water and the Spirit has a clear standard in this area. He does not exalt himself through gifts. Rather, he makes sure that the gift is used to reveal the gospel and to build up others.

So Paul continues and says, *“But the manifestation of the Spirit is given to each one for the profit of all.”* Gifts are not for personal glory, but for the profit of the community.

Now Paul compares the church to a *“body.”* *“For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.”* This is a very important metaphor.

The church is one body. And we are each members of that body. Just as the hand, foot, eye, and ear have different roles, the saints also each have different gifts. However, the purpose is one. It is to form the body.

Beloved saints, if you do not know the gospel, you cannot understand this structure. So people try to compare with each other, compete, and reveal themselves more. But a person who knows the gospel of the water and the Spirit is different. He rejoices in serving God and building up other members through his role.

Because his value of existence has already been completely confirmed within the gospel. He no longer needs to prove himself. Because the fact that Jesus shouldered his sins and completed salvation has completely established his identity.

So Paul says, “*And the eye cannot say to the hand, ‘I have no need of you’; nor again the head to the feet, ‘I have no need of you.’*” There is no unnecessary person in the church. All members need one another.

Also, Paul says, “*Those members of the body which seem to be weaker are necessary.*” This is the exact opposite of the world’s standard. The world considers what is strong and conspicuous as important, but God considers even the unseen parts as precious.

Finally, Paul says this: “*Now you are the body of Christ, and members individually.*” This is our identity. We are not simple individuals, but beings that form the body of Christ. And the reason God appointed various offices in the church, such as apostles, prophets, and teachers, is also to build up that body.

Beloved saints, 1 Corinthians 12 speaks to us clearly. The center of gifts is not man, but the gospel. And the center of the church is also not man, but Jesus Christ.

Is your faith perhaps lingering on gifts or roles? Are you focusing on “What can I do?” If so, you must return.

Through the baptism He received from John, Jesus already shouldered all the sins of you and me, completely resolved those sins on the cross, and completed salvation through resurrection from death. The Holy Spirit dwells in those who believe in this gospel. And that Holy Spirit gives gifts to each person to build the church.

Now we must live for the preaching of this gospel. We must not boast of gifts, but live a life of building up others through gifts. We must not compare with one another, but serve God together

as one body. I hope this gospel becomes your center. Therefore, I bless you in the name of the Lord that you become one in the Holy Spirit and live a life of building up the church in your respective places. ✉

# The greatest of these is love

< 1 Corinthians 13:1-13 >

**“Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing. Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. And now abide faith, hope, love, these three; but the greatest of these is love.”**

## **It says that if there is no love, it is nothing**

The Apostle Paul said, *“Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing”* (1 Corinthians 13:1-3).

We live by the faith that believes in the love of the Lord, who loved us and made us sinless people. While preaching the gospel, we must have faith, must have knowledge, must have dedication, and must have everything, but we must remember the Lord’s love that completely eliminated our sins. The Lord said that there must be the Lord’s love in the hearts of us who have received the removal of sins.

## **The source of power that can preach the gospel word of the water and the Spirit is**

It is also fearful that they oppose us. Looking at such people, the thought occurs that they are exactly like the devil. Just as a snake flicks its tongue before striking its prey, their appearance is exactly like that. But how can we preach the gospel to such people? Can we preach it with eloquence? Or can we preach it only with a pitying heart?

The reason we can preach the message of the cross to them is solely because He eliminated all our sins with Jesus’ love. It means that when the love with which the Son of God loved us is currently dwelling in our hearts by faith, we can preach the

gospel word of the water and the Spirit to people.

We see that the Apostle Paul also did not yield when the Jewish high priests told him not to preach Jesus while he was preaching the gospel on this earth. They said they would release him if he did not preach Jesus Christ. The Apostle Paul said, *“Whether it is right in the sight of God to listen to you more than to God, you judge” (Acts 4:19).*

Therefore, we can know that the power by which the saints of the Old Testament and the apostles of the New Testament could preach the gospel of the water and the Spirit depended on the Lord’s word and the power of the Holy Spirit.

## **Love suffers long and endures all things**

*“Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things” (1 Corinthians 13:4-7).*

Is there any part in this word that catches your heart? It is said that love suffers long, but have you lived suffering long well?

To eliminate our sins once and for all, the Lord was baptized by John the Baptist to have the sins of the world transferred to Him, received the judgment of sins on the cross, resurrected from the dead, and saved us who believe from all sins and judgment. The Lord suffered long for us for a long, long time, enabling you and me to be saved by believing in the gospel word of the water and the Spirit now.

In reality, we were also those who opposed God, but God suffered long for us and saved us from all sins with the gospel

word of the water and the Spirit.

Likewise, if we suffer long and wait for the people around us, there arise those who receive the removal of sins in their hearts. When preaching the gospel, even if they are not saved right now, we must be able to wait looking ahead ten years. For some people, we must suffer long for a lifetime. Because such love is in our hearts, there is hope for them.

God's love changes many people. Even if they may waver temporarily, a person can be changed by faith within Jesus Christ's gospel word of the water and the Spirit.

## **A giving heart is essential for preaching the gospel**

To let one soul be saved from sin, we must not seek our own benefit. If I seek my own benefit, I will lose the other person. Those who have the gospel word of the water and the Spirit must evangelize with a faith that truly loves God and follows God.

To preach the gospel word of the water and the Spirit to the other person, we must bring benefit to the other person with God's word. We can bring benefit with material things, we can bring benefit with words, and we can bring benefit with the faith that believes in the gospel word of the water and the Spirit. People engrave in their hearts and remember the person who brought benefit to them.

The Lord saved us from the sins of the world with the gospel word of the water and the Spirit. The Lord did not seek His own benefit, and to save us from sins, He received the baptism given by John and the punishment of the cross on His own body. Evangelists who preach the gospel word of the water and the Spirit cannot preach the gospel while seeking their own benefit.

In preaching the gospel, one must absolutely seek the benefit of the other person both spiritually and physically.

## **Suffering long is exactly preaching the gospel**

It is a truly difficult thing to not understand each other while living in one house. But because we truly suffer long for a long, long time, good results come out. “Are you pitiful, or am I pitiful! Before we leave after living in this house as much as we will live, this landlord must receive the removal of sins in his heart, and if he does not receive the removal of sins before we leave, there is no way to receive the removal of sins ever again.” Thinking like that and suffering long for a long, long time, that soul was saved from sin. There is nothing we did. We just suffered long for that soul.

But one day, he came on his own, heard the preached gospel word of the water and the Spirit, received the removal of sins in his heart, rejoiced, and became a worker for preaching God’s gospel. I wondered if a human being could change overnight like that. I thought this is the result of suffering long. In fact, suffering long is much harder than preaching the gospel word of the water and the Spirit. Everyone, how precious a thing is it to suffer long for a long, long time for brothers and sisters who have not received the removal of sins, making them receive the removal of sins in their hearts? If we had not suffered long, they would still be living as sinners even now.

## **Love never fails at any time**

*“Love never fails. But whether there are prophecies, they will*

*fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away” (1 Corinthians 13:8).* When we go before the Lord, knowledge is also abolished. It means love does not disappear. How do we enter the Lord’s kingdom? We enter by God’s love. Jesus Christ is the Savior. And He is the One who saved those who believe with the gospel word of the water and the Spirit, which is the way of the cross.

*“And now abide faith, hope, love, these three; but the greatest of these is love.” (1 Corinthians 13:13).* He said the three things will always remain. Faith is not the greatest. Hope is not the greatest. God’s love is the greatest. God saved us who believe with the gospel of the water and the Spirit, which becomes the way of the cross. We can preach the gospel to people all over the world with the faith that believes in the gospel word of the water and the Spirit, which is the love of Jesus Christ. We must treat sinners with God’s love. I mean with God’s love, not selfish love. ☒

# **Do everything to build up the virtue of the church**

**< 1 Corinthians 14:1-40 >**

**“Pursue love, and desire spiritual gifts, but especially that you may prophesy. For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. But he who prophesies speaks edification and exhortation and comfort to men. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification. But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching? Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played? For if the trumpet makes an uncertain sound, who will prepare for battle? So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. There are, it may be, so many kinds of languages in the world, and none of them is without significance. Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me. Even so you, since you are zealous for spiritual gifts, let it be**

for the edification of the church that you seek to excel. Therefore let him who speaks in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say 'Amen' at your giving of thanks, since he does not understand what you say? For you indeed give thanks well, but the other is not edified. I thank my God I speak with tongues more than you all; yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue. Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature. In the law it is written: 'With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me,' says the Lord. Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind? But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you. How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. If anyone speaks in a tongue, let there

**be two or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God. Let two or three prophets speak, and let the others judge. But if anything is revealed to another who sits by, let the first keep silent. For you can all prophesy one by one, that all may learn and all may be encouraged. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion but of peace, as in all the churches of the saints. Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. Or did the word of God come originally from you? Or was it you only that it reached? If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. But if anyone is ignorant, let him be ignorant. Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. Let all things be done decently and in order.”**

Beloved saints, today, through the word of 1 Corinthians chapter 14, we intend to look deeply into the use of gifts, the order of the church, and what a gospel-centered community is from the perspective of the gospel of the water and the Spirit. This chapter is specially dealing with the problem of speaking in tongues and prophecy, but its core is exactly one. It is that all things must be used in order to build up the church and to reveal the gospel.

The Apostle Paul first speaks like this: “*Pursue love, and*

*desire spiritual gifts, but especially that you may prophesy.*” Here, the word “*pursue love*” is important. It means that the love spoken of in the previous chapter, that is, the love revealed within God’s gospel, must become the standard.

Desiring gifts is not a fault. However, if that gift is used without love, it cannot build up a person. Therefore, Paul emphasizes prophecy more than speaking in tongues. Because prophecy builds up, exhorts, and comforts people.

Beloved saints, what we must clearly know here is this. The value of a gift does not lie in how special it is, but lies in how much it builds up other people. Speaking in tongues can be beneficial to an individual, but it cannot build up the whole church. However, prophecy, that is, making one realize and conveying the word of God, builds up the community. This is the standard that Paul speaks of.

Then where does this standard come from? It is exactly the gospel. A person who knows the gospel of the water and the Spirit does not have his faith remain in personal experience or emotion. He advances in the direction of saving and building up other people.

Because he already knows what Jesus did for him. By receiving baptism from John, Jesus bore all our sins, received judgment on the Cross with those sins, and completed salvation with the resurrection. A person who believes this gospel can no longer remain in a self-centered faith.

Therefore, Paul says: “*Since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.*” This is the core. The purpose of a gift is not self-satisfaction, but building up the edification of the church.

In the following word, Paul emphasizes about order. “*If anyone speaks in a tongue, let there be two or at the most three,*

*each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church.”*

This word is a very practical guideline. Why does he speak of such order? Because God is not a God of confusion. Where the gospel is, there is necessarily order. If one does not know the gospel, a person intends to reveal himself for the reason that he “has a gift.” However, a person who knows the gospel is different. He exercises self-control over himself and thinks of the community first. Paul also speaks like this: “*For God is not the author of confusion but of peace.*” The church is not a confusing and noisy place, but a community where there is order and peace within the gospel.

Beloved saints, as faith deepens, it is not that one must become more free, but rather one becomes more orderly. Because the center becomes clear. When the gospel becomes the center, all things are organized with that gospel as the standard. Also, Paul says, “*And the spirits of the prophets are subject to the prophets.*” This is a very important principle. The work of the Holy Spirit does not make a person into a state of being uncontrollable. Rather, He makes one discern more and exercise self-control more.

Therefore, Paul says like this at the end: “*Let all things be done decently and in order.*” This is the conclusion of 1 Corinthians chapter 14.

Beloved saints, this word is clearly asking us: “Toward whom is your faith directed?” Are you by any chance remaining in your own experience, your own gift, and your own satisfaction? If so, you might have deviated from the center of the gospel.

A person who perfectly believes the gospel of the water and the Spirit is different. Rather than revealing his own faith, he has

interest in building up other people. Rather than boasting of his own gift, he uses it to build up the church through it.

Because he is a person who has already received the most important thing. Because Jesus bore all his sins, completely resolved them on the Cross, and completed salvation with the resurrection.

Now we must live upon this gospel. We must desire gifts, but we must desire them within love. We must enjoy freedom, but we must use it within order. Above all, all things must advance in the direction of building up the church.

I hope this gospel becomes your center. Therefore, I pray in the name of the Lord that all your words and actions, service and gifts come to appear as a life that builds up the church and gives glory to God. ☒

# Let's believe in and follow the Lord of Resurrection

< 1 Corinthians 15:1-58 >

**“Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. Therefore, whether it was I or they, so we preach and so you believed. Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God, because we have**

testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. For if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable. But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death. For 'He has put all things under His feet.' But when He says 'all things are put under Him,' it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead? And why do we stand in jeopardy every hour? I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, 'Let us eat and drink, for tomorrow we die!' Do not be deceived: 'Evil company corrupts good habits.' Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame. But someone will say, 'How are the dead

raised up? And with what body do they come?’ Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, ‘The first man Adam became a living being.’ The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on

**incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’ ‘O Death, where is your sting? O Hades, where is your victory?’ The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.”**

## **Resurrection Sunday on a Spring Day**

Have you been at peace? It has been a long time since I saw you. The weather is becoming spring weather. As spring comes, it is good that the body does not stiffen, and it is good that all things spring into action; anyway, nature becomes beautiful and renews our hearts. Today is Resurrection Sunday. So we all read together 1 Corinthians chapter 15, the resurrection chapter. It is the word about the resurrection that the Apostle Paul believed, and it is the word God speaks to us. Today, while testifying to the entire chapter 15 in a Bible study style, let us ruminate on the resurrection of Jesus together.

### **The gospel and faith preached by the Apostle Paul — Verses 1-11**

Verse 1 *“Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which*

*you stand*” This is the word the Apostle Paul spoke to the Corinthian church. The Corinthian church is a church standing on the gospel of the water and the Spirit preached by the Apostle Paul.

Verse 2 *“By which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain”* To those who believed the gospel of the water and the Spirit, the Lord gives salvation and gives eternal life and blessing.

In verses 3-8, the Apostle Paul’s faith was a faith that faithfully believed God’s word. It is the faith that believes that the Almighty God made and created this world through Jesus Christ, and when the ancestor of mankind sinned, came to leave God, and was to be destroyed, He Himself put on human flesh and was born on this earth. Also, it is the faith that believes that to take charge of the sins of mankind once and for all, He received baptism to take charge of the sins, carried the sins of the world, was crucified and died, resurrected in three days, and is sitting at the right hand of the throne of God; this is the faith that believes according to the Scriptures and according to God’s word.

Verse 9 *“I am the least of the apostles.”* The Apostle Paul was believing in Judaism. He was one who had persecuted the church of God. Therefore, he said he was an insufficient one to be called one sent by God. However, after coming to know about Jesus, the Apostle Paul turned around, fully believed, fully testified to this gospel, and became a servant of God.

Verse 10 *“But by the grace of God I am what I am.”* He said that the Apostle Paul becoming a precious servant of God was all God’s grace because God gave him the grace of salvation, gave him the office to do God’s work, and gave him the opportunity to do much labor and sacrifice for the gospel.

## **If there is no resurrection, faith is also in vain — Verses 12-19**

Verses 12-13 *“Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen.”* Inside the Corinthian church, there were those who did not have the faith that Jesus Christ rose again from the dead.

This saying, “if there is no resurrection of the dead, then Christ is not risen,” means that it simply ended with Jesus coming to this earth, receiving baptism from John the Baptist to take charge of the sins of mankind once and for all, carrying the sins of the world, being crucified, shedding blood and dying, and being confined in the tomb. The Lord resurrecting was to give resurrection to you and me as well.

Verse 14 *“And if Christ is not risen, then our preaching is empty and your faith is also empty.”* Resurrection is extremely important. The faith that believes in Jesus Christ is believing in Jesus Christ in order to be liberated from all sins, curses, weaknesses, death, all pains, and the bondage of Satan the devil, to live again, and to live gloriously. The Lord said like this, “I am the way, the truth, and the life; I am the God of resurrection.”

What is different between the religions of the world and Christianity? For the religions of the world, if you eat, live, and die, that is the end of it. But Christianity is not like that. God created humans as beings who can live forever. However, as Satan the devil intervened in the middle, causing them to oppose God and not believe, the ancestor of mankind came to distance themselves from God, and because of that, sin came upon them, and all this pain came to visit. But our Lord came to this earth and saved us.

If there is no resurrection for us, it is nothing. If there is no resurrection for those who believe in Jesus, there is no need to preach the gospel of the water and the Spirit to those who do not believe in Jesus.

Therefore, the person who believes in Jesus preaches that Jesus Christ who came to this earth, received baptism from John the Baptist, was crucified, died, resurrected from death, and saved us completely. That was to make that person's soul live again by the gospel when it was dead, and to let that person's flesh gain new life again from death through God.

Verse 19 *“If in this life only we have hope in Christ, we are of all men the most pitiable.”* If we Christians say that life in this world is everything, we are truly pitiable ones. It means that just when we barely grow up, come to know a little, become mature, and feel like life is somewhat livable, illness visits and we die through birth, aging, sickness, and death. If we feel like we know something about life but that is the end, we are pitiable ones.

## **For the saints, there is resurrection, rapture, and the millennial kingdom — Verses 20-28**

Verse 20 *“But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.”* Jesus came to this earth, received baptism, and died on the cross, thereby completely eliminating the sins of the world. For you and me who believe that, Jesus resurrected from death and became the firstfruits of those who are sleeping.

Those who are sleeping refers to people who died while believing in Jesus. Because the Lord came to life first, the Almighty Lord God will also bring those who believe in Jesus back to life again when the time comes.

Verses 22-24 *“For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming. Then comes the end.”*

Paul speaks of three things here. The first fruit of resurrection is Jesus Christ. Second, when the Lord comes to this earth again, that is, when He comes to take the righteous to the millennial kingdom, the resurrection is accomplished. This is participating in the first resurrection.

What is it that God has planned for us? A person is born on this earth, believes in Jesus Christ, receives the removal of all sins (blotting out of all sins), and becomes a saint. If that saint lives and departs from the world before the Lord comes, it is called sleeping. The Lord will come on the last day and make him live again. The purpose of making him live is to let him live acting as a king in the millennial kingdom, and furthermore, to let him enjoy a life of eternal life as God’s child in the new heaven and the new earth.

For the saints, there is resurrection, there is rapture, and there is a kingdom where they act as kings for a thousand years; this is what God has permitted only to the saints. A life of acting as a king in the new heaven and the new earth and living eternally together with God—because there is that, the saint is never a pitiable one.

## **The reason a life of dying every day is possible — Verses 29-34**

Verse 31 *“I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.”* What the Apostle Paul is saying is keeping the resurrection in mind right now. He speaks

of a life of laying down the pleasures of this present world while looking forward to his body coming to life again, the rapture, the millennial kingdom, and the new heaven and the new earth.

Verse 32 *“If the dead do not rise, ‘Let us eat and drink, for tomorrow we die!’”* If the resurrection, the rapture, the millennial kingdom, and the new heaven and the new earth were not waiting for the Apostle Paul, he would not have labored this much to preach the gospel of the water and the Spirit. Because he believed that all these things are given to the saints, by faith he exercised self-control over everything in this world and preached the gospel to people.

It is the same for you and me. There is so much of God’s work, and there is so much work to do all over the world. Because there are still many people who have not received the removal of sins, we are serving the gospel even to the point of laying down everything in this world.

## **What kind of body is the resurrection body? — Verses 35-46**

Verses 35-38 *“But someone will say, ‘How are the dead raised up? And with what body do they come?’ Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body.”*

Every seed has a form. If you sow wheat, wheat comes up, and if you sow barley, barley comes up. In this way, if a righteous person lives on this earth, believes in Jesus’ baptism and the blood of the cross, accepts that precious gospel in his heart, and lives until his flesh dies, when God comes to this earth and

makes us live again, he will come to life with a spiritual body that can live together with God.

Then what happens to the flesh of a sinner? He transforms them into an immortal body that can endure the punishment of hell. It means He makes them live with such a body that enters hell, endures all that agony, and absolutely never dies.

Verses 49-50 *“And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.”*

Right now, this flesh is not a spiritual body. It means this flesh dies, and after that, God makes us live again with a spiritual body.

## **The last trumpet and transformation — Verses 51-57**

Verses 51-52 *“Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet.”*

Here it speaks of the trumpet sound. To be changed means that the flesh of a born-again person changes into such a body that can live together with God. *“For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Corinthians 15:53).*

It means God will make our physical body live again as a body that now never dies again and never gets sick. Just as we believed the gospel, we must believe this word.

*“O Death, where is your sting? O Hades, where is your victory?” The sting of death is sin, and the strength of sin is the*

*law” (1 Corinthians 15:55-56).*

The wages of sin is death. However, our Lord came to this earth, received baptism for us, and by taking the punishment for sin on the cross, He died for us and resurrected from death to become our eternal Savior. We believe in that Lord.

## **Do not be shaken and strive in the work of the Lord**

*“But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Corinthians 15:57-58).*

Today is Resurrection Sunday. God has said that He will make you and me, who are born again by believing in the gospel of the water and the Spirit, live again. We must remember this, believe it, and live on. The Lord not only has such a plan, but He actually fulfills it exactly as it is.

He is letting us participate in the first resurrection. It is a truly amazing grace. I sincerely thank the grace of God who gives us new life. ☒

# The Resurrection of Jesus Christ

< 1 Corinthians 15:12-19 >

**“Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. For if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable.”**

**We must believe that there is a resurrection, not the ritual of resurrection**

This coming Sunday is Resurrection Sunday on the church calendar. We sometimes share food on Resurrection Sunday, but we do not perform any special rituals other than the Holy Communion and Christmas. Usually, generally, when the week of Lent comes, it is called the Passion Week of Jesus, so they recommend temperance, such as eating only one meal a day and not watching TV during that week. Although we do not keep the

rituals, I hope we know the contents and live by faith.

Looking at the words of 1 Corinthians chapter 15, it says, *“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas”* (1 Corinthians 15:3-5).

Jesus Christ came to this earth according to the words of the Bible, had the sins of the world transferred to Him through the baptism He received from John, went to the cross to receive the judgment of that sin, and by resurrecting from death, became the One who gave new life to those who believe. Because the Apostle Paul preached like this, the brothers and sisters of the Corinthian church came to believe in the resurrection and salvation of Jesus Christ.

## **Jesus Christ resurrected from death**

Jesus Christ lived again three days after He died. And while testifying to the resurrection for about forty days, He went up to heaven while the disciples were watching.

The Lord personally testified to many people and disciples of that time that He resurrected from death, and according to the words of the Bible, He went up into the air in front of over five hundred brothers watching.

Let us look at the words from Acts chapter 1, verse 6. *“Therefore, when they had come together, they asked Him, saying, ‘Lord, will You at this time restore the kingdom to Israel?’ And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority. 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.’ Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, ‘Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.’” (Acts 1:6-11).*

Jesus went up to heaven in front of the disciples watching, in front of the people of Galilee watching. As recorded in the Bible, Jesus resurrected from death and went up into the air. It is said that Elijah also went up riding a chariot of fire, and Enoch was taken away without seeing death.

Do you and I believe in the death and resurrection of Jesus? Do you and I believe that we will live again from death? I believe that the death of Jesus Christ is our death, and His resurrection is our resurrection. The Apostle Paul speaks of the resurrection of Jesus. Because we believe in the baptism of Jesus Christ and His death and resurrection.

## **If there is no resurrection from Jesus’ death, our faith now also becomes in vain**

Looking at the words read today, it says, *“Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen” (1 Corinthians 15:12-13).*

In this Corinthian church, there were those who said there is no resurrection from death. Regarding that part, the Apostle Paul

says that if Christ does not live again from death, our faith is also in vain.

Jesus borrowed the body of Mary and came to this earth as the Savior to save us from the sins of the world. And Jesus Christ had the sins of the world transferred to Him through the baptism He received from John, hung on the cross, received the judgment of sin, and resurrected from death. It means the Lord took charge of our sins through the baptism He received from John, was crucified, bled and died, and by resurrecting, saved the believers from their sins and judgment.

Jesus Christ took on all the sins of the world through the baptism He received from John the Baptist, suffered the judgment of sin on the cross, and resurrected from death; it is saying that if the Lord had not lived again from death, our faith would also end up becoming in vain.

What we must know is that at that time we became dead together with Jesus Christ, and together with His resurrection, we also live again from death. It means that if there is no resurrection from death for us now, even though we believed in Jesus as the Savior, there is no benefit at all.

It means that we had no choice but to die because of our sins, but Jesus received baptism from John, had the sins of the world transferred to Him, hung on the cross and was killed shedding blood to receive the judgment of sin, and by resurrecting from death, gave new life to us who believe now.

The Apostle Paul says, *“For if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable”* (1 Corinthians 15:16-19).

If Jesus Christ had not received baptism from John, had the sins

of the world transferred to Him, received the judgment of sin on the cross, and resurrected from death to save us now, there would have been no people as pitiable as us now. Therefore, Jesus Christ's resurrection from death has given new life to us who believe.

Jesus Christ resurrected from death. Because of that, by the faith of believing in Jesus Christ as the Savior, we have become those who receive blessings together with Jesus Christ.

When I think about it again, I wonder what man is that the Lord thinks of them and loves them. By the faith that believes Jesus, who received baptism from John, became our Savior in our hearts, we became those who could be saved from sin and resurrect from death.

God has become a God of love to us. For those who had no choice but to fall into sin and die by receiving the temptation of Satan the devil, Jesus Christ took charge of the sins of the world through the baptism He received from John, hung on the cross, resurrected from death, and became the Lord who gave new life to us who believe. We give thanks to our Lord.

## **The only One who died and lived again is Jesus Christ**

Even now, numerous religious people are waiting beside the tombs of their founders, believing that they will live again. The tomb of the founder of Taegeukdo is in Busan, and it was said that even though the founder died, people believe he is one who will live again in three days. When the founder of Cheonbugyo died, they also waited 3 days in front of his tomb, saying he would live again in three days.

However, until now, the only One in this world who died and

lived again is Jesus Christ. If God has taken a human life away, there is no one who will return again.

Jesus Christ shouldered the sins of the world through the baptism He received from John, was crucified on the cross, resurrected from death, and gave the hope of new life to those who believe in Jesus.

It was said that a Roman soldier who lived in the era of the Roman Empire pierced Jesus' side with his spear to confirm Jesus' death on the cross. It is said that when a person loses their life, the blood that had been circulating inside the body until then and the body's electrolytes are divided into two. It is said that when Jesus was pierced by the spear of the Roman soldier, water and blood poured out from His side. Therefore, it means that it became even clearer that Jesus resurrected from death.

Jesus resurrected from death and spoke to Thomas. *“Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing”* (John 20:27). So it is recorded that Thomas put his hand into Jesus' side and became a believer.

A person who has received the washing of sins in their heart can believe that Jesus resurrected from death. The reason it is believed by us that Jesus received baptism from John, died on the cross, and resurrected from that death is because the Holy Spirit is in our hearts. Believing the fact that He resurrected again from Jesus' death and will come again to this world as the Lord of the Second Coming is the evidence that the Lord is alive in your hearts.

## **The order of resurrection — First fruits Jesus, second to the born-again, third to all mankind**

*“But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power” (1 Corinthians 15:20-24).*

Who is the firstfruit of the resurrection? It is Jesus Christ. Who are the ones who will participate in the second resurrection? They are exactly the ones who are born again by believing the gospel word of the water and the Spirit.

We, who are the ones who have received the removal of sins in our hearts by believing that Jesus received baptism from John, had the sins of the world transferred to Him, hung on the cross, was killed, and resurrected, are the ones who belong to Him when Christ comes.

Jesus Christ comes to this earth as the Lord of the Second Coming. The Lord of the First Coming was the One who came to save us from the sins of the world, and those who are born again by believing in the Lord—who received baptism from John, shouldered the sins of the world, was killed on the cross, and resurrected—will participate in the place of blessing of the new life that the Lord gives. At that time, the people who are alive will not taste their own death but will be transformed and raptured.

The third resurrection is the resurrection to receive judgment. Those who were born as humans in this world and died as

sinners will all live again. It is that God resurrects them from death to make them receive the final judgment of sin. He resurrects them again from death to make them participate in the fire of the second death.

To summarize, the firstfruit of the resurrection is Jesus Christ, the second are those who receive the blotting out of sins by believing the gospel word of the water and the Spirit and participate in the Lord's resurrection, and the third is that those who could not get their sins resolved resurrect and live again.

How does your heart feel since it is said that we resurrect from death?

There is the hope of resurrection. People fear death, but since it is said that we obtain resurrection from death and live again, death is not that fearful. In the time of the early church, those who were saved by believing in Jesus Christ as their Savior were not afraid of martyrdom because they believed that there is a resurrection. Because there is resurrection from death, they could boldly face martyrdom. They are the ones who could suffer martyrdom while praising the Lord who resurrected from death.

However, those who have not received the removal of their sins will also live again from death. Their resurrection is the resurrection of judgment to receive the judgment of sin eternally. That is God's righteous judgment of sin.

## **Since There Is a Body of Flesh, There Is a Spiritual Body**

Then, what kind of form do the people who have come back to life put on? Let us look at 1 Corinthians chapter 15, verses 35 to 38. *“But someone will say, ‘How are the dead raised up? And*

*with what body do they come?’ Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body.”* It means that when a seed is sown, does it not put on its form according to the seed and come back to life?

*“There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body” (1 Corinthians 15:40-44).*

The resurrection from death of a born-again person is the resurrection of heavenly glory. As a child of God, in the status of God’s offspring, one puts on the body of resurrection as a participant in divine glory. Simply speaking, it is becoming like Jesus Christ. It means coming back to life as such a person who becomes exactly like the divine nature and possesses divine power.

And the sinners who lived on this earth resurrect again, and it means that such people put on the form of resurrection in order to receive the judgment of their own sins. It means they are brought back to life as those who do not die even when thrown into the unquenchable fire, but must fully bear that agony.

As we live on this earth, we serve the Lord with our flesh. Now, we take the perishable things on this earth and offer them before God to preach this precious gospel, and it means that when we

are brought back to life, we are rewarded with the imperishable, glorious things.

## **At the last trumpet, we will all suddenly be changed**

*“The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’ ‘O Death, where is your sting? O Hades, where is your victory?’ The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ” (1 Corinthians 15:47-57).*

The resurrection of Jesus Christ is the resurrection of power that completely eliminated the authority of Satan the devil. Because Jesus was baptized by John, had the sins of the world transferred to Him, was crucified, and resurrected from death, He trampled the head of the sin and death of mankind. He

became the One who eliminated judgment.

However, those who do not believe in Jesus Christ must know that the resurrection of Jesus Christ is their own judgment. To those who have not yet been born again from their own sins, the resurrection of Jesus Christ is a great curse. Because Jesus Christ resurrected from death, He also became the One who prepared the judgment of sin.

## **Live with Hope While Giving Thanks to the Lord**

Why did Jesus receive baptism from John, get crucified to death, and resurrect in order to save you from the sins of the world?

Our Lord is the One who knows all the attributes of our sins. He personally bore those sins in His own body, and by resurrecting from death, He became the Lord of resurrection who saved us who believe. We must become those who accept and believe in this Lord as the Savior, becoming those who do not receive the second judgment of sin.

Jesus Christ is the God who is full of love, merciful, slow to anger, benevolent, and glorious. If you receive the elimination of sins through pure believing faith, you must be thankful that He became the Lord of love.

Everyone, after receiving the elimination of sins, do not resent. If you had not received the elimination of sins, what would have happened? Let us live giving thanks by faith. The Lord has become the Lord of resurrection who has come back to life inside our hearts. Let us become those who are born again by believing in the Lord who came by the gospel of the water and the Spirit.

Now, let us not look only at the perishable things of this world,

but live by believing in the imperishable resurrection. Let us invest everything we have on this earth into the work of preaching the gospel that allows people to obtain the elimination of sins and eternal life. Just as Jesus Christ came back to life with a spiritual body, let us become matchmakers who cause people to participate in the faith of putting on that body of resurrection. Let us live harboring the hope of resurrection in our hearts while preaching the gospel of the water and the Spirit on this earth. ✉

# There Is a Resurrection

< 1 Corinthians 15:50-58 >

**“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’ ‘O Death, where is your sting? O Hades, where is your victory?’ The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.”**

## **Flesh and Blood Cannot Inherit the Kingdom of God**

God said that flesh and blood cannot inherit the kingdom of God. As we live on this earth, there are things we have done well and things we have done poorly with our flesh and blood, but I first give thanks before God that receiving or not receiving the

kingdom of God is not based on this.

Our God has completely eliminated all the sins of this world, all the sins of you and me. Therefore, He has made our souls sinless. It means He has given us salvation.

By receiving the elimination of sins and becoming a person without sin, through believing in the Lord's baptism, His death on the cross, and His resurrection, our souls have perfectly received the elimination of sins. The elimination of sins comes by faith, not by the deeds of man. Therefore, we are able to come before God and offer worship at this hour as well, and praise God.

As people live, they commit sins with their flesh and blood. Because of that, no human life could come before God except through the faith that believes in the redemption of the water and blood of Jesus Christ. They were human lives where no one could offer worship before God, no one could praise God, and no one could stand honorably before God.

However, our God came seeking such sinners, was born on this earth putting on the form of a human, took charge of all the sins of mankind by receiving baptism at the Jordan River, and received the judgment for sin on the cross on behalf of mankind, thereby perfectly saving us from all sins and judgment.

## **Thankfulness Received Through a Visiting Brother**

Yesterday, a brother came visiting from a faraway place. What was confirmed after a long conversation were two things. First, whether he had received the elimination of sins by believing in the water and the blood, and second, whether he had the heart to serve the gospel and follow the Lord after receiving

the elimination of sins. If these two things are certain, the rest will gradually be accomplished.

That brother was a precious coworker who majored in vocal music and pioneered several churches while handling missionary ministry in Russia. I believe that if the Lord allows, gospel booklets will be translated and sent out in Russian and Japanese as well.

## **At the Last Trumpet, We Shall All Suddenly Be Changed**

Today is Easter. *“Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’ ‘O Death, where is your sting? O Hades, where is your victory?’ The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Corinthians 15:51-58).*

When our Lord returns to this earth, the archangel blows the trumpet. When the trumpet is blown, the righteous who have received the elimination of sins will live again. The graves will open, and the dead people there will live again. Everyone, resurrection means living again.

## **Jesus's Resurrection is Our Resurrection**

Jesus's birth, baptism, cross, and resurrection were precisely to make you and me live again. Jesus being born was putting on a human body to save us from sin, receiving baptism was to personally take charge of the sins of you and me, dying on the cross was receiving the judgment for our sins on our behalf, and resurrecting from the tomb three days after dying was to make you and me live again.

His living again was a resurrection to make us who believe live again. Jesus resurrected. Jesus's resurrection is the resurrection of you and me. Due to Jesus living again, you and me have become sinless. Due to Jesus living again, you and me have obtained new life.

For a person to be born once and die once is a set principle, and after that there will be judgment; thus, everyone was born once, suffered death once, and their souls had to enter the unquenchable fire. To such human lives, our Lord came seeking, and He lived again in order to make us live again.

## **Jesus's Tomb is Empty**

On this earth, there are tombs of all people. However, there is no tomb of Jesus. Jesus was certainly confined in a stone tomb, but He resurrected. That Jesus lived again is a historical fact.

The Pharisees and religious leaders said to the Roman soldiers: "This man always used to say during his normal times that he would die and live again in three days. If by chance his disciples come, take the corpse from the tomb, get rid of it, and say he lived again, this country will be engulfed in turmoil again. Therefore, it must be guarded in multiple layers."

In the old days, in the country of Israel, tombs were stone tombs. They chiseled the stone with a chisel, hollowed out the inside, and made it into a tomb. And they put the corpse inside the stone and blocked it with a large stone that several strong men could roll.

However, when dawn had fully come, an angel was sitting on the large stone that had blocked the tomb door. The Roman soldiers saw that, were terrified out of their wits, and all ran away. The door of that tomb was open, and there was no corpse inside. The linen that had wrapped Jesus was all neatly folded and placed at the head of where Jesus had lain.

Jesus lived again. When Mary and some sisters went to the tomb of Jesus Christ, Jesus was not there, and there was an angel. To them who did not know what to do, the angel asked: “Whom are you looking for?” And delivered the message that He had gone to Galilee as He promised.

Peter, John, and some disciples also went to see the tomb, but Jesus was already not there. Everyone, Jesus resurrected. He lived again and personally testified to His resurrection for about 40 days. And He promised. He said, “I will come again in this exact form in which I went up.”

## **Matthew Chapter 27 — At the time of Jesus’ cross, the tombs were opened.**

I will read Matthew chapter 27, verse 52. *“The graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many. So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared*

*greatly, saying, ‘Truly this was the Son of God!’” (Matthew 27:52-54)*

When Jesus died on the cross, when He died saying “*It is finished,*” the tombs in the country of Israel opened. The tombs of those who believed in Jesus Christ opened, and the actually dead people came out alive and testified of Jesus Christ to people.

Everyone, resurrection—that a person dies and lives again—is not just a story, but a fact.

## **We Live Again**

Everyone, we live again. It means that at the last trumpet, in an instant, we shall all suddenly be changed. Our God has given us resurrection. Because there is living again, we must believe in Jesus, and we must receive the elimination of sins.

We must believe that the life in this world is not everything. Even if there is pain, joy, sadness, and the emotions of joy, anger, sorrow, and pleasure in this world, we must live the present holding the hope of resurrection by faith.

If there is no living again after the parents of you and me pass away, that is a truly miserable thing. However, because there is the resurrection of living again, for us who believe, there is one hope that is different from those who do not believe.

What is that hope? It is that when our Lord comes again to this earth, He makes the archangel blow the trumpet, and along with that sound, He makes us live again to live forever together with God in bodies that will never die again. Because He has given us precisely this life and vitality of resurrection, you and I live on this earth holding onto faith.

## **The Funeral of a Person Who Received the Elimination of Sins is a Feast House**

A sister caught cancer and was in a situation facing death. She tried all kinds of medicine and even received surgery at the hospital, but it was a situation where nothing more could be done.

However, among that sister's relatives, there was a born-again person. That relative went to visit and asked. "You are now going to die, don't you want to go to heaven?" "I want to go." "If you believe in Jesus, you can go to heaven." "Can a person like me go too?" "You can go." Like that, the gospel of the water and the Spirit was preached. As that sister believed the gospel, peace came upon her heart and her sins received elimination.

This person originally believed in Buddhism. Lying down and unable to move, she called her children and said, "Because I believe in Jesus, it is so good. From today, I believe in Jesus. Take down all the idol pictures in the house and throw away the Buddhist rosary too." After receiving the elimination of sins, she passed away within a month.

She was so very happy. Passing away peacefully, she said, "I am definitely going to heaven. Jesus has come to pick me up. You must also definitely come to the place where I am going." And in the midst of her children watching, in the midst of her husband watching, she went peacefully. The whole family all believed in Jesus and received the elimination of sins.

Going to the funeral and singing praises, you don't know how much this is a living testimony and how good it is. In one room, born-again people gathered and praised with joy, and in one room, people who were not born again gathered and were sad. Even though we will meet in a little while, and we will live again when our Lord comes.

## We Must Live by Faith in the Word of God

Everyone, the devil wants to bind us. With what does he try to bind us? He tries to bind us with the sins committed by flesh and blood.

However, our Lord says. “No, I have eliminated all your sins. I have eliminated all your sins of the world. I have eliminated all the sins you commit by flesh and blood.” Our Lord has made the person of faith who believes in the gospel word of the water and the Spirit to become a righteous person.

And He exhorted us to become those who strive more in the Lord’s work by faith. *“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Corinthians 15:58).*

Even those weak sins that we commit with flesh and blood, Jesus Christ took them all away as the price of the baptism He received from John and the shedding of blood on the cross.

Satan the devil tries to make us fall using the sins committed by flesh and blood. *“‘O Death, where is your sting?’ The sting of death is sin, and the strength of sin is the law” (1 Corinthians 15:55-56).*

Our Lord resurrected from death. Eliminating sins and eliminating the judgment for sins, our Lord suddenly lived again from death. Do not be deceived by the devil, and become those who have received the elimination of sins by faith believing in the gospel word of the water and the Spirit.

God has given me and you the elimination of sins and new life. He gave us resurrection. He gave us the life of living again. Welcoming this Resurrection Sunday, I praise and thank our Lord who gave us new life. ☒

# Think about the glory that God has clothed you with

< 1 Corinthians 15:35-58 >

**“But someone will say, ‘How are the dead raised up? And with what body do they come?’ Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, ‘The first man Adam became a living being.’ The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also**

**bear the image of the heavenly Man. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’ ‘O Death, where is your sting? O Hades, where is your victory?’ The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.”**

## **The First Worship Service Offered in the New Chapel**

The Apostle Paul spoke in 1 Corinthians 15, saying that the glory of those who belong to heaven is separate, and the glory of those who belong to the earth is separate.

The glory that God has given to me and you is truly the glory that belongs to heaven. God has given us the faith of receiving salvation. I truly give thanks.

We have no choice but to live only for perishable things on this earth, but even so, God saved us and clothed us with glory as God’s children, entrusted us as those who will preach the gospel

of the water and the Spirit, and clothed us with heavenly glories that cannot be worn on this earth, so I am thankful.

## **Although We Live on This Earth, We Are God's People**

Even though we live on this earth, you do not know what amazing glory we are clothed with as we live. We are God's people and God's workers. Although we live on this earth, we are not the people of this earth but God's people. Because of that, God has clothed us with the great glory of preaching the way of salvation.

The Apostle Paul said, *“But someone will say, ‘How are the dead raised up? And with what body do they come?’ Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another” (1 Corinthians 15:35-40).*

Just because we are living in this world of the flesh, it means we are not all the same people. Even though we are living on this earth, God has clothed me and you with the glory of those who belong to heaven. Therefore, even while living on this earth, we are beings clothed with the glory of heaven, and we are those who have received truly great blessings.

As we live on this earth, there are many times that are irritating

and difficult, but if we open our spiritual eyes and look, we have received such precious blessings and have been clothed with such precious glory through the Lord that we cannot even fully express our thanks in words. God has allowed us to live a life on a different dimension from ordinary people.

## **Sown with the Perishable and Living Again with the Imperishable**

Last night, two kinds of Chinese books came out. Today, we sent 13,000 copies to the United States. 7,000 copies of English Book 1, 2,000 copies of English Book 2, and 4,000 copies of the Chinese book; like this, we sent 13,000 copies. Who are we that He entrusted us with such a precious life, gave us blessings, and clothed us with such glory; the more I think about it, the more thankful I am. The more I serve the Lord, the more thankful I am.

I try to think about it. As I walk down the road, I get to meet the people of the world. Then I come to have this thought. ‘If I had not met the gospel word of the water and the Spirit and been born again, what would I have done? If I had not been born again, wouldn’t I also be living like that?’ If the Lord had not used me for the precious preaching of the gospel, my life would not have been anything special either. But how blessed of a life has God given to me and you? We can know how precious of a heavenly glory He has clothed us with to let us live. The Lord has given us a truly amazing gift of salvation, made us God’s children, and made us a people who will live for God’s glory even though we are living on this earth. When I think that He made our lives not to be sown only with perishable things, but to live a life of imperishable glory, I am so very thankful to God.

## Sown with the Dishonorable and Living Again with the Glorious

The Apostle Paul said in chapter 15 verse 42, “*So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption.*”

Although the life during the time we are born and live on this earth is sown with the perishable, it means that we have come to live a blessed life by preaching the gospel word of God’s imperishable glory. This means that souls receive the removal of sins and come to live a life of glory clothed with the imperishable. We reap the fruits of life through the Lord. I give thanks before the Lord who allowed us to live such a life. This is all the glory of God.

In verse 43, it is said, “*It is sown in dishonor, it is raised in glory.*”

If you think about it in a certain way, the very fact that a born-again righteous person lives on this earth is a life of God’s glory. I am not saying that I am great, but because God saved me from sin and I am living as one who preaches the gospel word of the water and the Spirit of God’s glory, I tell you that I am living a life of God’s glory. I give thanks that God has permitted us a glorious life.

“*It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body*” (1 Corinthians 15:44). Although we serve the Lord with the mouth, feet, and hands of the flesh, and with mind, thought, and faith, it is a glory that we live again with a spiritual body.

If we preach the gospel word on this earth, the people who hear that gospel live again with a spiritual body. Because of that, it is the evidence that God has clothed us with the glory of heaven,

the blessing and glory of a very brightly shining faith.

## **Receiving the removal of sins is living having received the greatest blessing**

I am truly so thankful for the life of serving the gospel. I am so thankful to believe in the gospel word of the water and the Spirit and live as one who preaches this gospel in this world. We give thanks to the Lord for giving us a life where we can live preaching the gospel word of the water and the Spirit to those who have become sinners on this earth. Those who were sinners before God believe the gospel word of the water and the Spirit in their hearts, are born again, and come to be clothed with the spiritual glory of the removal of sins given by God, so we cannot help but be thankful.

How thankful of a thing is it that there is no sin in the heart? If there is a word that must be preached unchangingly before God until the day the Lord comes, it is exactly the gospel word of the water and the Spirit that has eliminated my and your sins.

If we preach this gospel word to people and the sins in people's hearts disappear, there is no work more rewarding than this. If we preach the gospel word of salvation in this world so that people receive the blotting out of sins in their hearts and become those who can go before God, it means we cannot do a more precious work than this.

If you ask what the greatest blessing is among the blessings God has given us, it is that blessing of clothing us with the gospel of the water and the Spirit of salvation. Even though we live on this earth, we are God's people, those who are clothed with God's glory, and we are not satisfied by all the glory of this earth.

## **Believe in your heart that we will suddenly be transformed at the last trumpet**

*“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory’” (1 Corinthians 15:50-54).*

The perishable puts on the imperishable; this is the gospel word of glory that God has given to me and you. God has clothed me and you with such grace of salvation. He has given us the faith to live within the glory God has given us. Giving us the faith of resurrection that will never die eternally is the greatest glory God has given us.

He said, *“O Death, where is your sting? O Hades, where is your victory?” The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Corinthians 15:55-58).*

If there is sin in a person’s heart, it leads to death. Our Lord Jesus Christ came to this earth and saved us from death by giving us the faith to believe through the gospel word of the water and the Spirit. It means that Jesus Christ, who came to this earth, received baptism from John, was crucified on the cross to take

our death, and resurrected from death, thereby saving me and you from all sins and death now. The salvation God has given us is truly an amazing grace of salvation.

## **If you live for the Lord, everything is resolved**

The reason you and I can be born again from all sins and live on this earth is because there is the gospel word of the water and the Spirit.

Among born-again people, there are also some who live for the glory of the earth. However, considering the grace of salvation and the glorious gospel word of the water and the Spirit that God has clothed you with, the glory of the earth is not the glory of heaven. A life enjoying wealth and splendor on this earth is never better than the work of saving souls from sin by preaching God's gospel word.

After our souls are born again, living God's glorious life within God's church is a life of glory that only those who follow the Lord's light can enjoy.

People living on this earth live bound to the problem of what to eat and live on. After being born and growing up under their parents' care, they work diligently to solve the problem of food, clothing, and shelter, get married, establish a foundation for life, and then grow old, get sick, and die. That is the destiny that the people of this world walk.

God has saved me and you from the sins of the world and clothed us with God's glory, allowing us to transcend the problem of food, clothing, and shelter. He has entrusted us with God's work of preaching the gospel word of salvation, which is far more precious, so that we do not live clinging only to the problem of resolving food, clothing, and shelter. It means God has granted

me and you the faith to be able to live for righteousness.

What we will drink, what we will eat, and what we will wear on this earth, He has resolved as a basic matter. Besides that, what He gave as a bonus is that He granted us a life of faith that saves souls by believing in God's gospel word. Therefore, within this world of faith, we do not worry about what to eat, what to drink, or what to wear. We are living with the faith that the Lord has already resolved food, clothing, and shelter.

Then, for what work should we pray? We must pray for the work of delivering sinners from sin by preaching the gospel word of the water and the Spirit to the whole world.

Born-again saints must live for the purpose of preaching the gospel word of the water and the Spirit. If you live for the Lord, the worries of what to eat, what to drink, or what to wear disappear. If you live for the Lord after being born again, all those problems are resolved.

However, if you do not live for the Lord, the problem of food, clothing, and shelter will hold you back for your entire life. Therefore, you must set a purpose for the propagation of the gospel of the water and the Spirit given by the Lord and live it out. God has given us more glorious blessings of faith, and we have been clothed with such a life of an evangelist, a life of faith, and a life of glory that sows with the perishable and reaps with the imperishable. You are those who have received an amazing blessing of salvation.

## **Live like a person of faith clothed in the glory of heaven**

God has made us live a spiritually blessed life of faith of heaven.

I say this repeatedly, but even if God gave us a lot of material wealth, giving thanks for that is only for a very brief moment. Rather, it is a heart of daily thanksgiving that God has saved us, clothed us with the glory to serve God's gospel word, and allowed us to live a life of faith for God's glory.

Everyone, those who truly believe and propagate the gospel of the water and the Spirit are those who live clothed in God's glory. The person who has received the removal of sins must consider what kind of glory God has given to you. Only when you know that do you realize that you are an honorable and noble person. You come to know that your life of faith itself is not the same life of food, clothing, and shelter as the people of the world. I give thanks to the Lord who gave this heart of faith before God.

I truly give thanks to the Lord who allowed us to live such a life of faith in this complicated world. All of this is God's life of glory and the life of blessing God has given us. Everyone, I hope you think of the glory God has clothed me and you with, and live the rest of your life by faith.

We must believe God's word and live giving thanks that the gospel word of the water and the Spirit has granted us the blotting out of sins and a life of glorious faith.

Believing the word that Jesus Christ saved me and you from the sins of the world, I hope you always give thanks to the Lord who allowed us to live a life preaching the gospel of the water and the Spirit today, and that you live like a person of faith. I give all glory and thanks before God. ☒

# Who is a spiritual person?

< 1 Corinthians 15:50-58 >

**“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’ ‘O Death, where is your sting? O Hades, where is your victory?’ The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.”**

## **After the Evangelistic Meeting**

You have worked hard holding the gospel evangelistic meeting for a week. I know we were busy for a week trying to preach the gospel of the water and the Spirit for the people of this city. I hope that the people who attended our meeting during the week will come this Sunday as well, break the bread of the

word of the gospel of the water and the Spirit, eat it together with us, and give glory to God.

Ten lepers were healed before the Lord, but only a few of them returned to God's church. Still, I am thankful. It is a difficult season where it is hard even sitting still in this summer, but living zealously to hold evangelistic meetings is an amazing thing. Because both the souls and we are acting by faith believing in the gospel of the water and the Spirit, we give glory to God.

## **What is a spiritual person? — First, a person who believes the gospel word of the water and the Spirit**

What kind of person is a truly spiritual person? It is a person who lives by believing the gospel word of the water and the Spirit. It means that the one who believes this gospel is a spiritual person.

A spiritual person is a person who believes the gospel word of the water and the Spirit of Jesus Christ. A person who does not is a fleshly person. A person who does ministry without believing the gospel word of the water and the Spirit of Jesus in their heart is a person outside of Christ.

It means that the one who is saved from his sins by believing in the baptism Jesus Christ received from John and the blood of the Cross is a truly blessed person clothed in God's glory, even if his deeds are lacking.

We preached the gospel for a week and so on, but many people have this thought: Is the gospel of the water and the Spirit necessarily the only true gospel? They hear the gospel word every day at the church they attend, but because sin remains in their hearts, it means that even though they believe, they continue to live as sinners. People have the illusion that

believing in Jesus who hung on the Cross and believing in the gospel of the water and the Spirit are the same thing. It is not only the gospel of the Cross, but the gospel of the water and the Spirit that is the gospel that makes one be born again by the Spirit. It is the word that only the person who has the faith that believes the gospel word of the water and the Spirit before God is a person of faith who is truly born again.

### **Do not move the landmark — Make the boundary of salvation clear**

I told you that the person who believes in the water and the blood is a spiritual person, and looking at the Old Testament Bible, it said do not move the landmark. It means do not move the stone that marks the boundary of the land. When people who like mountain climbing go to the mountains, they see stones artificially placed along each ridge. Those are the landmarks that the mountain owners placed to mark the boundary between this mountain and that mountain.

In the Bible, it said do not move this landmark. It means that a person who has definitely received salvation from his sins spiritually is a person whose landmark of salvation is clear. “The Lord has saved me with the gospel word of the water and the Spirit.” This is how you place the landmark.

“I believed the gospel word of the water and the Spirit, received salvation from sins, and belonged within the word of truth. In the past, I was in the world, I was a servant of the devil, but now I believed the gospel word of the water and the Spirit and received salvation from sins. I am God’s people. There is no sin in my heart. The Holy Spirit is inside me.” The landmark of spiritual salvation is exactly this gospel word of the water and

the Spirit.

If you want to become a spiritual person, you must have your sin problem resolved. It means you must receive salvation from your sins by believing the gospel word of the water and the Spirit. You must be one who has gained new life by believing the ministry of Jesus who received baptism from John for all your sins, having the sins in your heart washed clean, and receiving the judgment for all sins through the blood of the Cross. Such a person is a spiritual person before God.

Some people say, as long as you believe only in the blood of the Cross you receive salvation, as long as you have no sin it's fine, as long as you just know it with your heart it's fine. That is very fleshly. It is making one's own salvation with one's own thoughts, putting it inside oneself, and testifying to it oneself. That is a salvation one claims oneself, not a faith that has truly received salvation from sins. It was said that he who does not have the Spirit of Christ is a forsaken one.

The Holy Spirit is in the hearts of the people who believe the truth of the gospel word of the water and the Spirit. Because the Lord saved us with the truth of the gospel of the water and the Spirit, the Holy Spirit dwells in the heart of the person who believes this word of the truth of salvation and seals them. That Holy Spirit says, "Your faith is right," and is inside there, dwelling in the heart of the believer as the Spirit of God.

## **Souls all over the world must stand by faith inside the gospel Word of the water and the Spirit**

The reason why I say these words is because spiritual confusion has continued in this whole world for as many as

1,700 years. Just as it is said in Genesis 1:2, “*The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.*” spiritual confusion has continued inside Christianity all over the world for 1,700 years. They do not know the contents of the gospel Word of the water and the Spirit. Therefore, if a religious power becomes large and numerous, they unconditionally acknowledge it as true faith.

It means that even inside this spiritual world, even inside the people who believe in the gospel of the water and the Spirit, spiritual confusions are trying to arise. They want to compromise with, want to understand, and want to tolerate carnal faith rather than what is spiritual. However, when we deeply think about the Word of God spiritually, we must clearly know believing in which gospel Word is spiritually right. Is a person who believes only in the blood of the Cross a spiritual person? Or is a person who believes even the fact that Jesus received baptism from John and had the sins of the world transferred to Him a person of right faith?

The Lord came to this earth, received baptism from John to bear the sins of the world in order to save us from sins, received the judgment of sins on the Cross, resurrected from death, and is now sitting at the right hand of the throne of God, having completed our salvation. We are those who have received salvation by the faith that believes the fact that the Lord received baptism from John, received the judgment of sins on the Cross, and resurrected.

If there were no boundary lines on the land, what kind of confusion would arise? Strong people or loud-voiced people would each claim it as their own land, and endless quarrels and fights would arise.

It is exactly the same in spiritual confusion. If we say there is no boundary line of the faith by which we were saved from sins, we will endlessly fight this war. Do you believe the Word of truth that the Son of God saved us through the gospel Word of the water and the Spirit, or do you believe the doctrines of theology? It means we must clearly draw the line of salvation and keep the boundary.

We are those who have received salvation by believing the gospel Word of the water and the Spirit. There is no other way besides the faith that believes this Word of salvation.

### **What a person of spiritual faith is — A person who unites with God's Church and follows the gospel Word of the water and the Spirit**

Who is a person with spiritual faith? Those who serve the gospel of the water and the Spirit given by the Lord are spiritual people. A person who receives the removal of sins by believing the gospel of the water and the Spirit in their heart, comes out to God's Church, faithfully serves the work entrusted to them, and lives by faith uniting with one another is precisely a spiritual person.

A person who hears the gospel Word of the water and the Spirit with their ears and believes it in their heart, yet does not unite with God's Church even after receiving the elimination of sins, cannot live a life of faith. If a person who is born again by believing Jesus' gospel Word of the water and the Spirit does not attend God's Church, that person is a very carnal person. It is because they follow their own thoughts and do not do the Lord's work.

It means that for a born-again person, a person who has received

the blotting out of sins by believing the gospel Word of the water and the Spirit, to unite with God's Church, preach the gospel, and serve is precisely a spiritual life.

It means that people do not know what the gospel Word of the water and the Spirit is. They think that if their flesh is good and does not commit sins, it is as if that is spiritual, but what the Bible calls spiritual refers to those who believe the gospel Word of the water and the Spirit and live for the preaching of this gospel. What God calls spiritual is a life that unites with God's Church and serves the gospel.

The removal of sins is received by believing the gospel Word of the water and the Spirit, and the life of faith has its purpose in saving sinners from sins. There are many people in this world who live turning away from the gospel Word of truth, falling into worldly supremacism. A person who receives the elimination of sins in God's Church and lives only in the world is a carnal person.

## **Discern the Wheat from the Chaff**

Who is a spiritual person? A person who, after being born again, unites with the born-again Church and faithfully serves the work entrusted to their duty is a spiritual person.

They must definitely be divided. What is spiritual and what is carnal must be accurately divided. No matter how much one serves in a church that does not serve the true gospel and does not preach the gospel, it will all be corruptible, so it does not become a reward before God.

*“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption” (1 Corinthians 15:50).* Because Satan the devil has caused spiritual

confusion, we must distinguish what Satan the devil has mixed up. We must clearly distinguish the wheat and the chaff.

## **There must never be spiritual confusion again**

We individuals often fall into spiritual confusion and then live again. However, the salvation by which the Lord saved us is spiritual. *“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Corinthians 15:58).*

What kind of person is the most carnal person? It is a person who says that one obtains salvation even only by the blood of the Cross.

What kind of person is the most spiritual person? A person who unites with and serves God’s Church, which believes and preaches the gospel of the water and the Spirit, is the most spiritual person. Regardless of whether that person is lacking in personal deeds or not, if they unite with and serve the Church that preaches the gospel of the water and the blood, there is a reward in the kingdom of God. That person is a person whom God acknowledges. ☒

# Let us fear God

< 1 Corinthians 16:19-24 >

**“The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand—Paul’s. If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.”**

## **If we love the Lord, there is a spiritual revival**

During the daytime today, I spoke about spiritual revival, about the part of how we can have a spiritual revival. If we love our Lord, there is a spiritual revival. If we love our Lord, our hearts become good and thankful, and our hearts and bodies come to abide in the Lord. If we love the Lord, there is a spiritual revival.

Our Lord loved us, eliminated our sins with the baptism He received from John, suffered the great pain of sins on the Cross on this earth, resurrected from that death, and gave salvation to those who believe.

The Lord loved us and saved us, so how could we not love the Lord? In my heart and your hearts, there is a heart that loves the Lord. If there are those who like the world more even after receiving salvation before the Lord, I hope you think of the Lord once. If you think of the Lord, a revival arises in your heart. The heart rises, becomes thankful and grateful, and just as the Lord

loved us, we also come to love our Lord.

The Apostle Paul said, *“If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!”* (1 Corinthians 16:22). It seems like a truly great saying. However, inside these words, the heart of the Apostle Paul is hidden. I know he said these words because a person who does not love the Lord receives a curse, and also he was saying how could we not have a heart that loves the Lord when the Lord loved us.

A person who loves the Lord has a spiritual revival in their heart. In the heart of a person who does not love the Lord, there is no spiritual revival. If you love the Lord, faith arises in your heart. A person who loves the Lord not only thinks of the work the Lord did in their normal times, but also faith to believe the Lord arises, prayer is made, there is boldness, and they can mutually feel that the Lord helps them and also fellowships with them in love.

## **We are saved by believing the gospel of the water and the Spirit, not the law**

The Lord saved me and you from all the sins of the world. However, there are many people who do not know how precious this is. A person who has never possessed a diamond does not know how precious it is, but when they actually hold it in their hands, they finally know its value. Although we have not been able to hold a diamond with these hands, spiritually we could receive by faith that salvation which saved us inside God’s love, and God’s amazing love which is the elimination of sins and eternal life.

In Galatians, it says, *“For as many as are of the works of the*

*law are under the curse” (Galatians 3:10).* We cannot obtain salvation by the works of the law. If one keeps the whole law but stumbles in one point, they become guilty of all the laws, so those who desire to be under the law are those under a curse. However, inside God’s love, those who desire to stay inside the gospel of the water and the Spirit given by God are those who have obtained salvation and eternal life.

Actually, we did not truly love God, nor did we sacrifice anything before God, yet God came to this earth 2,000 years ago, took charge of our sins by receiving baptism from John, passed away on the Cross, resurrected from that death, is now sitting at the right hand of the throne of God, and said He is coming as the Lord of the Second Advent.

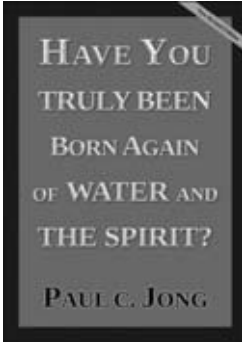
He said, “I have saved you from the sins of the world with the gospel Word of the water and the Spirit.” These Words of God have fully testified to all our salvation.

Everyone, please know that there is a spiritual revival for a person who loves the Lord. If you do not know the love of the other party, you cannot truly love that person. Because the Lord loved us first, and because that love is so great and precious, we also come to love the Lord. When we think of the Lord, thankful and grateful hearts overflow, and we want to give glory to the Lord. Hallelujah! ✉

*The Christian book series by Paul C. Jong*

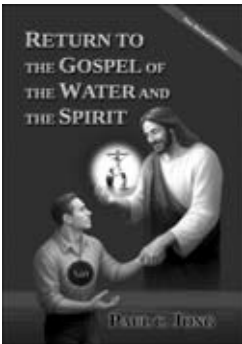
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**HAVE YOU TRULY BEEN BORN AGAIN OF WATER AND THE SPIRIT? [New Revised Edition]**



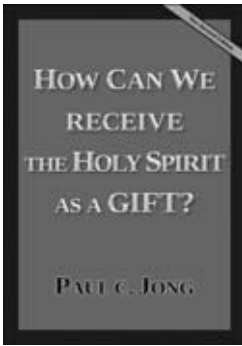
Among many Christian books written about being born again, this is the first book of our time to preach the gospel of the water and the Spirit in strict accordance with the Scriptures. Man can't enter the Kingdom of Heaven without being born again of water and the Spirit. To be born again means that 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.

## 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.

— Commentaries and Sermons on the Book of Revelation —

**IS THE AGE OF THE ANTICHRIST, MARTYRDOM, RAPTURE AND THE MILLENNIAL KINGDOM COMING? (I)**

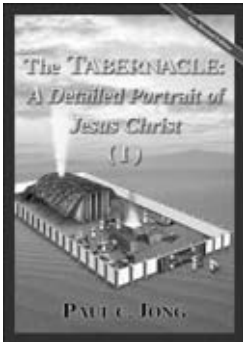


After the 9/11 terrorist attacks, traffic to “www.raptureready.com,” an Internet site providing information on the end times, is reported to have increased to over 8 million hits, and according to a joint survey by CNN and TIME, over 59% of the Americans now believe in apocalyptic eschatology.

Responding to such demands of the time, the author provides a clear exposition of the key themes of the Book of Revelation, including the coming Antichrist, the martyrdom of the saints and their rapture, the Millennial Kingdom, and the New Heaven and Earth—all in the context of the whole Scripture and under the guidance of the Holy Spirit.

This book provides verse-by-verse commentaries on the Book of Revelation supplemented by the author’s inspired sermons. Anyone who reads this book will come to grasp all the plans that God has in store for this world.

**The TABERNACLE : A Detailed Portrait of Jesus Christ (I) [New Revised Edition]**

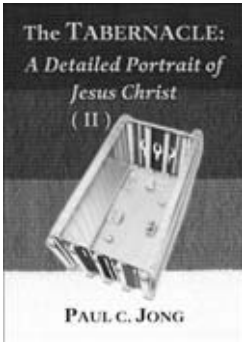


How can we find out the truth hidden in the Tabernacle? Only by knowing the gospel of the water and the Spirit, the real substance of the Tabernacle, can we correctly understand and know the answer to this question.

In fact, the blue, purple, and scarlet thread and the fine woven linen manifested in the gate of the Tabernacle’s court show us the works of Jesus Christ in the New Testament’s time that have saved the mankind. In this way, the Old Testament’s Word of the Tabernacle and the Word of the New Testament are closely and definitely related to each other, like fine woven linen. But, unfortunately, this truth has been hidden for a long time to every truth seeker in Christianity.

Coming to this earth, Jesus Christ was baptized by John and shed His blood on the Cross. Without understanding and believing in the gospel of the water and the Spirit, none of us can ever find out the truth revealed in the Tabernacle. We must now learn this truth of the Tabernacle and believe in it. We all need to realize and believe in the truth manifested in the blue, purple, and scarlet thread and the fine woven linen of the gate of the Tabernacle’s court.

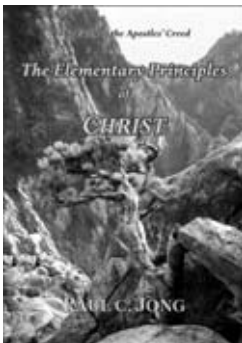
## The TABERNACLE: A Detailed Portrait of Jesus Christ (II)



As God had commanded Moses to build the Tabernacle in the Old Testament, in the New Testament, God wants us to also build a Sanctuary in each of our hearts so that He may dwell in us. The material of faith with which we can build this Sanctuary in our hearts is the Word of the gospel of the water and the Spirit. With this gospel of the water and the Spirit, we must wash away all our sins and be cleansed. By telling us to build Him a Sanctuary, God is telling us to empty our hearts and believe in the gospel of the water and the Spirit. We must all cleanse our hearts by believing in the gospel of the water and the Spirit.

When we cleanse away all the sins of our hearts by believing in this gospel Truth, God then comes to dwell in them. It is by believing in this true gospel that you can build the holy Temples in your hearts. It is highly likely that until now, at least some of you have probably been offering your prayers of repentance to cleanse your hearts, trying to build the Temples by yourselves. But now is the time for you to abandon this false faith and be transformed by the renewing of your minds by believing in the gospel of the water and the Spirit.

## The Elementary Principles of CHRIST — The Faith of the Apostles' Creed



We must have the faith that the Apostles had and believe as they did, for their faith and beliefs came from the Holy Spirit. The Apostles believed in Jesus Christ, His Father, and the Holy Spirit as their God.

The Apostle Paul confessed that he died with Christ and was brought to new life with Him. He became an instrument of God by believing that he was baptized into Jesus Christ (Galatians 3:27). In God's gospel are found the baptism that Jesus received, the blood that He shed on the Cross, and the gift of the Holy Spirit that He has bestowed on everyone who believes in this true gospel of the water and the Spirit.

Do you know and believe in this original gospel? This is the very gospel that the Apostles had also believed. We, too, must therefore all believe in the gospel of the water and the Spirit.

**SERMONS ON THE GOSPEL OF MATTHEW (I), (II), (III), (IV), (V), (VI)**



There are countless new Christians throughout the world, who have just been born again by believing in the gospel of the water and the Spirit that we have been spreading. We are indeed yearning to feed on the bread of life to them. But it is difficult for them to have fellowship with us in the true gospel, for they are all far away from us.

Therefore, to meet the spiritual needs of these people of Jesus Christ, the King of kings, the author proclaims that those who have had their sins taken away by believing in the Word of Jesus Christ must feed on His pure Word in order to defend their faith and sustain their spiritual lives. The sermons in these books have been prepared as new bread of life that will nourish the born-again to edify their spiritual growth.

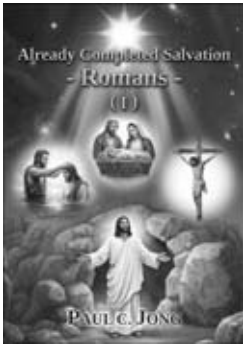
Through His Church and servants, God will continue to provide you with this bread of life. May God's blessings be on all those who have been born again of water and the Spirit, who desire to have true spiritual fellowship with us in Jesus Christ.

**The Lord's Prayer: Misinterpretations and Truth — Sermons on the Lord's Prayer**



In order to interpret the Lord's Prayer correctly, we must first correctly understand the gospel of the water and the Spirit, which was spoken to us by the Lord. We have Truth in us when we not only know and understand the gospel of the water and the Spirit but also believe it with our hearts. The true gospel, which we believe in, has led us so far, so that we can lead truly faithful lives that the Lord wants from us in the Lord's Prayer.

## Already Completed Salvation - Romans - (I)



*“For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith.’” Romans 1:17*

Romans is called the ‘Magna Carta of the Gospel.’ However, to many Christians, Romans still feels like a difficult and complicated theology textbook. This book breaks down exactly that barrier.

The author expounds on Romans chapters 1 through 9 from the single consistent perspective of ‘the gospel of the water and the Spirit,’ that is, the baptism and the Cross of Jesus Christ. Just as the high priest transferred the sins of the people onto the offering through the laying on of hands in the Old Testament atonement sacrifices, Jesus had all the sins of the world transferred onto His body by receiving baptism from John, and saved those who believe by fully bearing the punishment of those sins on the Cross. When reading the words of the Bible through the lens of this gospel of the water and the Spirit, one finally comes to realize how sophisticated Paul’s argument is.

This book leads the reader to wrestle with the Bible themselves through a ‘Q&A’ (asking and answering) method. While finding the answers from the perspective of the gospel of the water and the Spirit through key texts and questions in each chapter, it can be utilized not only for personal meditation but also as material for small group Bible studies and discipleship training.

## The TABERNACLE (III): A Prefiguration of The Gospel of The Water and the Spirit



Do you know the implication of the blue, purple and scarlet threads that were used in the screen gate of the Tabernacle? In order to enter the Kingdom of Heaven, you should understand what you need to know and believe. Now is the time that all human beings should believe wholeheartedly in the gospel of the water and the Spirit that is foreshadowed in the Tabernacle.

Jesus Christ is the very Author who has planned and accomplished the truth that is manifested in the blue, purple and scarlet threads of the gate of the Tabernacle. The real substances of the blue, purple and scarlet threads are the baptism Jesus received from John the Baptist, the blood He shed on the Cross, and His resurrection from the dead.

If you believe in the gospel of the water and the Spirit, would it be possible for your sins to still remain intact in your hearts? If your sins still remained in your hearts as you believe in Jesus, you will have a problem in your faith. Such a misguided faith results from your ignorance of the gospel of the water and the Spirit. Hence, you should understand that there are many false gospels and false preachers in this world who are preaching man-made false doctrines in Christian communities. I advise you to accept the gospel of the water and the Spirit so that all your sins may be taken away and that you may depart from these false gospels.

## **IF YOU HAVE CONFUSION AND EMPTINESS IN YOUR HEART, SEEK THE LIGHT OF THE TRUTH (I) & (II)**



This book explains how much the Nicene Creed, produced at the Council of Nicaea in Late Antiquity, has had a bad influence on Christians today.

In this age, in order to meet the truth of being born again, you must study a little more. And you need to know more deeply about the creed of faith that you have believed so far.

Now you must find in this book the meaning of Jesus' baptism by John the Baptist that was omitted from the Nicene Creed. So, it should be an opportunity to receive true salvation and peace in your heart.

Now you will discover the true value of the gospel of the water and the Spirit in the baptism that Jesus received. You will come to know more deeply and clearly how the Word of the baptism Jesus received from John the Baptist has affected your soul and you will therefore give glory to God by faith.

## **Return from the Nicene Creed TO THE GOSPEL OF THE WATER AND THE SPIRIT! (I)**



-Why must we return from the Nicene Creed to the gospel of the water and the Spirit? -

The gospel that the early church preached was precisely the gospel of the water and the Spirit. That gospel was the gospel that Jesus actually shouldered and washed away the sin of the world through the baptism He received from John.

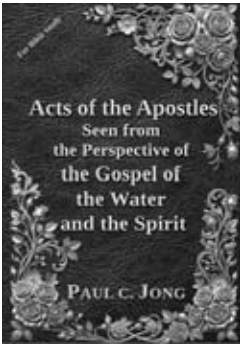
The baptism Jesus received from John was to fulfill the law of the sacrificial system found in Leviticus. That is, just as sin was transferred to the sacrificial offering through the laying on of hands, the substance of that sacrificial law was fulfilled through Jesus's baptism.

However, in the process of the Nicene Creed's formation, the ministry of Jesus having the sin of the world transferred to Him by being baptized by John was deleted from the creed's contents. As a result, this truth has been passed down in a hidden state within Christianity for about 1,700 years, reaching the present day.

Today, many people are struggling to receive the removal of their sins without knowing when their sins were transferred to Jesus. Because of this, even while saying they believe in the gospel of the cross, they fail to reach true assurance of salvation and live amidst repetitive repentance and the pangs of conscience.

The reason we must return to the gospel of the water and the Spirit is clear. This is because only this gospel allows us to meet the Jesus who became the sacrificial offering as the sin of the world was transferred to His body, and thereby have assurance of salvation.

## Acts of the Apostles Seen from the Perspective of the Gospel of the Water and the Spirit



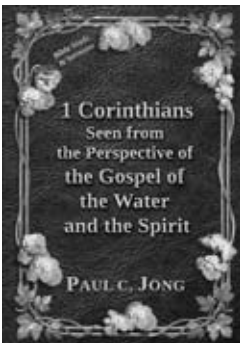
*“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).*

The Acts of the Apostles is commonly read as a record of the growth and miracles of the early church. However, the core that the Bible intends to say through the Acts of the Apostles does not lie only in testifying to the work of the Holy Spirit. How the already completed gospel of the water and the Spirit was testified to the whole world, that is the central message of the Acts of the Apostles.

This book explains the Acts of the Apostles from Chapter 1 to Chapter 28 from the perspective of the gospel of the water and the Spirit. It is a record following how the gospel of Jesus Christ—who had the sins of the world transferred to Him by receiving baptism from John, received the punishment of those sins on the Cross, and then resurrected from the dead—was testified.

By reading this book, we come to confirm how the gospel of the water and the Spirit given by the Lord is propagated to the end of the earth. Furthermore, we will clearly receive testimony on how this gospel saves sinners from the sins of the world through the two structures of the baptism and the Cross.

## 1 Corinthians Seen from the Perspective of the Gospel of the Water and the Spirit



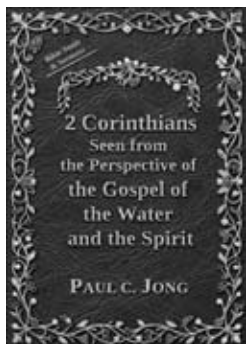
*“For I determined not to know anything among you except Jesus Christ and Him crucified” (1 Corinthians 2:2).*

1 Corinthians is commonly read as a practical epistle dealing with church problems. However, the core that the Bible intends to speak through 1 Corinthians does not lie in the order of the church or the arrangement of spiritual gifts. Upon what gospel the church in the midst of division and confusion must stand again, that is the central message of 1 Corinthians.

This book explains 1 Corinthians from chapter 1 to chapter 16 from the perspective of the gospel of the water and the Spirit. It is a record that follows how Jesus Christ—who had the sins of the world transferred to Him by receiving baptism from John, received the punishment of those sins on the Cross, and then resurrected from death—and that gospel answer all the problems of the church.

By reading this book, we come to confirm the fact that only the gospel of the water and the Spirit makes the church become one and establishes the saints truly holy. Furthermore, how this gospel completely saves sinners from the sins of the world will be clearly testified through the two structures of baptism and the Cross.

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



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

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

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

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

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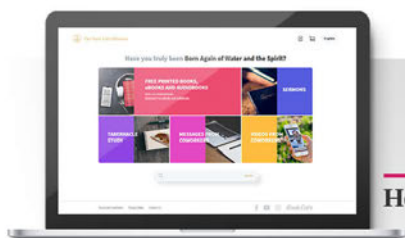
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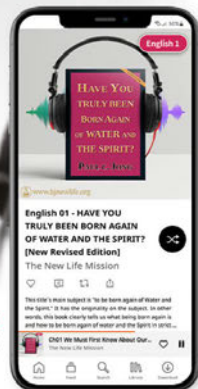
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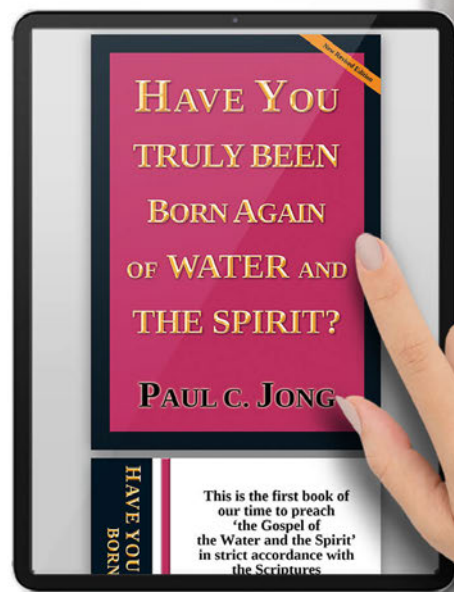
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## Pastor **PAUL C. JONG**

Currently, Pastor Paul C. Jong leads ‘The New Life Mission’ and propagates the gospel of the water and the Spirit together with his co-workers.

He believed in Jesus who was crucified on the Cross, but because the problem of sin was not resolved, he was in suffering for a long time. Meanwhile, he came to believe the fact that Jesus had the sins of the world transferred to Him by receiving baptism from John the Baptist and vicariously received the judgment of those sins on the Cross.

Since then, he is propagating the gospel of the water and the Spirit through literature ministry to those who believe only in the Cross.

His books, a series of over 71 written volumes (continuously being published), have been translated into over 110 languages and are being read in more than 160 countries. E-books and audiobooks are provided for free at [www.bjnewlife.org](http://www.bjnewlife.org), and paper books can be purchased on Amazon.



## When You Read 1 Corinthians Through the Lens of the Gospel of the Water and the Spirit,

Those who believe in the gospel of the water and the Spirit will read 1 Corinthians in a completely different light. The moment you open this letter with this gospel in your heart—the truth that Jesus took the sins of the world upon Himself through His baptism by John, fully bore the judgment for those sins on the Cross, and was resurrected—you begin to see exactly why Paul could address all the issues of the Corinthian church with such boldness.

In the face of division, Paul pointed to Christ, not to men. When confronting sexual immorality, he reminded them that their bodies were bought at a price. Amidst confusion over spiritual gifts, he declared that without love, they are nothing. The root of all these answers was one and the same: the gospel of the water and the Spirit, fulfilled through His baptism, the Cross, and the resurrection.

Those who believe in this gospel know that they are ones who have already been washed of their sins and made righteous. Only with this assurance can one lay down oneself to build up one's brothers and sisters. It empowers them to choose love over knowledge, and service over boasting. This is precisely the message that 1 Corinthians delivers to the church today.

Salvation has already been accomplished. All that remains now is to stand firm upon that gospel.

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